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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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THE NEW LEAF.

He came to my desk with a quivering lip—
The lesson was done;
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done;
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled,
"Do better now, my child"—Selected.

A NEW Year—a New Century—a New Life.

"ONLY a new purpose can make a new year."—Anon.

CALLOUS indeed must be his heart who does not feel the solemnizing effect of standing within the portals of a new century; who does not with inexpressible gratitude look back upon the goodness and mercy that have followed him all the days of his life; who does not with fresh hope and inspiration look forward into the grand opportunities of the future; who does not purpose in his heart of hearts to walk henceforth more worthy of the high vocation whereunto he is called.

Doubtless to many who do pause to reflect on these things there comes an overwhelming sense of past shortcomings, of past failures, possibly of past sins To all such there ever stands open wide the door of sincere repentance, of humble confession, of unreserved surrender, of implicit trust in a forgiving Saviour, through which they may enter into peace, into newness of life. May every one who reads these lines make this day a fresh start for the Kingdom of Heaven!

TO THOSE to whom have been given more years in the old Century than they can hope to have in the New, comes an ever deepening realization that while the race renews its youth the individual must pass away. A good woman who has counted her fiftieth birthday makes this daily prayer: "Lord, prepare me for the great change that must sooner or later come to me, and for the manner thereof. Help me to live each day so that when I shall pass out into the great unknown and meet my Saviour face to face, it may be with joy and not with shame and confusion; that as I stand before my great Judge and give account of myself unto Him, I may receive the plaudit, 'well done, good and faithful servant, enter thou into the joy of thy Lord,' and not the awful sentence, 'depart from me, I never knew you.'"

THE Century that has just closed has been the most remarkable of all the Christian centuries, and the indications are that the new century will witness a still more marked advance in the religious world. For a year or more the church has been marshalling her forces. Her present attitude is both prayerful and expectant. Upon her knees has she crossed the threshold of the New Year. She is bidden afresh to arise and shine for the glory of the Lord is risen upon her. The great burden of her desire is for the revival, the baptism of the Holy Ghost and of fire.

Preparation is alright, but the time for action has come; anticipation must be turned into realization. Doubtless every church wants the fruits of the revival, but every church, perhaps, does not realize that there must first be the revival itself. The difference is manifest. The real revival should begin with the pastor. He must feel that "the first duty of the preacher is humbly to beg God that all he would have done in his people may be first truly and fully done in himself." Then there must be among church members a new awakening to the reality and importance of spiritual things, a deeper concern for and interest in eternal matters. Those in whom the spiritual life is totally dormant must be revived. You and I who have some life but need more, must be quickened afresh; the little spark within us must be kindled into a blaze. And then when the hearts of Christians begin to blaze, the fire will inevitably spread. Then will the results of the revival come, all that we have been praying and longing for: "larger meetings, more interesting services, the conversion of the indifferent, accessions to our church, stronger working societies, greater interest in missions, money more freely given; in fact all the blessings for lack of which the cause of Christ is languishing and dying."

The real revival need not necessarily begin with the preacher. It may begin in your heart or mine. No one can be greatly quickened without some one else feeling the effect of it. Let some one light his torch from yours. Do not wait for a set season—now is the accepted time, now is the day of salvation.

Would that the columns of this paper throughout 1901 might sparkle every week with the reflection of revival fires throughout our Conference!

THE fact that good resolutions are often broken should not deter one from making them this New Year. The mistake is in trusting too much to them alone. "Resolutions," says a sensible writer, "seems to me like the cogs on the railroad up Pike's Peak. They do not dispense with the locomotive but give it a grip. It takes just as much steam after a resolution as before. A resolution will not run itself, but it gives you a grip." "It is not true," says another, "that the road to hell is paved with good resolutions.' It is the way to heaven that is paved with good resolutions. They are an army of Try-agains. When one fails, another leaps into its place. The loss of one battle does not lose a cause It is only when one ceases to fight that the cause is lost. A broken resolution is not a sign of failure. The only failure is when one ceases to resolve, and keep on resolving. It is thus that every great victory is won, and every great good attained."

SOME of the good resolutions made and kept by famous people may prove an inspiration to others—Hence we quote the following, some of which were given in The Household last year in response to a request from the editor.

To rise above little things.—John Burroughs.

To answer, however briefly, all letters I receive.—Thomas Nelson Page.

In my highest moments I have tried to subordinate my private interests to the Common Good. I have found this endeavor sufficient for the effort of a lifetime. The Common Good should be the North Star in all conduct.—Edwin Markham.

Some years ago I resolved to cultivate habitual cheerfulness, under all circumstances. It has not been an easy task, but I have succeeded, and now, drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going down hill," as people say of the old, but "up hill" all the way, and am sure that life is better farther on.—Mary A. Livermore.

I have, like other people, I suppose, made many resolutions that I have broken, or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom like Aaron's rod, with flowers."—Helen Keller.

The one purpose to which I have firmly adhered is, while attending to many outside things, "lending a hand" and taking a part in various avocations, to give my vocation the supreme place, endeavoring to meet its demands faithfully as they arise from day to day.—Elmer H. Copen.

I have never been much of a hand making resolutions; still less at keeping them; but if I were to throw some of my ideals into that form for a New Year's gift to my friends, suppose it would run something like this: Resolved, to live in the active voice, intent on what I can do, rather than what happens to me in consequence; in the indicative mood, concerned with what is, rather than what might be more to my liking; in the present tense, with concentration on immediate duty, rather than regret for the past or anxiety for the future; in the first person, criticising myself, rather than condemning others; in the singular number, obeying my own conscience, rather than the demands of the many.—William DeWitt Hyde.

On the more positive side, there are some things which I am going to do. I am going to read my Bible. It helps me to understand the commentaries and human nature and myself. And it helps me to preach. Without the Bible I should consider myself an impertinence in the pulpit. It also helps me to keep up with the times. For the Bible is about the only book which is ahead of the times. The Sermon on the Mount is ten thousand years ahead of to-day. I should rather try to catch up with it than to catch up with the progressive procession. That is one of the things which I am not going to run my legs off after. The Bible has the morning star and the evening star in its hands. It holds up a torch over the untrodden ages, a light against eternity.

Then I am going to pray, not as a quiet meditation, or a healthy spiritual exercise, or a mental gymnastic, or to keep myself in practice, but for the same reason that I used to ask my father and mother for what I needed.

I am going to believe in another world. It has not seemed to me that "other worldliness" is a serious danger. Moody talked and wrote a good deal about heaven—it did not make him less useful here. One is apt to find this world growing a little bit lonely as the years go by. Boys and girls with whom I used to play on the old school ground are not in this world now. One by one they went away. Men who used to come up to the great conferences come no longer. The need of another world greatens with the years.—A Minister.

JANUARY is ADVOCATE month. A great deal depends on what the pastors do during the month. We hope every preacher will make a thorough canvass of his congregation for new subscribers and renewals. Those who wait for good Sundays and big congregations will fail. Speak to such congregations as you have and then in person or by committee make a house to house canvass. Ten new subscribers from every charge will give us over 1,500 new subscribers. Certainly our pastors can average that number.

CONTRIBUTIONS.

Christian Signals to the New Century.

BY REV. T. L CUYLER, D D

The new born century inherits from departed predecessor certain great advantages for which we cannot be too thankful. It also inherits certain difficulties, and what may be called spiritual diseases that threaten the advance of vital Christianity most seriously To shut our eyes to the signs of disease, and to shut them to the clearly displayed signals to duty would be equally a treason to our divine Master Aoove all things let us not gratify Satan by yielding to the paralysis of discouragement; for the signal that shines out most clearly in the upper sky is—"Speak to my people that they go forward!"

The nineteenth century brought to the Church of Christ many great boons and benefits. It brought an open door for the Gospel in every habitable land on the globe (with the possible exception of two countries in Asia); and it brought wonderful facilities for spreading that Gospel. Steam, telegraphs and power presses belong to Christ as well as to Mammon. This last century gave us foreign missions It was in 1806 that the five students in Williams College met beside the historic "haystack," and consecrated themselves to the work of preaching Jesus to the heathen; four years afterward the "American Board" was born; soon every evangelical denominatlon had its missionary organization; and the closing year of the century saw the magnificent Ecumenical Conference in Carnegie Hall. Planting new stations over the world has been the first work; but already there have been about two millions of conversions in the territories of false religions. Scores of benevolent and charitable societies and institutions have sprung into existence during the departed century; certainly there has been as much new machinery constructed as there has been spiritual steam to propel One of the best symptoms is that the growth of interdenominationl comity has about put an end to the wretched sectarian controversies in which so much time and temper were wasted a generation or two ago.

Over against all these advantages and advances, and others that I have no space to enumerate, must be set certain dangers and diseases that are sapping the strength of the Christian Church. We go into this new century handicapped by a sadly lowered observance of God's Sabbath. Robbing him of his day means a robbery of attendance on public worship, and a robbery of salvation to multitudes of souls. The unclean deluge of godless newspapers is not only a cause, it is the result of a lowered reverence for God's commandment; and too many church members have a share in this sin! Another bad symptom is the growing neglect of wholesome, faithful religious instruction in families; for this no Sunday school teaching can be a substitute. God made mothers before man made Sunday-schools. The "church in the house" is the best feeder of the church in the sanctuary. This is an age of unparalleled romance reading, as the phenominal sale of novels testifies. Can the modern Hannahs train their Samuels, and the Eunices bring up their Timothys and "handmaids of the Lord" on novels and society newspapers?

No one who observed carefully the spiritual symptoms of the last decade of the departed century could fail to detect a sadly diminished faith in the supreme infalibility, and the supernatural authority of God's word. When a minister has been hamstrung by "destructive criticism"—when he lowers his pulpit to a lecture platform, and draws his material from Emerson, and Browning and other mere human cisterns of thought—how can Jehovah's sovereign Word be otherwise than belittled? Can a sinner be brought down to repentance or a Christian be built up into a strong and vigorous life by anything short of a message of overpowering truth and soul-melting love, direct from the Everlasting Throne? I confess that it gives me a painful surprise when, in the course of my "ministry at large," people say to me, "It sounds good to hear the old fashioned Gospel again." And I am tempted to reply, "Is the Gospel, then, out of fashion among you?"

A famine of Christ's own Gospel, with its solemn threatenings and its loving offers, its rewards and its retributions, cannot but produce a famine of conversions. It is a fact that stares us in the face as we swing out of the old century into the new that the spiritual census of the churches is alarming! One of the leading denominations suffered such a shortage for five or six years that its bishops felt impelled to issue a most pathetic and powerful address to all their churches. The last published Year-Book of another evangelical denomination records that while some millions of dollars have been spent in "running" its churches, there are fifteen hundred fewer members than there were the year before! The catalogues of the universities and the colleges exhibit a vast increase of students; all the theological seminaries show a falling off of candidates for the Gospel ministry, I sometimes think that some of the faculties of our literary institutions are more intensely interested In a game of football with some rival institution than they are in the religious welfare of their students,

But enough of these sad facts of spirirual famines and of failures. What is to be done? What are the signals to be displayed in full view of all the pulpits and the churches at the opening of this new-born century? In my humble judgment one of these signals is—Back to Calvary! There are many philanthropic people who are ready to say "Back to Christ!" and yet would emphasize only the humanitarian teaching and example of our Lord by providing food for the hungry and medicine for the sick and cleaner homes for the poor. The Gospel enjoins all these; but it goes infinitely deeper, and it reaches into eternity. Its mighty Apostle said, "I know nothing among you but Jesus Christ and him crucified" The Cross on Calvary reveals human sin; and unless a man is convicted of sin, and feels his guilt he is not likely to come to Jesus. Deep convictions produce deep conversions. The Cross means atoning blood, and without that there is no salvation. All the mighty soul-winners, from Paul on down to Spurgeon and Moody, have planted themselves on Calvary.

Another signal which, if obeyed, would turn the church's disaster into victory, is—"Back to Pentecost!" The reason why a dozen plain men shook Jerusalem, and won three thousand converts in a day was that they were baptized with a "power from on high." The most encouraging symptom I now observe is the awakened disposition for united and fervent prayer for the outpouring of the Holy Splrit. Instead of going to any Egypt for help, if every church and pastor will kindle their own fire by the Spirits flame, there will be a widespread revival after the Pentecostal pattern. The Spirit in each individual Christian's soul will win individual souls to Christ. Saving grace never comes "by wholesale;" into the gates of heaven and of hell peogo one by one. Personal responsibility —personal prayer—personal effort—will bring a new Pentecost. Try it and see.

That power from on high will put the Church of Jesus Christ where it ought to be—in the lead. It has been too apologetic and on the defensive. It has been throwing up redoubts and "holding forts," after the fashion of a certain general who was greater with the shovel than with the sword. On every moral question the place of Christ's Church is at the front. For example, as temperance is a Bible grace, the church has no right to relegate it to the domain of politics, where there is endless discussion over licensing or suppressing the sale of intoxicants: whereas every pulpit, every Sunday school, every Christian parent, should go deeper, and strive to stop all use of intoxicohts. In every social question that has a right side and a wrong side, cowardly silence is Peter's sin over again. And if the church, redeemed with precious, atoning blood, obeys God's signals, and marches into the opening century clothed with heaven-sent power, her ministers will not preach God's glorious Word with stammering tongues; they will not cap Sinai, or hide hell, or conceal Calvary's cross from the world that is perishing for want of Jesus Christ. The Twentieth Century will then lift this old, sinsmitten world Godward.

Borough of Brooklyd, N. Y.

Conditions of Life---Material and Spiritual.

BY WILLIAM M. SHERRILL.

"In the sweat of thy face shalt thou eat bread," was God's mandate to Adam, and through him all races and kindreds of men for all time, "For dust thou art, and to dust shalt thou return."

It will be remembered that this was the curse branded upon the creature more for his willful disobedience to God. Before this, God had placed before him every condition necessary to bodily and spiritual life. Food to eat at his hand and daily soul communion with his maker. This seems to have been an ideal condition of life to a creature from its Creator. And so it was.

But from the hour when man turned his back on his Creator and sought to devise a way of his own—then man "whose guilty fall corrupts the race and taints us all," was remanded to the ground whence he came, to dig and toil and wail for his animal existence.

So then, since that accursed hour it has been the heritage of man to seek for the maintenance of his physical nature in the fruits of the earth.

My subject divides itself into two postulates, which are given in order:

First: Man's bodily existence and health are absolutely dependent upon using and partaking of the element around him in nature.

Second: Man's spiritual or soul existence and health are absolutely dependent upon the element and environment which is its native air—and which element is God.

It would indeed be a very foolish man who would moodily sit down and because the water and food which nature supplies him, did not suit his whim or fancy, would refuse to eat or drink of it. Of course no such fool has ever lived, or ever will live. He knows these elements are absolutely necessary to his bodily life and health, and he must eat, even if he does not relish it.

Nature, then, furnishes everything necessary to mans physical existence and well being. But now, what about the food for the soul may be injured? Let us see?

Mr. Henry Drummond uttered this: 'Natural elements are no more necessary to my bodily life than is God—the soul's environment—to the life of my soul." And certainly a truer thing was never uttered O, how many countless, immortal souls live, die and go to judgment who here on earth learned this simple truth! My soul and yours can no more live the eternal life without partaking of its environment and natural food—God—than can my body or yours live this bleeting, trial, physical life without food, drink, clothing and shelter. Did you ever think of it in that way? No? Then I am glad I have awakened a thought big with your eternal will born within your breast. Said David: "As the heart panteth after the water-brooks, so panteth my soul after Thee, O God." He well knew his soul could not live without God, his "refuge and strength."

Now, another thought: Man can no more live in bodily health shut in from God's great, material out-of-doors—the air and sunlight—than can his soul live shut out from the great, all-pervading, obliquitous sunshine of God's eternal love. "God is love." Not that love is an attribute of God, but that it is God himself, and hence his great mercy to the children of man, and the great love wherewith he both loved us. God's love is seen in and toward everything of his creation.

Now, after all, the solution of most of our soul heaviness and unhappiness is easy of solution. What is it? This: Man wanders off and aside from the environment God decides his soul shall always enjoy; and man away from God shall ever be unhappy; must be ever so. Then he is prone to charge God with neglect and non-care. But not true. God and God's love is forever immutable; the failure of man to comply with his soul's happiness and life and only environment is in man, not in God.

This leads me to notice, then, the proper avenues leading to our soul health —or to God, the only source of happiness.

First avenue: Reading the Bible—God's eternal mouth-piece to man. Would you venture to start on an untried, untraveled an difficult journey without carefully having made out and closely studied a way-bill? Can you hope, my kind reader, to know God's will concerning you and to find your now lost way back to him without studying the way-bill he has put in your hands? Common sense comes to your aid and answers "no" for you. It is the one great business of life to find God and know all you may about him for your everlasting condition, through eternity's unremitting, boundless cycles, depends upon it. Read the Scriptures daily, and pray as you read. Martin Luther found on one of his busiest days that he must read his Bible and pray several hours more than on ordinary days. Don't think to excuse yourself that your business cares are so onerous as to leave no time to read in your Bible. Hear me, O friend, hear me; it is a sad and fateful mistake: "Search the Scriptures."

Second avenue: Meditating on God's word when you have read it. Better just take the twenty-third, or nineteenth psalms, and read either one, and close up your Bible and meditate on it, than to hurriedly and perfunctorily try to see

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how many chapters you can read in a given time. Meditate on God's mercy and goodness to you, your relationship to God, and his Son, our Lord, and the ever blessed spirit will possess you. Read, think, study, meditate, give thanks, and pray. The Lord will hear you. The wise man meditates in "the law of the Lord day and night"

Third avenue: Prayer. If you are yet a sinner, just take the simple utterance of the poor publican: "Lord, be merciful to me a sinner!" It was needful for Christ himself to pray to the Father. How much more needful then for you and me! You need not wait till the Sabbath to join a public congregation. Pray in your shop, your store, in your field—at your work, wherever you are. Just let your heart attune itself to the chord of praises to God for all you have, or may become. Be assured God's great, eternal ear is ever open to receive all such. "Evening and morning and at noon will I pray, and cry aloud, and he shall hear my voice," said God through David.

To sum up, there are three avenues through which we may keep the way open to God: Reading the Bible, meditating on what we read, and prayer.

Since your eternal destiny depends upon it, may the ever blessed spirit so work upon your heart that you may daily keep open and in use the means by which your soul is to live for the brief span of temporal life here, and when this earthly temple is dissolved, mount to one "not made with hands, eternal in the heavens."

DENVER, N. C.

Mrs Hargrove's Resignation.

Nashville, Tenn., Dec. 10, 1900.

MR. EDITOR:—The Woman's Board of Home Missions by its recent action ordered that the following regarding Mrs. Hargrove's resignation, the election of Mrs MacDonell, her successor, etc., be sent to our church papers for publication

MRS. JAMES ATKINS,
Rec. Sec'y., pro tem.

To the Woman's Board of Home Missions of the Methodist Episcopal Church, South.

I respectfully present my resignation as General Secretary of the Society, to take effect on the 11th day of October, 1900.

I hoped, when in New Orleans, to be able to complete the term of office for which I had been elected, and which would close in the spring of 1903, or I should have tendered my resignation to the Board while in annual session. Since that time my physicians insist upon my abandoning work which involves so much responsibility. I have been lovingly anxious to complete two quadrenniums of service, having been appointed General Secretary by the General Conference which met at Memphis in 1894 (though elected October 11, 1893, and serving by authority of the Central Committee). I must leave the work for the sake of my health, which is seriously threatened, but I hope not yet undermined. My reluctance to take this step is due to the fact that I love the work, sometimes I think, better than I do myself.

Through God's blessing, in the face of almost insurmountable difficulties, our members have grown in seven years from 11,107 local and connectional members, most of whom were local, to 23,351 connectional members; our annual receipts from $5,048 to $40,901; from having no possessions to owning property valued at $90,000; and our local funds have increased from $3,926 to $20,549.

The work yet to be undertaken by our Woman's Home Mission Society appeals to heart and brain, and is almost appalling in magnitude, and gladly would I work on and on. I shall watch the outward growth of the Society with eager joy, and pray God's richest blessings upon officers and members.

Yours affectionately,
MRS. H. K. HARGROVE

Whereas, our beloved General Secretary, Mrs. R. K. Hargrove, has been obliged, in obedience to the urgent demand of her physician, to resign her position as Secretary of the Woman's Board of Home Missions; therefore, be it

Resolved, That in view of the exigencies of Mrs. Hargrove's health, and of her duty to those nearest her, we accept her resignation, to take effect December 1, and that we do so with a grateful sense of God's goodness to us and to the work we are trying to do for him, in that it has so long been blessed with her wisdom and consecration. We thank him for the blessing which has attended her abundant labors as well as for the inspiration of her example, and for the devotion which has known fatigue and discouragement only to conquer them. We feel that we should ill have learned the lesson her faith has taught if we allowed our fears to overcome us in this time of sorrow; so that, irreparable as the loss seems to our work, we do trust that he who has been so gracious to us in the yesterdays that are past will raise up an efficient worker to take her place in the coming tomorrows, and that the work to which she has given her whole strength and time for so many years will not be allowed to suffer when her tired hands lay it down.

We rejoice to know that while she retires from the office she does not give up the work, and that her prayers are ours now as always; and we earnestly pray that the blessing of God may rest upon her; that the Lord himself will give her peace at all times and in all ways; that in his own time her health may be restored so that she may resume the active work for which she is so well qualified, and that this time of waiting may issue, both for this life and for the fuller life beyond in a broader and nobler service of the God she loves.

MISS BELLE H. BENNETT,
President;
MRS. J. D HAMMOND,
First Vice President;
MRS W. D. KIRKLAND,
Treasurer;
MRS JAMES ATKINS,
Cor. Sec. Tenn. Conf.

The Woman's Board of Home Missions met in pursuance to a call of the President Dec. 1st, with the First Vice President in the chair.

The committee appointed to correspond with reference to supplying the vacancy in office of General Secretary, presented its report, nominating Mrs. R W. MacDonell of Macon, Ga.

The following persons cast their votes for Mrs. MacDonell: Miss B. H. Bennett, President; Mrs. J. D Hammond, First Vice President; Mrs. R. K. Hargrove, General Secretary. Mrs. W. D. Kirkland, General Treasurer; Miss Emily Allen, Recording Secretary, Mrs. L P. Smith, Corresponding Secretary North Texas Conference, Miss Mary Helm, alternate, Louisville Conference, Mrs. James Atkins, Corresponding Secretary Tennessee Conference. Mrs. MacDonald was then declared duly elected.

We give below Mrs. MacDonell's letter of acceptance:

To The Womans Board of Home Missions:

Your notice of my election to the office of General Secretary has been received. It is but natural that I should be grateful for the confidence which you thus manifest in calling me to a trust of such great importance.

In accepting the office I receive it as a work to be done not unto man but unto our Father and shall seek to prosecute it with energy and faithfulness. I feel my own insufficiency for this great work, but our Father has promised that His strength shall be made perfect in our weakness, so I come to you with the consciousness that it is "not by might, nor by power," but by the Spirit of God that I shall serve.

Looking to you for heart co-operation and support in prayer, I am,

Yours sincerely,
MRS. R W. MACDONELL

Brevard School.

At the last session of the Conference this school was taken under the care of the Conference, and made one of the regular claimants on its patronage and funds. This action was not intended to debar Epworth Leagues and Sunday-schools from giving assistance as heretofore. In fact the need for help is just as imperative now as ever. Since during this Twentieth Century Movement no educational assessment has been made, and nothing will come in through the regular channel and this school was not made a prorata recipient of the Twentieth Century Funds. The place it holds in the public esteem is evident by the fact that more than $6,000 of the Twentieth Century Funds have been directed to the building fund of this school. The excellence and necessity of the work do not in the least abate and the good results fully justify the inauguration of the enterprise. More and more all doubts as to the eligibility of the location are passing away since the vast improvements of Brevard and vicinity. The Board at the last meeting were very much encouraged and feel confident of success. The board is a strong one, composed largely of excellent business men who command the confidence of all. The school is very prosperous this year. Of course a school like this needs help. Some $300 will be needed this year to supplement the income. That is no more than we have received other years, if as much. We do not doubt that there are plenty of Leagues, Sunday-schools and individuals who will come to our relief and make up this amount or more. This is our first and only industrial school. It is unique in our system. It commends itself. Let it have right of way. The Ladies of the Home Mission Society have kindly offered to assist in this work. We greatly appreciate this and hope this object so worthy may help them as they help it. Brother and sister Labor are doing a noble, self-sacrificing work, and they have the sympathy and prayers of hundreds. Let us hold up their hands.

D. ATKINS.

Note From Rev. A. J. Burrus.

DEAR ADVOCATE: Christmas day brought us a pounding. We had announced a Christmas service for eleven o'clock, and were preparing for church when I happened to look through the window and I saw a crowd coming in through the parsonage gate. I said to my wife: "They are coming to pound us." It was altogether a surprise. We learned afterward it had been talked of since our Thanksgiving service, but we had no intimation of it in any way. The company consisted of representatives from (almost, if not altogether,) every family in the towno f Yadkinville. They brought quite a variety of useful presents as well as cash also. It would require too much space to mention every article. I think there must have been 50 packages at least. This is the second time we have been pounded by these kind people. They have certainly gotten near to our hearts. I began awkwardly to shake hands with them, but I soon saw it would require too much time, so I began to sing:

"Come thou fount of every blessing,
Tune my heart to sing Thy praise."

And I felt these lines expressing in some degree the sentiment of my heart. When we had sung the verse beginning.

"O to grace how great a debtor,"

I led in prayer, after which the company retired. It is indeed cheering to us to know we are so kindly remembered by these people among whom we have been sent to labor in our Master's vineyard this the third year. We have met also with other things to encourage us and hope this will he a better year than last. Let me say again, the pounding was general. Every religious denomination participated as well as those not belonging to any church. May the blessings of God abundantly rest upon every one of them. But this morning, the day after Christmas, we were shocked when about ten o'clock the news came to us that Nathan Vestal, one of our townsmen, had died suddenly while hauling wood. He went to his work, hopeful, healthy and vigorous so far as any one knew, and by ten o'clock he was a corpse. "How unlooked for the summons came!" A husband and father taken suddenly away! But he was a Christian, a strict member of the Friend's church, and was doubtless ready. May God comfort the heart-broken wife and children.

A. J. BURRUS

ROYAL
Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menacers to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

Work of the A. & M. College, Annual Report of President Winston----Industrial Education in Great Demand.

In his report to the Legislature on the condition of the N. C. College of Agriculture and Mechanic Arts, President Winston says that there is a large and growing demand for industrial education, and that this demand is bound to increase for many years to come. He says: "The rapid growth of manufactures in our State, the certainty of further increase and multiplication, the opening up of new industries, the utilization of water power by mechanical or electrical transmission, the development of intensive and diversified agriculture, especially trucking, fruit growing, stock-raising, and dairying, the setting up and management of electric plants for light and power, of water works, ice plants, cold storage, laundries, and other small industries requiring machinery, are creating a large and increasing demand for engineers, draughtsmen, electricians,

machinists, mechanics, textile-workers, dairy-men, stock men and farmers. The demand is far greater than the supply. It is our duty to meet this supply, and we are striving to do so; but we lack teachers, tools, machinery and buildings."

The A. & M. College is a college for the people and for the times It teaches boys to work and produce wealth. It ought to have a thousand students. Every county should have at least ten boys there. As this college is the only one in the State giving industrial education, it should be well equipped for instruction in all industrial lines. It needs a textile building, a chapel, dormitories for students, a machinery building and additional equipment of tools and machines. All these wants should be supplied. The College is a good financial investment, and the State should keep it up to the proper standard of efficiency.

From Ansonville.

DEAR EDITOR ADVOCATE:—I have often heard it said, "I would like to see the appointments and where we would all go; who our pastor would be, etc , if we should draw for them like the courts do the jurors." So for amusement, wife and I took the Journal of '95 and a little girl, drew one from each cup as we wrote. If it were not so long it would be interesting to give them all. The thing that surprises me was that they look fairly well. The only way of explanation is that the W. N. C. Conference has the biggest lot of strong men of any Conference in our church. As to charges the average is below. What we need therefore is that every Mission be made self-sustaining and every poor charge a desirable appointment. It can be done.

Of course the surprises are at the top, so I give Districts and Stations. Here it is by chance.

Franklin—R H Parker.
Winston—John R Brooks.
Statesville—W M Robinson.
Shelby—G H Crowell.
Greensboro—F H Wood.
Asheville—A P Tyer.
Mt. Airy—A G Gantt.
Salisbury—J P Rogers.
Morganton—T J Rogers.
Charlotte—H L Atkins.

STATIONS—(SOME SURPRISES).

Tryon Street, Charlotte—R T N Stephenson.
Concord, Central Church—W P McGee.
High Point station—G W Hardison.
Hickory station—W H Perry.
Reidsville station—S M Davis.
Morganton station—W M Curtis.
Lexington station—J F Craven.
Marion station—J H Fitzgerald.
Mooresville station—J E Gay.
Henrietta station—S T Barber.
Church St Salisbury—A L Coburn.
Elkin station—C M Gentry.
Thomasville station—E M Merritt.
Mt. Airy—A J Burrus.
Webster and Dillsboro—R L Owenby.
Central Church, Asheville—J J Brooks.
Mt. Island—Robt. M Hoyle.
Randleman—L A Falls.
Statesville—C C Brothers.
Mt. Airy—P J Carraway.
Mocksville—J H Bradley.
Centenary, Greensboro—T T Salyer.
Waynesville—J W Strider.
Hendersonville—J D Arnold.
Murphy—J J Gray.
Forest Hill, Con.—J S Nelson.
Asheville, Central church—V L Marsh.
Trinity, Charlotte—R B Shelton.
Brevard station—W L Dawson.
Grace St. Winston—G F Kirby.
Franklin station—H T Hoover.
Chestnut St. Salisbury—W H L McLaurin.
Bay's Chapel—R M Taylor.
Bethel & Biltmore—A R Surratt.
Haywood St , Ashville—J F Butt.
Gastonia—S B Turrentine.
Bryson City—J D Gibson.
Shelby station—J B Carpenter.
McKendrie—H F Chreitzberg.
North Asheville—J E Thompson.
Kings Mountain—J A B Fry.
Monroe—J A Peeler.
Winston, Centenary—A W Jacobs.
West Market St , Greensboro—G W Ivy.
Mt Zion—J F England.

Your Brother in Christ,
J H BRENDLE.

From Rev. E. N. Crowder.

We have entered upon a new Conference year and in a few days we will enter upon a new calendar year and a new century. What will it bring to us who live to see it? Perhaps much that we are not looking for. But it will bring new responsibilities and plenty of work for these hands to perform.

This is our second year on the Hayesville charge and we hope to serve the people better this year.

Ever since Conference these kind people have cheered us with, "I am real glad that you are to remain with us another year."

During the holidays they proved this by giving us a nice pounding which we very much enjoyed.

These tokens of appreciation bring people and pastor nearer together. May the good Lord bless these donors and make us a blessing unto them.

One protracted meeting has been held at Bethel, conducted by brother W. A Thomas, formally of the Holston Conference, resulting in sixteen conversions and seven accessions.

E. N. CROWDER.

DEAR DR. CRAWFORD:

Excuse me for not answering your card sooner. Our having to move will be seen as the cause. Mrs. W. M. Harrison's P. O. is Berry. If you see fit you may publish the following:

We have been most cordially received. When we arrived at Pleasant Garden, Friday evening, December 14, having driven 33 miles, we were tired, hungry and cold. Mr. J. F. Ross met us at his store, conducted us to the parsonage, where a company of ladies and gentlemen waited to welcome us. Warm fires, and a most sumptuous supper cheered our tired bodies and a warmer welcome revived our drooping spirits. The ladies had recarpeted two rooms, bought a handsome clock and lamp and several other useful articles. Brother Neelley had sent several cords of good wood, and some one had already brought a load of fodder. We found several articles of food. "We thanked God and took courage." E. J. FOE.

Pleasant Garden, N. C., Dec. 17, 1900

A Few Thoughts.

The year is just closing—how many have spent it as they should? Let us stop and reflect and see if we have followed in the footsteps of Him who said, "Be ye also holy, for I am holy." No man or woman should ever do anything that they cannot ask Jesus to go with them and help them to bear the burden. Jesus is our best friend and is always ready to help us if we only ask him. He loves us as no one else ever has. He loved us so much as to die for us, and through his death and sufferings we may have everlasting life. Let each and every one of us try to love Him better, serve Him better, and influence more souls to come to Him for rest and peace during the coming year than we have in the one just closing

Let us try to encourage our pastor. There is no one who needs more sympathy than the preacher. He is always anxious to please every one, and his congregations are made up of so many different kinds of people that it is hard to please all; still he is always there trying to preach the Word of God to a lost and dying people. Let us help him bear the responsibilities of the church. Let us pray that through the united efforts of pastor and people that the church may be built up in the most holy faith, and the Kingdom of God advanced as it has not been in all nations, even to the ends of the earth.

DORA ATKINS.

THE GOSPEL OF SAVING.

Russell Sage Points Out the Importance of Economy and Lays Down the Rules of a Safe Business Life.

In the Christmas number of the Saturday Evening Post Russell Sage presents some of the best advice that has ever been given to young men regarding the handling of their money. In the course of the article he says:

"No matter how fast a man may make money, he owes it to society as well as to himself to be economical.

"Any young man who will live up to the following set of rules will get more genuine happiness out of life than his neighbor who violates them.

"Out of every dollar earned save twenty-five cents. Save seventy-five cents if you can, but never less than twenty-five.

"Get up at a regular hour every morning, and work until the things that are before you are finished. Don't drop what you have in hand because it is five o'clock.

"Be honest; always have the courage to tell the truth.

"Don't depend on others. Even if you have a rich father, strike out for yourself.

"Cultivate independence at the very outset.

"Learn the value of money. Realize that it stands, when honestly made, as the monument to your value as a citizen.

"Be jealous of your civic rights. Take a wholesome interest in public affairs, but do not let politics, or anything else, interfere with the rigid administration of your private duties. The State is made up of individuals.

"Be clean and decent. Don't do anything that you would be ashamed to discuss with your mother.

"Don't gamble.

"Be circumspect in your amusements.

"In connection with amusements, I have never been able to understand why the young men of to day deem the theatre an absolute essential in seeking diversion. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage, like children at a masquerade. When the human race reaches its highest mental development there will probably be no theatres."





Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.

We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting. This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog.

Fall Term opens August 15th.
GLOBE TELEGRAPH COLLEGE,
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Dr. J. S. Betts,
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Opposite Hotel Guilford.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga

Doyouwanttosavemoney?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C., than anywhere in the South.
june 20 8m

In writing to advertisers please mention this paper.

Watch Night and Revival Services in Central Christian Advocate.

The keynote of the opening centuy through all the hosts of Methodism should be—

More intelligent faith, intensified zeal, broader sympathy, and a fuller practical consecration to the work of making the Church what the Divine Word requires, and what the alert spirit of the age justly expects it to be. Unless it fill its mission as the "light of the world," the light within will become darkness.—Bishop S. M. Merrill, D. D., Chicago, Ill.

The twentieth century should see the world converted. If we can bring the united moral power of the Church to bear upon this problem of the ages, it will be done.

Every enterprise men have launched and made successful on this earth is insignificant when compared to this. Blessed is he who loses his life in bringing it about.—Bishop Charles C. McCabe, LL. D., en route for South America.

Let every Methodist preacher and member render to God the things that are His, get the baptism of the Holy Ghost and of fire, call on God mightily for the salvation of a redeemed humanity, live holy God fearing lives, and go to work for the souls that are perishing, and the twentieth century will blaze with millennial glory.—Bishop W. F. Mallalieu, LL.D., Boston, Mass.

Methodism was called into being to teach a knowable religion, to have the witness of the spirit. Many who are not outwardly Methodists now have this witness. Many who are outwardly Methodists have not now this witness. Let every Methodist by surrender and faith secure this witness, so there will come bubbling up out of our glad hearts, "Abba, Father." Then in the first year of the twentieth century we will secure more than 2,000,000 conversions and double our membership.—Bishop C. H. Fowler, LL.D.

We cannot go back to the social conditions of our fathers, to the scattered settlements, "the rifle, the axe and the saddlebags," but we may have their evangelistic spirit, their love for souls, their godly forgetfulness of self. We may be true to the lofty ideals of the ministry in our Discipline, and to the sweetness and power of personal holiness; we can think more of the essence of our ministry, less of its accidents, the last year. We have examined ourselves. Now let us stir up the gift of God within us and have greater success.—Bishop Daniel A. Goodsell, LL.D., Chattanooga, Tenn.

The keynote of the Gospel, sounded by angelic song in the ears of the shepherds of Bethlehem, was "Glory to God in the highest! and on earth peace, good-will toward men!" The ministers and churches of the Christ who in His own person and life embodied this Gospel need nothing so much for their work of love in the twentieth century as an all pervading personal experience and realization of the ever-growing depth and harmony of that music, which must by faith and good works be every day translated anew into human action and influence.—Bishop J. F. Hurst, LL. D., Washington, D. C.

There is always a need of a revival as long as men are led into lives of sin. Conversion, after the old order by the regenerating power of the Holy Spirit, is the only solution to the great social problems that confront society. With a new purpose implanted in the heart of the individual there is hope for that individual's life, and, after all is said and done, society is only to be reached "one at a time."

But this is a most opportune time for the Christian Church to rouse itself to the proclamation of the Gospel, for the world is ready to listen to the message. Never, I believe, has the world shown a greater interest in religious thought than today. For proof of this statement examine the literature of the day. The most popular works of fiction today are those which deal with religious thought and the application of Christ's teachings to modern conditions. The world is interested in religion.

To neglect the present opportunity means to permit the wildest and most disastrous philosophies to spread error wide cast. Already this may be seen in many communities, and the Gospel is the only preventive as well as the only cure.

May the next revival God sends His Church be attended with scores of thousands of conversions and result in a wider love for His Word.—W. R. Moody, Esq., Northfield, Mass.

A Bugle Blast to Advance.

In answer to the call of the Commission of the Twentieth Century Forward Movement, one hundred thousand men and women of Methodism have pledged themselves by persistent personal effort to seek to win at least ten persons to Christ during the coming year.

Our bishop and presiding elders have set us the example by consecrating themselves anew with their old-time fervor and zeal to the saving of precious souls. Our pastors have been organizing their forces and are now ready to lead in a united effort against sin.

The laity have come to see that if the Church of Christ is to take on new strength and reach out for greater conquests in the new century, not one can be excused, and every individual must work as they have not in the past.

All is expectancy.

Millions of Methodists are on their knees before God.

What wait we for?

Is it not for the divine spark from above which shall fire all hearts with a holy zeal to win perishing men to Christ?

The year 1901 is set apart for special and heroic endeavor. We must allow nothing to divert our efforts.

Listen, it is the voice of the Holy Spirit that calls. He will lead us all the way.

At midnight let us advance on our knees. God has promised to give us the victory. Oh that two million souls might be won for His glory!—Willis W. Cooper, Corresponding Secretary, Chicago, Ill.

WINTER CATARRH

In All Its Phases and Stages Cured by Peruna.



MRS. J. E. MILLS, OF NORWICH, CONN.

Mrs. J. E. Mills, 464 Main street, Norwich, Conn., in a recent letter says:

"I write to let you know what Peruna has done for me. I have been troubled with catarrh since I was ten years old. At times my head troubled me so that I would be obliged to stay in a dark room. Nothing helped me and my physician said I could never be cured.

"I began taking Peruna this spring and find myself greatly benefited by it. I have not had an attack since I took my first bottle. I think in time it will cure me. Peruna has improved my appetite and health in general. I have gained twenty pounds in three months. I have recommended it to several of my friends, who also find it very beneficial, I advise any one troubled with catarrh to use Peruna."

Thousands of men and women all over the United States use Peruna. They do so because they have learned by experience that it is a valuable medicine.

Not only is it a valuable medicine but it is applicable to the climatic ailments of winter and summer. Extremes of heat and cold in the United States make it a land of catarrh.

Nearly everybody has catarrh. This is more especially true among the middle and lower classes. Exposure to the climate, hard work, and unventilated sleeping rooms are the principal causes. Charitable institutions have found, by bitter experience, that catarrhal diseases are not only the most numerous of all other diseases put together, but they are the hardest to cure.

Peruna is a specific for this class of diseases. No other remedy can take its place. Thousands of cases of chronic catarrh are cured by the use of simply a bottle. People who have spent large sums to be cured of catarrh, have turned to Peruna as a last resort, and been cured by the use of a single bottle.

It is a sure cure for coughs, colds, la grippe and catarrh in its many phases. Whether the catarrh is located in the head, throat, lungs, stomach, kidneys or pelvic organs, Peruna is a prompt and never-failing cure.

Mrs. Sarah Jones, Pleasant Plain, Ia., writes: "I wish to acknowledge my appreciation of the benefits received from Peruna and Manalin in the treatment of what was pronounced systemic catarrh. I took Peruna for a while and discontinued the use of it as I felt so much better. The latter part of the winter and early spring there was so much sickness here, an epidemic of colds and pneumonia prevailed. I had an attack of cold in catarrhal form, suffering with facial neuralgia and headache. I continued taking Peruna and Manalin and was soon restored without being prostrated with weakness."

A book written by Dr. Hartman on the different phases of catarrh and its treatment, also "Health and Beauty," written especially for women, sent free to any address by The Peruna Medicine Company, Columbus, Ohio.

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GREENSBORO, N. C.

We have a large surplus of standard Winter Apples. Now is the time to set: place your order before the assortment is broken. Special terms to those wishing to plant largely. Address,

John A. Young,

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Remember

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is still in the ring and send your soiled linens to us We give the Gloss or Domestic finish either. All work guaranteed to be first class. We deliver work same day if desired. Phone call 176.

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jan17-tf.

THE CHRISTIAN LIFE.

Here is My Heart.

Here is my heart—my God, I give it thee;
I hear thee call, and say:
"Not unto the world, my child, but unto me;"
I heard and will obey;
Here is love's offering to my King,
Which in glad sacrifice I bring
Here is my heart.

Here is my heart—it trembles to draw near
The glory of thy throne;
Give it the shining robes thy servants wear,
Of righteousness thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humble heart.

Here is my heart—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
"Welcome my God's decree;"
Believing all its journey through,
That thou art wise, and just and true—
My waiting heart.

Here is my heart—O Friend of friends, be near
To make each tempter fly;
And when my latest foe I meet with fear,
Give me the victory;
Gladly on thy love reposing,
Let me say when life is closing,
"Here is my heart!'
—From the German.

The Victory of Faith.

While pastor in Springfield in 1872 a memorable incident in my experience occurred. I had never, consciously, lost my zeal or devotion to the gospel ministry, nor the evidence of my assured salvation in Jesus Christ. God never left me a single year without a gracious revival, in which many souls were given as the seal of my ministry. Never had my pastorate been more favored with the divine blessing than at Springfield; but in the summer of 1872 a deep heart-hunger that I had never known began to be realized. I hardly know how to understand it. I had not lost spirituality as far as I could judge of my condition I longed for I scarcely knew what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious; I was not plunged in darkness or conscious of condemnation, yet the inward cravings increased. The result of these weeks of heart throbs was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. Then arose an unutterable longing to be filled. I waited upon the Lord, and he delayed his coming. No matter how or by whom but I had been prejudiced against the National Campmeeting Association. I avoided their meetings; but in the midst of my longings of soul their meeting at Round Lake in 1872 occurred. I had not thought of attending, but while the meeting was in progress a conviction was poured in upon me, as clear and unmistakable as my identity, that if I would go to that meeting and confess how I was hungering after more salvation, I would be filled. To my surprise, and a proof that my sincerity was genuine, I found no prejudice rising up, but a longing to go. I conferred not with flesh and blood, got excused from officiating at an important wedding, and started the next day.

I arrived near evening, and, as I had but that night and the next day before returning to my pulpit, I resolved to waste no time. At once I told the leaders of the meeting my purpose and errand. I seemed to be near to Peniel, and my soul was impatient. After a sermon (by whom, I forget, for men were eclipsed in my yearning to see "Jesus only") I asked the privilege of saying a few words. Many old friends were present, but I felt no hesitation, so fully was I possessed by a desire to know "the length, breadth, depth, and height" of the love of God. I frankly told my errand there, and sought the prayers of all. I told them I wanted "the fullness" that night, and felt it was the divine will to give it that hour. I then descended to the altar and knelt with others before the Lord I knew what I came for, believed it the will of God to bestow it, and cast myself fully upon the promises of God. By simple trust I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I thus received Christ as my "wisdom, righteousness, sanctification, and redemption," the stillness and emotionlessness of absolute quiet permeated my entire being. I came near being deceived, for I had anticipated being filled with boundless ecstacy and joy. My enthusiastic and highly emotional temperament foretokened this, and I had already discounted such rapture. The tempter was by my side instantly, and suggested seductively: "All feeling has left you, the Spirit is withdrawn, and you are doomed to disappointment." But quick as thought came my reply: "With or without seeing, I hear and now take Christ as my all and in all!" I knew that moment he was my complete Saviour! At once the most delicious experience was mine that I could conceive! No joy, no rapture, but something sweeter, deeper than anything before known—"the peace of God that passeth all understanding!" It settled upon me deeper and deeper, sweeter and sweeter, till I seemed "filled with all the fullness of God." I wa ineffably satisfied. I could not shout nor speak. Words would have been mockery of that peace I felt—

"That silent awe that dares not move."

I continued in speechless wonder until the meeting closed, and was wrapped in adoration. The Spirit sealed these words on my heart, which have been ever since the sweetest verse in the Bible to me: "Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." My soul knew that peace, and was subdued and filled with it. I continued through the night in that silent bliss, but the next morning at the stand I confessed the gracious work that Christ had wrought. As I testified my soul caught fire, and my words burned with love, and yet peace was the supreme consciousness. I returned home that day, and at the first opportunity, declared to my flock the fullness of Christ that had been bestowed.

And this experience I have never lost—not always clear and conspicuous, but ever a sacred deposition in my heart. Certain results have followed this experience, or attended it in my ministry:

1. My soul has been one with God. I have not had an ambition or plan or purpose that was not formed in the desire to glorify God. Not perfect nor faultless nor errorless, yet the whole purpose of my life has been to please him.

2. I have had a greater love for my work. I always loved it intensely, but it has seemed to possess me; the salvation of dying men has been a passion. I love the work with glowing affection.

3. Greater results have followed my ministry. More souls have been converted each year—two or three times more. I have had power unknown before to persuade sinners to come to Christ.

4. My intellectual work was at once vastly stimulated. I have studied twice as much each year. My thought has been clearer, and my love for patient thinking more ardent.

5. Perfect love has resigned in my soul. I have not slept a night since that camp-meeting with a bitter or vindictive or unchristian feeling against a human being. It is easy to love men. I have experienced my share of occasions for the exhibition of unsanctified human nature, but it does not spring up. I judge it is not there.

6. I have had an aversion to argument or controversy on the subject of Christian perfection. I dare not speculate. I dare not mix my little human philosophy with the great divine truth and the divine experience. This instinctive shrinking from polemic or speculative methods of treating this subject has, perhaps, made me misunderstood by reason of my silence. Any movement which has seemed to isolate or differentiate holiness from the traditional teachings of Christianity has not commanded my convictions. I do not condemn others, but obey my own convictions

"My soul doth magnify the Lord" for this experience which has doubled my joys, and, if I may judge, doubled the effectiveness of my perfect ministry.—The Late Rev. J. O. Peek in Epworth Herald.



JESSE FRENCH PIANOS

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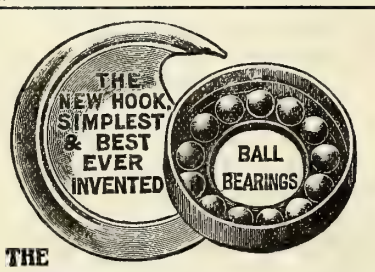
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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH

Dated July 22, 1900.	No. 98 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....		....
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P. M				
Leave Tarboro....	12 21		6 00	....	.....
Lv. Rocky Mount	1 05	9 52	6 37	5 15	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma..	2 55	11 10		..	.....
Lv. Fayetteville...	4 30	12 22		..	.....
Ar. Florence.....	7 25	2 24		....	.....
	P. M	A. M.			
Ar. Goldsboro			7 55	..	.....
Lv. Goldsboro			..	6 45	3 20
Lv. Magnolia .. .		..		7 51	4 35
Ar. Wilmington...				9 20	6 00
			P. M	A. M	P M

TRAINS GOING NORTH

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40 Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville...	12 20	..	9 41	.	.....
Leave Selma	1 50	...	10 54	.....	.....
Arrive Wilson.....	2 35	....	11 33	...	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		.....		7 00	9 35
Lv. Magnolia ...	.	..	...	8 30	11 10
Lv. Goldsboro....	...	4 50		9 3	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 07	11 23	1 53
					....
Arrive Tarboro.		6 46		..	.....
Leave Tarboro...	12 21	.....	..	..	.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	..	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m. arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 9:00 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

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THE HOME.

What Does it Mean?

What is the meaning of my daily life,
Its drudgery, its endless, petty strife,
O deadly certainty of common things!
O hours with heavy,heavy,lagging wings!

Do thou, O Carpenter of Galilee,
Teach me thy secret; let me learn of thee;
Send visions of those days when thou didst share
The lot of working man, his trials bear.

Help me to feel that thou dost work with me
In earthly tasks, in heavenly I with thee;
And yet, dear Lord, with thee is always heaven,
I see my common lot hath blessed leaven.

—Interior.

Hints For a Christian Home.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. Look upon each member of the family as one for whom Christ died

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain or infirmity we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to dependents and servants, and praise them when you can. —Selected.

The Children of a King.

One cold, wet day our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret-room and his visit was for them. The steps were very steep and very dark and the missionary had to fumble about for the handle of the door. He knocked, but there was no answer, so he opened the creaking door and walked in.

"Oh, please don't make such a noise, sir," said a sweet little voice, "you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, bare room. Presently he saw through the dim light a little wooden cradle, with a poor skin-and-bones baby in it, and at the foot of it a girl about six years old anxiously rocking it to and fro.

"You see the prince is very hungry," she said, "an' ef he wakes up he'll holler orful."

"Are you hungry too, my child?" asked the missionary.

"Yes, course; but I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark an' bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches intended for his own lunch and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"Oh, that's a little play mamma taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories at night 'bout kings and queens, and then when she's away at work all day I play the queen's out drivin' and me an' baby are livin' in a big, warm house an' havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of the heavenly king and he has sent me today to see about you. There is a nice, warm house not very far from here, just opened today where you and the prince can stay all day while your mother is at work. You'll get bread and milk there every day, and sausages, too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it The Nursery," answered the gentleman, "but it belongs to our Heavenly Father, and He has sent me to tell you about it."

Just try to think what it was to these cold and hungry children to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry and was always called "The Prince," but the brave little sister never forgot that the King had sent them all these beautiful things.—Our Young Folks.

The Golden Thread.

Once there was a woman who loved a man, and he died, and she sought some way to reach him where he was and could not. And One came to her and said: "I have been sent to help thee, for thy crying has been heard. What is thy need?"

And she answered, "That I may find the soul of my husband, who is dead."

And the Shining One said to her: "That may be done only if there is a bond between you that Death could not break."

And she said: "Surely there is a bond! I have lain in his bosom, I have kissed his dear hands over and over for love of him, and my lips still tremble with the passion of his kisses."

But the agel shook his head and said, "There is no bond."

Then she raised her head proudly and said: "Surely there is a bond! I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them there is an enduring bond."

But the angel said very sadly, "Even this will not suffice."

Then the woman paled, but she said: "My spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not that bond hold?"

But the angel answered very low: "It does not hold. In the domain of Death all these bonds of which thou speakest crumble to nothing—the very shape of them has departed, so that they are as if they never were. Think yet once more before I leave thee if there is one thread to bind thee to him whom thou lovest, for, if not, he has passed from thee forever."

And the woman was silent, but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way. And the woman thought and thought, with deep inward communing, and after a space she raised her pale, drawn face and gazed with timid eyes at the pitying angel, and she said, though her voice was as the last whisper of the dying waves upon the shore, "Once—but it was long ago—he and I thought of God together."

And the angel gave a loud cry, and his shining wings smote the earth, and he said, "Thou hast found the bond, thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from the strands of the sunlight, and it led into the darkness.—Mary Stewart Cutting, in The Atlantic.

Remembering Birthdays.

In the journal of Louise Alcott is a little record which is deeply pathetic, when one remembers how her brave, unselfish life was spent unwearingly for others:

"My birthday; thirty-six. Spent alone, writing hard. No presents but father's 'Tablets.' I never seem to have many presents, as some do, though I give a good many. That is best perhaps, and makes a gift very precious when it does come."

Yes, the giving is best, there is no doubt of that; that she was, after the first hard years, able to give so much to those she loved, was the great joy of Miss Alcott's life. Yet how pitiful it seemed that so loving a heart should know the hurt of being unremembered.

"We don't make much of birthdays in our house," a girl said, the other day. "There are so many of us, you know Once in a while somebody will say, 'I think you might congratulate me;' and then we all suddenly remember."

But why not remember beforehand, and make the day a glad one? It does not need money, necessarily; some tiny touch of festivity at the table; birthday letters under the plate or tucked in odd corners to be discovered one by one; a little treat in which all can join—such simple things as these will be eloquent of love, and make the day one of memory's shining heritages. If it costs a little trouble, so much the better. Surely our love for our dear ones is not measured by our ease. Could we forgive ourselves ever if some day we learned, too late, that a loved one had been grieving because she thought that we did not care?

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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NORTH CAROLINA

CHRISTIAN ADVOCATE.

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ALL EFFECTIVE CHURCH WORK MUST HAVE A SOUND BASIS.

To us, one of the most hopeful signs of the coming year, and of the new century is the manifest disposition on the part of most of the Protestant denominations, and of good men everywhere, to inaugurate a forward movement for the conversion of souls and the salvation of men. All else seems to be of secondary importance, and only means to a higher end.

It has been well said that truths solid and stimulating underlie all effective service. If Southern Methodism, or our own Conference, achieves results at all proportionate to our resources we must diligently inculcate and incorporate into the thought of our people these four foundation principles: The loftiness of the Christian calling, the necessity of Bible study, the obligation of church members to constrain the world to listen to the gospel, and the wisdom of concentrated effort.

We have long been impressed that the average Methodist does not understand the exalted position of the real Christian. His is indeed a high calling. "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold all things have become new. Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you. Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him for we shall see him as he is."

Now these and other texts give us God's estimate of the Christian's position. He is a new creature, stands in a new relation to the world, to his fellowman, and to God He is separate from all that is little or low, or dishonest or unclean or sinful. Indeed, he is the son of God, a member of the household of faith, and as a son has his place in the royal family. Could every church member be impressed with this fact; could each one realize what dignity, what exalted relationships are inseparately connected with the Christian profession, what a difference it would make in his daily life and how eager would he be to induce others to enter into this high and holy relation.

Another foundation principal is the necessity of Bible study. We are not among those who discount the value of the study of nature. We believe with the Psalmist that "The heavens declare the glory of God and the firmament showeth forth his handy work and that day unto day uttereth speech and night unto night showeth knowledge. We believe the work reveals the worker and the creator may be studied through the creature, but above all these the Bible stands as the revelation of divine truth given especially for man's enlightenment, nourishment and purification. "The entrance of thy word giveth light." Wherewithal shall a young man cleanse his way, by taking heed thereto according to thy word. Now ye are clean through the word that I have spoken with you." If the individual is to grow he must be fed on the sincere milk of the word; if he is to become strong he must partake freely of the old corn of the gospel—so for the whole church membership. Every pastor, every teacher, every parent and every friend who can stimulate Bible study will do something that will result in great good in the coming time.

Another fundamental principal that underlies her success is "that church members constrain the world to listen to the gospel." One of the problems now before us is how to get people to attend church services. From the best information we can get not half the adult population in any community in our State attend divine worship on any given Sunday. Indeed, we doubt if one half of the adult membership of any of our churches attend preaching with any regularity. If any pastor doubts the truth of this statement, let him take his book and call the roll at 11 o'clock on four successive Sundays and see how many of his members are not present, to say nothing of other people. As we see it, we can never make progress asa church until our membership habitually hear the gospel and we can never have very great and sweeping revivals unless we can induce the unconverted to come under the influence of the gospel The question for each of us now to consider is how can I influence my unconverted friends and neighbors to go with me to the house of the Lord to attend regularly the services of the sanctual?

The last fundamental principle we shall name is this: The wisdom of concentrated effort. Every day we are impressed with the marvelous results achieved by concentration and co operation in the industrial world. The same law holds good in the work of the church. The pastor who can unite his people and hold them together long in any high endeavor will achieve success. If during the year 1901 we can concentrate our forces on spiritual lines and press steadily forward the victory is sure. We must do this. The tide of spiritual life must reach its flood among our people and not less than 1,000 converted souls must be added to our membership. O Lord, revive thy work. In the midst of the year make known in wrath, remember mercy. Give thy ministering servants tongues of fire to preach thy word and move thy people to earnest prayer and faithful work.

REMEMBER JANUARY IS ADVOCATE MONTH.

At the recent session of our Conference the committee on books and periodicals, which is composed of one preacher and one layman from each presiding elder's district, in their report, recommended that each pastor, during the month of January, preach a sermon on our Church literature, with special reference to the NORTH CAROLINA CHRISTIAN ADVOCATE, and then canvass his entire membership for subscribers. The Conference unanimously adopted this report.

We did not know of the action until it was passed and have never been informed why January was made ADVOCATE month, but suppose the committee had good reasons for selecting it, and certainly several things may be said in its favor. As a rule, money is more plentiful in January than later on. Then those who begin at that time to take the paper will get it the whole year, which will greatly help them, and if all do not then subscribe for it, the preacher will have ample time to induce them to do so later.

It is of the greatest importance that the canvass be made a success by the pastors. If for any reason they do not succeed the paper will lose, they will suffer and their people will suffer. The time has come in our history when a strong Conference organ is absolutely necessary to the growth and development of the church. Without such a paper no Conference can cultivate its field to the best advantage, can maintain a leading position or wield the influence necessary to achieve the highest results.

With nearly two hundred preachers in charge of work, with a membership of 72,000 persons, the ADVOCATE ought to have, at least, ten thousand subscribers and in every particular be in the highest sense successful.

We find that the subscription list in the Districts depends largely upon the presiding elders and preachers. If the former makes it a part of his regular business, as he goes through his District, to speak favorably of the paper around the fireside, tell the members of the Quarterly Conference that it is their duty to take it, and commend it from the pulpit, urge the membership at large to take it, his example will have great effect on the pastors and they will urge its claims, and the people will subscribe for it.

But if the presiding elder says little or nothing in favor of the Conference paper, and if the pastors follow his example, it is almost impossible to build up a subscription list in his charge. Even an agent sent from the office can do very little.

Our books show that many pastors wherever they go, send in large lists of subscribers and always bring a nice little sum of cash to the editor at Conference. Other pastors never send a new subscriber, rarely ever get a renewal, and go to Conference year after year without a dollar for the paper. Some of these brethren are on our best circuits and stations, and we are quite sure it would be a interesting if we were to publish their names and what reasons they give for doing so little for the organ of the Conference.

As the ADVOCATE is now largely the property of the Church and as it has larger possibilities for usefulness than any other enterprise of the Conference, let us make a united effort to increase its subscription list at least 1,000 during the month of January. It can be easily done if all the preachers will carry out the instructions of the Conference.

Begin the first Sunday in the month and make a strong appeal for the paper to each congregation to which you preach.

Tell the people that the Conference now practically owns the paper, that it is recognized as one of the best papers published in the Southern Church, that the price of it is only $1 50, and it is the cheapest of the sixteen page southern Advocates. Show them what a good religious paper is worth to themselves, to their children and to the church. Then call for names and take subscribers. It is not necessary that you send on the cash with the name. You can collect that anytime during the month.

Follow up your Sunday effort with a canvass of the entire membership—in person if possible. No work you do this year will result in more good than what you do for the paper. Some of our preachers spend a great deal of time and send off and get help to have a protracted meeting, and that is right, but they think they have no time to canvass for the ADVOCATE. Now we submit that the paper would greatly help on the very work you need to have done at very much less cost.

We will report each charge and the number of subscribers sent us from it, so all can see what each one is doing. We sent out lists to all the preachers just before Conference, but if any have lost the one sent to him and will drop us a postal card with the names of the postoffices on his charge, we will send him another list of subscribers.

AN ENTHUSIASTIC MEETING.

The Board of Trustees of Rutherford College, elected at the recent Conference, held their first meeting in the College on Thursday afternoon on December the 20th. The following named members were present: Revs. Dan Atkins, W. R. Ware, J. W. Jones, C. G. Little, J. H. Weaver, H. K. Boyer and L. W. Crawford; Laymen, W. H. Connelly, J. D. Glass and J. A. Lackey.

Prof. Reynolds, one of the principals, made a full report of the patronage of the school and work of the faculty. Seventy-six pupils have been enrolled during the session; sixty-five of these are boarding pupils and represent twenty counties. The patronage is of an excellent quality and the progress has been marked in all departments.

The faculty is composed of five young men, all of whom are well equipped and are finely adapted to the work required of each. The teaching of the first session has been altogether satisfactory, and it is believed there is not a parallel case in the State where such a faculty is doing the same class of work for the same pay.

The Treasurer of the Board, Mr. J. A. Lackey, made a statement of the financial condition of the institu-

tion, showing the amount that has been received and how disbursed.

The Board was gratified at the status of the College and passed, unanimously, a resolution asking each trustee to raise $200 00 for improvements between now and May 20th, 1901. We hope every trustee will raise this amount. We are sure all those who were present at the meeting feel that possibly nowhere else can money be more wisely spent in our educational work than at Rutherford College.

The principals think they will have over a hundred pupils in January and that in a short while the school will be filled to its full capacity. The spring term opens today and we do not hesitate to commend the work this church school is doing to all who have sons or daughters to educate. In healthfulness of location, in cheapness of terms and in thoroughness of work, it cannot be surpassed.

We want also to say that if anybody has had fears that the Trustees of Rutherford College were not competent to manage wisely, that or any other institution of learning, it is because they do not know the men. A more experienced and intelligent body of men we have not met in a long time.

Notice.

We are now sending out accounts to those who are over a year behind on their paper. We had hoped these brethren would send us what is due, and save the trouble and expense of sending bills through the mail.

If you receive one examine it, and if correct, forward to the office the amount due as soon as possible. If the account is not correct please inform us and remit what is due according to your understanding.

EDITORIAL NOTES.

Bishop Morrison has transferred Rev. T. F. Gibson since Conference to the South Carolina Conference and is placed in charge of the Kinard's circuit.

By authority of Bishop Morrison Rev. W. S. Cherry has been changed to the Alexander circuit and Rev. J. C. Postell to the Cane Creek circuit.

Watch Night services were properly observed at the Chapel, near the State Normal College in Greensboro. The attendance was encouraging and the exercises profitable.

Rev. J N. Huggins, the new pastor of the Forest Hill Methodist Church, preached his first sermon last Sunday morning. His congregation is delighted with him, both in the pulpit and out of it. He is a fine preacher and pastor, and no doubt will do a good year's work.

Mr. W. J. Ramsey left yesterday for Wilmington, where he will visit his wife. After January 1st he will travel with Rev George Stuart, the evangelist. The first meeting in which he will engage will be at Lima, Ohio, which will begin January 6th.

Rev. J. T. Bagwell preached two very excellent sermons here Sunday—one at 3 o'clock at the Soldier's Home, and one at Central Church at night. He will make his home here during the coming year and has rented Central Church parsonage for his residence.—News-Observer.

Wednesday forty convicts will be sent from the penitentiary to Moore county to build a railway for W. A. Britton. It will be a lumber road, and after its completion the convicts will get out logs and do other work at the saw mill, under a contract for twelve months.

Our schools all re-open this week. Every parent who possibly can do so ought to have their children in school and their sons and daughters in college. Even at a sacrifice, send them at once to enter the church school or college.

Prof. W. F. Massey has just returned to the city from attending a meeting of the Maryland Horticultural Society in Baltimore, before which society he read a paper entitled "The Improvement of Orchards by the use of Cow Peas." The paper has been highly complimented.—News-Observer.

Any minister or layman who wishes any of the following periodicals can get them at the following prices by sending the amount to me at Newton, N. C. The Literary Digest (300) $2 25. The Homiletic Review (300) $2 25. The World's Review of Missions (250) 2 00 All can be had for $6.10.

Hon. John W. Atwater, now the representative in Congress from the Fourth Congressional District of North Carolina, spent several days in Greensboro visiting Rev.S.B.Turrentine. We were glad to have a visit from him to our office. He is looking well and takes a hopeful view of the country.

Chief Justice Faircloth of the supreme court of North Carolina died suddenly on last Saturday at his home in Goldsboro. His health had been failing for some time but he had continued on the bench until court adjourned for the holidays. He had long been a prominent citizen and an upright judge.

Mr. Robert O. Rurton, one of the most prominent lawyers of the State and a son of the late Rev. R. O. Burton, of the North Carolina Conference died in Raleigh last week. His death was caused by a congestive chill and was a great snrprise to his family and friends. Mr. Burton was a member of the Methodist church and led a consistent Christian life.

We have received from Rev. W. L. Sherrell, secretary a copy of the Journal of the Eleventh Session of the Western North Carolina Conference. It is a pamphlet of 78 pages, neatly bound, well printed in clear type and conveniently arranged. So far as we can judge secretary Sherrill has done his work well and deserves high commendation. We wish every official man would read carefully the Journal.

Rev. J. E. Abernethy, the new Methodist preacher, and family, arrived last week and occupy the parsonage.

Mr. Abernethy preached his first sermons Sunday morning and evening to a crowded church. It is said that those who missed it missed a real treat. He is said to be one of the most eloquent and gifted preachers in the Western N. Carolina Conference. At any rate the people of Rutherfordton are well pleased with him.—The Press.

Miss May Alice Carr, daughter of Prof. O. W. Carr, died at Trinity on last Friday evening at 6 o'clock, after a lingering attack of consumption of more than two year's duration. Miss Carr was twenty-one years of age, a consistant member of the Methodist church and a devout Christian. She graduated at Greensboro Female College and had served some time as librarian of the institution. She was widely known and very much beloved. The family has the sympathy of a host of friends in their bereavement.

West Market Street and Centenary joined in a Watch night service on Monday night. An elaborate program had been prepared and it was fully carried out. The attendance was large and the exercises were highly interesting. Refreshments were served and a thank offering was made. Rev. J. R. Scroggs, Rev. S. B. Turrentine, Rev A. K. Boyer, made talks, also Prof. P. P. Claxton and L. W. Crawford, Jr , Rev. E. C. Glenn and V. L. Marsh also took part in the exercises.

In variety and worth of contents McClure's Magazine for January is notable, as well for literary merit and for art. There is a careful and vivid pen-picture of the Emperor William, that most interesting figure of contemporary royalty. The fiction in this issue is of the best. A second installment of Mr. Rudyard Kipling's new novel, "Kim," appears, with illustrations by Mr. Edwin Lord Weeks and Mr. J. Lockwood Kipling. The short stories cover a wide range, and they are splendidly illustrated.

Rev. E C. Glenn, who for a number of years has been a member of the North Carolina Conference, and who asked for a location at its recent session in Newbern, has decided to make his headquarters in Greensboro and engage in revival work. We welcome him to our city and shall be glad to have him reside in our community. Brother Glenn is a Methodist of the right type and loves the doctrines as taught by Wesley and Watson. He will assist any of our pastors who desire him to do so in revival work and we are sure will render efficient service. Write him at Greensboro, N. C.

The St. Louis Christian Advocate, with its issue of Dec. 26, closed a half century of service. It has all in all had a remarkable history. We congratulate Rev. W B. Palmore, D. D., who is the present distinguised editor, upon the success he has achieved in religious journalism. In our judgment the St. Louis Advocate stands at the top of our Conference organs and we doubt if any paper in Southern Methodism has yielded a greater influence. We trust the editor may realize his highest expectations for the future and that under his able management the St. Louis Advocate my become the largest and best religious paper of our great country.

The district stewards of the Statesville district will meet at the district parsonage, in Statesville, next Wednesday, Jan. 9, 1901 at 11 o'clock.

J. E. Thompson.

Statesville, N. C., Dec. 31, 1900.

Dr L. W. Crawford—Sir:

Please say in The Advocate my address is Fallston, N. C., and change my paper from Concord, N. C., to Fallston, N. C., and oblige. Your brother,

R. M. Hoyle.

Fallston, N. C., Dec. 17, 1900.

My Dear Bro. We are in our new field of labor and hard at work. We are now repairing the parsonage and also preparing for a few nights special gospel services. Please pray for us that God will greatly bless us this year in all this work. I mean to make January "Paper month," so please send me a few samples at once. May God greatly bless you and the paper. Fraternally,

Jno. W. Moore.

NOTICE.

Any Epworth League, Sunday School or Church wishing to invite the Sixth Annual Epworth League and Sunday School Conference, of the Western North Carolina Conference, to meet with them, should send in the invitation at once. The time and place of meeting will be fixed some time in January. Invitations should be sent to Geo. L. Hackney, Asheville, N. C.

Asheville, N. C., Dec. 21, 1900.

A Correction.

I have received from Bro. Sherrill the minutes of the last Conference. It is a neat and creditable piece of work. Under Foreign Missions in the financial report for Lexington, it should read: Assessed $102 34; paid $102 34. These are the figures on the duplicate I have. In the minutes it is assessed $172.34; paid $102.-34. Lexington paid everything in full and went $50 00 over on the Twentieth Century Fund.

J. D. Arnold.

Notice.

It is earnestly desired, and urged, that all persons who expect to attend the joint meeting of the Boards in Statesville, on the 22nd and 23rd of January, 1901, notify the pastor at once.

Homes will be provided for all such as give us notice of their coming.

On December 23rd the following resolution was adopted by the congregation:

"Resolved, That as a congregation we express our appreciation of the fact that the committee selected Statesville as their place of meeting." Passed by a unanimous vote.

M. A. Smith, Pastor.

From Clyde, N. C.

Dear Bro. Crawford: We are now at our new work, and my wife and I wish to express our thanks to the good people of Clyde for the kindness with which they received us. On the evening of our arrival we received a pounding from the effects of which our table will not be relieved for some time to come. And the occasion will be an oasis in our memory. We already feel at home and by God's help will do our very best this year. Sincerely,

J. D. Rankin.

From Shelby Station.

Dear Bro. Crawford:—I am glad to report that our work has started off very pleasantly with the Shelby people. Our return to this charge was what we expected and wished, and the people have strengthened the ties that bind us to them by their cordial expressions since Conference. On the evening of the 17th inst. a great company invaded the parsonage without ceremony, and gave us a pounding not soon to be forgotten. There were persons of all ages, from tender years to old age, and they left packages of all sorts and sizes. It is good to be here, and we are trying to study and pray to find out the very best methods of work by which to make ourselves worthy, in some measure, of the kind treatment we are receiving. We expect to begin special revival work with the new year, and hope soon to have still better things to report.

Yours sincerely,

H. M. Blair.

Shelby, N. C., Dec. 28th, 1900.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for January 6, 1901.

JESUS ANOINTED AT BETHANY.
Matt. 26: 6-16.

TIME.—Saturday evening, April 1, A. D. 30.

PLACE.—Bethany.

GOLDEN TEXT.—She hath done what she could.—Mark 14: 8.

Order of Events.

The teaching of the parable of the pounds was delivered while Jesus, with His disciples and a large following, was on His way from Jericho to Jerusalem. According to the arrangement followed in these lessons, Jesus arrived in Jerusalem Friday, March 31, and it was probably upon the day after, Saturday, April 1, after sunset, that the festal supper in His honor took place at Bethany.

The Scene of the Supper.

Verse 6. Bethany. The word means either "the house of non-maturing dates," or "the house of the afflicted one." The place in our Lord's time was doubtless a well built and prosperous suburb lying on the slope of Mount Olivet; about two miles east of Jerusalem; today the site, known as "el Aziriyeh" (the village of Lazarus, shows only a miserable village with a few ancient stones built into modern habitations. The tourist has pointed out to him the houses of Simon the Leper and of Mary and Martha, and the tomb of Lazarus, but there is no reason to believe them genuine. Simon the leper. Of him nothing is certainly known beyond what is recorded here. It has been surmised that he may have been the husband of Martha, who "served" at supper; as Lazarus and his sisters were manifestly intimate in the house, this may well have been, or, perhaps, it may mean no more than that Simon was a near relative. In any event it is more than likely that Simon had been cured of his leprosy by Jesus; hence the hospitality.

The Anointing.

7. There came a woman. John more specifically names Martha as "serving," Lazarus as one of them that sat at the table, and Mary as bringing the precious ointment (John 12: 3, 3.) The "supper" was the later and principal meal of the Jews, and was eaten with some degree of ceremony; on this occasion, too, the twelve were doubtless present as guests, and perhaps some neighbors who were also friends of Jesus. An alabaster cruse. Technically known as "an alabaster," from the material out of which it was usually made. The "alabasters" were of varied shapes and of many degrees of costliness, and this of Mary's was doubtless "a tasteful and costly object such as a woman would delight in possessing." Precious ointment. John and Mary add "of spikenard." Literally, "ointment of pistic nard," pistic meaning either "pure" or "liquid." We must conceive the article as a liquid perfume rather than as an ointment as we understand that word. Upon His head. And, according to John, upon His feet also. The party were not sitting at table after our occidental fashion, but reclining upon divans upon which the limbs stretched backward, so that a person standing or kneeling behind could anoint the feet with ease and without disturbing or even, perhaps, notice. Jeremy Taylor, quoting from Pliny, notes that it was so great an ecstacy of love, sorrow and adoration, that to anoint the feet, even of the greatest monarch, was long unknown; and in all the pomps and greatnesses of the Roman prodigality it was not used till Otho taught it to Nero. John adds that Mary wiped the feet of Jesus with the long tresses of her hair, while the atmosphere of the whole house was penetrated with the delicious odor of the perfume.

Another Anointing.

By some curious twist it frequently happens that this anointing of our Lord by Mary, the sister of Lazarus and Martha, in the house of Simon the Leper, is confounded with His anointing by a "woman that was a sinner" in the house of Simon the Pharisee (Luke 7: 36 50); and that the woman of this latter incident is confounded with Mary of Magdala, by which confusion the characters of Mary of Bethany and of Mary of Magdala have been needlessly aspersed and misinterpreted.

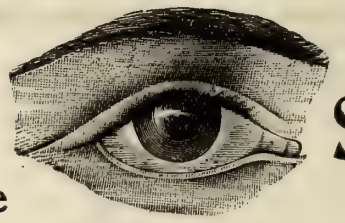
Heartless Fault-Finding.

8. When the disciples. The prime mover and spokesman of this sordid discontent was Judas, whose besetting sin was avarice, than which "there is no vice at once so absorbing, so unreasonable, and so degrading." (See John 12: 4, 5.) Is this waste? "Waste" is literally "perdition;" so Judas himself is designated "son of perdition," as one having "wasted" his life. Sold for much. Mark and John say for three hundred pence, the equivalent of about fifty dollars in our money, though in our Lord's day the penny was a day's wages for the laboring man. In the mind of Judas, as Farrar says, "there was perfect frenzy in the thought of such utter perdition of good money; why, for bare ly a third of such a sum, this son of perdition was ready to sell his Lord." Given to the poor. It may be the thought of the other disciples was sincere; in the case of Judas it was the thinnest sort of veil for his own greed. Nevertheless, the hint is not to be overlooked: "People rarely sin under the full glare of self-consciousness; they usually bind themselves with false pre texts and specious motives; and though Judas could not conceal his baseness from the clearer eye of John, he probably concealed it from himself under the notion that he really was protesting against an act of romantic wastefulness, and pleading the cause of disinterested charity."

The Lord's Defense of Mary.

10. She hath wrought a good work. Our Lord's defense of Mary is twofold. In the first place, He praises in itself: it is good—the word connotes the idea of true nobility and of moral excellence. In the second place, He declares that the spirit prompting such an offer is the very spirit which looks after the poor, that to such the poor become representative of the absent Lord. "This unpractical gift," says Broadus, "and the Saviour's commendation of it have themselves caused richer gifts to the poor in all ages than the whole wealth of Jerusalem would have equaled." Moreover, as the same writer observes, "Whatever fitly manifest, and by reaction strengthens, devout affection—true religious sentiment—is in itself acceptable to Christ and useful to us; for these sentiments are a necessary part of developed and symmetrical Christian character." To prepare me for burial. This probably was not Mary's thought, but it was our Lord's application of her offering to a thought which was now ever present to His own mind, and which He wanted impressed on the minds of the twelve. They insisted that He was going to coronation, at the coming feast He would declare

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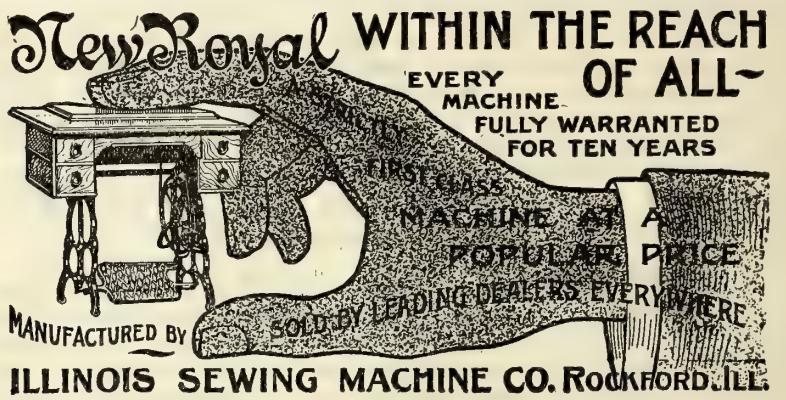
GREENSBORO, N. C., Nov. 11, 1899.

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Himself and assume the leadership of His people; He knew that He was going to crucifixion, and that with that consummation all hope of his temporal sovereignty would have to be foregone. To save them sharp and bitter disillusionment, He turned the beautiful tenor of Mary's offering into a predictive symbol of His own approaching humiliation and death.

The Abiding Memorial.

13 In the whole world The fragrance of this act has spread from the home in Bethany to perfume the atmosphere of the whole world. "For, lo!" says Chrysostom, "what He said is come to pass, and to whatever part of the earth thou mayst go, thou wilt see her celebrated."

The Doom of Judas.

14. Then Judas . . . went unto the chief priests. The most beautiful and most detestable scene of Scripture lay side by side, the crime of treachery being silhoutted on the white radiance of loves adoration. Leaving the beautiful hospitality of the Bethany home, carrying about on his person the unperishable fragrance of love's offering, Judas, subduing roughly every prompting of reverence, gratitude, love and friendship, goes straight to the work of the betrayal and bargains for the life of his friend. "What greedy chafferings took place we are not told, nor whether the counter-avarices of these united hatreds had a struggle before they decided on the paltry blood-money. If so, the astute Jewish priests beat down the poor, ignorant Jewish apostle. For all that they offered and all they paid was thirty pieces of silver (less than twenty dollars), the ransom money of the meanest slave." —New York Advocate.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for January 6, 1901.

A FORWARD LOOK.
Phil. 3:12-14.

Paul had just been warning them against trust in human merit, and he now warns against the supposition that perfection may be attained in this life

There are a number of implied contrasts in this short passage.

a. The word "I" occurs some seven times. It is evident that Paul uses it in no sense as an egotist. He is rather making more evident the comparison between himself and those who taught differently. He uses the word to make more emphatic the fact that he differed with them. He not only refuses to account that he attained, but he refuses to assert that he is even in the grasp of the prize.

b. The doctrines he states are in direct contrast with the teaching of others. Rather than survey the past and boast of his attainments, he keeps his eyes toward the future and continually strives.

The singleness of Paul's aim is contrasted with the multiplicity of the purposes of others. He had one great desire. It was to him an over-ruling passion and purpose. He counted Christ more than all.

LESSON THOUGHTS.

1. Hope is not only a privilege, but a duty. The Gospel gives promise of present salvation and blessing, but it carries with it the idea of future good. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." All our past blessings are but an inspiration to our hope.

All the good things that God has given us are a guarantee that he will give us more.

2. We should look forward by the light of God's promises. They shine out into the future and fill our hearts with hope. In order to apply this to your own hearts hunt out some of the promises of God relating to the future and see how strong and clear they are.

3. The purposes of God will reward our forward look. God's plans are not like ours, characterized by fickleness. What he intends doing he accomplishes. We are included in his purposes. We and our needs have been provided for in his plans.

4. Let this forward look include a careful survey of the field of action. Let us ascertain what are our duties. Let us see what strength will be required to accomplish our work.

5. Let us settle upon some single aim for our life. Let us economize our powers and centre them upon one thing. We cannot do better than Paul. If we do this everything will turn toward this end. All our giving and all our active personal work for Christ will centre here.

HINTS FOR SHORT TALKS.

What are some of the purposes that men should seek to accomplish this year?

What are some of our needs for the New Year?

By what may we hope for strength for the New Year.—Sel.

A traveller, standing outside Cologne Cathedral, expressed his admiration of its beauty. "Yes," said a laborer, who was near, "it's a fine building, and took us many a year to finish." "Took you!" exclaimed the tourist. "Why, what have you to do with it?" "I mixed the mortar, sir," was the modest, yet proud reply. The laborer had a right to feel that he had a share in the grand work. In the same way, by his consecrated service, every one can help in the work of building up human society into a holy temple for the Lord.—The Quiver.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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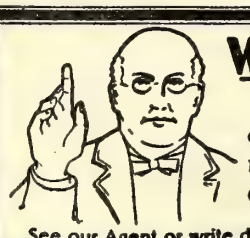
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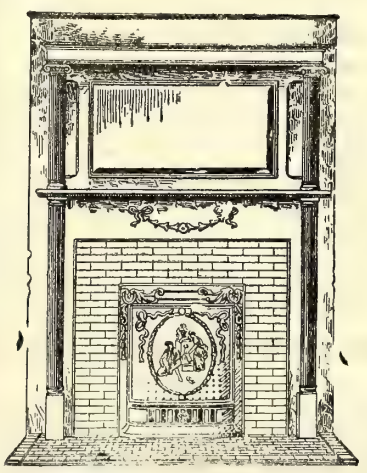
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The Traveling Library.

Wm. B. Shaw, in that peerless magazine, the Review of Reviews, sums up the traveling library thus:

1. It makes good literature easily accessible and often a constant temptation, in communities where there are few distractions and no other similar educational forces for any but the younger children.

2. It puts the control of the reading of numbers of people in the hands of persons who have the library experience of the world at their command, while literary tastes of the readers are forming.

3. It is economical. There is no expense for local rent, for fuel, light or librarians salary. Books are bought at the lowest prices, there is no wastage from worthless books or shoddy editions, and the books are worn out by use and not by mere shelf wear.

4. It keeps a continual interest in the books by frequent exchanges, and the prospect of a near exchange keeps each family alert to learn about the best books and to get them promptly.

5. The responsibility of caring for a library and extending its usefulness makes a common bond for a high purpose and a new basis for union for the best citizens in small neighborhoods.

6. The library stations form new centers for the upbuilding of a better social and intellectual life. To sum up briefly: The traveling library gives an abundant supply of wholesome literature to the people of small communities at a slight cost, and not only excites their interest in such literature, but confines their reading to it until their tastes are formed. It is a free day and night school which does not close on Saturdays or long vacations. It instructs, inspires and amuses the old as well as the young, and its curriculum is so broad that it helps the housewife in the kitchen, the husbandman in the field, the mechanic in his shop, the teacher in her school, the invalid in the sick room, the boy in his play, and the citizen in his civic duties. It leaves no room for bad literature and keeps it from circulating without resort to threats, by the most natural and wholesome methods.

Asia's Great Need.

The great creeds of Asia and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its eastern march of triumph, has incorporated so much of the gross idolatry, superstition, nature-worship, and demonism of the nations which it subordinated that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and demonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political, and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centered in that Divine Person, to whom, in spite of her divisions, Christendom bows the adoring knee.—Selected.

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No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heatt disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

In anawering advertisements please mention N. C CHRISTIAN ADVOCATE.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

High Point station	Dec.	2
West Market Street	"	9
entenary (at night)	"	9
St. Paul	"	16
Naomi (night)	"	16
Proximity (night)	"	19
Wentworth, Wentworth	" 22	23
Reidsville station	"	23
Ware's Chapel (night)	"	23
Greensboro circuit. Holt's Chapel	" 29	30
Asheboro station	Jan. 5	6
Uwharrie circuit, Salem	"	8
Jackson Hill circuit	"	9
Randolph circuit	"	11
West Randolph ct	"	12
Spring Garden Street	"	13
Ramseur, Ramseur	" 19	20
Liberty circuit, Bethany	"	25
Pleasant Garden ct	" 26	27
Ruffin circuit, Ruffin	Feb. 2	3
Asheboro circuit. West's Chapel	" 9	10

ASHEVILLE DISTRICT---1st Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Dec. 8	9
Bethel	" 8	9
Hot Springs ct. Hot Springs	" 15	16
Marshall ct Walnut Creek	" 22	23
Ivy ct. Democrat	" 29	30
Bald Creek ct., Boring's Chapel	Jan. 5	6
Burnsville ct., Burnsville	" 12	13
Swannanoa ct Bethesda	" 19	20
Saluda ct Hillgirt	" 26	27
Hendersonville	Feb. 2	3
Cane Creek ct.	" 9	10
Old Fort ct., Ebenezer	" 16	17
Weaverville ct , Salem	" 23	24
Central Church	Mar. 2	3
Haywood Street	" 2	3

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Jefferson circuit at Jefferson	Dec. 8	9
Boone circuit at Hopewell	"	11
Watauga circuit at Smith's Chapel	"	13
Creston circuit at Mill Creek	" 15	16
Healing Springs ct. at Helton	"	18
Laurel Springs circuit at Mt. Zion	"	20
Sparta circuit at Sparta	" 22	23
Mount Airy Station	" 30	31
North Wilkesboro at Union	Jan. 5	6
Wilkesboro at Beulah	" 12	13
Jonesville at Jonesville	" 19	20
Elkin station	" 20	21
East Bend at Yadkinville	" 26	27
Mount Airy circuit at Salem	Feb. 2	3
Pilot Mountain at Fairview	" 3	4
Stokes at Mount Pleasant	" 9	10
Rockford at Rockford	" 16	17

SALISBURY DISTRICT, 1st Round
—IN PART.—

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Center	Dec. 15	16
Concord, Epworth	" 16	17
Concord, Central	" 22	23
Concord. Forest Hill	" 23	23
Salisbury ct., Shiloh	" 29	30
Salisbury, Main St	"	30
China Grove ct., China Grove	Jan. 5	6
Gold Hill circuit, Gold Hill	" 12	13
Lexington station	" 19	20
Linwood circuit, Ebenezer	" 26	27
Mount Pleasant circuit, Mt. Pleasant	Feb. 2	3
Albemarle circuit, New London	" 9	10
Albemarle station	" 10	11
Norwood circuit, Norwood	" 16	17
Salem circuit Salem	" 23	24
Spencer station	Mar	2 3
East Salisbury	"	2 3
Salisbury, First Church	"	2 3

Southern Stock-Mutual Ins. Co.

AND

Underwriters of Greensboro . . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

GREENSBORO, N C.

Combined Assets, : : : $254,818 87
Dividends to Policy-holders since organization, : : : : 29,782 06
No Liability to Assessment.

A Thousand Testimonials like the following can be furnished:

WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N. C., and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company. R J. REYNOLDS.

GREENSBORO, N. C , January 23, 1900.

We are carrying insurance in both the Southern Stock Mutual and the Underwriters of Greensboro and are receiving dividends annually from each Company. We patronize these Companies because we believe them to be safe and because they save us money. ODELL HARDWARE COMPANY,
11-7-tf [Signed] By J. A. Odell, President.

WAYNESVILLE DIST.--1st Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	Dec 8	9
Clyde circuit, Clyde	" 15	16
West Haywood circuit, Shady Grove	" 22	23
Mills River circuit, Mills River	" 29	30
Leicester circuit, Western Chapel	Jan 5	6
Spring Creek circuit, Balm Grove	" 12	13
Transylvania ct , Greenwood	" 19	20
Brevard station, Brevard	" 19	20
Haywood circuit, Crabtree	" 26	27
Sulphur Springs ct Pleasant Hill	Feb. 2	3
Canton circuit Bethel	" 9	10
Waynesville station	" 16	17

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Centenary	Dec. 8	9
Bakersville circuit Bakersville	" 9	10
Elk Park circuit, Elk Park	"	12
McDowell circuit, Pebo	" 15	16
Marion station, Marion	" 16	17
Table Rock circuit, Oak Hill	" 22	23
East Rutherford circuit, Oak Grove	" 29	30
Henrietta & Caroleen station, Caroleen	" 30	31
Forest City & Thermal City station, Forest City	Jan 5	6
Broad River circuit, Union	" 12	13
Rutherfordton circuit, Rutherfordton	" 13	14
Morganton circuit, Bethel	" 19	20
Morganton station	" 20	21
Silver Creek circuit, Salem	" 26	27
Connelly Springs circuit, Connelly Springs	" 27	28
Green River circuit Bethlehem	Feb. 2	3

STATESVILLE DIST.—1st Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Lenoir station	Dec. 2	3
Hickory station	" 8	9
Woodleaf cir , South River	" 15	16
Statesville station	" 22	23
West End	" 23	24
Troutman circuit, Troutman	" 29	30
Newton circuit Newton	Jan 5	6
Maiden circuit, Mayo	" 6	7
Iredell circuit Olive	" 12	13
Mooresville circuit, Fairview	" 19	20
Mooresville station	" 20	21
Catawba circuit, Catawba	" 26	27
Caldwell circuit, Hudson	Feb 2	3
Granite Falls station	" 3	4
Stony Point circuit, Liberty	" 9	10
Alexander circuit, Taylorsville	" 10	11
Statesville circuit Salem	" 16	17
Turnersburg circuit, Clarksburg	" 23	24
Lenoir circuit, Harpers	Mar. 2	3
Mt Zion station	" 10	11

WINSTON DISTRICT.—1st Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	Dec. 8	9
Mocksville circuit, Center	" 15	16
Mocksville station	" 16	17
Winston circuit, Marvin	" 22	23
Winston, Burkhead	" 23	24
Madison circuit, Madison	" 29	30
Kernersville circuit, Mt. Vernon	Jan. 5	6
Forsythe circuit, Concord	" 12	13
Farmington circuit, Smith Grove	" 19	20
Walkertown station	" 26	27
Winston, Centenary	Feb. 2	3
Winston, Grace Church,	" 2	3
Davidson circuit, Centenary	" 9	10
Danbury circuit, Danbury	" 16	17
Summerfield circuit, Summerfield	" 23	24
Jamestown circuit, Friendship	" 27	28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

FRANKLIN DISTRICT—1st Round.

J A. Cook, P. E., Franklin, N. C

Macon circuit, Patton Chapel	Dec 8	9
Franklin station night	" 15	16
Franklin circuit, Watauga	" 22	23
Webster circuit Speedwell	" 29	30
Bryson City and Dillsboro sta., Sylva	Jan. 5	6
Whittier circuit & Cherokee Mission, Shoal Creek	" 12	13
Bushnell mission, Maple Springs	" 19	20
Robbinsville mission, Robbinsville	" 26	27
Andrews circuit, Andrews	Feb. 2	3
Aquone mission Baldwin School House	" 9	10
Haysville circuit, Oak Forest	" 16	17
Hiwassee circuit, Grape Creek	" 23	24
Murphy station, night	" 24	25
Glenville circuit, Double Springs	Mar 2	3

Let us have a full attendance of all the official members at the quarterly conference.

CHARLOTTE DIST. - 1st Round.

J. C. Rowe, P. E , Monroe, N C

Monroe station	Dec.	9
Waxhaw circuit, Waxhaw	" 15	16
Pineville, Pineville	" 22	23
Clear Creek circuit, Little Bethel	" 29	30
Matthews	" 0	31
Morven, Morven	Jan. 5	6
Monroe circuit, Carmel	"	9
Derita circuit, Derita	" 12	13
Calvary	" 13	14
Hoskin's	"	14
Epworth—Seversville, Seversville	"	15
Lilesville, Lilesville	" 19	20
Wadesboro station	" 20	21
Charlotte, Trinity	" 26	27
Charlotte, Tryon street	" 27	28
Charlotte, Dilworth	"	29
Charlotte, Brevard Street	"	30
Ansonville circuit, Salem	Feb. 2	3
Polkton. Gilboa	" 9	10
Weddington circuit. Weddington	" 16	17

District Stewards will please meet in the Methodist church in Monroe Jan. 10, 1901, at 11 a m

SHELBY DISTRICT—1st Round

W. R. Ware, P. E., Shelby, N. C.

Shelby station	Dec. 2	3
Belwood circuit, Bethlehem	" 8	9
Cherryville circuit, Cherryville	" 9	10
Bessemer City, Bessemer	"	15
McAdensville station, night	"	15
Gastonia, Main st	" 16	17
Ebenezer circuit Ebenezer	" 23	24
King's Mountain station, night	"	24
Shelby circuit, Double Shoals	" 29	30
Polkville circuit, Lawndale	" 30	31
N Cleveland circuit, Lee's Chapel	Jan	1
Lincolnton circuit, Lincolnton	" 5	6
Stanly Creek circuit, Stanley	" 6	7
Rock Springs circuit Marion	" 11	13
Lowesville circuit, New Hope	" 12	13
Mountain Island	" 13	14
Lowell circuit, Ebenezar	" 19	20
Gastonia, West End and Ozark	" 20	21
South Fork circuit, Wesley's Chapel	" 26	27

The District stewards will please meet in Shelby at the District parsonage, Wednesday, Dec. 12th, at 12 o'clock.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	...
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. F NICHOLS, Gen Man. E. F. REID Auditor Chester, S. C.

Write Quick For FREE Scholarship

POSITIONS GUARANTEED,

Under $3,000 Cash Deposit.

Railroad Fare Paid.

Open all year to Both Sexes. Very Cheap Board.

Georgia-Alabama Business College, Macon, Georgia.

aug 15-tf

For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

"A bright New Year, and a sunny track
Along an upward way;
And a song of praise on looking back,
When the year has passed away,
And golden sheaves nor small nor few,
This is my New Year's wish for you!"

Need you to be reminded, dear sister, that there are but two months till the close of the fiscal year? Do you realize that the accomplishment of the work that has been planned depends on you?

Are you pleading daily that God will enable us to do what we cannot do of ourselves?

Are you helping to answer your own prayers?

Have you ordered a Prayer Calendar?

Have you paid your subscription to the Twentieth Century Fund?

Have you taken a share in the Laura Hagyood Memorial?

Have you contributed to the expenses of our Missionary Candidate at the Training School?

And what have you done for the pledge?

Are you putting a penny a day in your mite box?

Remember—this is a year of unusual strain. We have undertaken great things for God, expecting great things from God. We cannot afford to fail. We shall not if each one will do her part. Will you do yours?

West Market Street Light Bearers.

Under the able management of Miss Gena Bumpass, assisted by Mrs. P. P. Claxton, this band of Light Bearers gave a missionary entertainment in West Market Street Church, Greensboro, on a recent Sunday evening. The character of the program was of a very high order, and deeply impressed the large, appreciative audience. The children were well trained and performed their parts admirably. At the close of the exercises Miss Hancock, a missionary just returned from the scene of the troubles in China, made a most interesting and impressive talk. A silver collection was taken amounting to $25.00. We would commend this entertainment to all Lady Managers. Order "The Conquering Cross, a Missionary Concert Exercise," from Fillmore Bros. 40 Bible House, New York.

A Good Bible Reading for the New Year Meeting.

My possession and income are not mine, but God's. Luke 16. 12.

If so: Am I responsible for the right use of them? Deut. 8, 11-14. 17, 18.

Am I in sentiment or in fact God's steward? Luke 12. 42, 48.

Am I a faithful steward? 1 Cor. 4. 2.

Am I administering what he has entrusted to me in a way that pleases him?

This is:—Have I a definite habit of proportionate giving? 1 Cor. 16. 2.

Am I making any sacrifice for my Master? Mark 12. 41-44.

Am I praying and planning to see how much I can give to the work that is so dear to his heart? Luke 6. 38.

Or:—Am I spending more on myself than on the Lord's work? John 21. 15. Am I to spend unnecessarily upon myself this year money that might be the means of giving Christ to some soul? Matt. 25. 45.

Am I purposing to lay up for myself this year that which may support a missionary or native worker? Matt. 6. 19.

What would he wish me to do?

Will I do it?

When?—Christian World.

The United States Ambassador to China, in a recent address in Shanghai, said: "Since coming to China, I appreciate mission work infinitely more than I ever did before. Your work would be more appreciated at home if the people only knew the dangers and trials the missionaries undergo among these stubborn people. It takes great courage for a soldier to place his name on the muster roll in these days, but it requires an immeasurable larger amount of heroism and courage to do this work; and I wish to express my admiration of your devotion to humanity and to God that I have witnessed since I came to this land."

Memorial Services

Services in memory of our martyred missionaries in China have been held in many parts of the United States, and have produced a very deep impression. We have brief reports of such services held in many churches of the west, especially at Oberlin, where the Shansi missionaries were so well known. In the city of Portland and in other sections of Maine meetinsg have been held to commemorate the life and services of Misses Morrill and Gould. A meeting of great tenderness and power was held at Yale College in commemoration of Mr. Pitkin, whose work as a student and as an alumnus of the University was specially noteworthy. These services were eminently appropriate, and will serve to keep in memory the devoted band who labored so faithfully, and who died so heroically. —Missionary Herald.

From Louisville, Ky.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long standing skin disease, which doctors in seven states failed to cure. May the manufacturer live long and continue to make such a blessing to humanity. W. C. Cantrell." 50c. at druggists or by mail from J. T. Shuptrine, Dept. D., Savannah, Ga.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



Fruit Trees
Shade "
ORNAMENTALS.....

Write for our free 60-page catalogue and 40-page pamphlet on "How to Plant and Cultivate an Orchard," which will give you general information on what to plant, how to plant and produce nice fruit.

Fine stock of the rapid growing Silver-Leaf Maple and Carolina Poplar, also Sugar and Norway Maples.

Address,
J. Van Lindley Nursery Co
POMONA, N. C.
Established 1866.
Incorporated 1899.
350 ACRES.

Catarrh Cured At Home

A Practical Common-Sense Treatment Has Been Discovered That Can Be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only $1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if yon wish special advice, there will be no extra charge. Address Dr. J. W. Blosser & Son, 59 Broad Street, Atlanta, Ga.

Wanted.—Active, reliable agents in unoccupied territory. Liberal salary paid. No risk. Address Quybon, 119 S. Fairfax street, Alexandria, Va.
jan.2-6t.

We Recommend
"OLD GLORY . . . SHOES"
As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

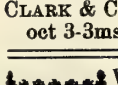
Price $3.50.

Mail orders solicited. Satisfaction guaranteed.

J. M. Hendrix & Co.
GREENSBORO, N. C.
nov 15-tf.

AGENTS can make enormous profits by selling our 14-k. gold filled full jewel watches. Write for particulars or send Money Order for $3.95 for sample, (retailing at $13.00) with privilege of returning. Guaranteed for 20 years. Also the best 1900 Bicycle made for only $15.95 complete, (retailing at $50.00) offers never heard of. We guarantee salary to our agents. Write or order at once.
ENGLAND WATCH CO., 326 Grand, Milwaukee, Wis.
jly 4-4m

$60 PER MONTH AND . . . EXPENSES
can be made by a capable woman. Permanent position. Experience unnecessary. Write at once for particulars. CLARK & Co., 234 S. 4th St., Phila., Pa.
oct 3-3ms



Wire Railing and Ornamental
WIRE WORKS.
DUFUR & CO.,
No. 311 N. Howard St., Baltimore, Md.
Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire etc. Also iron bedsteads, chairs, settees, &c.

GIVE YOURSELF
A Christmas Gift.

Christmas is the most joyous season of the year for the young, but not so always with those who are growing old. Keep yourself youthful by using

XANTHINE,

the best preparation for the hair.

THERE'LL COME A TIME when you'll regret those gray hairs. Xanthine is not a dye, but restores gray hair to its original color, and produces luxuriant growth, prevents dandruff.

From Rev. Wm. Cameron, Mossy Creek, Tenn.: "I have never known it to fail in accomplishing all you claim for it."

At Druggists Price $1. Send for circulars.
If your druggist has not got it, write to us for it.

XANTHINE
PROF. HERTZ' GREAT GERMAN
HAIR RESTORATIVE
XANTHINE CO., Richmond, Va.

SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS
DOUBLE DAILY SERVICE
Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York,	P.RR.	1 00 p m	12 10 a m
Lv. Philadelphia,	P.R.R.	3 24 p m	7 20 a m
Lv. Baltimore,	P. R. R.	5 50 p m	9 54 a m
Lv. Washington,	P. R. R.	7 00 p m	10 55 a m
Lv. Richmond,	S.A.L.Ry	10 40 p m	2 40 p m
Lv. Petersburg,	"	11 31 p m	3 30 p m
Lv. Ridgeway Jct.	"	1 55 a m	5 52 p m
Lv. Henderson,	"	2 30 a m	6 20 p m
Lv. Raleigh,	"	3 43 a m	7 39 p m
Lv. Southern Pines	"	5 36 a m	9 35 p m
Lv. Hamlet,	"	6 30 a m	10 35 p m
Lv. Columbia,	"	8 49 a m	12 55 a m
Ar. Savannah,	"	12 10 p m	5 00 a m
Ar. Jacksonville,	"	3 50 p m	9 10 a m
Ar. Tampa,	"	6 30 a m	5 30 p m

		No. 402.	No. 41.
Lv. New York,	N.Y.P.&N	†8 00 a m	9 00 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv. New York,	O.D.S S.Co.	†5 00 p m	
Lv. Baltimore,	B S.P.Co.	.....	† 6 30 p m
Lv.	ash ton, N.&W.S.B.		6 00 p m
Lv. Portsmouth,	S. A.L..	9 00 p m	8 30 a m
Lv. Weldon,	"	11 33 a m	12 01 p m
Lv. Ridgeway Jct.	"	12 52 a m	1 20 p m
Lv. Henderson	"	1 19 a m	2 13 p m
Lv. Raleigh,	"	3 02 a m	3 51 p m
Lv. Southern Pines	"	5 18 a m	6 09 p m
Lv. Hamlet,	"	6 30 a m	7 30 p m
Lv. Wilmington,	"		3 05 p m
Ar. Charlotte,	"	9 21 a m	10 10 p m
Lv. Chester,	"	9 43 a m	10 55 p m
Lv. Greenwood,	"	11 46 a m	1 07 a m
Lv. Athens,	"	2 08 p m	3 41 a m
Ar. Atlanta, §	"	4 15 p m	6 05 a m
Ar. Augusta, C. & W.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry,	A.&W P	9 20 p m	11 00 a m
Ar. Mobile,	L & N.	8 00 a m	4 12 p m
Ar. New Orleans	L. & N.	7 40 a m	8 30 p m
Ar. Nashville,	N.C.& St.L.	6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

		Daily. No. 402.	Daily. No. 38.
Lv. Memphis,	N.C.&St. L.	11 30 a m	8 45 p m
Lv. Nashville,		9 00 p m	9 10 a m
Lv. New Orleans,	L & N	7 45 p m	7 45 p m
Lv. Mobile,	L. & N.	12 20 a m	12 20 a m
Lv. Montgom'ry,	A.&W.P	6 20 a m	11 20 a m
Lv. Macon,	C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta,	C. & W. C.	9 40 a m	.....
Lv. Atlanta, §	S. A. L. Ry.	1 00 p m	8 00 p m
Ar. Athens,	"	2 52 p m	11 23 p m
Ar. Greenwood,	"	4 56 p m	2 05 a m
Ar. Chester,	"	6 53 p m	4 25 a m
Lv. Charlotte,		6 50 p m	5 00 a m
Lv. Wilmington		....	12 50 a m
Lv. Hamlet		10 00 p m	8 03 a m
Lv. Southern Pines	"	10 59 p m	9 03 a m
Lv. Raleigh,	"	1 05 p m	11 30 a m
Ar. Henderson,	"	1 46 a m	1 20 p m
Lv. Rid'way Jct.	"	3 10 a m	2 05 p m
Lv. Weldon,	"	4 30 a m	3 25 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Wash't'n	S. & W. S.B.		7 00 a m
Ar. Baltimore	B. S. P.Co.		† 6 40 a m
Ar. New York,	O.D.S S.Co.	.....	† 1 30 p m
Ar. Phila'phia,	N.Y.P.&N	†5 45 p m	5 10 a m
Ar. New York	"	8 38 p m	7 43 a m

		No 44	No. 66
Lv. Tampa,	S A L Ry.	10 00 p m	8 00 a m
Lv. Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 58 a m	11 09 p m
Lv. Columbia,	§ "	6 40 p m	5 45 a m
Lv. Hamlet,	"	9 45 p m	8 10 a m
Lv. Southern Pines	"	10 37 p m	10 12 a m
Lv. Raleigh,	"	12 24 a m	12 05 p m
Lv. Henderson,	"	1 46 a m	1 32 p m
Lv. Ridgeway Jct.	"	2 12 a m	2 05 p m
Lv. Peters burg,	‡	4 20 a m	4 45 p m
Lv. Richmond,	"	5 5 a m	6 00 p m
Ar. Washington	P R R.	8 45 a m	9 50 p m
Ar. Baltimore,	P & R.	10 03 a m	11 35 p m
Ar. Philadelphia	P & R.	12 27 p m	2 56 a m
Ar. New York.	P R R.	3 03 p m	6 13 a m

Note —† daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44
‡ Central Time § Eastern Time.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

The men who are engaged in selling fertilizer and compost recipes to the farmers are still active. A correspondent sends me one of the circulars, which has changed its shape somewhat and now contains testimonials from farmers who have bought his recipe and who say that they find it equal to commercial fertilizers on their crops. There is no doubt that a lot of stable manure and rich earth from the woods will have a good effect on the soil even after its value has been greatly reduced by the process used in the mixing of it, and those who simply judge from general appearances and make no accurate comparison may be deceived. The circular says that the recipe will tell the farmer how to cut up or decompose stable manure in forty-eight hours as fine as powder by the use of a chemical costing two and a half cents per pound. There is not the slightest doubt that this can be done, and the same could be done by setting the manure on fire, but any one who knows anything about these things knows that in doing so there is a serious loss of nitrogen and other constituents of the manure. While the Experiment station is always ready to give, free of cost, correct formulas for compounding fertilizers, it is amazing to note the readiness with which farmers give their money to irresponsible parties for worthless compounds, and recipes that make the compound worth less than its original materials would be separately. We suppose that people have a perfect right to waste their money if they see fit, and farmers seem to be more inclined to buy a pig in a bag than almost any other class of the community, and the men who live by their wits are fully acquainted with this peculiarity and take advantage of it. A self-styled "Professor" comes along, though he never held a college chair, and says he is a noted chemist, though no chemist ever heard of him as such, and the farmers part with their cash in crowds for a worthless formula, when men who are real Professors and chemists stand ready to serve them free of cost. The Experiment station has published two bulletins of warning against these compost peddlers, and these bulletins, with their recipes can be had free of cost to all applicants. But the men who spend their money in this way are the men who do not read the papers, and who prefer to trust the statements of a stranger to those of men employed to help them. So I suppose there is little use for us to worry about the matter, and we can only let them pay the penalty of ignorance.

From Duplin Co.: "I send you by this mail the root, limb and fruit of a shrub found on a sandy ridge near a branch. The gentleman who found it is very anxious to know what it is, whether medicinal or poisonous, or if it would do to graft some fruit on. Hence I send it to you for the desired information." The plant is known to botanists as Asimina Triloba, or it may possibly be Asimina parviflora, as that species is more frequently found on sandy ridges, and from the dried fruit I cannot say positively which species it is. Both are commonly known as "Pawpaw." The fruit is edible when it is first ripe, but is generally rather insipid. It is known in some places as Custard apple. It makes a rather ornamental shrub, and has curious brownish purple flowers, but we know of no economic value it has, and it is not near enough akin to any of our cultivated fruits to make a stock for grafting.

From Pamlico Co.: "I have been reading your Items for the Farm, and have been benefited by them. I am just getting over my cotton for the last time. What will be the best thing to do with the land to prevent leaching of fertility during the winter. I also have land where I mowed peas. It is rather stiff, with red clay subsoil. I am thinking to begin at once and plow deep as possible and sow rye for winter cover. Is it too late for this? Is there anything better than rye to sow? I want to build up my land which has been badly run down by taking everything off and returning nothing. You recommend peas. So I sowed freely this year, and want to sow more next year. Have one able mule." I wish that we could wake up all the men who have but one able bodied mule, but I am glad to know that here and there we find one who has a disposition to get out of the old ruts. But you will have to be very careful in the deep plowing of your land, for there is a great difference in what people call red clay in different sections. Go slow in the deeper plowing and do not rashly turn up undrained and wet clay or you may come to the conclusion that deep plowing is all wrong. Do it gradually on your land which lies flat and is not naturally so well drained as our hill lands. In your section it may do still to sow rye, and anything green on the land will act as a trap to catch the nitrogen and prevent its escape from the soil which it is certain to accomplish on a bare soil. Then another fall make up your mind to have something better on your cotton land than rye. If you will sow crimson clover at the last working of the cotton it will, if you get a good stand, be there all ready to protect the soil after the cotton is off. Or you might still sow the rye if the clover fails as it sometimes will, and sow with it seed of the hairy vetch and the two will make you a fine hay crop in the spring, and will help the land greatly. At present rye is about the only thing you can sow. I am glad to know that you are using peas Grow all you can of them and make hay and feed stock and raise manure and you will be right on the road to improvement.

From Wake Co.: "I have been reading your letters for some time and find them valuable. I set out an orchard of four hundred trees last fall, consisting of apples, peaches and pears. I cut them down to twenty four inches when I planted them. They have made a growth of from twelve to twenty-four inches the past season. Will you please give me instructions for cutting them back this fall. Should apples, peaches and pears be pruned alike? If not please give instructions for each. The land is rather thin. I sowed it in peas this year." As our correspondent is not far from the experiment farm, we have written him that it would be better for him to come and let us show him just what we are going to do with our apple, peach and pear trees planted at the same time his were, for it is far easier to show one just how to do it with the tree before him than to tell in a letter. But as there are doubtless others who have young trees in their second year it may also be well to give some details here. Your trees were headed back all right, but I understand from what you say that you sowed peas at once in the orchard in the spring We would not have done that. It would have been better for the trees to have cultivated them in some crop the first season and to have sown the peas about the first of July after the growth for the season was completed. Then there would have been no check to the growth. The peas sown in the spring will take much needed moisture from the trees. We had our lily plantation between the trees. These were dug in July and we had intended then to have sown peas, but were prevented by circumstances not necessary to state here, and planted them in sweet potatoes. Our trees have made a fine growth, and this winter we will make very little difference in the pruning of the different trees. The main thing will be to shorten back about one third the growth they have made during the past summer. If a tree is inclined to spread too much, we cut to a bud on the upper side of the limb, so as to cause the new shoot to take a more upright position, and if the tree is growing too perpendicular we cut to a bud on the outside to cause it to spread more. All shoots that seem to tend to interfere and cross each other are pruned to prevent this style of growth. In a pear tree we try to train up a central shoot and shorten back to this. The Kieffer pear is apt to make long willowy shoots, and we try to check this by giving the tree a sort of pyramidal shape with short branches from the central leader. Peaches and apples we prune to a round and open headed form. After an apple-tree has its head well started it will need little more than pinching during the summer to direct the growth and rubbing out of shoots coming where they are not wanted. Peaches on the other hand should have the one year growth shortened back regularly every winter, so as to keep the young wood distributed all through the tree and prevent the tendency to grow the crop out at the ends of the limbs and break off. Peaches bear their fruit on last year's wood, and hence we want to keep young shoots all through the tree and prevent the long bare limbs so often seen with no fruit wood at the ends. But these shoots will need thinning out, for we do not want the whole interior of the tree to be a mass of shoots. The apple bears on spurs made as the tree grows older and the pear too makes spurs that bear year after year in the same place. We could show all these things far better in the way we show our students with the tree before them, and we are always glad to have our friends come to the experiment farm and see what we are doing there.

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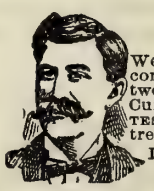
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MARRIAGES.

MALLOY—TURNER —At Reidsville, N. C., by the Rev. Dr. Brooks, on the 31st of October, 1900, Mr. Robert M. Malloy, of Nebraska, and Miss Annie Lee, daughter of Mrs. S. E. Turner, of Reidsville.

NICHOLSON—WILLIAMS.—By the same, at the same place, on the 12th of December, 1900, Mr. R. E. L Nicholson, of Washington City, and Miss Florence Pauline, daughter of the late Mr. Ralph D. Williams, of Reidsville.

MARTIN—KING.—By the same at the Piedmont Hotel, Reidsville, on the 22 Dec , Mr. Richard Martin and Miss Kitty King, of Burton's Creek, Va.

SATER—PRICE.—By the same, at Main street parsonage, on the 23rd Dec., Mr. Hugh B. Sater and Miss Mamie Price, both of Reidsville.

CRAVEN—WATKINS.—In the Methodist church at Ramseur, N. C., on Dec. 19, 1900, I. F. Craven and Miss Etta Watkins, daughter of Mr. and Mrs. W. H. Watkins, Rev. W. F. Craven, of N. C. Conference, and brother of the groom, officiating, assisted by Rev. T. S. Ellington, pastor.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

CAMPBELL —On November the 24th, 1900, Bro. John M. Campbell passed beyond the narrow bounds of mortality and his soul went into the spirit land. Bro. Campbell was born in Chesterfield county, S. C., in 1830, and died in Union county, N. C., Nov. 24th, 1900.

He married Miss Mary C. Hoghes, of Columbia, S. C., in December, 1857. His wife preceded him to the spirit land seven years, she having died January 29th, 1893.

Bro. Campbell joined the Methodist church in early life and lived a consistent and faithful member until his death. His death was triumphant His dying testimy gives joy and comfort to his friends and loved ones.

Bro. Campbell was in feeble health for some time before his death. His death was unpected to us all, but he met the great monster like a Christian hero. As we drive by his old homestead we miss him so much. While the beautiful sunlight does not shine on his lovely form here, the sunlight of everlasting peace breaks upon his soul as he gazes upon the heavenly vision as they meet him in the glory land.

May God's grace comfort the friends and loved ones in this trying time. Our loss is his eternal gain.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus, far from thee,
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep.

Oh! may we all meet Bro. Campbell in heaven. His pastor,

B. F. FINCHER.

GRAHAM.—Bro. Stark P. Graham was translated out of life and suffering here into life and peace in heaven Nov. 11th, 1900. He was 57 years old. He was a member of the Methodist church for years. His membership was at Olin, but a year ago he moved to Statesville to be near his wife's parents, but soon after coming to Statesville his health began to fail. and finally did fail to that extent the physicians deemed it necessary to perform an operation, which was done successfully, and his friends and family hoped he would recover; but soon he began to decline and sank rapidly until the end came. I was with him often in his sickness. He seemed to be conscious of his condition, and was prepared to die. Just a little while before the operation was performed he was looking with great anxiety for the coming of his mother. She came and was with him until he died, which was so much comfort to him, more so because he was so resigned to die. A short time before his death he, with his family, had the communion administered at his own home, which service he greatly enjoyed.

Bro. Graham was gentle and kind to all, and especially kind in his home. He was a soldier in the Confederate war; joined the army when he was about 18 years of age, and was a true and brave soldier, and I believe remained in the war until it closed.

He leaves a wife and mother, brothers and sisters, the loss of a kind husband, an affectionate son, and a loving brother. May the God of all grace safely guide the bereaved ones through this life, that they all may meet in heaven, there to be one undivided family around God's eternal throne, where sickness and sorrow, pain and death, are felt and feared no more.

S. P. DOUGLAS.

Resolutions of Respect.

Whereas, In the providence of our merciful heavenly Father, our brother and friend, E. D. Harris, was taken from our midst by the hand of death on December 1st, 1900. Thereby our hearts have been deeply moved; therefore be it

Resolved 1st. That in his death our Sunday school has lost one of its most faithful and efficient members; a man of true and honest purpose, of pure mind, of sound judgment; prompt in action, faithful in matters of trust, and an earnest Christian worker.

Resolved 2nd. That we treasure the memory of his blameless Christian life and his zeal for the cause of Christ.

Resolved 3rd. That from the manner of his life among us, and from the positive character of his Christian experience, we are fully persuaded that our loss is her eternal gain.

Resolved 4th. That we deeply sympathize with the widow and the little babe, and that we earnestly beseech the Father in heaven to grant them the consolation they so much need, and which He alone can give.

Resolved 5th. That these resolutions be placed on the records of the Sunday-school, and that a copy be sent to the family of the deceased and a copy sent to the "North Carolina Christian Advocate" for publication.

There fragrant flowers immortal bloom
And joys supreme are given;
There rays divine disperse the gloom,
Beyond the confines of the tomb
Appears the dawn of heaven.

THOMAS A. HATHCOCK,
THOMAS CALSON,
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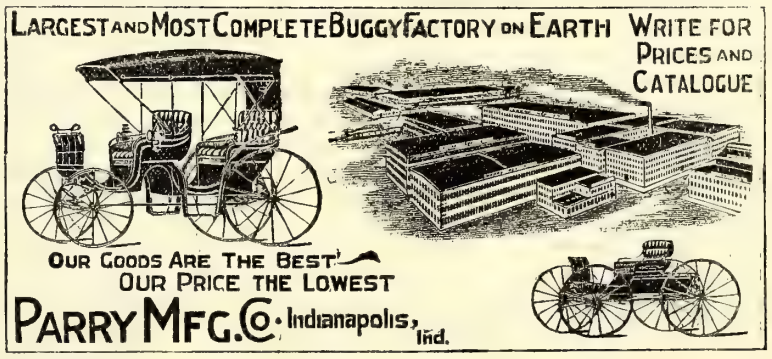
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NEWS OF THE WEEK.

Wednesday, Dec. 26.—Mexican troops are ambushed by Indians———Minister Conger takes hopeful views of the outlook in China———A race conflict occurs in MacClenny, Fla., one negro is killed ———Receivers are appointed for the Old Town bank of Baltimore———An unknown American steamer is stranded near Miami, Fla.———Investigation shows that there are 30,000 lepers in the Philippines———Democrats and Populists celebrate Jefferson day in a banquet at Lincoln, Neb.———The tug Ocean King and two barges are stranded on the eastern shore of Virginia———The British are not making any headway against the Boer forces in South Africa ———The state treasurer urges the sheriffs to send in funds as the state's finances are very low———The Cramps' agent has signed a contract with the Turkish government for the building of a cruiser———The Cuban convention will have the constitution ready to present to congress about February 1st———The mayor of Bismarck, N. D., is under arrest on the charge of being interested in a gambling house———Mr. Cleveland writes to The Atlanta Journal that he did not vote for McKinley at the last election———A sharp conflict occurs between a body of French troops and Chinese in which the latter are repulsed ———A tobacco blockader from the south sends the treasury department $200 as a contribution to the conscience fund———In South Carolina for the year just closed thirty-one new cotton mills were started and fourteen old ones increased their capacity———In new cotton mills built during the present year, North Carolina stands a close second to Georgia, which state leads in number of mills———The Governor of New York declines to grant the application of the governor of Texas for the extradition of John D. Rockefeller and others.

Thursday, Dec. 27.—The civil war in Columbia is progressing favorably for the government———The exchanges at the New York clearing house yesterday aggregated $364,013,290———The Philippine commission send their tariff bill to Washington for its approval——— Twenty women in a Brooklyn prison attack and severely beat the matron and warden———The late Governor Wolcott, of Massachusetts, leaves $1,000 to Tuskegee industrial institute———Foreign troops are sent out from Tien Tsin to scour the country for bands of Boxers ———The statistician of the agricultural department gives out the figures for the country's grain crop———The executive committee of the North Carolina Teachers' Association meets to receive the report of its secretary———The livery and sale stables of Captain J. W. Lamb at Goldsboro, were burned last evening. One horse was burned——— The Cuban superintendent of education denies tnat he advised the Cubans to drive the Americans out of the island ———The funeral of the late R. O. Burton will be held this afternoon and the remains will be buried near Roanoke Rapids———Two cadets from North Carolina were among the witnesses examined yesterday by the board making inquiry into hazing at West Point———The Democratic national committee is to meet in Chicago in January. Its secretary says the committee is not planning to make W. J. Bryan candidate in 1904

Friday, Dec. 28.—A man is lynched in Alabama for burning a farmer's barn ———The inauguration of Governor Aycock will occur on January 15——— William Westlake, the noted inventor, dies at his home in Brooklyn———Alabama this year produced 9,000,000 tons of coal and 1,200,000 of pig iron——— The stranded steamer Homeric has been floated and towed to Key West——— Reports are in circulation in Europe that General deWet has surrendered——— The governor of Michigan asks for the extradition of an alleged forger from Cuba———Major Grower Botha arrives in Europe from Transvaal with dispatches for Kruger———Fierce storms are raging along the coast of England, and many wrecks are reported———Two mail sacks are stolen from the waiting room of a depot in the suburbs of Detroit——The valuation of the property of the state for taxation is $18,036,899 greater than for years before———The report of the adjutant general places the strength of the state guard and naval reserves at 1,905———Incendiarism prevails to an alarming extent in Barbadoes. There are two cases of yellow fever on the island———The German press is very harsh in its criticism of the senate's amendment of the Hay-Pauncefote treaty ———The threathened strike of the Wilkesbarre electric railway employs is averted by both sides making concessions———A vigorous campaign is being pushed against the Filipinos. In Manila many arrests of suspects have been made ———About twenty people, men and women, of Washington county, Indiana, are sued for $200,000 by a man who alleges they white-capped him and forced him to leave the state.

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REV. H. M. BLAIR, Editor. ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. $1.50 Per Annum, in Advance.

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Mrs Ella Peacock

Editorial.

One Thing I Know.

I know not what the future hath
Of marvel or suprise,
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—John G. Whittier.

Pen Points.

DO ALL the good you can today. Tomorrow will be full of obligations and opportunities born with the day.

BE NOT fearful of over much religion. The injunction, "Be not overmuch religious," was not intended to rebuke holy living, but rather religious self-conceit.

WE CANNOT do in cloisters what God intended should be accomplished by open effort in the field. The closet is helpful only as it inspires us for holy and helpful living.

NO MAN'S pathway grows so dark but that the stars shine upon it from above. The Bible is full of shining promises which even clouds and darkness can not entirely obscure.

GIVE THE little children a happy time. This does not mean to indulge them without limit. None are farther removed from happiness than such as have never learned the law of restraint.

WHAT IS going to be our truth for the New Year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it,—making us better, stronger, purer, nobler, more manly, more womanly, more fit for life; not because God loves us any more, but because we, with new openness, are more ready to receive Him into our lives.—Phillips Brooks.

Spiritual Life.

The power to love,—God's greatest gift!
Forget it not, dear heart. 'Twill lift
The weight of burdens heaviest,
When thou rememb'rest that the best
He gives is thine,—thou still canst love!

—Mary Putman Gilmore.

MANY HAVE yielded to go a mile with Satan who never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—D. L. Moody.

THE NECESSITY of an inward stillness hath appeared clear to my mind. In true silence strength is renewed: and the mind is weaned from all things, save as they may be enjoyed in the Divine Will, and a lowliness of outward living opposite to worldly honor becomes truly acceptable to us.—John Woolman.

THE SECRET of a quiet heart is to keep ever near God. Stayed on him, we shall not be shaken, and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirls will not suck us into the vortex if we are holding by him and know that he is at our right hand.—Alexander Maclaren.

GOD KNOWS what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty and faith, and courage, and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board, on which is written in large, bright letters, "He that walketh uprightly, walketh surely."—Dr. T. L. Cuyler.

LOVE IS the first comforter; and, where love and truth speak, the love will be felt where the truth is never perceived. Love, indeed, is the highest in all truth; and the pressure of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom; love alone is power; and where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—George MacDonald.

Blocking the Way of Others.

There is a community of interests which we can not afford to ignore. So in planning our work there are two paramount questions to be answered: not only the question of blessing and profit to ourselves, but also the possible effect of our enterprise upon others. That which brings profit to us, notwithstanding it may otherwise be lawful and right, may destroy the lawful interests of others. Human society progresses slowly in its efforts to find out the right way and in establishing such reforms as will bring all to the code of ethics promulgated in the Golden Rule.

The editor of the Sunday-school Times, referring to this theme, gives us a fine illustration. He says:

"Be careful lest your work interferes with others as it progresses. A trolly-car passenger was looking at a massive steel structure rapidly nearing completion on the most crowded thoroughfare of a city. "That's a wonderful building," remarked the car conductor, noticing the passenger's interest. "It is indeed," answered the latter, thinking the reference was to the magnitude and rapidity of the work. "Yes, it's a wonderful building," went on the conductor, "the most wonderful I've ever seen. Why, they've been building that now for three months, and they've never once blocked the cars!" The thought underlying that keen observation might well be brought to bear on all our activities. Is the work you are mapping out for yourself today, tomorrow, this winter, going to block the tracks for other faithful toilers? Have you taken every possible precaution to prevent such a blockade? If not, your work will fail at an important point."

The Sabbath for Man.

The Sabbath question is an old one, but one not likely to become obsolete as pertaining to one of the most vital interests of the race. In discussing the law of the Sabbath we do not hesitate to take higher ground than that which claims for it the sanction of the highest human wisdom. It is a divine law, and like every divine law, rests upon rational ground. There are no conditions possible to the human race in this life when it can be otherwise than essential that one day in seven should be observed as a day of rest.

But our thoughts were turned to this subject by reading the utterance of Senator Hoar, who is President of the New England Sabbath Protective League, and forcibly states in "The Defender" the position of conservative citizens with regard to Sunday laws. Senator Hoar is a Unitarian of an advanced type, so called. These are his views:

Experience has convinced a majority of our people that a rest from labor of one day in seven is not only desirable, but essential for the mental and bodily health of men and women in general. A great many persons think that the day of rest ought to be devoted to a consideration of spiritual interests, of the relation of man to his Creator and the hopes of a future state, to the religious training of the young and the religious improvement of persons of mature age. The State has the right, I think, to secure this period of rest by law. There is the same right to do it that there is to secure the quiet of the night.

I do not, therefore, undertake, in advocating moderate and reasonable Sunday laws, to put any restraint upon the conscience of my neighbor or compel him to any roligious observance which his own conscience does not demand of him. I do not enter into the question of whether the fourth commandment was a divine command at all, whether it was for Jews alone, or whether it relates to the seventh or the first day of the week. I concede that the legislative power in the State has no right to be discussing such questions or acting upon such reasons. But I think the State may secure for its citizens reasonable periods of rest and reasonable opportunity for worship, religious meditation, and religious instruction, which, if desired by a large enough body of citizens, may be secure from interruption by the prohibition of secular business.

NOTE AND COMMENT.

A MOST DISASTROUS COLLISION occurred in the New York Central tunnel on the 8th inst. This tunnel burrows under Park Avenue, New York City and is about two miles in length. Fifteen persons were killed outright, and some thirty or more were injured, quite a number fatally.

OUR STATE PENITENTIARY seems to be a source of endless worry and trouble. The experiment at State farming does not seem to have resulted very satisfactorily. Floods and other untoward conditions are cited as causes for failure. We suspect political jobbery has done more to bring about failure than all other reasons combined.

THE PANAMA CANAL COMPANY; having spent some $240,000,000, or spent and squandered that much through various official embezzlements, would now like to close out to the United States Government for $40,000,000. This is the French company which has had such a notorious and disastrous history of mismanagement.

THE AMOS OWEN Company seems to be hard to shut off, or rather some of those "doing writing" for the same must have become very fond of the work or exceedingly skeptical about the reports of fraud. Last week the Charlotte Observer said: "The world is round and funny. Our Rutherfordton correspondent states that women who say they have read all about the cherry tree fraud and dont believe what they have read, are still sending money to the Amos Owen Cherry Tree Company, remitting $12 and asking for work. Fools and their money are soon parted, and these particular ones deserve no sympathy whatever."

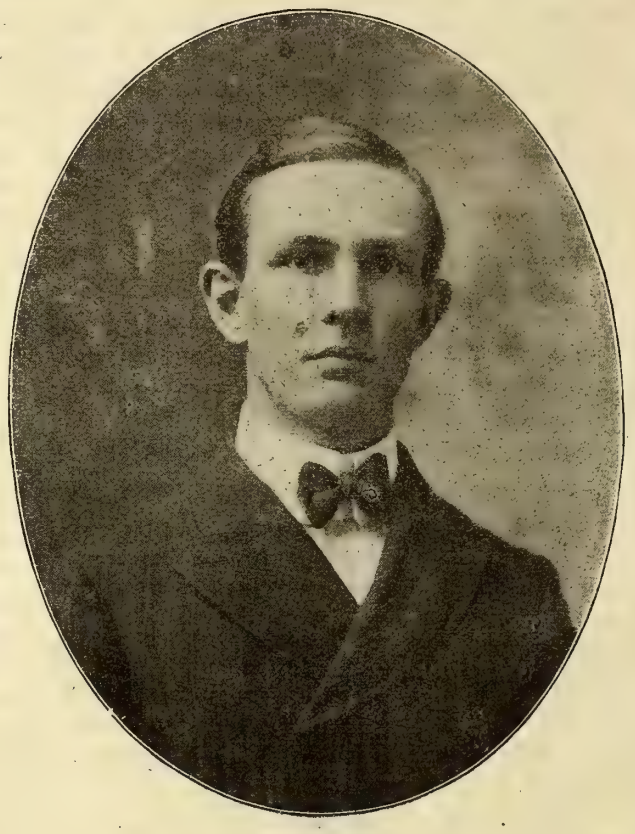
THE BALTIMORE AND RICHMOND Christian Advocate, referring to the fact that, on a recent Sunday, remarkable for the incessant downpour of rain, five hundred Christian Scientists turned out to hear one of the leading expounders of their faith, says: "By the way, orthodox believers might at least go thus far with these Christian Scientists in believing that a rain on Sunday is not a whit more dangerous than one on any secular day of the week. The man who would go to his work or place of business on Monday in a storm could certainly with equal safety go to church on Sunday in a drizzle. It is remarkable how very delicate some robust persons suddenly become on Sabbath if the sky is but slightly overcast or the atmosphere impregnated in the least degree with moisture. It is one of those psychological phenomena that remains to be accounted for."

Mormonism.

That Mormonism should flourish in any section of our State seems almost incredible. The Mount Airy News says: "Mormonism is not dying out—it is growing and spreading while the people sleep. We have Mormons in Surry—lots of them." Knowing something of the hold that this sect has in a certain community of the county referred to, we can speak advisedly. Ignorance abounds, and the result is that some well meaning people have been beguiled by the "elders," and are disposed to sympathize with them as a persecuted people. Our defense against Mormonism is education. With intelligent people the history of the beginning of Mormonism under Joe Smith is enough to convince them of its stupendous absurdity. But in the Prophet's time the Lord said, "Israel doth not know, my people doth not consider."

Mushroom Prosperity.

The mushroom is defined as a cryptogamic plant of the natural order of Fungi. This means a plant whose growth and development are entirely out of harmony with the ordinary laws of plant growth. Such a plant is apt to seat itself upon something else rather than to take root in the soil, consequently its growth is quick and insubstantial. A whole forest of



C. L. HORNADAY.

these things may appear in a single night. As they take no root in soil, so they take in no strength or hardness from sunlight or atmosphere, and they compact no enduring substance by battling with the elements around. They spring from nothing, adhering for awhile to other substances, and when they can no longer draw life out of other things, they go into decay. What a picture this of much of the prosperity we read about in the papers, and hear talked of in hotel lobbies and about railroad stations, where the promoters of mushroom prosperity—slick adventurers—are as numerous and busy as bees among blossoms. We are living in an era of wild an d feverish unrest, and the result is that fake schemes for money-making and all sorts of projects for speculation are filling the country. It will be a wonder if we do not have another panic in finance before long.

The only secure basis of prosperity in business is honest labor, giving value received for what comes as the reward of industry. To come into the possession of wealth otherwise, is unnatural, and the mushroom produced by it is apt to disappear as quickly and unexpectedly as it came into sight.

The Y. M. C. A.

The New York Christian Advocate in its issue of last week made a very hopeful and encouraging representation of the work of the Association. Nothing in the present era of Christian activity affords finer opportunity for the saving work of the gospel, and, while we think the end and aim of the Association has been perverted to serious extent in some instances, we think God is using the organization, and will still use it, as one of the most effective evangelizing agencies of modern Christianity. Dr. Buckley says: "The Young Men's Christian Associations are more prosperous financially than ever before. They are giving more attention to athletics and social matters, intellectual development and improvement. If the evangelical is kept in, and the virus of questioning away the simplicity of truth as it is in Christ is kept out, the institution will increase in power until by its own momentum it will comnand all the support it needs, leaving the entire energies of the body to be devoted to the conversion of young men.

"The evangelical clergy and communicants should use all their influence to maintain and promote religious zeal and the doctrines which call for and support it, in the local Young Men's Christian Association. Where it is notably deficient the attention of the State secretary should be called to that fact."

The Small College and the Large.

It is yet an open question whether the small college or the large is, on the whole, the best place for an average youth, though as far as the records of the past are concerned, the decision must be in favor of the small college. In a recent article in the Forum, President Thwing says: "If any one were to count up the graduates of the small colleges of America who have rendered efficient service to the commonwealth and to humanity, and if one were to count up the graduates of the large colleges who have rendered efficient service to mankind and to the State, and if one were to compare these numbers with the whole number of graduates of the colleges of the two classes, it would be found that great and lasting and noble as are the services given by the sons of the large colleges, the services rendered by the sons of the small colleges would be seen to be ever greater and more beneficient." He further calls attention to the fact that "the large college is a creature of the last quarter of the last century. For the larger part of that century the colleges of the greatest number of students judged by present standards, would be denominated small colleges. The larger part, therefore, of the great work which American colleges have done for America and the world, the larger number of the noble men whom these colleges have trained for the betterment of the race, are the results of the small college."

As the case now stands it still behooves the churches to hold fast to the institutions under their care. Nobody can tell what the future may bring forth, and it would be an act of folly to abandon those centers of training which have certainly vindicated their right to exist by the great results which they have wrought. Let us strengthen the things that remain. There never was wiser counsel than is found in Bishop Keener's dictum that "Methodism at any rate should give up nothing." The policy of holding on to everything with a stubborn grip is certainly to be commended.—Nashville Advocate.

McKinley Memorial.

Nearly all of the leading business organizations of the country are officially aiding the McKinley National Memorial Association to erect a memorial tomb over the grave of the late President at Canton, Ohio. Their members are energetic agents in stimulating the formation of local memorial committees and in receiving subscriptions. The first one to act in this way was the American Bankers' Association, all things considered, the most powerful body in this country.

PREACHER'S MEETING.

HERE IS A bit of advice given to young ministers by "a septuagenarian" in the current issue of the Preacher's Assistant, which some will do well to read. He says: "Don't set your pace to be an 'up-to-date' preacher. That straw has tickled many a promising young minister—to death! It is of little consequence whether your sermons are up-to-date or not, in the estimation of superficial hearers; it is a matter of infinite moment whether they meet the approval of Him who 'walks in the midst of the golden candlesticks, and holds the stars in his right hand.' In the opinion of sensible people, an 'up-to-date' preacher is only another name for a pulpit weather-cock."

THE REVIVAL that results in ten, fifteen or twenty accessions to the church, and closes without any new subscriptions to the church paper is, to a great extent, a failure. The editor of the Michigan Advocate well says: "The minister who in one season gets twenty families to begin the habit of reading one of their own church papers accomplishes as much good thereby, in all probability, as the other minister who secures in revival work twenty conversions." Pastor, will you please stick a pin right there, hard?

Soul-Convincing Preachers Needed.

In the Christian Advocate, a writer who signs himself, "Stylus," truthfully says: "The pitiful attempts on the part of certain self-elected committees to get up revivals and create religious enthusiasm are bound to result in failure. 'Stylus' humbly suggests that what is needed now is a return to the mighty preaching of former days, when each pulpit sounded out fearlessly the whole counsel of God. Preachers are the great want of the hour, men of tremendous conviction, of blood-earnestness, of firm faith in the awful verities which they proclaim, and whose courage and fidelity are equal to their faith. We have tried about everything; and, like the afflicted woman spoken of in the Gospel who had spent her all upon physicians, we are no better; but rather worse. Why not, then, return to the simple method of preaching God's Word, and preaching it with every energy of our being? This was the plan of Wesley, of Asbury, of the heroes and fathers of Methodism. Where there is no vision the people perish. Conventions and evangelistic unions are all well enough in their way, but pipe-clay and shoe-blacking are not of much account when real fighting is on. Oh, for great, mighty, soul-convicting preachers!"

A Pastor's Blunder.

A correspondent of the Western Christian Advocate says: "My experience leads me to know that every great city is full of men and women who were once active members of some Methodist society, but who alas! are lost to the church and a Christian life because some pastor blundered. Not long ago I made a canvass of one street that was only six blocks long, and found, to my amazement, thirty-seven families, or parts of families, whose members had been, in whole or part, connected with some Methodist church, and who were at that time in nowhere. I asked many of them how it had happened that they had been 'snowed under' religiously in our great city. Several told me that they had requested their pastor to give them letters when they left the old home church, and had been answered, 'Wait till you get settled and know what church you will attend;' or, 'Leave your letters with us until after Conference,' etc. The letters were not given. These people came into the whirlpool of a mighty city, drifted about, failed to find a church home anywhere, became discouraged, lost interest in spiritual things, and were lost to the church, and many of them to a religious life. By all means, let us stop that leak."

GOD IS OUR refuge and strength.



L. P. HOWARD.

Trinity-Wake Forest Inter-Collegiate Debate.

The fifth inter-collegiate debate between Trinity and Wake Forest has been held and our Baptist brethren have won another victory.

The first contest in this series of debates was held on the evening of Thanksgiving-day, 1897. The decision was in favor of Wake Forest on that occasion. The next year Trinity won.

The cup which is awarded to the victors has been going first to one and then to the other ever since and has never been won twice in succession by either. This has caused the interest of some to wane, and it was predicted that the debate of this year would not awaken as much interest as those of previous years.

This prediction did not prove to be a true one, for the Academy of Music in Raleigh was crowded to its very doors, and the students of both colleges made the echoes ring with their songs and yells. The debate was greatly enjoyed by all, and many of those who have heard all the debates said that it was one of the best that has been given on this occasion. Both sides expected a hot contest, and neither was disappointed. As soon as the decision was given the Trinity speakers congratulated the Wake Forest men on winning the decision, and later on while the Trinity men were waiting for the train, many Wake Forest men congratulated them on the good fight which they had fought.

We give in this issue cuts of the three young men who represented Trinity on this occasion. The first speaker was Mr. C. L. Hornaday, of Hertford, N. C.; the second, Mr. W. H. Brown, of Warrenton, N. C., and the third, Mr. L. P. Howard, of Mobile, Ala. Mr. Hornaday and Mr. Brown are both of the senior class, while Mr. Howard is a junior. Mr. Brown holds license as a local preacher in the N. C. Conference, and after his graduation in June, he will prepare for admission to the Annual Conference.

These contests between Trinity and Wake Forest have been of much benefit to both colleges. They have kept the colleges in touch with each other and have drawn them closer together. They have also helped to keep the colleges in touch with the people of Raleigh, the Capitol of our State, in a very real way that more than compensates for the time lost.

The student body is also benefitted. It may be interesting to those people who believe that college students of today think of little else besides athletics, to know that there is more enthusiasm at Trinity in connection with this debate than there is in connection with all the atheletic contests put together. Such is the case. The whole student body goes to Raleigh and the people are not long in finding out that they are there. Not that they are too boistrous, or in the least ungentlemanly, for Raleigh papers never fail to speak of the gentlemanly conduct of the students of both colleges. They follow the argument with close attention and are more elated when one of their speakers scores a good point than they are when a run is scored in a base-ball game. The occasion awakens all the latent college enthusiasm. This is of great good not only to the college but to the student body. A student may learn how to be true to his country, learn a real lesson in patriotism, by being true to his alma mater, and to those who represent her in different ways.

It has become a custom for the young ladies of the Baptist Female University to give the students of the two colleges a reception on the afternoon of the day of debate and this is by no means the least pleasant and enjoyable part of the occasion.

It is safe to affirm that the Raleigh people look forward to this event with more pleasure than they do to most any other event which occurs in their city annually. Then too the Raleigh papers give a great amount of space to the account of the debate and many people all over the State are interested to learn something about the question discussed and the result of the judges' decision. Some public question which is being agitated and which is important to the general welfare is the theme of the disputation and as all of the speakers must of necessity make thorough preparation a great deal of important information is gained by those interested. The young men who are chosen to represent their college are given a training which will be of much benefit to them and through them to their state and nation. They have to lose some time from their studies, but this time they can make up after the debate is over, and the time lost is more than paid for by the benefits derived and the training received.

It is undoubtedly true that the student body of Trinity consider the gaining of a place as speaker in this annual debate to be the highest honor in a publie way which can come to a man in college. It is natural then for undergraduates to set their hopes in this direction, and much hard work is done in the literary societies on this account. Those who realize the value of public speaking and the training and culture which flow from it will rejoice that so excellent an incentive to it is given by this debate.

RIGHTEOUSNESS exalteth a nation.

The Work and the Workers.

Swannano Circuit.

The members of this circuit are entering upon their third year of long suffering and s till they are kind. The members and friends at Biltmore, Pickens and Swannanoah have filled our mouths with good things. I trus that the Lord may grant us a "fea st of fat things," and that we ma have a year of profit and progress in all things that pertain unto th ad-vancement of His kingdom wi thin us and among us.

G. W. CRUTCHFIELD.

Rutherford College Notes.

DEAR ADVOCATE:—Our school re-opened on the 2nd inst. Up to date twenty new students have matriculated, making a total enrollment since September last of one hundred and forty, against a total enrollment of one hundred and four for last year. There are others yet expected and prospects are bright for a splendid term's work.

L. W. CRAWFORD, JR.

A Correction.

DEAR BRO. BLAIR:—In the Annual Conference Journal, Epworth church, Concord is credited with having raised last year for all purposes, only $448.07, making an average of $1.62 per member. This is a mistake easily accounted for. In the column headed "all other purposes," no amount is credited to this charge, whereas, in said column, we should be credited with $279.05. This added to $448.07 would make a total of $727.12, the same being the exact amount raised on the charge last year. This makes an average per member of $2.62½.

J. H. BARNHARDT.

A Correction.

BROTHER BLAIR:—By an oversight of mine or the editor's the Woman's Home Mission Society of Canton, N. C., fails to get credit in the Conference Journal for $110, which it raised during the past year. I regret this omission, for a more heroic band of workers would be hard to find. All honor is due these faithful women who, in spite of difficulties and discouragements, held steadily to their purpose to fit up a comfortable home for their pastor.

J. F. ENGLAND.

Asheboro Station.

DEAR BRO. BLAIR: Fortunate is the preacher that is sent to serve the good people of the Asheboro charge. If Paul could write to them he would no doubt commend them, as he did the Collossian saints, for their "unbroken fellowship," for their "faith in Christ" and for their "love toward all the saints."

Now that the new pastor has a family, a house has been rented, repaired and furnished through the liberality of the people. On yesterday when the family arrived the order of events was: First, a warm welcome, then a good supper and next a very bountiful pounding.

around charge than the Franklin station. In intelligence, piety, and church loyalty it is equal to the best. Last year was the most

Now with the assurance that the saints here will "strive together with me in their prayers to God for me," I feel confident that the Lord's work will prosper, that souls will be saved, that Christians will be strengthened, and that God's name will be glorified.

J. P. RODGERS.

Franklin Station.

From a private letter from Rev. Ira Erwin, not intended for publication, we take the liberty to cull the following interesting notes: "We are moving on most pleasantly with our work here. No man ever served a better all-successful year in the history of the charge, and we hope to de still better this, my fourth and last year on the charge. We will not tax your patience with an attempt to enumerate all the good things we have here—evidences of kindness and tokens of appreciation continue through the year, and years. The official board added one hundred dollars to the salary this year. It is easy to do one's best under such circumstances.

Bro. Cook, our presiding elder, is abundant in labors, and thinks the prospect for a good and prosperous year is very encouraging. This is indeed a great country.

Sparta Circuit.

DEAR BRO. BLAIR:—Please say for me, in your valuable paper, that I have reached my work at Sparta and am very well pleased with the outlook. The people seem to be kind and obliging. Last night a number of them came in and gave us a very nice and substantial pounding, bringing many nice things for which we feel thankful indeed and pray that God may enable us to give them spiritual food, and that His spirit may direct them and His rich benedictions may attend them evermore. We hope to be instrumental in God's hand in leading some of these dear young people, who are now in the broad way to death to seek life and peace. I feel that the fields are white already to harvest and that our laborers are not as plentiful as they should be. May the Lord help us as preacher and people to labor together this year in an acceptable manner so that he may own and bless our efforts and save our girls and boys and all our people.

Pray for us dear brother. I hope to see the ADVOCATE in many homes on my work ere the year closes and I feel that it is indeed a blessing to any home and one that we cannot afford to do without.

T. J. HOUCK.

From Lenoir.

DEAR BRO. BLAIR:—I cannot refrain from writing a line, to say that I am delighted with the new dress of the ADVOCATE. The last issue was a superb paper, equal to if not the best issue, I have yet seen of any ADVOCATE ever published in this State. The make-up of the paper is very attractive. Fine editorial ability is plainly manifest on every page.

How delighted the whole Conference must be with such a paper. It will require incessant labor to keep the ADVOCATE up to this high-water mark.

We are moving on nicely with the Lenoir station. Have a good people to serve, and are endeavoring to feed them with the pure meat of the word. How it stimulates the preacher of the gospel to study when he has an intelligent people to minister to Sabbath after Sabbath. Bro. Craven is kind in the way of relieving the pastor and giving him frequent opportunities to enjoy hearing the gospel preached. Bro. Craven preaches well.

Davenport College is quite likely to become a prominent factor in the work of female education in our Conference.

It is conceded by all competent to judge here, that President Craven is a first class instructor, and school manager. The school is growing under his efficient management—backed by a faculty of fine teachers.

With the advantages now offered here there is no reason why many girls should not enter Davenport College this month with the beginning of the spring term.

Come up Bro. Blair and visit your old home. We will all be glad to greet you.

Fraternally,
N. R. RICHARDSON.

Asheville Preachers' Meeting.

EDITOR ADVOCATE:—The Asheville Methodist Minister's Meeting was held in the study of Central church. All the preachers were present, together with Rev. R. H. Parker, P. E., and Rev. Wm. N. Parker.

The meeting was opened with prayer by the presiding elder. He made a report on the condition of the district, saying he had gotten half round and had found every preacher at his post, full of determination and in good heart for a fine year's work.

North Asheville was reported by its pastor, Rev. E. K. McLarty. A splendid Sunday-school Bible study circle has been organized. Good congregations hear and receive the truth.

Bro. Siler reports Central as being in a most encouraging condition. The morning congregations are fine, overflowing, while in the evenings good crowds wait upon the word. Members are received on nearly every Sabbath. The prayer-meeting is also greatly enlarging. Bible study circle formed.

Rev. G. W. Crutchfield made a report of Swannano circuit, saying he had just had his 1st quarterly meeting and found things in good shape. On account of extreme cold the congregations have not been specially large, but encouraging conditions maintain. A Bible study circle has been organized.

Rev. E. L. Bain reported a very busy week in pastoral work, especially among the sick. One conversion and fine congregations. He is much gratified at the regular attendance upon the preached word—cold does not effect his congregations as formerly. A Bible study circle has been organized.

Bethel church is in the midst of a gracious revival meeting, with several converted and reclaimed. Sunday-school and prayer-meetings enlarging. Ten members have been received since Conference.

Rev. Wm. N. Parker reported a very fine prayer-meeting formed out at Grace. The following resolution was passed by the Preacher's Meeting: We the members of the Asheville Methodist Ministers Meeting express our appreciation of the NORTH CAROLINA CHRISTIAN ADVOCATE—and especially are we gratified at the marked improvement in the last issue.

JNO. W. MOORE,
Secretary.

Webster Circuit.

We arrived at the parsonage in Webster on Thursday evening Dec. 5 with our family. We were very kindly received by the good people of Webster. A pounding began that evening which was continued two or three days. We are pleased with the new charge. The possibilities of this charge are great indeed. Some of our churches are fortunate enough to have a good school near them. The Cullowhee High school is near two of our churches and it is doing great things for our young people. Its principal, Prof. Robt. L. Madison is a whole-souled and consecrated Methodist and is of great value as an official leader in the Church. The other school is at the Forks of the Tuckasseegee River, and Prof. A, M. Dawson is the principal. He is also a member of our church. The two valleys in which these schools are located are almost unsurpassed in beauty and productiveness. We have some good and cultured people in and around Webster. We have fallen greatly in love with them and indeed all around the circuit so far as we have been able to meet them. Bro. J. A. Cook our P. E. was on hand for our first Quarterly meeting at Loves Chapel on Dec. 28 and 29. It rained almost incessantly all day Saturday and most of the day Sunday, but we had a few people on Saturday and a good congregation on Sunday, considering the mud and rain. Bro. Cook was not well at all, but preached two excellent sermons, and intended to preach at Webster on Sunday night, but was too sick. I dosed him and put him to bed and did the preaching myself, and started a meeting which is about to result in a revival. After a weeks labors we have had one or two conversions and the interest is growing and the congregations getting larger. May the Lord of the harvest be with us and bless abundantly. The outlook is good for the year. We are to have the Franklin District Conference at Cullowhee this year, and we invite the Editor to attend and request at this early date that he make no other engagements for that time.

Fraternally,
E. MYERS.

Asheville Preachers Meeting.

The Methodist preachers of Asheville held their first meeting of the Conference year in Central church study, Monday morning at 10 o'clock, Jan. 6, 1901. There were present Frank Siler, E. L. Bain, E. K. McLarty, J. W. Moore and G. W. Crutchfield. Rev. R. G. Pierson, of Asheville, met with us. E. L. Bain was called to the chair, and E. K. McLarty acted as temporary secretary. Frank Siler led in prayer. E. L. Bain was elected permanent chairman and J. W. Moore permanent secretary. Plans for the year's work were discussed. It was decided to meet every Monday morning at 10 o'clock and have brief reports from the pastors on the week's work, followed by the outline of a sermon or the review of some books. It was also decided to give brief reports of the meetings each

week to the NORTH CAROLINA CHRISTIAN ADVOCATE.

Reports from charges as follows: Swannanoa circuit—Good services at Bethesda and Biltmore yesterday. Work on new parsonage suspended at present on account of weather. Good consecration service at Biltmore on New Year's night.

North Asheville.—Outlook for the year very good. Two good services yesterday. Four accessions by certificate.

Bethel.—Congregation growing all the time. Seven accessions by certificate. Fine prayer-meeting on Wednesday night. Revival meeting in progress. Good indications. Christmas bank Christmas night. Pastor received box of provisions.

Central.—Large communion service yesterday. Three accessions by certificate. Watch night service very profitable. Epworth League reorganized. Met three-fourths of the members. Outlook for the year very encouraging.

Haywood Street. Seven accessions so far; a hundred pastoral calls made this year. Congregation good. Church conference in connection with watch night services. Organizing class meeting. Service at Riverside chapel, interfered with on two Sundays by high water. Work in good shape.

All the churches reported successful Christmas entertainments.

E. K. MCLARTY,
Temporary Sec.

Program

Of the Mid-Year Meeting to be Held at Statesville, N. C., Feb. 18th to 20th, 1902.

TUESDAY, 18TH.

2:15 p. m. Scripture reading and songs.

2:30. "The Evangelization of the world in this Generation." (Our watch word.) What does it mean?

2:45. Difficulties.

2:55. The Factors Essential, Opportunities, and Obligations.

3:10. Expressions of personal conviction.

3:20. Reports of presiding elders.

3:50. Are we progressing in Missionary spirit, contributions and methods in the Western N. C. Conference?

4:10. Missionaryliterature. What have you read on Missions during the year, and how has it helped you?

4:30. What Missionary books are indispensable—to a pastor?

4:50. To a layman.

5:00. Are we making good use of our Missionary Literature?

Adjournment.

Tuesday evening.

7:30. Prayer and praise service.

7:45. Missionary address.

WEDNESDAY, 19TH.

9:30. Bible reading.

9:50. The Missionary sermon or address. 1st. What are suitable texts or topics. 2nd. What are the sources of information.

10:10. How can we secure the collections? 1st. How to get the giver with the gift. 2nd. How can we elevate our people to systematic giving? 3rd. How can we secure a surplus? 4th. How can we secure a contribution from every member?

11:10. The last year's plan. Reflex benefits. What remains to be done. Open conference.

12:30. Adjournment.

Wednesday afternoon.

2:30. The Sunday-school Missionary Society. 1. What is a Sunday-school Missionary Society, and how should it be conducted? 2. Is the present literature meeting the demands? 3. Are we using what we have? 4. What are the financial possibilities of the Sunday-school Missionary societies? 5. What is the best method of taking the collections?

3:15. The Missionary Work of the League. 1. The monthly Missionary meetings. How to make them accomplish their purpose. 2. Missions in the Annual and District League Conferences.

4:20. What Do We Carry Home With Us?

4:30. Reports of Committees.

4:40. Consecration meeting.

Adjournment.

Receipts for the Brevard Epworth School,

Collections received on account of New Year Offering for the current expenses of Brevard Industrial School received direct:

Mount Airy Station,	$ 5 00
Brevard Station,	8 51
Hendersonville Station,	14 37
Hendersonville Sunday-school,	2 06
Newton Station,	2 50
Salisbury, First church,	5 15
Thomasville Station,	1 11
Bessemer City,	32 00

The other collections will be reported as soon as list is received from brother Coltrane, Treasurer.

Very Truly,
FITCH TAYLOR.

Rev. G. T. Adams is wise and progressive. On last Sunday morning, after having received, twenty-seven members into the church, he had an installation service for his stewards who occupied the front pew. We like the idea. The steward occupies a place of dignity and responsibility, and the fact should be emphasized by an installation service.—Raleigh Christian Advocate.

A Fortune in Eggs.

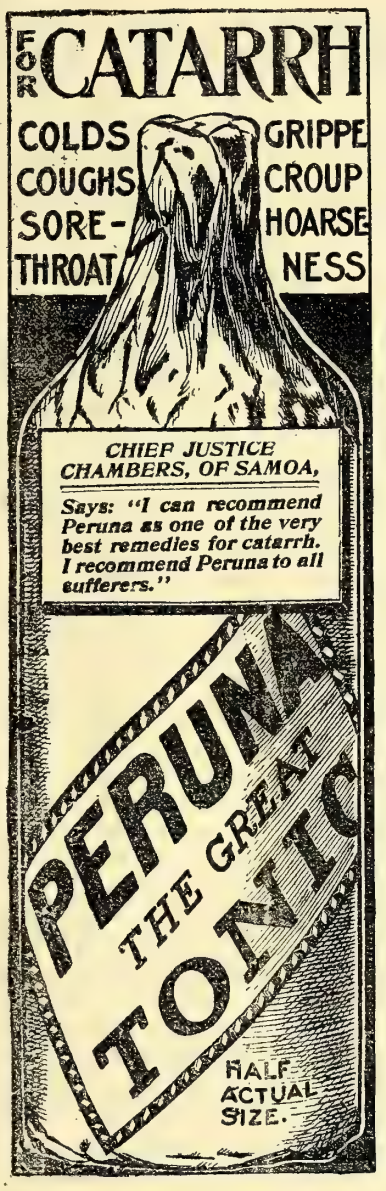
I received so many letters from my old home, regarding preserving eggs, that I thought best to answer through your paper. I started the Spring of 1888 with $36 which bought and preserved 417 dozen eggs, which sold in December for $121. The next spring I borrowed $315, and bought 3,400 dozen: I sold in November and after returning the $315, borrowed, had $594. In 1900 I bought 6,400 dozen and sold in December for $1,799. In 1891 I borrowed $3,000 and invested $4,500 in 50,000 dozen eggs, which I sold for $15,061. In 1893 I moved to the city and preserved about 50,000 dozen a year until 1900, when I retired having all the money I needed. I have a niece that started in 1894 with $10, which she reinvested each year with the profits, and now she has $16,346 all made from that $10, reinvested for eight years. You can buy eggs at from 8 to 10 cents and sell them from 25 to 30; figure the profits yourself. It costs a cent a dozen to preserve eggs. I don't sell egg preserver but anyone sending $1 to the People's Supply Co., New Concord, Ohio, will receive by return mail enough preserver to preserve 100 dozen eggs and complete directions for preserving them; I got my egg preserver from this firm. Eggs will keep a year and you can't tell them from fresh eggs. This is a good business for city or country. $10, reinvested, will soon pay the mortgage on the home, or buy a lovely home and not interfere with your other work either; all that is necessary is a little push.

J. G. GREEN.

Do You Want a Position?
If so, prepare yourself now. Write for particulars to The Lanier Southern Business College, Macon, Ga.
[jan8-4t]

NATIONAL CELEBRITIES

Declare Pe-ru-na to Be the Greatest Catarrh Remedy of The Age.



Hon. William Youngblood, Auditor of the Interior, writes from Washington, D. C., to Dr. Hartman, Columbus, O., as follows: "I've often heard of your great medicine and have persuaded my wife, who has been much of a sufferer from catarrh, to try Peruna, and after using one bottle she has wonderfully improved. It has proved all you have claimed for it."

Hon. Rufus B. Merchant, Superintendent and Disbursing Officer, U. S. Postoffice, Washington, D. C., says: "I take pleasure in commending your tonic, having taken a bottle of Peruna with very beneficial results. It is recommended to me as a very excellent catarrh cure."

Congressman David F. Wilber, of Oneonta, N. Y., writes: I am fully convinced that Peruna is all you claim for it after the use of a few bottles."

Congressman Irvine Dungan, of Jackson, O., writes: "I desire to join with my many friends in recommending your invaluable remedy Peruna to any one in need of an invigorating spring tonic, or whose system is run down by catarrhal troubles."

We have letters from thirty eight members of Congress attesting to the virtues of Peruna. Thousands of people in the common walks of life use it as a family medicine.

Senator John M. Thurston, of Omaha, Neb., writes: "Peruna entirely relieved me of a very irritating cough. I am a firm believer in its efficacy for any such trouble."

For book of testimonials address The Peruna Medicine Co., Columbus, O.

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[jan8-8t eow]

Our Little Folks.

A Story of the North Woods.

Elsie Danvers was a little golden-haired girl of six when she went with her family to camp out for a few weeks at one of the beautiful Adirondack lakes.

It was all new to them, this life in the forest, where the cooking is done over an open fire and where one rolls up in a blanket at night, to sleep on the softest of balsam mattresses.

The little camp was situated on a point between two small bays. Around it great hemlocks and pines rose to a height of ninety feet, and a fringe of silver birches on the shore completely screened the camp from view.

One morning Elsie went, as usual, down to the shore to fish for minnows. It was such fun to watch them darting to and fro in the sunshine; but, alas! they wouldn't bite. So after a while she laid down her line, and, seeing a pretty path, decided to take a little walk in the woods.

And on she went, gathering ferns and bright berries, tlll, all at once, she thought she saw in the distance two small black puppies frolicking around a great spruce tree.

"O, dear little things!" she cried as she ran toward them. "What fun we will have!"

Not long before Elsie started out on her walk Jim Keene, a lad of nineteen, had gone out in very much the same direction. He was employed to help around camp, and this morning went out to pick up dry wood for the fire.

He had gathered quite a pile, and was just starting to take it back to camp when he heard the sound of a child's voice, not ten yards away.

"O, you naughty doggie!" it said, and then followed a little squeak, which Jim recognized to be that of a young cub in distress.

A low growl rang through the forest.

Dropping his load, all but one stout stick, Jim rushed to the scene, picked up Elsie with his left hand, and, just as the angry old mother bear was about to spring, he gave her a swift, hard blow on the nose. She rose in the air once, then fell backward, stunned, while Jim gave her blow after blow, until she rolled over and breathed her last.

Then he walked back to the camp, carrying in his strong arms the bewildered Elsie, who had not once let go of her two black "puppies."

"Jim," the child asked, "what made you beat the big doggie so hard?"—Advocate and Guardian.

Just How Much?

"I would do anything to get an education!" said Joe, savagely thumping the down sofa pillow till a fine fluffy dust flew from the seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil, interestingly. As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without any chance?"

"No, indeed," said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have, or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew?" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that, said Joe after awhile, with a shame faced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow Uncle Phil's words had put things in a new light.—Christian Uplook.

Step-Savers.

To save things is to have things, generally speaking. If you save pennies and keep them in your bank, you have them, and they are yours. But all saving is not the saving of pennies; there are other things to save, and for other people, too, which is a very fine thing.

There's little Dorrie Mitchell. She is too young to do much. She can not earn money for her own clothes, nor can she save much, for she has little to save. Her mother is not rich, and Dorrie must go without whatever is not absolutely needful, anyhow, without trying to save extras by doing it. But this little girl has a way of helping that counts for much, taking all the days together. She saves steps for her busy mother and that means saving time as well.

Dorrie runs on little errands, trots about after her small brother, who doesn't want to keep still in one place two minutes, brings mother what she wants from the pantry or cellar when she is baking, and goes across the street for milk. Mother calls her "my little step-saver," because the willing young feet save so many steps that otherwise the tired feet of the mother would have to take each day. Since Dorrie saves the steps, the time, and the strength in this way, mother can do more in other ways.

How fast the young feet can run, to be sure. Isn't it well to make them save steps for others who have many weary ones to take, who can not step so fast? If there are any children who are not in the habit of helping as Dorrie does, let them join the army of step-savers at once. Now is the time, so be quick about it.—Our Boys and Girls, Eng.

Breaking a Wishbone.

"Will you break this wishbone with me, mamma?" said the little girl, as she held up the well-dried bone of a fowl, left from the dinner of the day before.

Mamma broke the bone with her little daughter, after they had both made their wishes in silence. The little girl got the wish.

"What was your wish, dear?" asked mamma.

"I don't like to tell," replied the little one.

"As long as you have the wish it does not matter if you tell, dear."

With some hesitancy the child said: "I wished that papa would go to church with you tonight."

The mother was astonished. She supposed, of course, that the child had wished for something specially for herself. A short time before, in the child's presence, the mother had been asking her husband to go to church with her that evening, and he had slightly demurred. Lying on the couch in the next room, the father heard the conversation about the wishbone, and was as much surprised at the wish his child had made as the mother was.

After the little girl had told her wish, she said in a low tone: "Now mamma, we will see for sure if chicken wishbone wishes come true." It goes without saying that the wish did come true. Papa went to church that night with mama. Selected.

The Value of Family Prayer.

Who can estimate the value of the influence upon his sons of that father, long since gone to heaven, who each morning before beginning the day's toil would bow before God with the family, and, in humble prayer devoutly ask the divine blessing on all through the day? On their lives it is still like the dew of Hermon and the showers of Lebanon. Fathers, mothers, think of this. Your children are yet in your homes. A few years more and they will have gone forth to combat the toils, hardships, and evil influences of the world. Are you, by keeping up the family altar, stamping upon their lives an influence that will be for them a stronghold and hiding place in times of danger and a refuge when the storms of passion rage? God bless you! God bless your children! —Religious Telescope.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in the curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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[jan8eow jn. fb. mch.]

Finds Way to Live Long.

The startling anncuncement of a Discovery that will surely lengthen life is made by editor O. H. Downey, of Churubusco, Ind. "I wish to state," he writes, "that Dr. King's New Discovery for Consumption is the most infallible remedy that I have ever known for Coughs, Colds and Grip. It's invaluable to people with weak lungs. Having this wonderful medicine no one need dread Pneumomia or Consumption. Its relief is instant and cure certain." Druggists gvarantee every 50c. and $1 bottle, and give trial bottles free.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it, write for a specimen copy (free) to

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au21-1y

Historical.

Incidents in Early Methodism.

REV. W. L. GRISSOM.

There never was a time when the world did not have its heroes. And if the statement of Rev. William Arthur is true: That true heroism "is the sacrifice of self for the good of others," then there never has been a company of men who were greater heroes than those who planted Methodism in North Carolina. They possessed every element of heroism. They braved dangers, endured hardships and privations, surmounted difficulties, and finally triumphed gloriously. Their names have almost been forgotten, and the last resting-place of some of them can not be found. But the deeds of such men are immortal, they will never die.

It has been my pleasure for the last few years to spend much time, trying to trace the footsteps of these men of God as they went on their missions of love, planting Methodism in our beloved State, and at your suggestion, Mr. Editor, I will furnish your readers with some incidents of these men and their work, more than a century ago.

The first of these is selected from the thrilling story of heroism in the life of Bishop Asbury and occurred in our own North Carolina mountains.

Soon after Mr. Asbury was elected Bishop of the Methodist Episcopal Church, he had occasion to cross the Blue Ridge from the western part of North Carolina to Tennessee. Nearly one whole day was spent in wandering among the ravines in the neighborhood of the mountains, and several times in the day he found himself completely bewildered. His intention was to reach a cottage near the top of the mountain, where men of his own order were wont to resort; but the shadow of the mountain as it lengthened over the vale, proclaimed the close of day, and admonished him that he must seek for entertainment among strangers or else consent to spend the night in the deep and lonely recesses of a strange forest.

In vain he looked out for a cottage where he might spend the night. No opening field appeared, no curling smoke ascended, no woodman's axe resounded, all was silent and solitary! He pressed his jaded pony, but night soon spread its sable curtains around him. About this time the night owl set up a hideous scream, which almost caused the bishop's hair to stand erect. To this responded the dismal howling of wolves in every direction, which so wrought upon his apprehensions that he easily imagined them standing upon every rock that overlooked his road; and, to heighten the horror of the scene he distinctly heard at a short distance from the road the shrieks of a panther which thrilled through his whole soul. Again he urged on his pony; but the whip only extorted a heavy and jaded trot. As he cast his eyes around him, everything seemed to have put on the aspect of woe, and every sound inspired melancholy. The roaring of the distant waterfall, the rippling of the small rill, as its sportive waters leaped from rock to rock,—the cry of the whippoorwill and the sighing of the evening breeze—all contributed to deepen the gloom in which his mind was already involved. He often looked to the right hand and to the left, hoping that some cottage fire might arrest his eye; but all was a dense forest.

As he slowly ascended from one of the deep ravines, he fancied he saw in the distance a light from some dwelling; but it only blazed for a moment, and then disappeared. A moment after, one solid column of fire seemed to gush as from the crater of some volcano widening as it sped its way through the apparently cloudless sky, and blazing in fearful grandeur around the tall peaks of the mountain. This was succeeded by one long, loud, deafening peal of thunder, which convinced the bishop that a dreadful thunderstorm was at hand. For an hour the storm raged fearfully. The oft-reiterated peals of thunder, as they broke in angry tones from the clouds, and reverberated among the hills—the lurid coruscations of the lightning—the torrents of rain that fell, with the bending and breaking of many a sturdy tree—made it one of the most fearful scenes the bishop had ever witnessed. But the storm passed by, and through the mercy of God he was yet spared, and persued his course.

But he had not proceeded far when, suddenly, his pony halted, pricked up his ears and stood still. "Mercy," ejaculated the bishop, "what now"! He applied his whip, but his horse was not to be moved. He attempted to turn him round, (for manly courage now gave way to the wildest apprehensions,) but the beast stood as if bound by a spell of enchantment. For a moment the bishop was held in a fearful suspense, and then a noise was heard near by, at which the affrighted horse wheeled round, and bounded off with the agility of a huck, leaving the bishop flat in the middle of the road. But the worst was now over; for he distinctly heard human voices, to which he hastily called, and received a friendly answer. They proved to be those of two young men who had been hunting in the course of the day, and had wandered far from home. They had killed a deer, which they were carrying home. Wearied with their load, they had lain down to rest. At first they rudely laughed at the bishop's manifest excitement; but finding his horse had left him, they evinced sympathy, and assisted to catch him. He asked permission to go home with them, which was granted. It was not long before they reached the end of their journey. It was a little log hut buried in the recess of the mountains, and on every side stood huge battlements of rocks. A rail-pen secured his horse till morning. The old people were found to be plain and simple-hearted. A very rough supper was procured, on which the bishop hastily regaled himself.

After supper he proposed they should have prayers. All was still as the house of death. He took out a pocket Bible, from which he read a chapter aloud; and then, kneeling down, offered a devout prayer, in which he ardently petitioned for the wellfare of the family, etc. During prayer the old man stood back at the door, with a little urchin on each side holding fast to his clothes; the old dame stood close up in the corner of the great wooden chimney, with two little ones—one in her arms, and the other by the hand. The other children all ran under the bed; and the two young men who had conducted him to the house both left, and were not seen again until morning. The next morning, the bishop proposed preaching there soon, as there were no churches in that part of the country. Silence gave consent; so he appointed a day, and then persued his journey.

The day for preaching arrived; the bishop appeared, when lo! the mountain-land seemed to have poured forth all its sturdy population to witness the truly novel circumstance of a bishop preaching at the house of old Mr. Jenkins. Ere he got within a mile of the place he heard the sharp cracking of rifles, the sound of the huntsman's horn, the occasional cry of the hounds, and hearty laughter from many a sturdy mountaineer. They were still during the service, and to cut the matter short, in less than twelve months a Methodist Church was organized in that place. Next year a Conference was held not two hundred miles from the spot, and the bishop was not a little surprised in looking over the congregation to recognize the features of one of the young men who conducted him home on that memorable night in the mountains. He became a preacher and the bishop had the pleasure of giving him an appointment more than once.

"He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



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NORTH CAROLINA
Christian Advocate.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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To all preachers of the gospel at $1.00 a year.

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A New Clubbing Proposition.

We are glad to announce that we have secured an arrangement with the American Methodist Magazine by which we are enabled to offer, till further notice, the NORTH CAROLINA CHRISTIAN ADVOCATE with the Magazine, on the following terms:

1. To any new subscriber to the NORTH CAROLINA CHRISTIAN ADVOCATE sending us $2.00, we will send both the ADVOCATE and the Magazine one year.

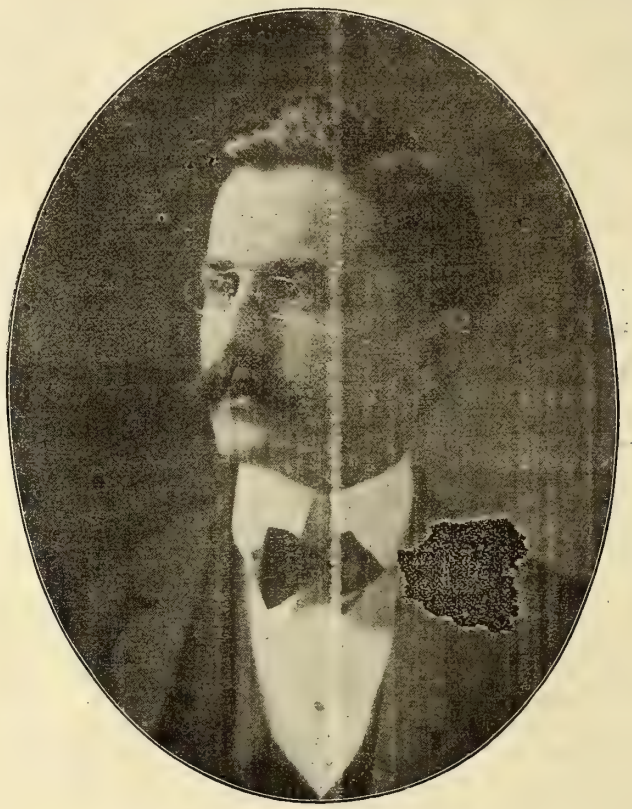
2. To any of our present subscribers who will pay up to the present date, if in arrears, and add $2.00, we will run their date up one year and send both the ADVOCATE and Magazine for one year.

We regret that we had to withdraw the former proposition, but to every reasonable person it will be sufficient to say by way of explanation, that we could not afford it. While the present offer is liable to be called in at any time, yet we think it is likely to remain open longer than our former one. This gives all an opportunity to get for $2.00, literature worth $3.50. The Magazine may be sent to separate address. Write for sample. The regular price of the Magazine is $1.50. Address, CHRISTIAN ADVOCATE, Greensboro, N. C.

Around the Editor's Table.

We hope all concerned will allow us to eliminate the sentimental ideas which have done great damage to the financial interests of the ADVOCATE in the past. Let us remember that while it is our Conference paper, that it is nevertheless a business enterprise, and we must deal with all people on strictly business principles. Just as soon as practicable we must come to the cash system in the subscription department. If we circulate any free literature it must be done by regular account, and we must always know who is footing the bills. Free literature is always published at some one's expense.

This suggests the opening of the Charity account. If many of our readers could see our mail day by day for a week in succession, all would soon be in shape to solve some problems that are extremely perplexing. When a widow, godly, but poor and needy, yet one having seen better days, and in those days of prosperity having been a pillar of support to church paper and pastor, appeals to us not to cut her off; that she hopes to see some way in the future to pay up; that she cannot live and be happy without her church paper, we submit that it is difficult not to allow sentiment to invade therealm of business and do a thing which, kept up, will finally wreck any enterprise. Just such appeals come every day or two. Now cannot some of the more prosperous ones send us contributions for this fund? We agree to open the account and administer the fund honestly and carefully, keeping the account open for the inspection of any one who may wish to examine same. This is the only plan we can think of to enable us to avoid what would otherwise seem a heartless method of dealing with such cases.



W. H. BROWN.

The preachers are authorized agents of the ADVOCATE. In consideration of this they are furnished the paper free of cost. This, in our Conference, amounts to a little more than six per cent. of the amount of money invested by the Conference in the paper. While the amount is small to each individual, it is considerable in the aggregate. Now if each one of these preachers will get a copy of the Methodist Magazine and call special attention to our clubbing offer, and carry this at once to the firesides of their people, they can soon more than compensate the office for the consideration, besides bringing a blessing to their homes. It is important that this be done promptly. We do not know how long this offer can be open, but of course, on any proposition of this sort we agree to fill every order taken before the paper having notice of withdrawal reaches the subscribers. Under this proposition we ought to have one thousand new subscribers within the next month. This would be an average of only about five for each pastoral charge.

To the Preachers and Members of the W. N. C. Conference.

DEAR BRETHREN:—The Annual Meeting of the Stockholders of the CHRISTIAN ADVOCATE PUB'G. CO., has just been held, and, in conjunction with us as a committee of publication, the company has gone over everything touching the interest of the paper, organizing for the new year, and placing as clearly as possible everything upon record, so as to be able at the next session of our Annual Conference to make a report that will express accurately and clearly the financial status of the business.

While the present status of the paper is not discouraging, we deem it important to say in the beginning, that it will require very earnest work and good business management to bring up a report which will be pleasing and gratifying to the next Annual Conference. We therefore urge all who are in arrears in subscriptionto pay up to date and a year in advance if possible, so that there may be no embarrassment in meeting all current expenses.

We would also urge two things upon all pastors and presiding elders:

1. Be sure to call special attention, publicly, at your first opportunity to the importance of the circulation of the ADVOCATE, urging them to keep their subscriptions paid up to date, and also explaining that any profit which can be realized on the stock of the Conference goes to the superannuated preachers, widows and orphans.

2. Be as considerate as possible in receiving and helping the traveling agent. At present, Mr. J. D. Gaskins is serving in this capacity, and it is exceedingly important that he should be kept constantly in the field. Whatever expense he has to incur, lessens the income of the paper by that much, so if charges aware of his coming can arrange for his entertainment as a guest of the church, it will help very materially. Where it is convenient we hope this will be done.

In future it is agreed that any whose label is running behind, after due notice, shall be cut off, and arrears charged to him on the books, and the bill sent to the preacher in charge. We think the time has come for more business-like methods, and while it is not the purpose of the present management to be hasty in reform, we are determined to come gradually to a cash system.

Praying God's blessings upon all, and trusting to the guiding hand of the Great Head of the Church, we are,

Your servants,
Conf. Pub'g. Com.

North Carolina Methodist Hand-Book.

The North Carolina Methodist Handbook, by Rev. T. N. Ivey, D. D., has been received, and after looking through it we can say to all North Carolina Methodists that they will do well to invest 25 cents in this publication from year to year. There is nothing else that can be had which will come so near answering all your questions in reference to your church. Besides, it is as good an Almanac as you can get. Send 25 cents to Rev. T. N. Ivey, Raleigh. N. C., and get a copy.

The district stewards of Franklin District will meet at the district parsonage in Franklin on January 30th at 12 m.

The district stewards of Mount Airy District will meet in the Methodist Church in Elkin, N. C., at 11:30 a. m., on Thursday, January 23rd, 1902.

Personal Mention.

Rev. J. P. Lanning, of the West Randolph circuit, has changed his residence from Trinity, N. C., to Thomasville. All correspondents are requested to note this change.

Rev. Dr. P. L. Groom, a former editor of the ADVOCATE, and now a supernumerary of our Conference, has opened a stock of merchandise in his building on South Elm street.

We had a pleasant visit from Rev. D. P. Tate, of the Linwood circuit, last week, who spent a portion of two days in the city. He makes good report from his charge, of which we have spoken more particularly in another place.

Mr. J. S. Spencer, of Charlotte, made us a pleasant call on Friday. He was returning from Ramseur, and found time to look in on us, renew his subscription, speak kind words and give us an encouraging report of Charlotte Methodism in general and of Tryon Street in particular.

We are delighted to hear of the fine beginning made by Rev. W. R. Ware with the Centenary congregation at Winston. Already Bro. Ware seems to know pretty well where his people are and can help the ADVOCATE man find the people who ought to take the paper.

The latest reports from Mr. Washington Duke are that he is much improved, and that he has been driving out. Dr. Carr, his physician, says that the bones are knitting together nicely, and that he hopes Mr. Duke will be out again in a short while.

Mr. R. W. Hodgin, secretary of the local board of Civil Service Examiners, gives notice of a Civil Service examination, to be held Feb. 15, 1902. It will be for the position of clerk and carrier in the postoffice service. Applications must be on file with Mr. Hodgin before the hour of closing business on Feb. 5th. He will furnish instructions, application blanks, etc.

Rev. C. M. Campbell, of Mount Zion station, was married to Miss Emma Connelly at Davidson, N. C., on Christmas day. The ceremony was performed by Rev. J. Ed Thompson, presiding elder of the Statesville District. We hereby extend our congratulations, and wish for the couple abundant joy and usefulness in their wedded life.

We had the pleasure of worshipping with Rev. M. A. Smith and his congregation at Centenary Sunday morning. Brother Smith preached an unusually appropriate and impressive sermon on Religion and Religious Instruction in the Home. We do not often hear a clearer and more impressive presentation of a subject than he gave his congregation. We are glad to see Bro. Smith and his congregation beginning the year with such fine promise.

We note that Prof. Claxton, of the Normal and Industrial College, Greensboro, has been made Secretary of the Southern Educational Bureau, with headquarters at Knoxville, Tenn. While we rejoice at the promotion of a worthy man to such high honor among his brethren of the profession, it is with sincere regret that we give him up as a citizen of Greensboro. He is a member of West Market Street church, has for several years been Superintendent of the Sunday-school, and has been a fine worker in all the departments of the church. We trust that the Lord may use this bright, scholarly man in still wider fields.

Around the Conference.

A friend at Belwood, in a private letter, says: "We all like our new pastor, Bro. McGhee, and his family very much. He is a good preacher and pastor."

A correspondent writing from Mocksville last week said: "Miss England, after a short visit to her parents, has resumed her duties in the music room at Sunnyside."

Rev. G. B. Perry, of the North Carolina Conference, but a close neighbor to us, being the preacher in charge at Burlington, suffered a severe pounding at the hands of his congregation recently.

The school at Davenport is in a flourishing condition. Since new year at least ten new pupils have been enrolled, and others have expressed the intention of entering at the beginding of the spring term, which will open Jan. 20th. —Lenoir Topic.

Rev. Dr. F. H. Wood and wife returned to Durham Saturday, after spending several days in the city visiting relatives. They were accompanied by Mr. Wood's sister, Mrs. A. G. Person, of Texas, who is visiting in this State.—Greensboro Record.

Rev. D. P. Tate, of Linwood circuit writes: Have just completed new church at Macedonia, at cost of some $800 or $900. First service held Sunday before Christmas. Just put in a new organ. Church is neatly painted outside, with hard oil finish inside.

A note from Rev. P. J. Carraway, of Thomasville station, says: "You may say we are moving on quite well on Thomasville station. Have been cordially received and the outlook is encouraging. God bless the N. C. CHRISTIAN ADVOCATE and the church at large.

Christmas day there were exercises at Salem church by the Sunday-school class and a treat for the members of the Sunday-school. Rev. W. C. Willson was there to the delight of his many friends around old Salem, and made an excellent address, as he always does.—Cor. Davie Times.

The Twin City Daily Sentinel last week said that Rev. and Mrs. W. H. Willis were tendered a generous "pounding" by members and friends of Grace M. E. church. The parsonage was thronged for an hour or more with people, and all were extended a hearty welcome.

The Sacrament of the Lord's Supper was celebrated at the Shelby Methodist church Sunday at the morning service and at night an old fashioned Methodist love-feast was held, and both services were interesting and impressive. Rev. Chas. F. Sherrill preached a fine sermon at the morning service.—Shelby Star.

Mr. C. H. Ireland has been elected president of the Epworth League of W. Market St. Methodist church, Greensboro. Last week a meeting of all of the committees of the league was held at the parsonage and the work for the new year was mapped out. Vigorous efforts will be made to make this the most successful year that has yet been enjoyed.

The board of stewards of Central Methodist church held their first meeting for this Conference year last Monday night. Capt. J. M Alexander was re-elected chairman; D. J. Bostian, treasurer; M. J. Freeman, secretary; W. C. Houston, collector; K. L. Craven, J. B. Sherrill, D. J. Bostian and J. L. Hartsell, plate collectors; R. P. Benson, organist; and D. D. Johnson, chief usher.—Concord Times.

Centenary Epworth League held an interesting session last evening. The attendance was quite large. Encouraging reports were made by the chairmen of the various departments. Officers were elected for the next six months as follows: President, J. Frank Morris; Vice-Presidents, P. J. Brame, Miss Eva Williams and Miss Sadie Walker; Secretary, Miss Lillie Chick; Treasurer, Miss Eva Poindexter.—Winston Sentinel.

A member of Bethel church, Asheville, writes: "We are well pleased with our preacher, Rev. J. W. Moore. Everything starts off well and the outlook for a good year at Bethel is encouraging." We are not surprised to hear this from Bro. Moores' people, and we shall be disappointed if the reports are not still better at the end of the year. Brother Moore not only begins well, but continues and ends well.

Rev. J. C. Mock, who declined the appointment to Old Fort circuit, given to him at the last session of the W. N. C. Conference, will go to Table Rock circuit, Morganton district. He returned from Morganton this afternoon, and says he expects to go back next week to enter upon his work. He will probably reside in Morganton. A movement has been started to buy or build a parsonage there for the pastor of the circuit. Rev. Mr. Mock had charge of the Forsythe circuit during the past two years. —Sentinel.

]There must be some mistake about the declining part of this report. Such a thing is and should be very uncommon among us.—Editor ADVOCATE.[

A correspondent of the Reidsville Review, writing from Wentworth, says: Rev. Mr. Raper, the new Methodist minister for this circuit, preached two sermons in this place yesterday. I regret that I did not hear his first discourse at his own church in the morning, but I listened to his fine effort last night at the Presbyterian church. His theme was "The Sower and the Reaper," and he handled it in an orderly, chaste and forceful manner. His hearers were interested and pleased. Mr. Raper has made a good impression here. He is a man who is going to do his duty. He has health, strength and brain, and I predict a wonderful warming up in this circuit; and I feel sure that he will both sow and reap a harvest. Mrs. Raper is a cultured, refined, modest little lady, of the Moravian section. She has class-mates and friends of (old alma mater) Salem Academy, who live in Reidsville, who will gladly welcome her to her new home.

Cheerfulness is a sign of wisdom.

Southern Methodism,

Dr. J. Thomas Pate, of the South Carolina Conference, is quite sick at his home in Florence, S. C.

It is reported that work will soon begin on a new church in Charleston, S. C., by the Trinity Congregation.

Bishop Fitzgerald presided over the Louisiana Conference. Though not in robust health, he was able to meet the demands of the occasion, and his presidency gave very general satisfaction.

Bishop Charles B. Galloway gives notice through the Baltimore and Richmond Christian Advocate that the time of the Baltimore Anual Conference is changed from April 2d to March 26, 1902.

Rev. J. C. Granbery, Jr., will accompany his father, Bishop J. C. Granberry, on his visit to the Mexican Conferences this winter. —Baltimore and Richmond Christian Advocate.

Rev. M. C. Manley, an old and honored superanuated preacher of the Louisiana Conference, passed to his reward on Dec. 31, 1901, at Rayne, La., in the seventy-second year of his age.—New Orleans Christian Advocate.

The Indian Mission Conference shows a net gain of 2,400 members this year. It has nearly 200 effective men in the field. At the next General Conference a division will be asked for. Our Church in that section is making rapid progress.—Nashville Advocate.

Bishop O. P. Fitzgerald has returned from the Louisiana Conference in his usual physical condition, but happy and as active as an English sparrow. Like an old-time housekeeper, when he is not doing one thing he is doing another.—Midland Methodist.

Rev. W. R. Richardson, D. D., has taken charge editorially of the Southern Christian Advocate. He is evidently chary of making promises as he dismissed the salutatory in five lines. He will no doubt prove a worthy successor of Dr. John O. Wilson, who for several years has so ably served in this capacity.

The home where Bishop Wilson was being entertained at the North Texas Conference caught fire the night before Conference opened. The Bishop proved himself so good a fire fighter that the fire laddies headed a brass band and serenaded him, afterward making him an honorary member of their company.—Texas Advocate.

The transfer of Dr. W. W. Wadsworth from the North Georgia to the Holston Conference removes from the Methodist pulpit in Georgia a clear, strong, earnest preacher. But Methodism is connectional. What Georgia Methodism loses, Holston Methodism gains.—Wesleyan Christian Advocate.

Rev. J. W. Bradford, the pastor of our Church at Brookside, Ala., was murdered at the door of his own house on a recent Sabbath afternoon. The newspaper dispatches indicate that the deed was a most foul one. Brother Bradford was a brave and eloquent preacher, and the occasion of his tragical taking off seems to have been certain utterances of his in Sabbath morning service.—Baltimore and Richmond Advocate.

From Our Contributors.

Dr. William C. Staples,

The son of Col. John C. and Mary Staples, was born of his maternal grandfather, Col. Joseph Martin, in Henry county, Va., May 5th, 1827, and died at his residence in Reidsville, N. C., Dec. 15th, 1901.

His father's family were of English extraction, and of the same stock as the Lord Mayor of London, of the same name.

They were among the early settlers of the Virginia Colony, and made their seat near Jamestown, the first permanent English settlement.

The mother also belonged to an excellent Virginia family, and the town of Martinsville, Va., was named in honor of one of her forbears.

The young Staples, whose life was destined to extend over nearly three-quarters of a century, and whose bright mind and strong character were to affect so many lives for good, was reared in the country home of his grandfather Martin, and enjoyed the educational advantages of the neighborhood schools.

At the early age of twenty he graduated in medicine and surgery from the New York Medical College, and began at once the practice of medicine in his native county. He was a brainy, skillful, affectionate physician.

In January, 1876, he removed to Reidsville, and for a time continued the practice of his profession. But in 1884 he desisted from the medical practice and established a general insurance business, which he conducted with marked success till his death.

At times, Dr. Staples was interested in manufacturing enterprises and in mercantile pursuits. He was also for many years a magistrate, and gave general satisfaction in that capacity. He had the judicial faculty in an eminent degree; and one of his neighbors has expressed the belief that if he had given himself to the law instead of medicine, he would probably have arisen to the Supreme bench.

He was a very useful man. Many leaned on him. His advice was often sought, and always freely given. The humanities were largely developed in him.

Dr. Staples was a Christian. In 1846, when just verging into manhood, he was converted, and united with the Methodist church, of which he was a loyal member for fifty-five years.

In 1847 he was married to Miss Ann Penn, who survives him in extreme age, and almost unconsolable grief. Their union was blessed by three children, two of whom are living: Mrs. P. H. Williamson and Rev. Jno. G. Staples, both of Reidsville. Their son, William, died about five years ago, leaving two children to the loving care of their grandparents. Dr. Staples also reared, from early infancy, Miss Annie Staples, the daughter of Rev. John Staples, by his first wife. Thus his home was always blessed by the presence of childhood; and this fact contributed much toward keeping his heart young. It has been remarked that Dr. Staples "never became old."

In his family life, Dr. Staples made a noble record. In every relation, as husband, father, grandparent, his Christian spirit shone with peculiar splendor.

Early in his married life, he erected a family altar, and kept the fires of domestic religion always glowing. He was proverbially faithful in church attendance, and sometimes led the public devotions with great ability and zeal. Taking him all in all, Dr. Staples was a great man. Possessed of a fine physique and of polite address; brilliant and cultured in mind, broad in sympathy, yet firm in his convictions, his memory will linger long in the minds and hearts of a large circle of relatives and friends. His pastor,

D. Vance Price.

Reidsville, Dec. 31, 1901.

Church Sores.

The body of Christ, like Lazarus, is often "full of sores." Since the church is not an aggregation, but a congregation, or union, of believers, whatever affects one member affects the entire body. "None of us liveth unto himself." The vitality and efficiency of a church depend upon its unity—"Endeavoring to keep the unity of the Spirit in the bond of peace." Hence the greatest danger is not entrenched infidelity, on the one hand, nor the alluring world, on the other, but spiritual defections within the fold.

The symptoms of church sores are a lack of responsiveness to spiritual preaching, inability to reach and save the lost; a tendency to disunion, narrow views concerning Christian benevolence, the spirit of bitter and destructive criticism, and general spiritual debility.

The causes of this malady are ignorance, real and fancied wrong, congested selfishness, partial repudiation of the divine will as the authoritative rule of life, and an inordinate love of the world.

Among the various kinds of church sores, the malicious sore is probably the most hurtful. The afflicted member is the victim of a perpetrated wrong, or he thinks he is. He largely disregards the rights of his neighbor, the rights of his church, and the rights of his God. He forgets that a church member has no right to inflict an injury, no right to resent one, no right to harbor one. He ignores the great privilege of a follower of Christ to "suffer with him that we may be also glorified together." He entertains the spirit of unforgiveness. He disturbs the peace of the church, and stands in the way of its progress and efficiency.

The proud-flesh sore is the most inexcusable. A member has unrecognized abilities. He could perform Samson's achievements, but lacks Samson's opportunities. He has unbounded ambitions. He feels a lack of appreciation. He sulks. He won't compromise his dignity to attempt little things. He won't plod with the turtle, since he is not allowed to soar with the eagle. He illustrates the big I and little you. In desperation he adopts the rule or ruin policy. Not permitted to help in the larger sphere for which he thinks he is fitted, he hinders in every sphere to which he has access.

The covetous sore is the most prevalent. This unfortunate member has distorted vision. A dollar appears bigger than a soul. He fears God, but worships at the shrine of mammon. His sore runs afresh at the mention of a collection. His conception of the kingdom of God is entirely too ethereal. He heeds not the great truth that spiritual movements wait on material means and physical instrumentalities. He hears not the Macedonian cry. The love of money is the mill-stone that sinks his soul into the depths of worldliness and eventually into the bottomless pit.

In another article we may suggest some remedies for church sores.

J. W. Clegg.

The Call to the Universal Day of Prayer for Students.

For several years the Christian student movements of Germany, Great Britain, Norway, Sweden, Denmark, Finland, Holland, France, Switzerland, the United States, Canada, South Africa, Australasia, and also Japan, China, India, Ceylon, and other mission lands, have united in observing the second Sunday of February as a Universal Day of Prayer for Students. Reports received from over thirty countries give facts showing that the observance of this day of prayer has been attended with most gratifying spiritual results in all parts of the world. The General Committee of the World's Student Christian Federation, composed of official representatives of all these movements, hereby calls upon all Christian student organizations, and upon Christians in general, to observe Sunday, February 9th, 1902, as a day of special prayer on behalf of students.

It is believed by leaders in Christian work among students that there is indeed great need of united prayer for students. The past few years have witnessed an unprecedented multiplication of Christian student organizations and a world-wide extension of the student Christian movement. There is needed a correspondingly great intensive work. This must come in large degree through prayer. The difficulties and perils in the pathway of the student are many, subtle, and great. No field is without its difficulties, problems, and dangers. Prayer is an essential factor in removing all these hindrances. The opportunities for usefulness which to-day confront the student movement in every land are greater and more inspiring than ever. God alone can enable us to recognize and improve these opportunities. The words of St. Paul to the Corinthians are expressive of the present position of the student movement, "A great door and effectual is opened unto me, and there are many adversaries." Above all it must be borne in mind that the student movement came into being as a spiritual movement, and such it must remain if it is to accomplish its mission in the world. No movement can preserve its spirituality apart from God, and He manifests His presence and power in answer to prayer. In view of considerations like these it is hoped that the coming Universal Day of Prayer for Students may be more widely and faithfully observed than in any preceding year.

A few suggestions are given to facilitate making the most out of the day: (1) If practicable let more than one day be observed. In some places it has been found desirable to devote the Saturday preceding the Day of Prayer to preparatory services. In other cases the following Monday is used for special student evangelistic meetings. (2) Let there be meetings of earnest Christian students given up largely if not entirely to intercession. In connection with this Call are given a number of objects for praise and intercession. (3) There should be also at least one meeting for all students in which the aim shall be to present the claims upon them of Christ as Saviour and Lord. (4) This Call should be brought to the attention of Christian ministers and they should be requested to preach sermons designed to influence students for Christ, and to call forth on their behalf more prayer among Christians. The Call should also be reprinted in the religious press.

Unbelief, indifference, and other difficulties, should not be permitted by anyone who is interested in the progress of the Kingdom of Christ among students to keep him from doing all in his power to enlist in the interest the definite and earnest prayers of Christians. The teachings of Christ Himself on united prayer, the prayer achievements of the early Christians, the signal triumphs of the prayer in the life of all spiritual movements, should encourage us to work for and to expect a large spiritual fruitage in connection with the coming Day of Prayer.

On behalf of the General Committee of the World's Student Christian Federation,

Earl Fries, Chairman,
Stockholm, Sweden.
John R. Mott, Gen. Sec.
3 West 29 Street, New York City.

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The Epworth League and Sunday School

The Epworth League.

Topic for January 19.

CALEB—CHOOSING A HARD THING.
(Joshua xiv. 6-14.)

Daily Bible Readings.

Sunday.—The Choice of Abraham. Gen. xv. 1-7.
Monday.—The Choice of Moses. Heb. xi. 23-28.
Tuesday.—The Choice of Joshua. Josh. xxiv. 14-28.
Wednesday.—The Choice of Ruth. Ruth i. 6-17.
Thursday.—The Sinner's Choice. Rom. i. 28-32.
Friday—The Christian's Choice. John vi. 64-71.
Sunday.—Topic: Caleb—Choosing a Hard Thing. Josh. xiv. 6-14.

Suggestive Notes.

The first department should have a person perfectly fitted as chairman. He should be present at all the meetings, and if the appointed leader is not present, should conduct the meeting himself.

A good President does much to elevate the League in all respects. He should be a person who has the cause of Christ deeply at heart, and who is ever looking for an opportunity to promote it. He should also be one who can lead a devotional meeting, and should always be ready when called upon.

A League should have weekly devotional meetings. If it is inconvenient to meet at church each time, alternate the church meeting with meeting at some centrally located home. Special attention should be given the sick and those who are unable to attend public worship by meeting at their houses Such meetings bring double benefits—they benefit the person at whose home you meet, and bring also material benefit to your League.

It is well to give the League some financial duty to perform, but it should not, except in extreme cases, make that duty a special feature. The League should raise, as far as possible, the missionary collection, and in many cases all of the conference collections. In rare cases, helping to raise the pastor's salary would not be amiss, yet I do not advocate that.—Selected.

Next to the sick comes the poor. This department can help many a needy one along the road of life. Many a child by a little assistance can be enabled to attend Sunday-school. To do these things we must go among the poor and needy and be in touch with them. Such deeds as these will bear fruit an hundred fold, and in many instances will put a weak church upon a firm footing. It is by making and keeping friends that a church grows, and we cannot find a better way so to do than by helping in time of need. The chairman of the second department should have all of the qualities of a Christian and philanthropist combined.

25c. invested in Grippe Knockers will cure you.

Don't be persuaded to take something said to be as good as Grippe Knockers, for it is not.

The Sunday School.

Lesson for January 19.

THE EARLY CHRISTIAN CHURCH.
(Acts 2:37-47.)

Daily Bible Readings.

Monday—The early Christian church. Acts 2:37-47.
Tuesday—What must I do? Acts 16:16-34.
Wednesday—How to be saved. Rom. 10:1-13.
Thursday—Proofs of conversion. Acts 19:13-20.
Friday—Life by faith. John 3: 14:21.
Saturday—Unity of the church. Eph. 4:1:15.
Sunday—A vision of the church. Isaiah 60:1-10.

The Developing Age.

All who have studied child-life know very well that the age of rapid development is in the years before the teens. Comparatively speaking, the earlier years are the years of acquisition, and the acquisitive powers are perhaps never so great after as before the age of ten. The little mind in these early years simply absorbs everything.

This makes the work of the Sunday-school the more serious. How important that all the children should be in the Sunday-school during these years, and that the method of teaching should be such as to bring the little mind into contact with the word of God.

Apropos to this is a little incident related by a lady correspondent of the New York Christian Advocate last week. She said:

The writer, who lives in West Virginia, is one of the proud grandparents of little twin girls, who made a prolonged visit at the home of their other grandparents in Buffalo a year ago. Although not yet five years of age, they were permitted to go to Sunday-school. They soon became so enamored of the Sunday-school that all events of the week circled around the one supreme event—the Sunday-school session.

It came about that one of the little sweethearts fell ill, and in consequence was for some time hindered from going to Sunday-school. When she became convalescent her grandmother said:

"Aren't you glad you are getting better, so you can go to Sunday-school again?"

Immediately the little girl answered: "'I was glad when they said unto me, Let us go into the house of the Lord.'"

Evidently the law of association was working in the mind of the little girl, and doubtless her answer was suggested by the use of the word "glad" in her grandmother's query.

In another conversation with her grandmother about Sunday-school she said: "Some little 'chillens' laugh and talk in Sunday-school, but I go to Sunday-school to worship God," and then added: "The Lord is in His holy temper [temple]; let all the earth keep silence before Him."

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[jan8-4t]

Home and Foreign Missions.

Conducted by Mrs. L. W. Crawford.

W. F. M. Society.

Christian Schools in Heathen Lands.

BY REV. THOMAS B. OWEN.

The importance of getting the children into the fold is appreciated by the Church at home more and more as the years go by. In a land of Bibles, Sunday-schools, of religious literature, the saving of the children is taking the attention of a large and increasing number of Christian educators. A large part of the public school teachers are professed Christians. Those who are not, are, in most instances, men or women of good moral character and are expected to impart moral and religious ideas to the children under their instruction. The text books are prepared with the purpose of putting Christian truth into concrete and interesting forms adopted to mold the growing minds of the children. We often hear that as the twig is bent the tree is inclined. In a Christian land the whole educational system and the home instruction as well, both in theory and in fact, is inclining the hearts and mind of the children to Christ.

How different it is in China and all other heathen lands. Before the child is born the assistance of the idols and spirits is invoked by the parents. As soon as he is born he is supposed to be the object of malicious and constant attacks by evil spirits. To ward off these attacks he is loaded with charms supposed to be proof against them and the idols are constantly besought to protect him along the path of life which, to the Chinese, seems to be set with more pitfalls than was the bridge in the vision of Mirza. The child is continually told of the dire calamities that befall those who offend the spirits or idols. He is surrounded by an atmosphere of idolatry. He hears of nothing else and learns nothing else. The filial obedience, which every Chinese child hears of almost every day of its existence, is always connected with outlandish stories of witchcraft and idolatry. What wonder that the child grows up filled with a superstitious fear of the fungsui, witchcraft and ghosts. What wonder that he becomes brutalized and easily led into all sorts of crime. It is only in such soil as this that plants of the Boxer type flourish. The twig is not inclined in the proper direction.

And yet these are children of whom Jesus said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. My heart goes out to these little ones when I see them so bright and attractive and know at the same time that they will, in all probability, grow up to be the same brutal, vicious, idolatrous people their parents are.

There is, however, a bright spot in the darkness. Now as never before the Chinese want to obtain a knowledge of western sciences. They are willing to entrust the education of their children to us. If we only had means to employ day-school teachers we might open all schools for the teaching of Christianity that it would be possible to find teachers for.

When I think of the possibilities contained in such a system of day schools my heart cries out to God for means to establish it. Let us study it for a moment. We open a school in a villiage. There are from twenty to thirty pupils representing nearly as many families. These pupils learn new things. They learn of God, of Jesus, of the great world with its innumerable things of beauty and interest. They go home and talk about it to their brothers and sisters, to their playmates, to their fathers and mothers. These become interested and ask questions. Perhaps the child cannot explain. They go to the teacher. This gives an opportunity to implant a new idea in the soil that has been prepared for it. This is followed by another and another till before a great while many of the pupils are believers in the God of the new world that has been opened up to them. Their parents and neighbors are soon affected by the working of the leaven hid in that simple day school. Soon there is a nice little Christian community and a Church organization. This goes on in every one of the schools, and village after village is affected and churches are raised up in each of them. Twenty years hence the boys in these day schools are the preachers, the teachers and probably, in many instances, are the officials who rule over a more enlightened people than we see today. May God hasten the day when this darkness shall be dissipated.

W. H. M. Society.

"Help Those Women."

When we contrast the whole female membership of our Southern Methodist church with the painfully small number of them who are actively engaged in church work, the thought naturally arises, "How can we enlist each woman in the church in some charitable enterprise?" The General Conference has laid down two separate lines of work for the women of the church, and we unhesitatingly assert that every woman in our church ought to be actively engaged, in one or the other of these departments of Christian effort: The Woman's Missionary Society and Home Mission Society. These organizations have done good work in the past. But there are many devoted women in our church who are not content with merely meeting once a month, and paying ten cents to the salvation of the heathen, or ten cents toward the replenishing of their own parsonage.

"It takes greater heroism," said one of our bishops, "for a man to go to some of our home mission fields than to go to China or Japan." Why? Because a missionary going out to China or Japan can take his wife and children with him, and know that his salary will be $1,400 a year, or $700 if single. He knows he can secure food, and clothing and shelter on that amount, no matter how many hardships fall to his lot. But many a heroic preacher goes to his appointment in the home field knowing that his allowance from the Mission Board is but a pittance of an average of $200 or $250; often not receiving so much as $100 from the people he serves, and out of this meager allowance, he too, often has to rent a house while his family suffers from the lack of necessary food and clothes. Or else, the husband and father must

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jan24-1y]

Quarterly Meetings.

MOUNT AIRY DISTRICT—1st Round

J. J. Renn. P. E., Mount Airy, N. C.

Wilkesboro at Beulah,	Jan.	18 19
North Wilkesboro at North Wilkesboro,	"	19 20
Jonesville at Jonesville,	"	25 26
Elkin,	"	26 27
East Bend at Yadkinville,	Feb.	1 2
Rockford at Dobson,	"	8 9

MORGANTON DISTRICT—1st Round.

C. G. Little, P. E., Marion, N. C.

B. River ct., Tanner's Grove,	Jan.	18 19
Henrietta & Caroleen, Caroleen,	"	19 20
Morganton circuit, Zion,	"	25 26
Connelly Springs. C. Springs,	Feb.	1 2
Green River ct., Bethlehem,	"	8 9

WINSTON DISTRICT—1st Round.

D. Atkins, P. E., Winston, N. C.

Southside and Winston, Pine Grove,	Jan.	18 19
Centenary,	"	19
Davidson, Good Hope,	"	25 26
Kernersville, Mt. Vernon,	"	29 30
Lewisville, Concord,	Feb.	1 2
Farmington, Bethlehem,	"	8 9
Cooleemee,	"	13
Davie, Hardison,	"	15 16
Mocksville,	"	16

CHARLOTTE DISTRICT—1st Round.

J. C. Rowe, P. E., Monroe, N. C.

Morven, Morven,	Jan.	18 19
Wadesboro,	"	19 20
Waxhaw, Waxhaw,	"	24
Weddington, Weddington,	"	25 26
Ansonville, Concord,	Feb.	1 2

WAYNESVILLE DIS'T.—1st Round.

F. L. Townsend, P.E., Waynesville, N.C.

Canton, Bethel,	Jan.	18 19
Mill's River, Mill's River,	"	25 26
Leicester, Brick Church,	Feb.	1 2
Sulphur Springs, Balm Grove,	"	8 9
Brevard, Brevard,	"	15 16
Transylvania, Conestee,	"	22 23
Waynesville,	Mar.	1 2

STATESVILLE DISTRICT—1st Round

J. E. Thompson, P. E., Statesville, N. C.

Newton circuit, Newton,	Jan.	18 19
Maiden circuit, Maiden,	"	19 20
Lenoir circuit, Littlejohns,	"	25 26
Lenoir station,	"	26 25
Caldwell ct., Rocky Mt.,	Feb.	1 2
Granite Falls station,	"	2 3
Catawba circuit, Catawba,	"	8 9
Stony Point ct., Stony Point,	"	15 16
Alexander ct., Taylorsville,	"	16 17

ASHEVILLE DISTRICT—1st Round.

R. H. Parker, P. E., Asheville, N. C.

Hendersonville station,	Jan.	18 19
Saluda circuit, Hillgirt,	"	25 26
Cane Creek circuit, Skyland,	Feb.	1 2
Old Fort circuit, Ebenezer,	"	8 9
Weaverville station,	"	15 16
Weaverville circuit, Salem,	"	22 23
Central Church,	Mar.	1 2
Haywood Street,	"	1 2

SALISBURY DISTRICT—1st Round.

W. W. Bays, P E., Salisbury, N. C.

Linwood circuit, Bethel,	Jan.	18 19
Lexington station,	"	19 20
Salem station,	"	25 26
New London ct., New London,	"	26 27
Woodleaf circuit, South River,	Feb.	1 2
Gold Hill circuit, Gold Hill,	"	8 9
Cottonville and Big Lick circuit, Mount Zion,	"	15 16
Norwood station,	"	16 17
Mt. Pleasant ct., Mt. Pleasant,	"	22 23

SHELBY DISTRICT—1st Round.

J. H. Weaver, P. E., Shelby, N. C.

Lowesville and Mountain Island, Hill's church,	Jan.	18 19
Cherryville ct., Cherryville,	"	25 26
Polkville circuit, Polkville,	Feb.	1 2
Palm Tree and Lawndale,	"	2 3
South Fork circuit, Bethel,	"	8 9
Gastonia, West End and Ozark	"	15 16
Rock Springs ct., Webb's Chap.	"	22 23
Stanly Creek, Stanly Creek,	Mar.	1 2

FRANKLIN DISTRICT—1st Round.

J. A. Cook, P. E., Franklin, N. C.

Robbinsville ct., Robbinsville,	Jan.	14 15
Murphy station,	"	19 20
Hiwasse circuit, Notla,	"	21 22
Hayesville circuit, Sweetwater,	"	25 26

SECOND ROUND—In Part

Shoal Creek and Cherokee at Lufty,	Feb.	8 9
Macon circuit, Mount Zion,	"	15 16
Whittier circuit, Dillsboro,	"	22 23
Webster circuit, East La Port	Mar.	1 2
Glenville circuit, Double Spring	"	8 9

GREENSBORO DISTRICT—1st Round

J. R. Scroggs, P. E., Greensboro, N. C.

Randolph, Mount Vernon,	Jan.	17
West Randolph. P, Hill,	"	18
High Point, Washington St.,	"	19
High Point, South Main,	"	19
Asheboro ct., Wesley Chapel,	"	25
Asheboro station, Asheboro,	"	26
Randleman, St. Paul's,	"	26
Liberty, Liberty,	Feb.	1 2
Jackson Hill, New Hope,	"	7
Uwharrie, Siloam,	"	8 9
Pleasant Garden ct., P. Garden	"	15

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separate himself from his loved ones, going on to labor alone, while they live on the charity of friends or relatives. It seems to us that we ought to receive more encouragement from the preachers than we do. They do not seem to be in active co-operation with our efforts along this line.

There has been some opposition to this society, silent if not expressed. Some of our foreign missionary workers have been afraid to help us because they feared the interest of their own organization would suffer. How we wish these mistaken, but well-meaning friends, could see that every home built for a preacher is helping establish a church, and every church established is an opportunity for a foreign missionary society and an opportunity for a foreign mission, home mission, church extension, educational and superannuated assessment. Every wise pastor will be quick to perceive the immense advantage to his charge and the lightening and helping of his over-labors resulting from an active band of earnest, home mission women, and our livest pastors are organizing this society in their charges, and gain in spirituality and strength along all lines has been the result. The women of the church at work, means a live, powerful church. Many devoted women are longing for more service to God and humanity, but don't know how to accomplish it. Oh! that the preachers would put our constitution in their hands and help them to go to work in a systematic, thorough manner.

Many preachers have objected to the organization of so many societies. We wish they could all have read Bishop Hendrix's views on this point. They would understand that the Parsonage Society is not to add one more to the list, but to combine, unify, stimulate and connectionalize all the many local aid, mite and parsonage societies already taxing the church with their multiplicity. This is done by having two separate funds—one for local work, including the local parsonage, church furnishing, or any local work needed; the other connectional dues of ten cents a month, for the building of homes at helpless places for homeless preachers. (We never build a house for people who are able to build for themselves.) For instance in a local parsonage society of 36 members, 18 are found able and willing to pay 10 cents a month to connectional parsonage work, above and beyond their dues for local parsonage work. These 18 ladies connectionalize their sociecity, and can report all local work done by their society. Every local society should be connectionalized this way.

When will the pastors be aroused to the necessity and great advantage of putting into active operation all the latent powers of service possessed by the waiting, willing women of their charges? Oh, there is so much to do for the Master, and our days are speeding so swiftly by. All about us are starving souls vainly trying to satisfy their restless natures with the pleasures of the world, when the fields are white with the harvest, and the laborers therein so weary with over-burdened toil, so few in number. Soon we shall stand in the presence of the Lord of the harvest, and shall we go there empty-handed, with not one soul gleaned from the fields of sin? What shall we answer when those piercing eyes fall upon our shamed faces, and the clear voice asks, "What hast thou done for me?" "Lord, I gave ten cents a month to the missionary society, and paid my preacher, and ———." "But your money was mine before I lent it to you. What hast thou done for me?"

God grant every woman in our Church may be roused to the importance, necessity and responsibility of personal work for Christ; nothing less will satisfy him, or build up our spiritual growth. God grant that the preachers may awake to their part in helping and directing the efforts of those who are trying feebly to win their country to Christ. Oh, let us not give our fair land over to the power of Godless foreigners daily pouring into our midst. Let us not sit at ease in zion, while sin and Romanism, rum and Sabbath desecration are threatening the very foundations of our civil and religious life. "Awake thou that sleepest," and come forth to the help of the Lord, and save the perishing souls about us. The cry of poverty and suffering childhood goes up to God from hundreds of cities and towns, and we are letting our talents lie folded away in a napkin. Oh, may we go to work with renewed zeal, that our brother's blood cry not against us, and that lost souls we might have saved, witness not against us at the judgement bar of God. "I gave my life for thee. What hast thou done for me?"—Selected from Leaflets.

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Our Forward Movement in Missions has begun. It covers so great an area, and unites so many forces, that it demands an organ. We launched the paper on July 15th, and called it "Go Forward." "The world for Christ in this generation!" Such is the rallying cry of the churches. This paper is a monthly bulletin from the front. Give it the right of way, and let it go into every home in Southern Methodism.

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The Farm and Garden

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Last winter a neighbor, on one bitterly cold night, lost more hogs than would have paid for help to have made a warm and sheltered place for the swine to sleep in. A hay shed, three feet high at the back and four and a half feet high in front, facing the south would have cost him nothing for material, as it was lying about his place unused, and if he himself could not have found time to construct the shed, he could have hired the work done for less than the cost of one hog. It is looking at such things as these in time that mark the difference between the successful and the unsuccessful farmer.—New England Homestead.

Grow Potatoes.

We call the attention of our farmer friends to the following item which we find in the Grafton (W. Va.) Sentinel:

For the first time in eight years large consignments of potatoes are being imported from Ireland, England, Scotland and Germany. A Philadelphia produce dealer last week received an invoice of 2,500 barrels of the Phynland, and has 40,000 more barrels afloat and 10,000 barrels awaiting shipment on the other side. These potatoes, he says, are finer than the best domestic product, and although a duty of 25 cents per bushel is paid for them, they are sold on the wharf in Philadelphia at the same price the best domestics bring, 90 cents.

Pruning Old Apple Trees.

Prof. Taft, in the New York Farmer, says that it is well to go slow in sawing off the lower limbs in a neglected orchard sufficiently high to permit cultivation. The injury might be greater than the benefits that could be secured from cultivation.

Ordinarily the best time to prune old trees is just before growth starts in the spring, but, as this is generally a busy time on the farm, the work may be done in the late fall or winter. If the branches are not frozen when the pruning is done, the injury will be slight.

If the trees are making a rank growth and are unfruitful, it will often be found advisable to delay the pruning until the last of May. Then the trees, being in leaf, will be subjected to a check, and the formation of fruit buds will be promoted.

Open Ditches.

Open ditches should only be made where absolutely necessary. The reason is obvious— a tile drain will generally cost but little, if any more, than a properly constructed open ditch with sufficiently sloping banks. Fields can be cultivated, hauling done in less time and with less inconvenience, beside the additional ground to cultivate which would be waste land if the ditch was left open. There is a constant demand for the deepening and widening of ditches, and this demand will continue until their bottoms are sunk low enough not to obstruct the discharge of the tile drains. The bottom of an open ditch should be at least two feet below the necessary depth of tile drains to prevent the tile from being filled up and obstructed by the ever-accumulating sediment in the bottom. Probably the best way to treat this deposit of sediment would be to make bank slopes not to exceed two to one, or still flatter, which will greatly reduce the cost of cleaning out the ditch and keeping it in repair, by plowing and scraping out the deposit and spreading it on the adjacent land.—The Epitomist.

The Winter Borers.

The difficulty of finding fruit tree borers in winter when the snow is on the ground makes it quite necessary to make the hunt in the fall or winter when there is a general thaw. These borers are wintering in the tree trunks, roots, or the ground nearby. They may not prove very destructive in cold weather, for they sleep quietly most of the time, but their pernicious activity in early spring and summer more than makes up for their winter slothfulness. I have seen many trees this fall that have been damaged by the borers. Some of these trees cannot withstand the winter, so badly injured are they, and they must prove a total loss. It is almost impossible to protect the trees from them. Nearly all attempts are merely makeshifts. The only proper method is to start an uncompromising warfare against them. Destroy them and exterminate their larvæ, and then keep a watchful eye out for their return. In this way the orchard trees can be protected and kept free from them.

The borers lay their eggs in holes in the tree and under the bark, and in time they hatch out. The larvæ do not suffer from the cold, but seem able to thrive under the bark and live there until full grown. It is necessary to get at these eggs and larvæ in order to exterminate the worms. It is impossible to keep down their numbers in any other way.

My method is to spend nearly all the mild favorable days of fall and winter among the trees worm hunting. With a pail of soft tar, a good scraping knife, and various lengths and sizes of wire, I proceed from tree to tree. I give the trunk a good examination, going down even to the roots. I scrape with the knife, and punch the wires wherever there is any indication of a hole. Then I generally slap on a dose of soft tar which penetrates into the hole, and some times I let it drip down among the roots. The tar I think destroys larvæ as much as the wire, but it must come in direct contact with them. When a trail is found it must be followed up to its end, even though it runs far up under the bark. It may be discovered then that the whole tree is honeycombed with worm holes. If so it is better to know the worst at once, and apply the remedy. There should be no half way measures. It is better to destroy the tree and burn up the larvæ than to save it for a lingering weakness to die ultimately and spread the tree borers to other trees. Many a time I have been compelled to cut down trees and burn them in order to destroy small colonies of the pests.—S. W. Chambers, in the Progressive Farmer.

Profit in Farming.

There being so many others to do that: The Observer never offers advice to farmers, nor reproves them for their way of doing business. It assumes that they know what they are about. It is always profoundly interested in their operations, as must be all who realize that agriculture is the basis of all wealth and that here in North Carolina it must continue for many years at least to be the principal occupation of the people. It took particular interest in the publication yesterday morning of an interview between Mr. W. E. Crosland, of Richmond county, and our Wadesboro correspondent, and so concerned are we lest some one may have overlooked this interview that the material part of it is reproduced here:

Mr. Crosland is the active member of the Everett & Crosland farm, located in Richmond county, South Carolina. He said that 22 years past last January, Capt. W. E. Everett and he invested $10,000 each in 1,600 acres of land and farm pharaphernalia. On the 1st of January last they took an inventory of the firm's business and found that, after having lived on the proceeds of the farm, educated several children, and each member drawing out $10,000 during the 22 years, there yet remained, including moneys on hand, real estate, farm products unsold, stock, cattle and personal effects, over $100,000 in assets. They now have 8,000 acres of land in a high state of cultivation, with everything needful for successful farming. These figures show a profit of 33⅓ per cent. in round numbers per annum.

Mr. Crosland says there is no man living who can make a success farming who persists in planting any one crop, be it cotton, corn, tobacco, pinders or what it may. The only practical way to make planting pay is to rotate your crops and diversify your farming.

Mr. Crosland is a famous farmer, ranking among the very best in the State, and we should think that anything he might have to say on the subject of agriculture would have a value to others engaged in the same line of work that he is. His statement that his farming operations for twenty-two years have given an average profit of 33⅓ per cent. per year is very striking. There is no other business carried on in this state which can make any such showing.—Charlotte Observer.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir urged me to try appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous
C. H. BALDWIN
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free. This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

THE EDUCATIONAL BUREAU,
RALEIGH, N. C.
Rooms 401 and 402, Tucker Bld.
[aug 21-1y]

Opening of Winter Tourist Season

The Southern Railway, which operates its own lines over the entire South and forms the important link in the great highway of travel between the North and South, Florida, Cuba, Mexico, the Pacific Coast and Central America, announces for the winter of 1901 and 1902 the most superb service ever offered. Its splendid regular service will be augmented by the Southern Palm Limited, a magnificent Pullman train, which will be operated between New York and St. Augustine, Fla.



You need light to raise

Tobacco

profitably. Be sure your fertilizer contains at least 10 per cent.

Actual Potash

from Sulphate.

We mail *free*, on request, our book "Tobacco Culture."
GERMAN KALI WORKS,
93 Nassau Street, New York.

NORFOLK N&W WESTERN RAILWAY
WASHINGTON AND CHATTANOOGA LIMITED
VIA LYNCHBURG
THROUGH SLEEPERS,
New Orleans, Memphis and New York
CAFE DINING CARS.

SHENANDOAH VALLEY ROUTE
THROUGH SLEEPERS
KNOXVILLE AND NEW YORK
VIA LURAY AND NATURAL BRIDGE.

Virginia and Ohio Line
THROUGH LINE,
NORFOLK TO COLUMBUS.
CLOSE CONNECTIONS
TO AND FROM CHICAGO, ST. LOUIS AND THE WEST.

W. B. BEVILL, General Pass. Agent,
ROANOKE, VA.

SEND YOUR WORK TO

The Gate City Steam Laundry

THE place where you get what you order. If you prefer gloss finish, we put it on with a machine made for that purpose, without the slightest injury to the article. If it is domestic, we put it on with a brand new machine purchased for that class of work exclusively. All work guaranteed. Twenty-five per cent. increase in one week is enough to convince the most skeptical that it is first-class.

HAIL WHITE WAGONS. 'PHONE 176.

Gate City Steam Laundry,

W. A. FIELDS, Prop. F. B. REID, Man.
d1-1y

Where do you send Your washing?

SEND IT TO THE

Greensboro Steam Laundry.

One of the best equipped laundries in the South. Either gloss or domestic finish.

JOHN M. DICK, Proprietor.
dec 18-1y.

OUR DEAD.

"I AM THE RESURRECTION AND THE LIFE."—JESUS.

☞We will insert an obituary of 100 words free of charge. For the excess of 100 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

Reece.—Mrs. Lydia Reece, widow of Larkin Reece, died on Christmas morning after an illness of about eighteen months. She was eighty-one years old, a member of the Methodist church, and was willing to go when the summons came. Many relatives and friends were loath to part with "Aunt Lydia," but she was a sheaf ready for garnering, and it must have been a great joy to her to enter heaven on Christmas day.

W. M. CURTIS.

Little.—John A. Little was born Jan. 2, 1834, and died Nov. 12, 1901. Age 67 years, 10 months, and 10 days. His wife preceded him to the spiritual world only a few months.

He was a kind husband, affectionate father, a noble citizen and neighbor. He had been a faithful member of Mt. Pleasant Methodist church for some 40 years, and for many years an excellent steward. He rarely ever missed a Quarterly Conference.

He leaves seven children to mourn their loss.

May they emulate his noble, Christian life.

B. A. YORK,
Pastor.

Shell.—James Wesley Shell died at his home near Lenoir, N. C., Dec. 26th, 1901, aged 82½ years. We laid his body to rest in the grave yard at Little Johns, where he had maintained an unsullied church membership for about 57 years. He was thrice married, and each of his wives, three little daughters, and four grown sons preceded him to the grave.

Four daughters (Mrs. Margaret Prestwood, Mrs. Emma McCall, Mrs. Virginia McCall and Mrs. Lou Ellen Setzer) remain to plant flowers on his grave.

His neighbors say that as a citizen, a neighbor, a husband and a father, his memory "is as an ointment poured forth."

May his numerous offspring vie with each other in the endeavor to leave so rich a legacy to those who weep over their graves.

J. T. STOVER.

Resolutions Adopted by Mount Pleasant Church.

Whereas, God has seen fit to remove by death Rev. R. S. Webb, the faithful and beloved pastor of this church, and whereas we, the officers and members of Mount Pleasant Church, feel confident that he could say, "For me to live is Christ, and to die is gain;" therefore

Resolved, That we humbly submit to the will of Him who doeth all things well; that the cause of Christ has lost a wise, faithful and consistent exponent; that this charge has been peculiarly blessed in having been the scene of his earliest and latest ministerial labors; that the cause of popular and higher education has lost an ardent friend and persistent advocate.

Resolved, That we extend our sympathy to his widow and children, and commend them to God, and that a page to his memory be inscribed upon the records of our church, and that a copy of the foregoing preamble and resolutions be sent to the family of the deceased, and a copy be sent to the CHRISTIAN ADVOCATE, also to the Greensboro Patriot, with the request to publish.

ERVEN DONNELL, Ch'n.
A. L. MCLEAN, Sec'y.

Dixon.—Mrs. M. Adeline Dixon was born Jan. 7th, 1826, and died Aug. 20, 1901, being 75 years, 7 months, and 13 days old. She was the daughter of Solomon and Barbara Warlick and was married to Thomas Dixon April 26, 1848, with whom she lived a happy life about thirty-four years. To this union was born 10 children, and all but one lived to be grown. Seven of them survive the sainted mother. She has 51 grand-children living and one great-grand child. She joined the German Reformed church early in life, but in 1855, after she and Col. Dixon were married, she became a member of the M. E. Church, South, at Kadesh church, where she remained until called to join the church triumphant. Just one mile east of Kadesh church, on the hill overlooking Buffalo creek—where she lived—was a light shining all the time and a door open too, and a heart sympathizing with her preacher. She was like Abraham, commending her own, and grand children to the Lord. Her light not only shines at home but in the church, for she was always there if able, and ready to do her part without the least hesitation, and without troubling anyone.

What a great trial to her son, Rev. E. W. Dixon, whose wife was very low when his mother was taken, and who joined her in a few days.

May God's blessings abide with the dear ones, and help them to meet her in the place of many mansions. I shall never forget her, and hope to meet her "some sweet day."

J. E. WOOSLEY.

The Secret of Long Life

Consists in keepibg all the main organs of the body in healthy, regular action, and in quickly destroying deadly disease germs. Electric Bitters regulate Stomach, Liver and Kidneys, purify the blood, and give a splendid appetite. They work wonders in curing Kidney Troubles, Female Complaints, Nervous Diseases, Constipation, Dyspepsia, and Malaria. Vigorous health and strength always follow their use. Only 50c., and guaranteed by druggists.

Heads Should Never Ache.

Never endure this trouble. Use at once the remedy that stopped it for Mrs. N. A. Webster, of Winnie, Va. She writes: "Dr. King's New Life Pills wholly cured me of sick headaches. I had suffered for two years." Cure Headache, Constipation, Biliousness. 25c. at drug stores.

Business Notices.



HAVE YOU TRIED IT YET?

A wonderful Remedy for Coughs, Sore Throat, Soreness in the Chest or Lungs, and incipient Consumption. The basis of TAR HEEL COUGH SYRUP is North Carolina Pine Tar and is always reliable. Sold by all dealers, 25c. Manufactured by

Tar Heel Medicine Co.,
Greensboro, N. C., U. S. A.

THE
Keeley Institute,

For the Cure of the

Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country. Write for their illustrated hand-book, **"The New Man."** Address

The Keeley Institute
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PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

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Offers the Best in Life Insurance.

Absolute Protection, Profitable Investment, and the most liberal conditions.

Sample Policy Mailed Free upon request.

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General Agents,
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Agents wanted in every town.

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PROF. HERTZ' GREAT GERMAN
HAIR RESTORATIVE

THE DELIGHTFUL EFFECT

of this valuable preparation in stopping the itching of your scalp, preventing dandruff and falling hair, and in restoring the rich, natural color to gray and faded hair, will make you look back with pleasure on the day you gave it a trial. Promotes luxuriant growth. Not a dye.

Absolutely Reliable Highest Testimonials.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle. **CHARGES PREPAID.** Write us for circulars.

XANTHINE CO., Richmond, Va.
dec 18-1y

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May be made to yield you an income if deposited in the

Peoples Savings Bank

Of GREENSBORO, N. C.

Incorporated under the Savings Bank Laws of North Carolina in 1887. The only bank in the city doing no other than a Savings Bank business. Pays 4 per cent. compound interest on time deposits. Net deposits March 23, 1901, $172,346.57.

J. W. SCOTT, President.
J. AD. HODGIN, Treasurer.

DIAMONDS

Gold Watches, Rings, Buttons.

ENGAGEMENT RINGS and WEDDING PRESENTS

Sterling Silver Spoons, Knives, Ladles, Cut Glass, Umbrellas, Etc., at Lowest Prices

THE SHIFFMAN JEWELRY CO.,
LEADING JEWELERS.
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J. S. Fergurson.

For the best service call at Fergurson's barber shop. All sober white help.

102 South Elm Street,
Next to Gardner's Drug Store.
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SEABOARD AIR LINE S.A.L. VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.R.R.		12 55 p m	3 10 a m
Lv. Philadelphia, P.R.R.		3 29 p m	5 50 a m
Lv. Baltimore, P. R. R.		5 45 p m	8 40 a m
Lv. Washington, P. R. R.		8 35 p m	11 01 a m
Lv. Richmond, S. A. L. Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	6 05 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 20 p m
Lv. Hamlet.	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 49 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 20 p m	9 15 a m
Ar Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	3 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co		6 00 p m	
Lv. Baltimore, B S.P.Co.			† 6 30 p m
Lv Washington N &W S R.			6 [illegible] p m
Lv. Portsmouth, S. A. L.		9 [illegible] p m	9 40 a m
Lv. Weldon,	"	2 16 a m	12 11 p m
Lv. Norlina,	"	2 12 a m	1 49 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	4 07 a m	18 p m
Lv. Hamlet.	"	7 23 a m	10 50 p m
Lv. Wilmington,			3 15 p m
Ar Charlotte.	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 30 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 [illegible] a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 30 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans L. & N.		8 30 a m	
Ar Nashville, N.C.& St L.		6 40 a m	6 55 p m
Ar Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 24	Daily. No. 38
Lv Memphis, N.C.&St L		12 45 noon	9 00 p m
Nashville,		9 30 p m	2 35 a m
Lv. New Orleans, L. & N.		8 00 p m	
Lv. Mobile, L. & N.		12 [illegible] a m	
Lv Montgom'ry	&W.P	8 [illegible] a m	1 50 p m
Lv. Macon, C. of Ga.		6 [illegible] a m	3 [illegible] p m
Lv. Augusta, C. & W. C.		9 [illegible] a m	
Lv Atlanta, ‡	A. L. Ry	12 00 noon	5 30 p m
Ar Athens,		3 [illegible] p m	11 [illegible] p m
Ar. Greenwood,	"	5 [illegible] p m	2 [illegible] a m
Ar. Chester	"	7 [illegible] p m	4 [illegible] a m
Lv Charlotte.		3 [illegible] a m	6 [illegible] a m
Lv. Wilmington		8 [illegible] p m	
Lv. Hamlet		10 [illegible] p m	8 [illegible] a m
Lv. Southern Pines	"	11 [illegible] p m	9 [illegible] a m
Lv Raleigh	"	1 [illegible] a m	11 [illegible] a m
Lv Henderson,	"	3 [illegible] a m	1 [illegible] p m
Lv. Norlina	"	3 [illegible] a m	2 [illegible] p m
Lv Weldon,	"	4 40 a m	3 [illegible] p m
Ar Portsmouth	"	7 [illegible] a m	5 [illegible] p m
Ar Wash't'n	S & W S R.		6 [illegible] a m
Ar Baltimore B S			† 6 [illegible] a m
Ar New York, O.D.S.S.Co			† 1 30 p m
Ar Phila'phia N.Y P &N		15 48 p m	5 10 a m
Ar New York	"	8 40 p m	8 00 a m

		No. 34	No. 36
Lv. Tampa,	S A L Ry	8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	10 p m	11 45 p m
Lv. Columbia, §	"	7 [illegible] p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 26 p m	2 56 a m
Ar. New York, P R R.		4 18 p m	6 30 a m

Note.—†Daily except Sunday.
‡ Central Time § Eastern Time

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger. No. 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,... 8:10 a m.	7:50 a m	.....
" Yorkville...9:15 a m.	9:52 a m	.....
" Gastonia 10:13 a m.	12:35 p m	.....
" Lincolnton11:08 a m.	2:15 p m	.....
" Newton. 11:52 a m.	3:32 p m	.....
" Hickory...12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir..... 1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger No. 9.	Mixed No 61	Mixed. No. 63.
Lv. Lenoir.. 4:30 p m	....	1:30 p m
" Hickory.... 5:35 p m	5:30 a m	4:25 p m
" Newton .. 6:05 p m	8:30 a m	
" Lincolnton 7:00 p m	9:18 a m	.....
" Gastonia... 8:15 p m	11:10 a m	.....
" Yorkville.. 9:21 p m	1:12 p m	.....
Ar. Chester....10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E; at Gastonia with Southern railway; at Lincolnton with Seaboard air Line; at Newton and Hickory with Southern railway No 9. southbound, makes close connection at all junction points

L. T. NICHOLS. S. F. REID, Auditor.
Gen. Man Chester, S. C.

Read Carefully.

The first Handbook of North Carolina Methodism is before the public. Being the first, it is not free from minor defects, and it by no means measures up to what we purpose in the providence of God, to make it.

Yet we may be permitted modestly to say that the Handbook for 1902 is an unusual condensation of valuable information, and a marvel of cheapness—a handsomely printed publication which should be in the hands of every Methodist in the State. Where else can you find such a collection of engravings of our presiding elders, church and educational buildings? Where else can you find the history, faith, prominent doctrines, order and government of our church, arranged on such simple, condensed form that the mere child can read and understand? Where else can you find the names and postoffice address of our itinerant and local preachers and Sunday-school superintendents? Where else can you find comparative exhibits of the Conferences, embracing membership, churches and parsonages, preachers and charges, salaries, Conference claimants, Sunday-school, Epworth League, church extension, missions and education. Then there are Conference directories, memoirs, and statistics of other churches.

The Almanac is complete. It contains not only the calandars, but all the officers and boards of the State Government, complete court calendar, railroad statistics, population of the States, including that of the counties and many towns of N. C., and much other valuable information necessary in every household.

But the point is this: With great expenditure of labor and money we prepared this Handbook on the belief that it was necessary and would prove of great benefit to our Methodism in both Conferences. This belief has deepened into a conviction. In order that the Handbook may do the good for which it was intended, it must reach the people. We want to place a copy in the hands of every Methodist. It costs only 25 cents, postpaid. We want every preacher to order at least a dozen copies to circulate among his people. A large discount is offered on lots of a dozen. Such is our faith in the book and you, brother, that if you have not the money now to make the order, you may remit when you shall have sold the books. But order at once.

We are already preparing the Handbook for 1903. Let the people have the first of the series.

Fraternally,

T. N. IVEY.

Mrs. R. P. Wilson and her two daughters sail for the Orient, January 4th. 1902, on the good ship, Nippon Maru.—Pacific Methodist Advocate.

MARRIAGES.

HOUSE—SWING.—Mr W T House and Miss Bettie Swing were united in matrimony at the home of the bride, in Belmont Park, Charlotte, N C., on December 29th, 1901. The ceremony was performed by Rev J J Eads.

WETHERLY—SMITH.—In the M E Church, South, in Bakersville, N C., December 24, 1901, at 7 o'clock, a. m., Mr Bert Wetherly of Magnolia City, N C., and Miss Mamie Smith, daughter of Dr C E and Mrs Lilly Smith, of Bakersville, N C., Rev J D Carpenter officiating.

DULA—MAST.—December 24th, 1901, by Rev J J Renn, in the Methodist church at Valle Crucis, Mr Albert W Dula of Lenoir, and Miss Addie C Mast of Valle Crucis.

SUTTLE—WEBB.—In Shelby, December 31, Mr B B Suttle was united in marriage to Miss Fannie Webb, Rev C F Sherrill officiating.

DORSEY—RALLINGS.—Mr Dorsey and Miss Lennie Rallings were united in marriage in Shelby, January 1, by Rev C F Sherrill.

MOORE—MANN.—Rev J H Moore, pastor of the Macon circuit, was married on January 1st, 1902, to Miss M E Mann, Rev Ira Erwin officiating.

CRAWFORD—SLOAN.—On January 1st, 1902, at the Methodist church in Franklin, by Rev Ira Erwin, Mr Lee Crawford to Miss Carrie R Sloan.

HASSELL—McCUISTON.—By Rev P J Carraway, on December 25th, 1901, at the home of the bride near Greensboro, Mr Rufus Hassell and Miss Nannie McCuiston.

BURTON—WESTMORELAND.—By the same in Thomasville, December 31, Mr Robert E Burton and Miss Carrie E Westmoreland.

LONG—GOUGH.—At the parsonage in Yadkinville at 5 p m., on December 24th, 1901, Mr John D Long, son of Rev Miles H Long, and Miss Fannie Gough, Rev A J Burrus officiating.

PRESSNELL—CHILDRESS.—By the same, on the same date, at the same place, at 8:30 p m., Mr Wm C Pressnell and Miss Hattie Childress; both of East Bend, N C.

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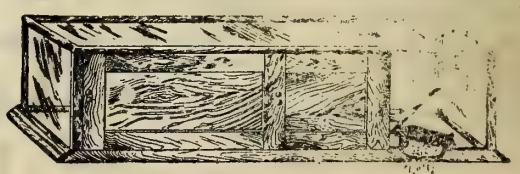
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College Message

THE FORGOTTEN WORKERS.

They lived, and they were useful; this we know,
And naught beside;
No record of their names is left, to show
How soon they died
They did their work, and then they passed away.
But they shall live in endless day, in the
Fair shining land.

Oh, take who will the boon of fading fame.
But give to me
A place among the workers, tho my name
Forgotten be;
And as within the Book of Life is found
My lowly place,
Honor and glory unto God resound
For all his grace!

—Presbyterian Review.

"I LIVE on Expectation Corner and I love to plan great things for God." Do you wonder that the woman who said that is a woman whose very presence brings good cheer and inspiration? Why not move into that sunshiny house yourself for the New Year?

DO YOU belong to the great army of "dreaders"—the people who are continually dreading something? How many times have you thought or said within the last week, "I dread this," or "I dread that." The miserable habit will fasten on you and rob you of all the joy of living. Learn rather to face the inevitable with high courage and hope, and if a real trouble looms up with threatening aspect before you, resolve in your heart of hearts, as David did when all circumstances seemed against him, "What time I am afraid I will trust in Thee."

A CHARACTERISTIC act of the Rev. Charles J. Sheldon was, on the eve of his departure from Boston for his home in Topeka, to lay upon the office desk of Rev. Francis Clarke a large bunch of pinks with the accompanying note: "I beg leave to place these few modest blossoms on your desk instead of on your coffin." Ah! how much better not to wait till our friends have passed beyond, but to brighten their earthly pathway with flowers.

IT WAS recently said in commendation of a certain minister, "He wields a great influence over the young people of his church, especially the young men." We admit that the power to exert this influence is largely a gift, but it is a gift that every pastor should assiduously cultivate.

Unless he can win the respect and the friendship of his young people he lacks the best lever wherewith to lift them into the church and maintain their loyalty thereto. While they may quickly resent any manner of approach that savors of patronage, they are equally responsive to genuine interest, sympathy and love. Had the minister referred to voiced his spirit it would doubtless have been something like this: "I like young people. I enjoy their company, and try to be interested in what interests them."

IT IS to be hoped that the rejoicing of the London Missionary Society over the bequest of $1,250,000 from Mr. Robert Arthington, a wealthy, eccentric resident of that city, is not to be checked by the discovery of any fettering conditions accompanying it. Such a handsome bequest, whether as working capital or reserve fund, must add greatly to the missionary activity of that Society, and hasten the conquests of the Redeemer's kingdom.

"WE HAVE read of a negro entertainment," says the New York Observer, "at which, in lieu of printing on the tickets "Not transferable," a notice was posted over the door of the hall, which read: 'No gentleman admitted unless he comes himself.' It might be a good plan if a notice were posted over the doors of the churches reading: 'No gentleman admitted to church membership unless he comes himself to church services, the midweek meetings included. The presence of wives or daughters not accepted as a substitute for the attendance of the man himself.' Certainly religious duty is a thing which is 'not transferable.' There is no such thing as proxy piety."

BISHOP POTTER, in speaking upon "Civic Righteousness," in New York city, Dec 6, gave utterance to this startling but very pertinent and solemn truth, applicable to all communities: "The powers of good are stronger than the powers of evil if only they are on their feet and at their work. But the thing that disheartens me most is, first of all, the note of despair, as if any situation, even such a situation as exists here today, were an irredeemable situation. That is infidelity, no matter whether the man who says it is a Christian or not. That is the surrender and abjuration of faith in God, because if God is, sooner or later He is to triumph in this world and His righteousness is to be supreme in it."

TO HONORABLE Theodore Roosevelt belongs the distinction of having addressed the greatest audience that ever listened to the words of one man at one time. Under the auspices of the International Committee of the Y. M. C. A., on the last Saturday of the old century, at 4 o'clock, he delivered an address to young men at Carnegie Hall, New York, on "Manhood and Citizenship," and a copy of the address, sent in advance, was read at the same hour to various associations in the United States and Canada. Such an audience was indeed worthy of a great speech. One paragraph, at least, will meet the approval of every true man and woman:

"The man who will not work hard for his wife and his little ones, the woman who shrinks from bearing and rearing many healthy children, these have no place among the men and women who are striving upward and onward. Sins against pure and healthy family life are those which of all others are sure in the end to be visited most heavily upon the nation in which they take place."

THE interesting question has been raised recently, What becomes of Jews? The Spectator is authority for the statement that there are only 8,000,000 Jews in the world; that they have not more than doubled their number in 1,500 years, despite the fact that, as a rule, they have large families and their children are well cared for. Commenting on the Spectator's conjecture that these children are merged into the nations with whom they live and cease to be Jews, the Congregationalist says:

If that is true, here is a mission of this ancient people which has been overlooked. They are infusing into other races a vitality which has perpetuated their nationality against adverse circumstances, till it is cited as one of the miracles of the ages. Perhaps after all the greatest service of the chosen people to the world is their silent, constant and unconscious contribution of moral vigor and religious spirit to the whole human race, a bequest more valuable than that of either Greek or Roman.

IT IS estimated by those in position to know the facts that, as a result of the long-continued famine conditions in India, there are now 600,000 orphans, most of whom are absolutely helpless. About 22,000 of these have been taken into the homes and schools of missionaries, but the lack of space and of money prevents their doing more. These missionaries are sending heart-touching appeals to Christians at home to come to their help in this great work. Surely, though we may have already made some contribution towards preserving life during the terrible famine, our obligations to that sorely stricken land cannot cease so long as there are these thousands of helpless little ones unprovided for. The sum asked for from individuals or organizations is small—only fifteen dollars—small indeed, when we consider that this amount will provide food, clothing, care, education and influences for good to one child for one year. Should God dispose our hearts to respond to these appeals, let us not resist. Any money sent to this office for this purpose will be forwarded to reliable parties.

COULD some method be devised whereby to find out what subjects would most interest an ordinary congregation, some surprising preferences might be revealed. While a knowledge of these preferences would by no means be a safe guide to the minister as to the real needs of his people, it might help to give direction to his preaching. The experiment made by a Congregationalist minister in Wisconsin and his deductions therefrom are at least interesting. Ten topics, purposely varied, were written upon cards as follows:

1. Intimations of Immortality.
2. The Dissolving of Doubts.
3. The Golden Rule Applied in ———.
4. How to Become a Christian.
5. Success in Life. How Attained?
6. Christian Science Reviewed.
7. The Divinity and Deviltry of Trusts.
8. China (Illustrated).
9. A Question Box.
10. New View Points in Theology.

The cards were distributed to both morning and evening congregations with request that the individual choice be indicated in order of preference by the numerals 1, 2, 3. The result was, in about 300 returns, The Golden Rule Applied stood first in choice, China (Illustrated) second, and the Divinity and Deviltry of Trusts third. The Question Box and the New View Points in Theology were completely snowed under with only two points each. The other five subjects had each about the same number of votes, How to Become a Christian falling a little behind the others.

The results are suggestive. They indicate that the application of practical Christianity stands first in the interest of the people. Timely topics stood next, though the "Illustrated" brought votes to China, and the two spectacular D's probably brought votes to the seventh topic. The first, second and sixth topics stood high in order, which indicated a wide interest in subjects bordering on the speculative and philosophical. The one thing that a wide awake and progressive western audience was not interested in was New View Points in Theology.

WE WISH all our subscribers would read carefully what is said at the top of the first column on the eighth page, and also the article on that page entitled ADVOCATE Month. Those whose date on their label shows that they are behind will be kind enough to send on their renewal at once. Hitherto we have not cut off subscribers unless they asked us to do so; but we cannot afford to send the paper for nothing, and if any persons are getting it who do not expect to pay for it, they will oblige us by asking it discontinued. If you have received a bill from the office, if it is correct, send the money for it.

CONTRIBUTIONS.

Missionary Indemnities.

BY REV. ERWIN MUNSELL BLISS, D D.
Author of "Cyclopedia of Missio s" etc.

The question of indemnity to missionary boards for losses sustained in such disturbances as those of recent years in Asia is brough sharply to public notice by the decision of the Turkish Government to pay the claim for losses at Harpoot, and by the discussion as to what it is proper to ask from China. While there are but few who doubt the abstract right of the missionary to renumeration for such losses, there are a good many who question the wisdom of placing the missionary work on the same basis as any commercial, manufacturing or other business undertaking. Without denying in any respect the citizenship, and its attendant rights, of the missionary, they urge that it is harmful to his work if it becomes difficult at any time to note the clear distinction between it and secular enterprises. A few avow, indeed, that the missionary, by virtue of his office and his style of work, demits his rights as citizen, and has really no claim at all on his government. That this claim is not well founded is sufficiently disproved by the fact that in no case has it ever been supported by any diplomatic representative of this country before whom the question has come up, whether interested in mission work or not. One and all recognize the legitimacy of the claim. The only question is as to its expediency.

The object of an indemnity is twofold: The remuneration of individuals for losses sustained through no fault of theirs, and the prevention of similar disaster in the future. That prevention is secured both by the dread of a recurrence of the demand, should occasion arise, and by the recognition, at no time agreeable, which it compels, of the superior power of the government which compels the payment. From time immemorial payment of money to another government has been regarded as tribute, and has involved deference to and respect for the government exacting it. As a rule, it is this somewhat indirect result of the indemnity which is regarded as the most valuable, and upon which missionaries themselves lay the most stress. Take, as an example, the Harpoot disaster in Turkey. Several of the buildings belonging to Euphrates College and the American Board were destroyed, together with much personal property belonging to the missionaries, by a so-called mob, which included, however, a large number of Turkish soldiers and officers. The missionaries themselves were driven from their homes and barely escaped with their lives These missionaries were known on every hand to be Americans. If the American Government allowed such things to be done to its subjects, it would be perfectly evident to the entire country that America was far inferior to Turkey, and in the future American life and property, not merely that of missionaries but of merchants, travelers, and even officials, would be held by the people to be at the mercy of any mob that could get some sort of official backing. Accordingly, the United States Minister, himself in no way directly connected with or interested in missions, called for a statement of losses, and the Government presented a claim for indemnity as the most effective if not the only means of convincing both the Turkish Government and the Turkish people that American life and property must be respected. For these five years the Turkish Government has been doing its best to evade the payment, not merely because of unwillingness to part with the money, but because its pride would not permit it to recognize that another Government could make and enforce such a claim. It has practically yielded, and after such an experience it is not likely that it will allow another similar demand.

In China the situation is much the same, only stronger, by virtue of the treatment of the Legations. In some way the Chinese Government and the Chinese people must be made to understand that American property and life are not at their disposal to do with as they please. It is very well to secure the punishment of individuals for their share In the crimes, but after all, that amounts to comparatively little. Human life is cheap in China, and the wholesale executions that have been going on for the past three years, of those who, in one way or another, have incurred the displeasure of the Empress Dowager, deprive any similar punishment of much of its force. It will be the indemnity that will bear most severely upon the nation, and that will act most effectively as a deferrent in the future. In estimating the amount of that indemnity every element of loss must be taken into consideration. To include the Legations, travelers and merchants, and omit the missionaries, would simply be to put a premium upon outrage and robbery, and not a missionary would be safe in any part of the Empire. More than this, no foreigner, whatever his name or calling, would be safe. The ordinary Chinese villager, or even mandarin, does not distinguish between foreigners. He classes them all together as the cause of his woes, and he will be restrained from violence to any one only by his fear of and respect for all. It is essential for everybody else as well that the missionary losses be included in the demand for indemnity.

This general principle settled, there remains the question as to the amount and nature of the indemnity to be required, and here there is not only opportunity, but a duty, for such statements as shall minimize as much as possible the evil effects of applying to the civil power for the protection of spiritual interests. That there are such evil effects is patent to every one familiar with mission work, and missionaries, with rare exceptions, are exceedingly loth to incur the danger of them. There is no popular conception of missionaries more absolutely mistaken, than that which represents them as constantly seeking the aid of the gunboat and running to the consul or ambassador on the least provocation That is not, and never has been, the habit of missionaries of the Evangelical churches. Unfortunately, as much cannot be said of the Roman Catholics, witness the course of Bishop Anzer in securing the seizure of Kiaochan by the German Government. Evangelical missionaries, whether in Asia, Africa or the Pacific, use every other means first, and appeal to the civil and military power only as a last resort, just as did Paul at Jerusalem. It is not to be supposed that there had passed from his mind that scene, years before, not far from that very spot when he had stood by and shared with those who had stoned Stephen. Behind him now was the mighty power of the Roman Empire, invoked by himself for his protection, that he might continue to preach the Gospel, even at Rome itself. For the other not a finger was lifted in defense. Yet the spirit of Stephen was in Paul, witness the record of those years of scourging, imprisonment and suffering. So modern Pauls look to modern empires for the protection which is their right, but only when all other means fail.

In this appeal, however, care should be taken to keep clearly in mind the two objects of an indemnity, and to lay the stress where it will do the least harm and most good. The great danger in such a matter is that of leaving the impression upon the people of the land that the missionary is securing some personal advantage. He goes to the people nominally seeking not theirs but them. He has no interest in their lands or their money, but in their souls. He is the representative of him who came not to be ministered unto, but to minister, and even to give his life for those who spurned him. His success, therefore, will depend in great measure upon the degree to which he can impress this element of his service upon the people. On the other hand, he stands for justice and right. Even as his Master drove from the temple those who profaned it, and visited with the severest condemnation those who transgressed law and right, so the missionary must always be found closely identified with the punishment of evil doers, the protection of the innocent, the vindication of justice. In this case he must appear to the people in full harmony with the government, which demands punishment of the guilty, and reparation for wrong done, yet in such manner as that he himself shall seem as little as possible to gain personal advantage from the reparation, especially when it be at the expense of the people for whom and among whom he labors.

It was with these principles in mind that at the recent conference of officers of the board interested in mission work in China, it was decided to present claims only for actual loss of property, and to make no mention of loss of life, except where the breadwinner of a family had been taken, leaving others in want. It would have been better had even this been waived, as a minority of those present wished it to be. Such families should be a charge upon the churches at home, not on the heathen abroad. The purpose of the indemnity is, for the missionary, primarily moral, not material, and only such should be demanded as is absolutely essential for the prevention of future disaster. The life is consecrated to the people in a sense that property never can be. However offered up, whether in disease, the result of privation and exposure, or as the victim of heathen violence, it is a sacrifice to God, and for it there should be no claim. Notwithstanding the assertion of some whose ignorance of the situation far transcends their knowledge, those in charge of this question are following, in the main, the wisest possible course, and the result cannot but be for the furtherance of the cause for which so many have laid down their lives. The indemnity is right. Missionary boards must participate in it. Whether it prove fully advantageous or not will depend upon the method adopted, and the emphasis laid.

Borough of Manhattan, N. Y.

Who can estimate the value of foreign missions to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have prompted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.—President McKinley.

Inoffensive Versus Offensive Gospel.

In this day of shams and superficiality nothing, perhaps, that is vital to our religion, is so much assailed by the false and untrue as the Gospel of Jesus Christ. And no more effectual weapon can be used against the Gospel than to change the form by substituting a popular inoffensive Gospel for an offensive one. The subtle deception in the popular idea of preaching lies in the false conception of what preaching really is. Preaching the Gospel is not a science, as some vainly imagine. Science is but a handmaid of this high calling. Preaching does not consist in fine rhetorical sentences turned to suit the fancy, or superb heights of surpassing eloquence. These are but mere incidentals in preaching. Neither does preaching consist, as some seem to think, in one's ability to so clothe his thoughts and doctrines as to give little or no offense. This is the great goal sought today by those "who love the praise of men more than the praise of God." If they can deliver their message without offense, and at the same time "cover the ground," of what seems to them their whole duty, they secretly congratulate themselves on their ability to be "wise as serpents and harmless as doves." They say, "I keep back nothing, but what's the use of giving unnecessary offense; why not draw men to you rather than drive them from you." To the superficial this seems wise and right, but when we analyze it, it is but the merest folly and a vain attempt to ease one's conscience and gain popularity. There is either criminal cowardice or criminal ignorance behind such superficial reasoning. Preaching, unlike any other calling, is but the repetition of what is said in God's word, together with a plain, concrete exposition of the same. God has not sent us to make a new Gospel or to add thereto, but to "preach His word." The moment we swerve from that sacred trust we betray His confidence and become false to our trust.

Paul sums up the whole thing when he says to Timothy, "I charged thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing; preach the WORD." Then as a cause for this charge so fearful and responsible, he assigns his reason, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." Paul knew that God's Word "was sharper than any two edged sword," and that it was "a discerner of the thoughts and intents of the heart." He knew also the "entrance of His Word giveth light." So while Paul knew the faithful preaching of God's Word would offend many, and "drive away" many more, he nevertheless solemnly charged Timothy and through him all his successors in the ministry to "Preach the Word."

We may learn some important lessons from this solemn charge:

1st. That our business is to "preach the word," not "so often or apologize for it." Ours is not to change the phraseology or the meaning, but to plainly expound the Word. So many overly scrupulous try to "sugar-coat" the Gospel, like doctors do medicine, to make it more palatable and less offensive. If all the time spent in trying to frame sentences and explain offensive passages to suit the fastidious pew holders was spent in prayer to God for a holy boldness, and

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CONSUMPTION

Divine Guidance, more souls would be saved and better results follow every such message. Rich pew holders and influential officials have spoiled many a good sermon by their unexpected presence in the congregation.

2nd. We learn that our field of resources are limited in the "Word" This and no more. Time spent in studying sciences, philosophy, astronomy and a thousand other useful studies may broaden our horizon of general information, and be of service to us, but is only incidental, and not primary in the preaching of the Gospel.

Our first and last resource, if we would be faithful ministers, is to "preach the Word." God does not require us to make men believe or accept the Gospel. He does require us to faithfully preach it, however, and the man who, for any reason, fails to do so, forfeits his high commission, and ought to be deposed at once. Something of the greatness and magnitude of our responsibility as preachers can be seen in God's "Commission to Ezekiel." Hear this awful charge as it falls from His immaculate lips: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the Word at my mouth, and give them warning from me." Here we see Ezekiel got his commission from God direct—just where every God commissioned "man of God" gets his commission. He was, therefore, responsible to God for any failure or unfaithfulness. So are we. Conferences and synods and conventions are well enough in their places, but our first and last responsibility is to God. We see again that Ezekiel's pastorate was limited only by the then people of God. Or in other words, he was to watch over all the church of God and to take the "world as his parish." He was not circumscribed by any jealous ecclesiastical pomposity.

Again, we notice that he was to hear the "Word" at God's mouth. Not at the mouth of some gifted theologue or some ecclesiastical interpreter of that Word. Then he was to give the people warning from Him. I wonder how many of us realize when we preach that our message is a real warning from God! I wonder how many who hear so realize! Ah, the secret of such a message is born on our knees. Do we ask God for a message when we go before our people, or do we consult Clark and other "commentators?" If we would "would hear the Word at His mouth, and give the people warning from Him," we must consult Him more and Helps less.

Then to forever fix the immensity of his responsibility upon Ezekiel's mind, God goes on to say in substance, "that he will require the blood of every unwarned Israelite at the hand of Ezekiel; but that if he warned them faithfully and they persisted in their sins, that their blood should be upon their own heads." This too to the righteous as well as the sinner, showing that it is not only our imperative duty to warn the sinners to "flee from the wrath to come," but to warn the righteous "that they sin not." Our commission, therefore, like Ezekiel's, is two-fold—to the world and the church. Some preachers seem not to know this fact, and hence are seeking to convert the world and introduce them into a "spiritual iceberg." They have more babies than nurses. No strong babies either. They are weaklings. Such as need skimmed milk, blue milk, and cannot digest strong meat. So that in many cases the church is a religious annex or nursery, full of crying, whining, complaining, criticising, sickly infants, totally unable to care for themselves, much less care for those more recently born into the kingdom. May the grace of patience come upon us in our eagerness after members, and paying members, and turn our attention to the poor weaklings—starving in our own household. 'Peter feed my sheep twice." "Feed my lambs once," but feed the lambs just the same The trouble about feeding them strong meat, with some of us, is that we haven't got farther ourselves than "blue milk." With such light as we have about this highest of callings, shall we prove recreant to our trust and fail to "preach the Word?"

Now as to the offensiveness and inoffensiveness of the Gospel I wish to write futher at another time. No man who imitates Christ and Paul and all the Biblical preachers, as well as the Wesleys and Luthers will fail to see that there is as much of real antagonism to the Gospel today as there was in the day of the Inquisition. Human nature is the same, the Gospel has not changed, but modern preaching has, to the eternal destruction of many souls. Many are blindly following the blind, and superficiality scores her millions of victims because thereof Shall we ever live to see a return to primitive methods and primitive preaching? When that day dawns the lost power of the church will return, and not one minute before. The question is often asked, why does not the Word preached have the same effect as of old? The answer is at hand. "Preach the Word" "My Word shall not return unto me void." Did we preach the Word; then it must, it did succeed. God cannot lie, and He said it "should accomplish that whereunto He sent it." Yes, we preach the Word, but do we busy ourselves most in explaining—making plain the Word —or do we explain it away? Just as sure as there is a God who cannot lie, if we preach His Word, it will not return to Him void—it will have the same effect as of old. If we preach His Word, and do not succeed in winning souls to Christ, had we not better examine again our credentials to preach, or our spiritual standing? Maybe we were not called or we have forfeited our commission by unfaithfulness somewhere. God is true; something must be wrong with us. No man who preaches for bread can succeed in the ministry. None who compromise for the sake of refined feelings or cultured fastidiousness. The naked, unvarnished Gospel only will probe the heart and awaken the dead or slumbering conscience.

No man who is not a soul winner can justly lay claim to being called of God to preach. God never called a fool or a tramp to preach. Whom He calls He gives success until the calling is forfeited by sin. No man who does not succeed ought to be allowed to preach. By success, I mean a soul-winner, not "all collections in full Bishop."

W. H. L. McLAURIN

Let Us Pray.

GEORGE G. SMITH.

It has become painfully evident to me that there are not a few people good, in the main, who belong to the church, who are orthodox in their faith, who are not unwilling to talk in meetings, or even pray in public, who have no regular habit of private prayer. I am afraid there are some preachers whose times for private devotion are not frequent, and who try to make up in mental exercises or in active church work, for a neglect of the closet. How rare it is for one to hear a sermon on closet prayer, and when one is brought in close contact with the most popular, and even useful minister, is he likely to be impressed by the earnestness and frequeney of their prayers. This condition of things fills me with real alarm. There can be no permanent piety, no growth in grace, when the closet is neglected. I think the revolt from the hypocrisy of those who, for a pretense, make long prayers, and who love to pray when they can be seen of men, and the revolt against any mere arbitrary rule prescribed by another as to when and where we should pray, has something to do with the neglect of a duty which is so imperative. I have seen a few people who were too good to pray. They were so resigned to God's will and had turned everything so entirely over to God, that there was no occasion for them to seek seclusion, to talk to Him. How often we should pray in private depends upon the circumstances about us, but I have found this method the best for myself: On rising in the morning, before anything is begun, there should be a short season of earnest prayer. Family prayer should follow, but not supplant this private devotion. If possible, and it is nearly always possible, at mid-day, before dinner if possible, or soon after it, we should spend a little while in our closets After tea we should take time for a prolonged season of prayer, and when we retire we should commit ourselves to God. Special occasions and special needs call for special prayers.

We will not be apt to backslide far if we pray often. We will be certain not to go forward if we do not.

Nothing is a substitute for devotion, and the devil will do all he can to keep us from our knees, for

"Satan trembles when he sees
The weakest saint upon his knees,"

and this is one thing that all can do, the most ignorant, the poorest can pray.

Let us pray.

From Granite Falls.

DEAR ADVOCATE:—Among your numerous readers there are some perhaps who send a wish or thought after me. For their benefit allow me to say: At present our place is Granite Falls, Caldwell county, N. C.—noted for its beautiful scenery, trade and manufacturing interest, thrift and intelligence of its citizens.

The Methodist are in the ascendant at this point, in numbers and material wealth. We find a large and intelligent congregation, fairly organized, with a good Sunday-school, League and prayer-meeting, with proper officers and a membership sufficient to do a good degree of work.

The Board of Stewards, at their first meeting for the year, have increased the assessment for pastor's salary, and will proceed at once to build a parsonage. We trust, with Divine help, to do good among this people, and in the effort will urge the claims of our ADVOCATE. A happy Xmas to all.

G. W. CALLAHAN.

Stokes Circuit.

We have been to all of our appointments on the Stokes circuit, and have been met with a cordial welcome at each place. We had very good congregations at each place and were helped to preach by the prayerful attention given to the Word Truly it is inspiring to preach to a responsive congregation. We find that many of our members are following the examples of our fathers in kneeling in prayer upon entering the house of God. O, that the entire church would return to this old rule. The truth is that we believe that any departure from our old landmarks is detrimental to the church. Nothing can be substituted for family government, family altars, class-meetings, etc. We are praying for, and expecting the Lord to do great things this year on the Stokes circuit This is my old home as well as that of my wife. We are in the midst of old friends and acquaintances of by-gone years, and it is indeed a pleasure to us to be with them again. We have received many substantial tokens of unexcelled kindness from our people First upon arriving at the depot, we were met by kind friends with conveyance, which swiftly bore us to the parsonage, where we found a large company of the good brethren and sisters awaiting us with the house set in order, and a steaming hot supper on the table to be devoured by the itinerant and his family. Then we spent some time in pleasant and profitable conversation, after which we had prayer, and the company dispersed to their various homes and left us to feel that the "lines had fallen to us in pleasant places" The company was composed of members of Stokesburg, Germanton and Antioch churches. When we found that we were alone we found food enough prepared to last two or three days, besides a lot of flour, canned goods, meat, coffee, sugar, salt, etc., etc. The barn also had been visited with corn and fodder.

We had not devoured these first articles when we received a card, signed "Trinity Church," informing us that there was a box at the depot for us, and upon investigation we found a well filled box of just such nice things as make glad the heart of a preacher and his family. In it we found enough supplies to last for a long time, and before we had much more than begun to consume them, we were told that "there is another box in the depot for you," and upon opening it we found that Antioch church had kindly remembered us in sending us another well-filled box of provisions, enough to last us for many days. These are some of the tokens of kindness shown us, besides there are many others too numerous to mention. We want to hereby take occasion to express our sincere thanks ty each and every one who has taken any part in these tokens of kindness and we pray that the Lurd may richly reward them, for we are unable to do so. We can only pray that the Lord may use us as your humble servant in breaking to you profitably the Bread of Life. Our prayer to God is that we may see sinners saved, believers sanctified, and the entire church to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"

We had a Christmas tree and appropriate services at Stokesburg on Christmas night. It was a very pleasant and profitable service It did us good to see the Sunday-school children enjoying

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their presents which they received from the tree.

We observed Watch Night at Germanton with very good results. The services were very much enjoyed by all present. They consisted of songs, prayer, preaching, reading, and a short address on the Twentieth Century. Just at 12 o'clock the bell began to ring, and the choir burst forth singing "Joy to the World," after which the benediction was pronounced. God bless the ADVOCATE.

W. L. DAWSON

Our Korean Letter.

SEOUL, KOREA, Nov. 27, 1900.

DR L. W. CRAWFORD, GREENSBORO, N. C., MY DEAR BROTHER:—Within the last few days there has come to light a plot which had been arranged for the killing of all the foreigners and native Christians in Korea The edict had been sent out from the capital, if not by the king, by some of his officials. When the plot came to light the matter was reported to the United States Minister at once, and he went to the proper officials to investigate It was first denied by them, but afterwards they owned it, denying that the king did it and promising that it should be at once revoked.

So the situation is about as follows: It is known beyond a shadow of a doubt that such an edict has been sent out, but just who is responsible for it, no one of the foreigners now knows. Our Minister had the promise that it had been, or would be at once, revoked by the king. But at this writing it is not known whether it has been revoked or not. Dr. Allen (our Minister) seems to believe what they say about it and so does not consider that we are in any immediate danger. He has, however, requested that foreigners do not travel in the country during the month of December, as this was the time set to have us all killed. He is wide awake to the interest of his countrymen, and will not be caught napping.

When the news came to light I was in the country looking after our work, and Mrs. Moose sent for me, so I came in at once.

It was only a few days ago that I wrote a letter to a paper in North Carolina, in which I stated that there was no feeling of hatred against the foreigner in this country. This shows, however, that I was mistaken in my views on this point I will now say, however much this feeling may exist amongst the official class, there is very little of it amongst the masses of the people. I have spent much time in the country and have never yet seen a single action that could be taken as hostile to the foreigner, but on the other hand have been the recipient of many kindnesses from both heathen and Christians alike.

This nation has for many hundred years been under the direct influence of China, and thought that whatever China did was all right. So now that China has her hand at killing the foreigners it was quite natural that Korea should have some of the old time thinkers that would think it wise to do as China has done. I think the whole thing can be accounted for on this hypothesis; and now that the plan has so unexpectedly come to light, we shall very likely have no more of it. It is interesting to know that it was made known by a native, who is an official and is not a Christian, but who has a kinsman that is a Christian; and he informed the kinsman, who in turn made it known to one of the missionaries.

I trust that our friends will not be unduly anxious about us. We feel that we are where God would have us be, and I never slept better, nor enjoyed my meals more than I have since I heard this news Our one anxious desire is to perfectly do the will of our Father, and if that will should be to give our lives for the redemption, in the smallest degree, of this poor sin laden people; then our earnest prayer is "Thy will be done."

This will hinder the work of the church for some time, but it will all end well, and will, I trust, make the church at home and the workers on the field come closer to the Lord, who is the source of all our power.

Most cordially, your brother in Christ,

J. ROBT. MOOSE.

From Canton Circuit.

The great ecclesiastical wheel has made one more revolution, and here we are, 230 miles from where it dropped us a year ago! It is a wonderful wheel and no mistake—a wheel of fortune and misfortune all at once, settling and unsettling things at the same time. It makes one's head swim to think of it, but like Christmas, it comes but once a year, and that fact, under certain circumstances, is some consolation.

But here I am, or rather here we are, over 2,000 feet above sea level! Surely one at that attitude ought to read of storms at sea, where ships founder midst thundering billows, with perfect serenity. "As the mountains are round about Jerusalem," strikes one with peculiar force here at Canton, for the mountains are "round about" one sure enough. But this Pigeon valley is a marvel of beauty, shut in as it is by rugged mountains on every side, and watered by the clear, meandering river of the same name.

Our reception here was all we could reasonably wish. We were met at the depot by a goodly number of the brethren and conducted to the parsonage, where we found fire to warm us and supper waiting.

After night fall quite a crowd invaded the parsonage bringing a profusion of good things to eat and many kind words of welcome; so, like Paul, when the brethren from Rome met him at Appieforum, we feel like thanking God and taking courage, and so we will, God helping us.

The stewards' meeting was harmonious. The brethren thought a backward step in the matter of assessment for the support of the pastor would be unwise. Just entering as we are upon the twentieth century, the consensus of opinion seemed to indicate a desire for a forward movement in all the work of the church. The parsonage is not as good as it ought to be, but there is a growing sentiment in favor of a new, commodious parsonage, and we are hopeful that this feeling will materialize in the near future. The ladies are working energetically to raise money to furnish the parsonage.

A box supper last night resulted in the nice sum of $13 50. The enthusiasm was delightful. The heartiness of these people are refreshing. The first time I preached at Liberty, a small congregation on Beaverdam Creek, the brethren met us in front of the church and handed us five dollars, accompanied by the rather startling statement that "we will pound you with silver now, and if you don't preach to suit us, we will pound you in quite a different way later." Of course there are grave reasons why we should do our best in that locality.

The Christmas tree in the Methodist church Christmas night furnished a delightful occasion, and was greatly enjoyed by young and old. Bro. Hoke, the efficient superintendent is in high favor.

Brother Townsend, our genial, efficient and popular P. E, magnifies his office "in labors more abundant."

The office in his hands will not drop to the level of a sinecure.

Upon the whole, the outlook is inspiring, and we enter upon our work hopefully, trusting to the Spirit's guiding presence for success.

Come up, Mr. Editor, when winter no longer sleeps in the lap of spring.

J. F. ENGLAND

Letter From Rutherford College.

DEAR ADVOCATE: With the beginning of the new year and the new century Rutherford College has again opened its doors. In response to the successful ring of its bell for the past four months a full score and one new students have come from Kinston on the east and beyond the lofty Mt. Mitchell on the west, and we begin this noon with a numerical strength of three score and ten.

A few changes in the faculty prepare us for better success by far than last term. Our new member, Prof. W. O. Goode, scarcely needs an introduction to many within our conference and we consider ourselves fortunate in having him to conduct entirely and thoroughly the Primary Department. Though he married a wife during the holidays yet he has come to the feast—as Prof. Claxton says, to help prepare the mind for the glorious Twentieth Century Inheritance.

Prof. G. P Jones will devote his entire time to the Commercial Department and we are now prepared to offer a thorough course in that important branch of work.

We begin the new year with new inspiration and fresh courage. Several liberal responses have been received from our request for books and our library is gradually growing. Our new material is good and that our boys are here for a purpose is illustrated in the fact that one new student walked thirty miles, with valise in hand, over the top of Mt. Linville to get to the railroad station in order that he might come.

Last evening a social reception was given the new students and a pleasant hour was spent in getting better acquainted before we settle down to regular work on Monday the 7th.

Into the village Bro. Moore, a Methodist Protestant minister, with his wife has returned; Mr. Kistler has moved his family from Morganton and brings two young lady students, and Mr. Wilson and family have come from Rutherford county. We are glad to welcome Bro. D. P. Goode into our community and to have him as near as Connelly Springs.

We are glad indeed to report such a good opening and we think our number will reach one hundred before very long. Our resolve is to do our best and to do it thoroughly.

L. W. CRAWFORD, JR

Rutherford College, N.C., Jan. 6, 1901.

ATLANTA, GA., Oct. 1st, '99.

Allow me to thank you for the good your Tetterine has done me Four boxes cured me of a case of Tetter, after trying specialists and spending several hundred dollars and getting no benefit from them.—Henry W. Johnson, 281½ Marietta street. 50 cents box at druggists or by mail from J. T. Shuptrine, Dept. D, Savannah, Ga.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



Every cotton planter should write for our valuable illustrated pamphlet, "Cotton Culture." It is sent free.

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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting. This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog.
Fall Term opens August 15th.
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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga

Doyouwanttosavemoney?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C., than anywhere in the South.
june 20 8m.

In writing to advertisers please mention this paper.

Gastonia Methodism.

The past week has been a great one with Gastonia Methodists. With the opening of the New Year and the New Century, they opened their handsome new church. The building is simply elegant and elegantly simple. The ground was broken May 1900. It was finished complete by Dec. 30th, the day of opening. The extreme dimensions are 65 x 100 ft. The main auditorium has a seating capacity of 500. The Sunday-school room is in the front of the building, and when opened up gives an additional seating capacity of 500, making 1000 in all. It is thoroughly up to date in its equipment; and, as was the case at Greensboro, all committees of Conference can be comfortably entertained within its walls. The cost of building and furnishing including pipe organ and bell was $19,000 00.

Bro. Detwiler provided for special opening exercises extending through several days. Everything might be described with superlatives except the weather, and indeed that furnished occasion for those of an opposite sort but even wind and weather, mud and mire, were not sufficient to deter large audiences from assembling day after day.

Bishop Duncan preached two strong sermons on Sunday. He dedicated the old church, and it was especially fitting that he take a prominent part in the opening of this one. The membership hope to pay off the remaining indebtedness before a great while and get him to dedicate it.

Monday night was fraternal night. Rev. Dr. Galloway of the A. R P. church made an able review of the century that is past, and Rev. W. F. Watson of the Baptist church an enthusiastic sketch of the Century to come. Rev. McG. Shield was to have delivered the address of fraternal greeting but bereavement in his family prevented. Rev. J. J. Kennedy an aged Presbyterian preacher made a short address. After a short intermission a very precious watch night service was held. At the passing of the year and of the century we were upon our knees rededicating our lives to God, endeavoring to become fitted and prepared for the duties and conflicts that our God shall see fit to place upon us during this new century.

A magnificent audience braved the heavens above and the earth beneath (and that means something as the streets have recently been torn up for water works) to hear Dr. Kilgo on Tuesday-night. But I am sure no one regretted the effort. He gave us a great sermon.

The series of services closed on Wednesday night with a sermon by Rev. J. A. B. Fry, of Concord to the young people. His sermon had force and spiritual power, and was a fitting close to the series of special services.

The congregation of Maine Street are greatly favored in their pastor, Bro. Detwiler. They appreciate him too. One of his most intelligent members, one that has heard many of our leading preachers says that his chief characteristic is that he preaches great sermons, not occasionally, but every Sunday. Sympathetic, big-hearted and humble withal, he is doing an abiding work for the Master.

Prof. J. H. Separk the principal of Oakland Institute is just beginning to recover from a rather mild case of typhoid fever. I have never seen better work done in a high school than is being done here. Prof. Separk and each of his corps of assistants are especially strong in their several departments.

My work is very largely new, but I am beginning to get order out of the chaos and hope ere long to have a strong church. It may be that we shall have another pretty church by Conference. This town is growing very rapidily. Within six months there will probably be between 8,000 and 10,000 people here.

We send you a cut of the Main Street Church in order that you may get a glimpse of it before you come to see it in November.

J. A. BALDWIN.

Gastonia, N. C., Jan. 4, 1901.

Note From Bro. Barnhardt.

DEAR BRO. CRAWFORD: We have been kindly received by a kind and worthy people Nothing has been left undone that could contribute to our comfort and happiness. Even the regulation pounding has not been omitted. A few weeks since, the parsonage was visited by a number of friends who left behind them substantial tokens of their interest in us. We wish for them the kindest blessings of Providence. Our church is located in a populous section of the town, in the shadow of a large manufacturing plant which gives employment directly and indirectly, to upwards of a thousand persons. In the main, the people love their church, and many of them have renewed their pledges of faithfulness in the good cause during the present year. The outlook is promising. Interesting Sunday-school, large and growing congregations, a wide-awake official board and personal effort in saving souls, coupled with substantial material advancements seem at this time to indicate a good year. I hope to send a list of subscribers soon.

Fraternally,
J. H. BARNHARDT

Concord, N. C., Jan. 1901

East Rutherford Circuit.

BRO. CRAWFORD: We are starting off pleasantly on East Rutherford circuit. Our first quarterly meeting was held last Saturday and Sunday, a fair attendance of officials was present. Bro Little, our P E., was on time, and looking after all the interests of the Church showing that the office of Presiding Elder is being magnified by him.

During December we married the following couples, 13th—Chas A Lee and Florence Glover; 16th—Adam L. Hanill and Mary E. Randall; 16th—Oscar R. McDaniel and Ella Smith; 27th—John C. Allen and Ellen Glover.

The ADVOCATE will have right of way this month.

Fraternally,
J. B CARPENTER

Rutherfordton, N. C., Jan. 2, 1901.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

CONGRESSMAN OGDEN SAYS:

"For those who need a good catarrh medicine I know of nothing better than Peruna."



Congressman Henry W. Ogden, of Louisiana.

Hon. H. W. Ogden, Congressman from Louisiana, was elected to the 53d, 54th and 55th Congress. In a letter written at Washington, D. C., he says the following of Peruna, the national catarrh remedy:

"I can conscientiously recommend your Peruna as a fine tonic and all round good medicine to those who are in need of a catarrh remedy. It has been commended to me by people who have used it, as a remedy particularly effective in the cure of catarrh. For those who need a good catarrh medicine I know of nothing better."

Mr. Virgil Rowlee, Fulton, Oswego, county, N. Y., writes: "I am an old soldier, and have doctored with five different doctors for stomach trouble for three years. I could get no help. I took your Peruna and now feel like a new man. I can recommend it to anyone suffering with catarrh of the stomach. A great many people want to know what I took that helped me so much. I tell them it was Peruna. One year ago I could hardly do anything and only weighed 100 pounds. Now I weigh 140 and cannot say too much for your medicine, as it has done me so much good."

So many people think catarrh affects the head only. This is a great mistake. The stomach is liable to catarrh. The kidneys are also very liable to catarrh, producing all the symptoms of kidney disease. Most cases of weak back are due to catarrh of the kidneys. Catarrh of the bladder is a common disease, and is rapidly becoming more and more common. It produces the host of distressing symptoms which follow bladder disease. In short, all urinary and pelvic organs are subject to catarrh, and catarrh is more frequently the cause of disease of these organs than all other causes combined.

Mr. J. Edward Williams, of Lebanon O., Box 438, was cured of systemic catarrh by Peruna. Systemic catarrh is that condition in which catarrh has permeated the whole system. Mr. Williams says: "I took Peruna for acute catarrh of the entire membranous process.

"I suffered every conceivable evil that can accompany chronic catarrh in its most aggravated form. I coughed incessantly. My stomach refused to do its duty at all. The intestines became inflamed, the kidneys were paralyzed, the bladder lost its tonicity. I began with Peruna, and realized a steady improvement from the first until I was entirely cured."

Dr. Hartman, the discoverer of Peruna, has written a book on the different phases and stages of catarrh. This book contains the doctor's opinion as to the treatment of catarrh from an experience of over forty years. Address The Peruna Medicine Co., Columbus, O., for a free copy of this book.



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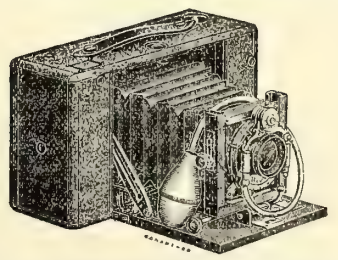
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THE CHRISTIAN LIFE.

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Once we have loved we never lose.
That is not love which can forget,
Through loss and loneliness and grief
This gem is as its coronet,
That true love never can forget.

That is not faith which drops its hold.
Once we have trusted, in our clasp
Forever lies life's changeless gold,
For withers in our loosened grasp;
True faith through all time keeps its clasp

—Margaret E Sangster, in Harper's Bazar.

How to Get Rid of Yourself.

Christ proposes to give a man rest of soul by getting him out of himself, and causing him to forget himself in some new service. Nothing is more wearing or a more fruitful source of unhappiness in the long run than to be self-centered If our thoughts and plans, our hopes and fears, our ideals and ambitions, all center in our own personal success, and in adding to our own personal comfort and happiness, then there must come many a day of infinite self-disgust and weariness, when life does not seem to be worth living. These people who are yawning themselves out of life because they have found everything they have tried a failure, are doing it because they have not learned that there is anything else better to do than to take care of themselves.

Poverty and riches have little to do with the case You will find just as many well to do people to whom life has lost its spice and enthusiasm, as you will find among the poor. It is not a question of capital, but character.

Now Christ's way to freshen life up, and fill it with hope and courage, is to draw us out of our own yoke of sorrows and trials, and get us into a new yoke, a new harness, thus interesting us in new burdens; and he declares that in so doing the yoke will seem easier, the burden lighter, and we shall find rest unto our souls. We know what Christ's yoke is. When he was here on earth, in the flesh, all the troubles and needs of blind people and deaf, of hungry and lame, of lepers and fever stricken; all the sorrows of men, from a withered hand to a demoniac possession, interested Christ, aroused his sympathy and became a part of his burden and yoke.

Christ yoked himself up to all the sorrows of mankind Wherever a man was found who had trouble, whether it was a man who was anxious about his sick boy, or a mother who was following her son to the tomb, or smaller matters, such as where men had fished all night and had caught nothing. Christ entered into the case with sympathy and helpfulness, and added it to his burden. Now if we are going to take up Christ's burden and wear his yoke, we are going to be yoked up with the sorrows and troubles of men, and it will be a part of our burden to try to lift the world up toward God and help every sad heart toward the light.

But, thank God, that is only half the case. Christ's yoke is easy and his burden is light, because while he is yoked up with the sorrows and troubles of men and women on the one hand, he is, for that very reason, yoked up on the other side with all the wisdom, and power, and blessedness of Almighty God. That is what makes the burden light and the yoke easy. Many a man who works in the foundry or the shop long hours, goes through the whole day with a light heart because of his yoke-fellowship with a loving wife and children at home. On one hand he is yoked up to long hours and hard work, but on the other his yoke takes hold of love and gentleness and thankful appreciation, and that makes his yoke easy and his burden light. So when for Christ's sake we share with our weaker brother and add his burden to our own shoulders, the doubled burden is made lighter because of the happy fellowship it brings us into with our divine Lord.

As we come into fellowship with Jesus, and are yoked up with him in burden bearing and in labors of love, he opens to us the secrets of God's tender care over those who love and serve him. In this way we get rid of our doubts and fears concerning God's providential care over us. No one who knows God as Christ does, no one who looks up into the heavenly Father's face with that perfect spirit of childhood, can doubt that God intends good for his children, and is able to bring it about. Christ's perfect confidence in God comes out in the illustrations which he uses to show us the completeness of God's care. One day it is the lilies he points to, asking his friends to mark how they grow, and with what beauty they are clothed, drawing from them the assuring lesson that the God who paints the lily with such resplendent colors will not forget the children made in his own image and likeness. Another day he points to the sparrow, a little cheap thing, two sold for a farthing, and five for two farthings, and yet not one of them does God forget. And if he cares for the little bird he surely will not forget his children. What a precious thing it is to have this kind of faith in God! Now you can only get that faith by getting rid of yourself in a working fellowship with Jesus Christ. If you will go into partnership with the Savior, and seek every day to bring blessings to somebody, feeling, as he does, that every man you can help is your neighbor, and that everything that hurts your brother is your own personal enemy, thus putting your shoulders underneath all the burdens of humanity, in close touch with Jesus, you will be brought into such a relatian to God that the spiritual and the supernatural will appear real to you. In the greatest emergencies of Christ's burden bearing, in his temptation in the wilderness, and in the agony of the garden of Gethsemane, angels came and comforted him, and angels will come to you, and soothe you when you need them if you are wearing Christ's yoke, and bearing the burden.—Rev. Louis Albert Banks, D. D , in Central Christian Advocate.

I Will Not Be Afraid.

DR. O. F. PRESBREY.

Some years ago I stood at the mouth of one of the Chicago tunnels, showing my little son the dark passageway under the river. As he peered into the darkness, he seemed frightened, and held my hand with a firmer grasp. I said to him: "You would not dare go through that dark, gloomy place, would you?" Looking into my face confidently, he replied: "Papa, if you would go with me, and I could hold your hand, I would not be afraid."

His childish faith and confidence that he was safe while clinging to his father's hand was a lesson to me which I have never forgotten. It has taught me that no matter how dark and rayless a pathway I may be called to pass through, or what doubts, trials and difficulties confron me, there is One who says: "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41. 19) The Saviour will dispel all fear, and lighten every burden, and enable me to say with the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalms 23. 4). There are many dark places in life through which you must pass. Is Jesus your guide and pilot?

The Fear of God.

A reverential fear based upon the consciousness of my own weakness, and upon the recognition of the many temptations that are around me, reinforced by my consciousness that God weighs every action of mine, will rule in my heart if I am his. It is the opposite of the light hearted security which goes before destruction. I wonder if Peter was thinking about himself and his own past at all when to hope and holiness he linked this holy dread. The opposite of what he enjoins here is what he exemplified himself when he said, "Tho all forsake thee, yet will not I." He trusted in himself, and he was not afraid of the enemy, and so he fell. But here, taught and enriched by his experience, he comes to us and says, "Do not do like me. Be not high-minded, fear "

That fear will be the ally of holiness, and without it there will be no real sanctity. It will be like the tentacles that some creature puts out, sensitive to the very tip, and giving timely monition of approaching danger. It will be like the scouts that are out in advance of a marching army; and the land in which we walk is not one in which we can afford to march in loose order, carelessly, and far from our supports. The enemy will be down upon us if we do.

Fear is the ally of holiness, and it is also the ally of courage. Bismark once said, in his arrogant way, "We Germans fear God, and we fear nought on earth besides." And the man whose supreme dread is to sin, is delivered from all contemptible and lower fears. To offend God is the one thing that a Christian should not dare to do; and if he dare not do that, he dare do and suffer anything besides. This fear will cast out all other fear, and make men bold as lions. "Fear not them that kill the body, and after that have no more that they can do," but I will forwarn you whom ye shall fear—and then you will be holy and bold.—Exchange.

A Strong Fortification.

Fortify the body against disease by Tutt's Liver Pills, an absolute cure for sick headache, dyspepsia, sour stomach, malaria, constipation, jaundice, biliousness and all kindred troubles.

"The Fly-Wheel of Life"

Dr. Tutt; Your Liver Pills are the fly-wheel of life. I shall ever be grateful for the accident that brought them to my notice. I feel as if I had a new lease of life. J. Fairleigh, Platte Cannon, Col.

Tutt's Liver Pills

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated July 22, 1900	No. 23 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M.	P. M.	A. M.	P. M.
Leave Weldon.	11 50	8 58	..		....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P. M				
Leave Tarboro...	12 21		6 00	....	....
Lv. Rocky Mount	1 05	9 52	6 37	5 05	12 52
Leave Wilson.	1 59	10 25	7 10	5 57	2 40
Leave Selma.....	2 55	11 10	.		.....
Lv. Fayetteville...	4 30	12 22			.....
Ar. Florence.....	7 25	2 24		..	.....
	P. M.	A. M.			
Ar. Goldsboro	....		7 55		.....
Lv. Goldsboro.	.....		..	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P. M	A. M	P M

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville..	12 20		9 41		.....
Leave Selma	1 50		10 54	.	.....
Arrive Wilson.....	2 35	.	11 33	...	.....
		A. M.		P. M.	A. M.
Lv. Wilmington..		..		7 00	9 35
Lv. Magnolia .		..		8 30	11 10
Lv. Goldsboro....		4 50		9 3	12 26
	P. M.		A. M.	P. M.	P. M.
Leave Wilson....	2 35	5 33	11 33	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 07	11 23	1 53
					....
Arrive Tarboro		6 46	..	.....	.....
Leave Tarboro	12 21	.....	....		.....
Lv. Rocky Mount.	3 30		12 07	.....	.....
Arrive Weldon....	4 32		1 00	.. ..	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 3 41 p m., leave Fayetteville 3 46 p m., arrives Wilmington 6 40 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad. at Sanford with the Seaboard Air Line an. Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 35 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m. Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 30 a m, arriving Smithfield 6 40 a m. Returning leaves Smithfield 7 35 a m.; arrives at Goldsboro 9 00 a m.

Trains on Nashville Branch leave Rocky Mount 3:00 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday. 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON, General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON, Traffic Manager

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	..... .
" Lincolnton	7:00 p m	9:18 a m	....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester.	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway R.; at Gastonia with Souhern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen Man. E. F. REID Auditor Chester, S. C.

The Piano House of N. C. is on South Elm St., 212, Greensboro, N. C.

THE HOME.

When Ephrum Hez the Blues.

When Ephrum hez the blues, he's awful blue;
If 'twa'n't fur me, I do' know what he'd do;
He's blue all over, like a cloudless sky,
An' he's blue clear through, like a blue-b'r'y pie.

An' sech idees as he gits in 'is head!
He fairly worries himself sick abed.
"Nothin's right, an' it ain't a goin' ter be;
What's the use o' tryin' ter live? sez he.

But, land! I speak up to 'im kind o' brisk,
An' bustle round, givin' things a whisk—
Not doin' much, but makin' lots o' stir,
An' tellin' 'im things ain't so bad's they were,

Not by a long sight; an', through thick an' thin,
I keep it up, an' never once give in;
An' by an' by he comes out good as new,
An' nobody'd mistrust thet he'd been blue

What? Am I ever blue myself, you say?
Oh, yes, I sometimes hev a real blue day;
But you don't think, I hope, I'm such a dunce
As ter hev me an' him both blue ter once?

—Mary M. Currier, Pittsburg Christian Advocate

Pleasant to Live With

"Jane is a very pleasant person to live with," said Mrs. Horton, speaking of her sister-in-law.

I listened to this information believingly, for I knew something of Jane myself. But all the same, I felt sure that if she were really pleasant to live with, it was because she exercised good sense and sound reason in her effort to live agreeable with others.

I noticed that Jane seldom omitted her daily walk. These outings, doubtless, had great power in keeping her temper serene and her feelings fresh and happy. A happy person is generally a pleasant person to live with. But one can not be happy who is weary, bored, exhausted. In such a state the tendency is to be "difficult," jealous, easily injured. Sometimes Jane went by my house in the morning with a little satchel on her arm. Once I went out to give her a bunch of sweet peas. She told me that she was going for a little excursion.

"I didn't really feel much like it," she said, "but I find that if I do not break up the monotony of life by frequent changes, I get cross."

Wise Miss Jane! As she went gayly down the street sniffing at her flowers, I resolved to follow her example.

I more than half guessed at another of Jane's ways. I left sure that she conscientiously refrained from criticising her house-mates. They were not perfect, but they were the persons with whom she spent her days, bound up with her in one social body. One would not purposely injure his own hand or foot, yet in the body of the family the injury of one is the injury of all. An unkind remark is sure to react upon him who makes it, while at the same time it involves all in the pain which follows.

I have no doubt whatever that one reason of Jane's pleasantness was her good health; but in order to have good health at her age, one must not overtax her nervous energies. Though the road might be enticing, I was sure that Jane did not walk so far as to tire herself out. I believed that she did not read at night till her eyes gave out; that she did not sacrifice a week's pleasantness in order that some piece of work might be done at the exact minute determined upon.

Happening once to be in Jane's room, I saw that she had a shelf full of small, helpful books. As I looked at them, she told me that she called them her "wing-strengtheners." When, like a tired bird, her spirit came falling to earth, a glance at some radiant sentence would set her soaring again. Ah, if Jane was pleasant to live with, there was reasons for it; the flowers of human nature do not grow without cultivation.

One special and fragrant pleasantness I must not omit: Jane was given to praising her friends—not unduly, not flatteringly; but their kindness or their cleverness was sure of appreciation from her. Life has many clouds at the best; deserved praise is natural and necessary as sunshine.—Ex.

Underground New York.

BISHOP WARREN.

"Underground Rome" is a term famous in literature for its revelation of the lives and deaths, hopes and comforts of the early Christians in the Catacombs. Underground New York is an interesting study of the intense life of today. What is buried is not dead. It is often more intense for being buried. Coming to an uncovered manhole in the street, I looked down into a gallery, in which a stooped man might walk, running through nearly every street of this vast city. On one side were seventy lead pipes, a little less than 2 inches in diameter. In each pipe were 404 wires for telephonic purposes. They were put down in sections of about 400 feet, and at each junction all the separate wires had to be spliced so as to make 6868 continuous wires. At each large building a cable of more or less wires was carried under the pavement to the inside and telephones attached as need required. Here there was a capacity for 13,738 people to be talking through that whispering gallery and yet no sound be audible. How they can keep these wires from being tangled and being spliced to uncongenial parners, so as to take the whisperings of love into meat markets and boiler shops, one can hardly imagine.

Under the same pavement is a vast system of sewer pipes, water pipes two or three feet in diameter, gas pipes, steam pipes for heating a square mile of buildings, and electric cables to furnish powers for cars. These last have to cross each other at street corners, and yet keep their own electricity. They are alive with power, so anxious to get back to equilibrium that it is willing to drive a car at fearful speed with a couple of hundred people on board to do it. This power must be kept from taking short cut back on other cables.

Now comes a most difficult problem for underground New York. An underground railway is projected, excavating its trench. All this tangle of sewers, pipes and wires is brought to light. They must be supported by chains to trusses in the street till the excavation is complete, and then they must all be turned out of the path of the subway and laid in place and continuous effectiveness on one side or below. When we consider that miles and miles of this railway must be blasted out of solid micaceous schist rock, we see the difficulties and triumphs of underground New York.

A Measure of Civilization.

When we wish to reassure ourselves of an opinion or conviction we very often go to Emerson. To the question, What is civilization? he answered, "The power of good women."

Not only man but his deeds in the world and the whole sum and tendency of human history are judged by the treatment women receive and by the influence they exert.

In this century woman has played a nobler part than in any other hundred years of the world's history. It has been under the rule of a woman that the greatest monarchy on earth has prospered best. In the United States the weaker sex has been the stronger power. It is to her that we owe most of the churches, most of the philanthropic enterprises, and many of the great educational and charitable institutions; and of the 500,000 teachers who are educating the present generation, 400,000 are women. As her rights and privileges have increased, the country has gone upward. She can vote when she really wants to. A hundred years ago she and her money practically belonged to her husband. Now she has her own legal rights, with control of her own property; and within the pre ent year a judge has decided that when she shows the better business sense she can be considered the legal head of the family, and the new German code of civil law provides that a husband may not open his wife's letters under any circumstances without her permission —Evening Post

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D, Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D, Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D D., Atlanta, Ga.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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EXCELLENT GENERAL TONIC as well as a SURE CURE for
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Just what you need at this season.
MILD LAXATIVE.
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A SAFE AND SURE REMEDY
For all disorders of the Liver. It stimulates and tones up the digestive organs, and corrects habitual constipation. One package to any address, postage paid, on receipt of seventeen cents in stamps.
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Vick's Yellow Pine Cough Syrup, 25c.
Vick's Little Liver Pills, 25c.
Vick's Turtle Oil Liniment, 25c.
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NORTH CAROLINA

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BEGIN REVIVAL WORK AT ONCE.

If the year 1901 is to be the best year we have yet had, we must begin work early and prosecute it wisely and zealously to the end. The harvest here, as elsewhere, is determined by the sowing. He that soweth sparingly shall reap also sparingly and he that soweth abundantly shall reap also abundantly. The quantity and quality of the reaping will be determined by the work of the first four months. The pastor who lets the Ides of March go by before he does anything, will have plenty room in which to bestow his fruits and his goods without building larger barns

There are human and divine elements in every revival. It is in the preacher many months before it manifests itself to any great extent among the members. As he reads and studies the Word, as he prays in secret and meditates upon the promises of God, and as he sees his own people absorbed in secular things and multitudes of others, like sheep without a shepherd, his soul takes fire and burns within him, and he cries out from the great deep of his heart, Lord give me spiritual children, or else I die! From that hour his sermons are cast in a different mould and breathe a different spirit. His faith enlarges and his heart goes out in anxious, tender love for the saved and the lost.

But if he will win souls he must not depend wholly upon his prayers or his sermons He must go among the people. He must see them in their homes, he must talk and pray with them around the fireside, he must speak to them on the streets and highways, and bring his own faith and love and zeal to bear upon them in such a way as to arouse in them a like spirit.

He must also put to work in the homes of the people every agent that will replenish or quicken or awaken into life the intellectual and spiritual elements that lie dormant and silent. He should make a special effort to put his church paper in the families of those who he desires to reach and benefit. The pastor who says he has too many other things to say and do on Sunday, to make a plea for the ADVOCATE, and who cannot, or will not, take the time to canvass his congregation for subscribers, will not reap the harvest during the year that he might have reaped. But the preacher who gives the largest part of January, and if necessary, of February, in sowing down his field with ADVOCATES, will find before the year closes that his time was well spent, for the harvest will not be meagre and the soil will be richer and better prepared for the growth of future crops.

As soon as possible begin special services. Do not wait for summer time. In our towns, and where the roads are good in the country, the winter months are more favorable for revival work. The people are less pressed with other duties and can better spare the time to attend church and enjoy the meetings.

If necessary, get some brother who has talent for revival work to help you You can often find such a man in your own District, and always in your own church. Begin early to look out for help, and when it comes, make the best possible use of it, but do not forget that "It is not by might nor by power, but by my spirit," saith the Lord, and keep yourself and your people in touch with God. Brethren, we must make 1901 the best year in our history, to date, for such are our opportunities and resources that nothing less will satisfy the obligations upon us

PAY YOUR PASTOR MONTHLY.

In our denomination the building up of the church depends very largely upon the work of the pastor. He is the central figure to which all look. He is the leading spirit, who is to go before on all lines, survey the field, plan the work, organize the forces and direct the campaign. If he falters, the work lags. If he does not stir the people, they will not go forward, and if he does not put energy in his work, and life and force and fire in his sermons, they will not move his hearers.

Since this is so, it is necessary for the pastor to be in easy circumstances financially If he is daily anxious and perplexed about providing for his family; if he has constantly to keep his wits at work in order to make ends meet, he can not be at his best, either in his study, his pulpit, or as he visits from house to house. His salary is only sufficient to enable him to live comfortably even if he gets it promptly; and we are sorry to say that many preachers have learned from sad experience that a salary is not certain until he gets it, and it will not do to go in debt to any extent, relying upon a full salary with which to pay it.

The easiest and best way for the average church member to pay his assessment is weekly. In nearly every case, if proper thought is given the matter and timely effort is made, enough money may be gotten and saved to pay church dues on Sunday. But if they are allowed to run on and accumulate, soon they get so large that it is difficult to spare the money to settle them.

We hold that a church member is under just as strong legal and moral obligations to support the gospel and pay his preacher promptly as he is to pay any other financial obligation. This is very clear to any who have given thought to the matter, and yet hundreds of our people, at the end of the Conference year, fail to pay all they promise, and many preachers find at last they must settle their claim for services at a discount of ten or twenty per cent.

There is every indication that the present year is going to be a prosperous one from a financial and business point of view. Evidently there is plenty in the country, and money is circulating freely. Generally, work can be had and a fair price for produce can be obtained. Let every member give the church the benefit of any prosperity there is in the country and make it a point to pay his preacher monthly.

We also insist that where the people are slow in paying up their church dues, that the stewards watch closely after them. The members who are getting behind are the ones to look after. Oftentimes a little prompt attention will save a considerable loss later on.

ADVOCATE MONTH IS RAPIDLY PASSING BY.

We suppose it is the purpose of each pastor to carry out the directions of the recent Conference and observe January as ADVOCATE Month in the way directed. If so there is no time to be lost. Already ten days are gone and unless the work is well under way, it ought to be begun, systematically and energetically, at once. We give elsewhere the resolutions of the Conference, and hope every pastor will note them carefully.

Every station preacher ought to prepare, soon, the best sermon he can on some text like this: "Give attendance to reading," and preach it with great earnestness, and show, in his discourse, the necessity for a Conference to have a good, strong paper as its official organ, and that such a paper can only be sustained by the church members giving it financial support—subscribing for it and paying their bills promptly. He ought then to ask all who take the paper to hold up their hands and in that way find out the number present who do not take it.

He ought then and there, exhibit a copy of the paper, speak of the contents, state that it is a sixteen page weekly, well filled, well printed, pasted and trimmed, and the price is only $1.50 a year—the cheapest paper of its size and quality published in Southern Methodism. He ought to urge all his people to take it at once and then call for names. If he cannot, in person, make a house to house canvass, the following week for new subscribers, he ought to appoint, publicly, a committee, composed of persons who take the paper, and like it, and ask its members to visit every family and report the following Sunday to him before the congregation the names gotten.

On circuits the pastors ought to pursue a similar course at each church until he gets around. We shall keep an accurate list of all names sent in and report what each pastor and congregation do.

It is possible for us to make the ADVOCATE a success in the best sense, but if we do so, the preachers and people will have to co operate earnestly with the editor and management. Certainly every pastor can send us 10 new yearly subscribers this month if he will, and some can double and thribble that number. Who will be the first man to report success? We insist also that every reader try to send us one more subscriber. Who will be the first layman to report?

KEEP THE SUNNAY-SCHOOL WORK GOING ON

Looked at from any standpoint, the Sunday school is a prime factor in the growth of the church No other field is so rich in possibilities as is that covered by its operations. No other department of work is so fruitful of good results as it is. No where are the returns so generous in proportion to the labor expended.

Unfortunately, it has long been the custom of some Sunday schools to suspend operations during the winter season. This was begun long years ago, when churches were uncomfortable, roads almost impassible, and when the country was sparsely settled. But these conditions do not now attain, and with few exceptions it is possible to keep the country schools open during the whole of winter. This should be done at any cost. It is hard to estimate the loss caused by suspending operations four or five months in the year. There are frequently pleasant Sundays during the winter season, and it is a great relief to young people to get out from home and meet in the Sunday-school exercises. Then even in cold or inclement weather many enjoy going out provided they have a comfortable house to meet in.

But even if the regular Sunday-school exercises are suspended, the literature ought to be taken regularly and distributed and the study of lessons go on at home. With our excellent periodicals, consisting of the Magazine, the Senior and Junior Quarterlies, and the lesson papers, teachers and scholars can pursue the work of study at home with great profit. We insist that the preachers urge their Sunday-schools to do this everywhere and by means of this home study keep the work intact all the year round.

If every pastor will keep the young people studying the word of God and directly connected with the work of the church, it is almost certain that they will, sooner or later, make a profession of faith in Christ and have in them those elements, and that Scriptural knowledge that will give them decision and stability and enable them speedily to become useful and influential members.

A COMPLETE WORK.

A new edition of Webster's International Dictionary is just from the press. It is printed from new and corrected plates, contains a supplement of 25,000 additional words, phrases and definitions, and is thus brought down to the beginning of the new century.

It was prepared under the direct supervision of William T. Harris, Ph. D., L L. D., United States Commissioner of Education, who was assisted by a large corps of competent specialists and editors. As a dictionary of the English language it is complete. It is a marvelous work, strongly bound, nicely printed, fully illustrated and conveniently arranged. Every scholar, every student and every family ought to have a copy of it. It is published at Springfield, Mass., by the G. and C. Merriam Company. If you are not already supplied, send for a price list and order a copy without delay.

EDITORIAL NOTES.

The State Legislature meets today in Raleigh. It is composed of a strong body of men.

Rev. F. L Townsend has moved his family from Canton to Waynesville. All letters will hereafter be addressed to him at that place.

Rev. J F. Kearns, Knightown, Indiana, renews his subscription to the ADVOCATE, and sends love to all the members of the Western N. C. Conference.

Rev. T. F. Glenn, on West Haywood circuit, has recently been severely pounded by the membership at Shady Grove church. Bro. Glenn is worthy of all the kindness his people can show him.

Rev. R. S. Webb had a most interesting Watch night service at Holt's Chapel on New Year's Eve night. Several papers were read by different members of the congregation, the singing was impressive and the prayers were earnest and refreshing.

Field Secretary, J. W. Bryan, of the North Carolina Sunday-school Association, will be in Raleigh at the Church designated by the Local Committee, on Wednesday, Jan. 16 At Louisburg Jan. 17th, and at Warrenton Jan. 18. Other appointments will be given next week.

Gov. Russell has appointed Associate Justice D M. Furches Chief Justice to fill the vacancy caused by the death of Judge Faircloth, and he has also appointed Mr. Charles A. Cook as Associate Justice to fill the vacancy of Judge Furches. Mr. Cook is from Warren county, and has long been prominent as a lawyer, and his friends think he will make a good judge.

Interesting exercises at Tryon Street Methodist church, yesterday afternoon, marked the promotion of 36 children from the primary department to the main Sunday-school room The primary department is under the supervision of Miss Sallie Bethune, who has more than one hundred children under her care. She conducted the examination of the children who were promoted, and each child was rewarded with a diploma specially worded for the occasion.—Charlotte Observer.

At a meeting of the district stewards of Waynesville district, Methodist Episcopal Church, South, held at Canton, N. C., Dec. 19, 1900, it was resolved, first, to locate and build a district parsonage for the residence of the Presiding Elder of the Waynesville district, and secondly, to appoint the following persons as a committee to take all necessary steps looking to that end. Committee: Jas. Buttrick, W. P. Fincher, B. T. Morris, W. B Ferguson, J. N. Mease, J. T. Kirkpatrick, Jas R Boyd, J. A. Reeves, W. A. Meton, W. H. Allison, M. L. Ownby, W. W. Gravelly.

The January number of The American Illustrated Methodist Magazine opens with a timely article descriptive of the training of naval apprentices at the Newport, Rhode Island, station. The writer is Doctor Cassard, chaplain in the United States navy, and by his intimate acquaintance with the subject he is able to give a particularly interesting account, which is illustrated by snap shot pictures. The chapter in "The Illustrated History of Methodism" is entitled "Unrest and Secessions," and takes up the stormy period in the Church during the early part of the nineteenth century. An article which will appeal to all readers is the story of the making of "Home, Sweet Home." Portraits of John Howard Payne in youth and in later years, and pictures from Georgia and Tunis, where he spent parts of his career, enliven a very readable article. Published monthly by the Methodist Magazine Publishing Co, St. Louis, Mo. One dollar and fifty cents a year.

Mrs. Martha A. Ellington sister of Rev. J. C. Thomas, died in Greensboro on Jan. 1st and wes burried from West Market Street Church on the 2nd inst. She had been for nearly sixty years a professed Christian. She was truly a good woman. Always gentle and kind and faithful. She suffered greatly in her last sickness but was patient and resigned. She was greatly loved by the family and is sadly missed by the loved ones. We extend sympathy to the bereaved family.

President Rhodes writes us that the spring term of Littleton Female College will begin Jan. 29th. In the last eighteen months the size of the building has been doubled and the capacity for boarders has been more than doubled. During the scholastic year 145 boarding pupils have been enrolled.

Greensboro Female College began its spring term last week. Nearly all the old pupils returned and several new ones also entered. The College has a fine patronage.

We learn that the spring term of Rutherford College opened last week most encouragingly. Nearly all the old students had returned at the beginning of this week and twenty-seven new pupils had entered. These came from different parts of the State.

The State Normal and Industrial College resumed work a few days ago. We have not heard how many young ladies were present, but the rooms are all taken and some are boarding out. We have not heard from the other schools.

Rev. R. M. Courtney writes: "The work at McAdensville is starting out very well. We have had several conversions at our prayer meetings. I have received four persons into the church on profession of faith. Our Sunday-school and Epworth League are in a flourishing condition. Both are growing in numbers and in usefulness. I have taken subscriptions for Conference collections. About four-fifths of all my Conference collections are secured in good subscription. We are planning and praying and working and expecting great things from the Lord."

DEAR ADVOCATE: I notice in the Minutes of Conference that Jamestown circuit has nothing to her credit on the Twentieth Century Fund. She should have $35 which was handed to Bro Odell of the Joint Board some two days after I handed in my general report which was handed in the first day. I did not know then to whom I should report the Twentieth Century work. I reported $100 subscribed and $35 cash I would like to know how the mistake occurred.

T. H. PEGRAM.

Any minister or layman who wishes any of the following periodicals can get them at the following prices by sending the amount to me at Newton, N. C The Literary Digest (300) $2.25. The Homiletic Review (300) $2 25. The World's Review of Missions (250) $2 00. All can be had for $6.10. C. F. SHERRILL.

Recommendations by the W. N. C. Conference.

It is with pleasure your committee takes into review the "North Carolina Christian Advocate" and its work. First of all, it is a religious paper, religiously conducted, and contains such character of writing as enriches Christian home life, builds character on strong foundation and promotes the material and spiritual welfare of our church. Under the capable management of Dr. L. W. Crawford it continues to grow in power and efficiency.

In furtherance of its purposes for good, your committee recommends that January be appointed as Advocate month, and that our pastors, during such month, preach on Christian literature, and solicit subscriptions from their congregations to the "North Carolina Christian Advocate, appointing, should they deem advisable, committees to aid in such work.

We recommend the re-appointment of Dr L. W. Crawford as its editor.

J. H. WEAVER, Chairman
S. P. GRAVES, Secretary.

Sunday-School, Epworth League and Missionary Boards.

Please note the change in the place for holding our Mid-year Missionary Meeting. It has been changed from Statesville to Hickory, the time being January 22nd and 23rd.

Please arrange to be present at that meeting, as it is very important that all of our Sunday-schools and Epworth Leagues participate in this forward movement towards bringing up our full missionary assessment throughout the Conference.

Please notify Rev. T. A. Boone of your intended visit, so that he may provide homes for you.

C. H. IRELAND, Secretary.
Special Committee on Missions.

To The Presiding Elders.

DEAR BRETHREN: The Mid-year Missionary Conference which was to have been held in Statesville on the 22d and 23d inst., has been changed to Hickory, N. C. Owing to the change of the city electric light plant the Church at Statesville is not in a position to hold a mass meeting at that time. It was therefore necessary to change either the date or place for holding the meeting, and as we want to hold the meeting as early in the year as possible, so as to get our organization complete, we have changed the place.

Please notify Rev. T. A. Boone of your intended visit, so that he may provide homes for you.

C. H. IRELAND, Secretary,
Special Committee on Missions.

Pleasant Garden Circuit.

DEAR ADVOCATE:—Since my last, the good people have bought us an excellent stove for the parsonage, and we held Watch Night service at Pleasant Garden and had a good attendance. The people have been unusually kind to us and we are planning for a vigorous campaign in the interest of our Redeemer's kingdom.

E. J. POE.

Pleasant Garden, N. C, Jan. 7, 1901.

Important Notice.

All preachers who have changed post-office since subscribing to "Ecumenical Conference Report" will please notify Mr. E. M. Bliss, 156 Fifth Avenue, New York, that books may be sent direct to subscriber. J. E. GAY.

Program for Mid-Year Missionary Meeting.

TO BE HELD AT HICKORY, N. C., JANUARY 22 AND 23, 1901.

Tuesday, January 22nd.

2:30 p. m.—Organization.

2:40 p. m.—Report from Presiding Elders and Workers, in open conference.

7:30 p. m.—Missionary Mass Meeting. Address by Rev. P. L. Cobb, Nashville, Tenn.

Wednesday Morning, January 23rd.

9:30 a. m.—Workers' Convention.

9:40 a. m.—Address, "The Organization of the District," by Rev. W. R. Ware of Shelby, N. C.

9:55 a. m.—Open Discussion of 15 minutes.

10:10 a. m.—Address, "How Should the Sunday-school be organized to aid in securing the full assessment," Dr. J. W. Long, of Salisbury.

10:25 a. m —Open Discussion 15 minutes.

10:40 a. m.—Address, "Relationship of the Epworth League to the Missionary Enterprises of the Church," George L. Hackney.

10:55 a. m.—Open Discussion 15 minutes.

11:10 a. m. Address, "To What Degree is the Board of Stewards Responsible for the Missionary Apportionment of its charge?" J. S. Martin, Shelby, N. C.

11:25 a. m.—Open Discussion 20 minutes.

11:45 a. m.—Address, "The Pastor. What can he do towards creating a missionary conscience among his people?"

12:00 m.—Open Discussion 25 minutes.

12:30 p. m.—Adjourn.

Afternoon Session.

Meeting of the different Boards for organization.

C. H. IRELAND, Secretary,
Special Committee on Missions.

Creston Circuit.

DEAR ADVOCATE:—I suppose a few lines from our charge would not be out of place. We believe, all things considered, the road to success is brighter this year than last. Our first quarterly meeting was held at Mill Creek Church on Dec. 15, 16. Dr. Renn, our beloved P. E. was on hand and preached two excellent sermons, and dedicated a church for us. We have held some good meetings since Conference, resulting in a number of conversions and several are to be received into the church very soon. We have already begun our Conference collections and hope to bring them up in full.

We are in the midst of an excellent people who look after the interests of their preacher. On Dec. 22nd a goodly number of persons came to the parsonage, bringing with them many things for the table. All indeed appreciate this act of kindness. God bless the people of Creston circuit. Success to the ADVOCATE. Yours in Christ,

T. B. JOHNSON.

Notice.

All delegates to the State Sunday-school Convention, which meets in High Point Feb. 20th to 22nd, are requested at once to send in their names, so we may provide homes for all delegates. Prof. E. O. Excell, the great singer, Prof. Marion Lawrence, National Secretary, Prof. Hammel and wife, the great Sunday-school workers in America, will be here. Don't fail to notify me at once.

Yours truly,
JOHN W. WILBORN.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for January 13, 1901.

The Triumphal Entry.
Matt. 21: 1-17.

TIME.—Sunday, April 2, A. D. 30.
PLACE.—Jerusalem.
GOLDEN TEXT.—Blessed is he that cometh in the name of the Lord.—Matt. 21: 9.

Order of Events.

Everything given in the word of God is important and well repays our careful study. "All Scripture is given by inspiration;" but we may consider any event that is narrated by all four of the evangelists as of special prominence and interest. The public entry of Jesus into Jerusalem is found recorded in all the Gospels (Matt. 21: 1-17; Mark 11: 1-11; Luke 19: 29 44; John 12: 12-19.

This was not the first entrance of Jesus into Jerusalem after the beginning of his ministry. On three occasions at least he had been there—twice at the great Passover feast and once at the feast of Tabernacles. During these visits he had publicly taught in the Temple and healed the sick upon the streets. He was well known within the city, and it was expected that he would be present at the passover now drawing near. Why then did he now make such a formal and magnificent entry when he had but lately refused to let the people make him their earthly king? The answer is that he thus presented himself as the Messiah, the Christ so long foretold, whom God had promised to send as the Prophet, Priest and King of his people, Israel; and of those in all the world that should put their trust in him. Jesus, the Son of God, came to his own, and it was proper that with a triumphal entry into Jerusalem he should give the people and their rulers the opportunity to recognize him as their spiritual King and Saviour, and the privilege to receive him as such. Alas, for them, that they did not accept him; alas, for any of us who do not open to him the door of our hearts and gladly welcome him as Lord and Redeemer.

The morning after Mary had anointed his head with the costly perfume at the supper made in his honor, Jesus left Bethany and went to Jerusalem by the northern road, which took him by the little town of Bethpage and across the Mount of Olives. Whether Jesus was known to those who let the disciples take the colt when they said that the Lord had need of him, or whether God's Spirit made them ready thus to aid in the public triumph of Jesus we do not know, but we know that it was a fulfillment of prophecy (Zech. 9: 9), and that as the power of God caused the giving of praise to Jesus on that day, so shall it be in the last great and glorious day, when he shall come again to judgment and everlasting dominion, when "he hath put all his enemies under his feet" (1 Cor. 15: 25), and when at his name every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 11).

That Jesus should make a triumphal entry on the colt of an ass, instead of on a horse, seems at first sight to be like a mark of humiliation amid the shouts of glory; but, if we consider it a little, we find here an instructive lesson. The horse was emblematic of pride and display, of worldly splendor and bloody war. The ass was the animal of peace, ridden alike by rich and poor. When we picture Jesus riding into Jerusalem, we must not think of the little unsightly donkey, such as we often see, for no doubt the animal chosen was well suited to that day of triumph, and in the East the ass of the wealthy is often a lordly beast, with smooth and glossy coat of silvery white or glistening black, an animal more like the five, well-fed mules that we have in our own land. That Jesus rode such an animal, and not the horse, would teach all who beheld that he claimed not an earthly throne, but that he came to rule in gentle righteousness and peaceful love.

A great company of people went with Jesus, and on their way they were met by another multitude coming out of Jerusalem to welcome him into the holy city (John 12: 13). Multitudes of the past praise Jesus; multitudes in the future shall learn to glorify his name. When he comes again there will be the holy angels with him, and multitudes on earth to give him welcome, caught up to meet him in the air. "Hosanna," cried the throngs; "Hosanna to the Son of David." "Hosanna in the highest." Hosanna means "save now," or "save, we pray," and the words of praise and worship are largely those found in the 118th Psalm, which was probably sung or chanted by many voices in that vast gathering. And we may read it as our song of praise to Jesus as our King and Saviour.

Jesus entered, no doubt, through the eastern gate—this is now walled up, and has been for ages. There is a saying that it shall never again be used till Christ comes again in glory, and it is claimed by some that this is the interpretation of the prophecy contained in the first three verses of the forty fourth chapter of Ezekiel: "Because the Lord God of Israel hath entered in by it, therefore it shall be shut."

Having entered into the city and Temple, Jesus performed the threefold work that none other might do, except by his authority. He cleansed his temple by driving out those that used it as a place of merchandise and worldly gain He healed the blind and lame that came to him for help. "And he taught daily in the Temple" (Luke 19: 47); taught as one having authority, spoke as none had ever done before. So may he enter into our hearts and by his own gracious Spirit cleanse us of our sins and vileness, heal us of our fears and weakness, and teach us of things pure and true and heavenly.

Jesus alone is the well of the everlasting waters of salvation, he only is the bread of life. May he quench the thirst of the longing spirit and satisfy the hunger of the craving heart.

The Pharisees murmured, the priests rejected him; but the children continued, in the temple, the song of praise which their elders had begun, and Jesus accepted it as ordained of God. So today may all the children learn to praise Jesus, and from age to age his church shall grow till it fills the earth with its righteousness and beauty. May every nation soon learn to praise the Son of God.

Happy are we if from our hearts in spirit and in truth we join in the glad hosannas of the triumphal entry of the King of glory, and can sing amid the light of morning, or in the gloom of night, "Blessed is he that cometh in the name of the Lord."—Eugene P. Mickel, D. D., in Christian Observer.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for January 13, 1901.

Youthful Consecration.
Ecc. 12: 1

This book is thought to recount Solomon's experience in life. He certainly gave it a fair trial. He began by saying, "Vanity of vanities; all is vanity." He closed by saying, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

This passage is a very tender, touching passage to fear God during youth, and not to omit this important duty until old age, the time when approaching death announces itself through many terrors.

Old age is here described by a series of poetical figures drawn from the various realms of nature and human life.

TOPIC STUDY.

Life may properly and profitably be compared to the seasons of the year.

1. Youth is the spring time with its opening life and promise of development. In youth the powers are vigorous and impressionable. The character is in the plastic form, and being molded definitely.

Youth is the time to study and learn all the facts of truth and life.

Youth is the time to prepare for all the activities of mature life.

Youth is the time to choose a course in life and turn all things toward it.

Youth is a kind of seed time for the rules, facts and principles of life. It is by far the best time to plan and prepare for eternity. It is the time to begin to learn the lesson of truth and eternal life.

Whatever else you do, my young friends, remember your Creator in youth. As Paul wrote to Timothy, "Do thy diligence to come before winter." Come to Jesus Christ and begin to study under him who is the way, the truth and the life. Suppose you early establish the habits of daily prayer and daily Bible study, what great spiritual truth will open up to your heart?

2. Even though you may have quit the borders of youthhood and be even now in the midst of mature life, remember thy Creator. Mature life is like summer. Here we find a heat and vigor not before known. Here we find life in its full development. Here the man or the woman is in the possession of full power. Plans well matured are executed with marked precision and success. Now is a good time to be in the service of God. If you have not entered his service before, enter now. This is not so good as youth, but come before winter.

Is it not possible that one half of your life is gone? Have you not served sinful self long enough? If you begin now to remember your obligations to your Creator, what good you can yet do!

'Seek ye the Lord while he may be found, call ye upon him while he is near.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

3. But suppose that both spring and summer have passed, and you stand amid the melancholy days of autumn, in your declining years! Is this not a time to remember your Creator? When leaves are turning and falling, flowers are fading and dying, and all nature bears evidence to the harvest, is it not time, O man! for you to turn to your God?

This is indeed the gathering time of life. "Come before winter."

4. If one becomes a consecrated Christian in his youth—

He is saved much sorrow by a life of sin.

He is able to render a longer and better service to God.

He gets much more real happiness out of life.

He escapes the yoke of Satan.

He does not have to sow "wild oats" or reap them.

He has the pleasure of seeing so many more brought into the kingdom.—Rev. W. M. Anderson, D. D.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

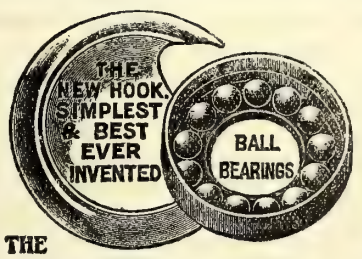
Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N C. je 27tf-

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

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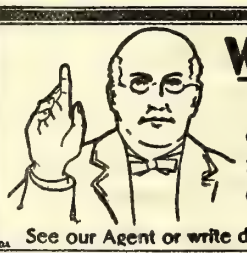
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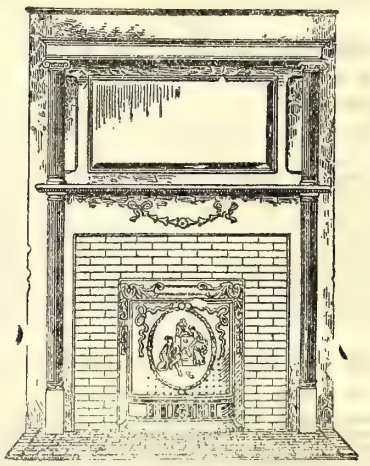
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GET THE BEST

Washington Letter.

(From our regular correspondent.)

Washington, Jan. 2, 1901.

The country's advocates of temperance have reason to congratulate themselves on the fact that the offering of intoxicants to New Year callers is now the exception, instead of the rule, as it once was in Washington. This was noticeable at yesterday's receptions. There are still houses at which wine, punch and other intoxicants are offered callers, but they are comparately few and yearly growing fewer. This is due largely to the once jeered at temperance "cranks," although it has been largely aided by public opinion, which no longer regards intemperance as among commonplace faults, but considers it what it is, a disreputable vice, to be frowned upon by respectable persons. If the progress made in the fight against intemperance during the last quarter of the nineteenth century be maintained, and there is no reason to doubt that it will be, before the end of the first quarter of the present century intoxication will be considered a crime to be shunned as much as dishonesty.

The President and Secretary Hay are firm believers in the good faith of the Chinese government in accepting, subject to negotiation for the modification of some of the terms, the demands of the powers. They are also much pleased with the announcement that the military expeditions against the Chinese, which have been deprecated by this government and in which no American troops have been allowed to participate since the relief of the foreigners at Pekin, are to be stopped by the powers.

Dr. Wallace Radcliffe, in an informal talk at the "Watch Meeting" in his church, gave his hearers this good advice: "We cannot see with our eyes shut. Let us look backward, inward, upward and forward, and remember that the future has its sorrow and trouble as well as the past. Be honest with yourself. It is possible to see ourselves as others see us. Don't be satisfied to compare yourself with your fellow man."

A local paper, in a long article giving the wishes of prominent citizens of Washington as to what the new century may bring forth, quotes Rabbi Louis Stern, of the Eighth Street Hebrew Temple, as having said: "For all practical purposes the Jews have adopted the Christian calendar. But for the celebration of the religious feasts and occasions we use our own time reckoning, which traditionally goes back to the beginning of the world, which is now 5,661 years. I would like the various creeds to come closer together in the new year, study each other more thoroughly. This would do away with a great deal of prejudice which even this day exists, with its harmful consequences," and Dr. D. J. Stafford, of St. Patrick's Roman Catholic Church, as having said: "I wish the new age may be an age of progress, civilization, and equal liberty to all mankind. I wish that all men of all races, creeds, and conditions may have the blessings and peace of God, and that at the end of the twentieth century Jesus Christ may be better known and better loved."

Cancer a Blood Disease and Curable.

EDITOR OF THE CHRISTIAN ADVOCATE: There is no use disguising the fact that Cancer is the result of a most virulent, deadly poison in the blood. It is also steadily on the increase. The knife or plaster never permanently cure, because you can't cut the poisoned blood out. Botanic Blood Balm (B. B. B.) has permanently cured hundreds of cases of cancer, eating, bleeding sores, swellings, scrofula, after doctors, surgeons, hospitals and patent medicines had failed.

A very recent cure was that of Mrs. B. M. Guerry, of Warrior Stand, Ala. When she began using B. B. B., her nose and lip were raw as beef. She could blow scabs out of her nose, and she could not smell anything. Her nose and lip would discharge matter, and she was in a bad condition Doctors advised cutting in her face to cure her, but this she would not consent to, but instead used 9 bottles of B. B. B. After using B. B. B. the sores had healed, and her nose and lip look as sound as they ever did. B. B. B. cures because it tackles the virulent poison, draining it from the system, and a permanent cure is thus made and all the sores are healed and B. B. B. makes new, rich blood.

If you suffer with cancer, eating sores, ulcers, scrofula, eczema, old chronic rheumatism or deep seated catarrh, or any malignant Blood Trouble, and above facts are not enough to justify you in buying a full sized bottle, then write to us for a free trial treatment and test the remedy at our expense. B. B. B. for sale by drug stores at $1 per bottle including complete directions for home treatment. For trial treatment and medical pamphlet address Blood Balm Co., 42 Mitchell St., Atlanta, Ga., and it will be sent by return mail. Describe trouble and medical advice will be given free Don't despair of a cure, but try B. B. B. Thoroughly tested for 30 years.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

High Point station	Dec.	2
West Market Street	"	9
entenary (at night)	"	9
St. Paul	"	16
Naomi (night)	"	16
Proximity (night)	"	19
Wentworth, Wentworth	" 22	23
Reidsville station	"	23
Ware's Chapel (night)	"	23
Greensboro circuit. Holt's Chapel	" 29	30
Asheboro station	Jan. 5	6
Uwharrie circuit, Salem	"	8
Jackson Hill circuit	"	9
Randolph circuit	"	11
West Randolph ct	"	12
Spring Garden Street	"	13
Ramseur, Ramseur	" 19	20
Liberty circuit, Bethany	"	25
Pleasant Garden ct	" 26	27
Ruffin circuit, Ruffin	Feb. 2	3
Asheboro circuit. West's Chapel	" 9	10

ASHEVILLE DISTRICT---1st Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Dec. 8	9
Bethel	"	8 9
Hot Springs ct. Hot Springs	" 15	16
Marshall ct Walnut Creek	" 22	23
Ivy ct. Democrat	" 29	30
Bald Creek ct., Boring's Chapel	Jan. 5	6
Burnsville ct., Burnsville	" 12	13
Swannanoa ct Bethesda	" 19	20
Saluda ct Hilgirt	" 26	27
Hendersonville	Feb. 2	3
Cane Creek ct.	" 9	10
Old Fort ct., Ebenezer	" 16	17
Weaverville ct , Salem	" 23	24
Central Church	Mar. 2	3
Haywood Street	" 2	3

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Jefferson circuit at Jefferson	Dec. 8	9
Boone circuit at Hopewell	"	11
Watauga circuit at Smith's Chapel	"	13
Creston circuit at Mill Creek	" 15	16
Healing Springs ct. at Helton	"	18
Laurel Springs circuit at Mt. Zion	"	20
Sparta circuit at Sparta	" 22	23
Mount Airy Station	" 30	31
North Wilkesboro at Union	Jan. 5	6
Wilkesboro at Beulah	" 12	13
Jonesville at Jonesville	" 19	20
Elkin station	" 20	21
East Bend at Yadkinville	" 26	27
Mount Airy circuit at Salem	Feb. 2	3
Pilot Mountain at Fairview	" 3	4
Stokes at Mount Pleasant	" 9	10
Rockford at Rockford	" 16	17

SALISBURY DISTRICT, 1st Round —IN PART.—

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Center	Dec. 15	16
Concord, Epworth	" 16	17
Concord, Central	" 22	23
Concord, Forest Hill	" 23	23
Salisbury ct., Shiloh	" 29	30
Salisbury, Main St	"	30
China Grove ct., China Grove	Jan. 5	6
Gold Hill circuit, Gold Hill	" 12	13
Lexington station	" 19	20
Linwood circuit, Ebenezer	" 26	27
Mount Pleasant circuit, Mt. Pleasant	Feb. 2	3
Albemarle circuit, New London	" 9	10
Albemarle station	" 10	11
Norwood circuit. Norwood	" 16	17
Salem circuit Salem	" 23	24
Spencer station	Mar. 2	3
East Salisbury	" 2	3
Salisbury, First Church	" 2	3

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AND

Underwriters of Greensboro . . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

GREENSBORO, N C.

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Dividends to Policy-holders since organization, : : : : 29,782 06
No Liability to Assessment.

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WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N. C., and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company.

R. J. REYNOLDS.

GREENSBORO, N. C., January 23, 1900.

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ODELL HARDWARE COMPANY,
By J. A. Odell, President.

11-7-tf [Signed]

WAYNESVILLE DIST.--1st Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	Dec 8	9
Clyde circuit, Clyde	" 15	16
West Haywood circuit, Shady Grove	" 22	23
Mills River circuit, Mills River	" 29	30
Leicester circuit, Western Chapel	Jan 5	6
Spring Creek circuit, Balm Grove	" 12	13
Transylvania ct . Greenwood	" 19	20
Brevard station, Brevard	" 19	20
Haywood circuit, Crabtree	" 26	27
Sulphur Springs ct Pleasant Hill	Feb. 2	3
Canton circuit Bethel	" 9	10
Waynesville station	" 16	17

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Centenary	Dec. 8	9
Bakersville circuit Bakersville	" 9	10
Elk Park circuit, Elk Park	"	12
McDowell circuit, ebo	" 15	16
Marion station, Marion	" 16	17
Table Rock circuit, Oak Hill	" 22	23
East Rutherford circuit, Oak Grove	" 29	30
Henrietta & Caroleen station, Caroleen	" 30	31
Forest City & Thermal ity station, Forest City	Jan 5	6
Broad River circuit Union	" 12	13
Rutherfordton circuit. Rutherfordton.	" 13	14
Morganton circuit, Bethel	" 19	20
Morganton station	" 20	21
Silver Creek circuit, Salem	" 26	27
Connelly Springs circuit. C Springs	" 27	28
Green River circuit Bethlehem	Feb. 2	3

STATESVILLE DIST.—1st Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Lenoir station	Dec. 2	3
Hickory station	" 8	9
Woodlief cir , South River	" 15	16
Statesville station	" 22	23
West End	" 23	24
Troutman circuit, Troutman	" 29	30
Newton circuit, Newton	Jan 5	6
Maiden circuit, Mayo	" 6	7
Iredell circuit Olive	" 12	13
Mooresville circuit, Fairview	" 19	20
Mooresville station	" 20	21
Catawba circuit, Catawba	" 26	27
Caldwell circuit, Hudson	Feb 2	3
Granite Fall station	" 3	4
Stony Point circuit, Liberty	" 9	10
Alexander circuit, Taylorsville	" 10	11
Statesville circuit. Salem.	" 16	17
Turnersburg circuit, Clarksburg	" 23	24
Lenoir circuit, Harpers	Mar. 2	3
Mt Zion station	" 10	11

WINSTON DISTRICT 1st Round

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Dec. 8	9
Mocksville circuit, Center.	" 15	16
Mocksville station	" 16	17
Winston circuit, Marvin	" 22	23
Winston, Burkhead	" 23	24
Madison circuit Madison	" 29	30
Kernersville circuit, Mt. Vernon	Jan. 5	6
Forsythe circuit, Concord	" 12	13
Farmington circuit, Smith Grove	" 19	20
Walkertown station	" 26	27
Winston, Centenary.	Feb. 2	3
Winston, Grace Church,	" 2	3
Davidson circuit, Centenary	" 9	10
Danbury circuit, Danbury	" 16	17
Summerfield circuit Summerfield	" 23	24
Jamestown circuit, Friendship	" 27	28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

FRANKLIN DISTRICT—1st Round.

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Patton Chapel	Dec. 8	9
Franklin station night	" 15	16
Franklin circuit, Watauga	" 22	23
Webster circuit Speedwell	" 29	30
Bryson City and Dillsboro sta., Sylva	Jan. 5	6
Whittier circuit & Cherokee Mission, Shoal Creek	" 12	13
Bushnell mission, Maple Springs	" 19	20
Robbinsville mission, Robbinsville	" 26	27
Andrews circuit, Andrews	Feb. 2	3
Aquone mission, Baldwin School House	" 9	10
Hayesville circuit, Oak Forest	" 16	17
Hiwassee circuit, Grape Creek	" 23	24
Murphy station, night	" 24	25
Glenville circuit, Double Springs	Mar 2	3

Let us have a full attendance of all the official members at the quarterly conference.

CHARLOTTE DIST.- 1st Round

J. C. Rowe, P. E., Monroe, N C

Monroe station	Dec.	9
Waxhaw circuit, Waxhaw	" 15	16
Pineville, Pineville	" 22	23
Clear Creek circuit, Little Bethel	" 29	30
Matthews	" 30	31
Morven, Morven	Jan. 5	6
Monroe circuit, Carmel	"	9
Derita circuit, Derita	" 12	13
Calvary	" 13	14
Hoskin's	"	14
Epworth—Seversville, Seversville	"	15
Lilesville, Lilesville	" 19	20
Wadesboro station	" 20	21
Charlotte, Trinity	" 26	27
Charlotte, Tryon street	" 27	28
Charlotte, Dilworth	"	29
Charlotte, Brevard Street	"	30
Ansonville circuit, Salem	Feb. 2	3
Polkton, Gilboa	" 9	10
Weddington circuit. Weddington	" 16	17

District Stewards will please meet in the Methodist church in Monroe Jan. 10, 1901, at 11 a m

SHELBY DISTRICT—1st Round

W. R. Ware, P. E., Shelby, N. C.

Shelby station	Dec. 2	3
Belwood circuit, Bethlehem,	" 8	9
Cherryville circuit, Cherryville	" 9	10
Bessemer City. Bessemer	"	15
McAdensville station, night	"	15
Gastonia, Main st	" 16	17
Ebenezer circuit Ebenezer	" 23	24
King's Mountain station, night	"	24
Shelby circuit, Double Shoals	" 29	30
Polkville circuit, Lawndale	" 30	31
New Cleveland circuit, Lee's Chapel	Jan	1
Lincolnton circuit, Lincolnton	" 5	6
Stanly Creek circuit, Stanley	" 6	7
Rock Springs circuit Marion	" 11	13
Lowesville circuit, New Hope	" 12	13
Mountain Island	" 13	14
Lowell circuit, Ebenezar	" 19	20
Gastonia, West End and Ozark	" 20	21
South Fork circuit, Wesley s Chapel	" 26	27

The District stewards will please meet in Shelby at the District parsonage, Wednesday, Dec 12th, at 12 o'clock.

We Recommend

"OLD GLORY . . . SHOES"

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There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Martyr's Legacy to the Church.

Triumph for the martyrs! They overcame. They made the supreme sacrifice for their Lord. They have entered within the gates. They go no more out. They follow the Lamb They see His face. They reign. The martyrs triumph gloriously.

Their legacy is with us below. They had no time allowed in which to write out their last will and testament. How reverently we should have read it! We may read it still; for it is written in the purpose of their lives, in their example. It speaks from the graves in China where their corruptible was sown in dishonor, from the heavens where it is raised in glory. In fact, is the inheritance which the martyrs of China leave to the Church anything other than what they and we had already received? The Master bequeathed it first to his little band, with blood drops from the cross upon it. One age has handed it on to another, each generation affixing fresh signatures and fresh seals of devotion. In our time, those who "follow in his train," from India, Mexico, Armenia, have added their names. The skies have been rent with anguish for the sake of them who cried beneath the altar, "Dost thou not judge and avenge our blood?" To-day, with a new emphasis upon it, this sacred heirloom is transferred to the Church of the Twentieth Century. It is wet with fresh blood stains and a host of new signatures such as no man can computate. Among them are names of our own race, from our own seats of learning, our own Church, our own best homes. Youth is there, and there are gifts and acquisitions, motherhood and gallant manhood and sweet children. Does the Church accept her legacy?

Those who accept are pledged to faith in God. But does not the Church say, "I believe in God the Father?" It says it. It must now believe—while the way is dark and goes around by Calvary. Acceptance requires hope in God—not in things God has given us, not in earthly life, nor the service that we do in His name. These were all taken away from our friends in China, but their eternal portion was not taken away. "The Lord is my portion, therefore will I hope in Him." This inheritance compels to prayer, intercessory prayer—"that thy way may be known among the heathen." The text of this last Will of Jesus is: "Go ye into all the world, disciple all nations." The only proof of loyalty to our Master is to do his commandment. The only way in which the Church can honor the martyrs, whom she sent forth from her bosom, is to finish the work which they laid down. Does the Church accept her legacy?

What then is this murmuring and disputing that rumbles in our ears? "Not another cent for China!" "Never send another missionary there!" "These lives are too valuable to be thrown away." "Their religion is older than ours." "China was civilized long before our nation was born." If you hear such words, what do you answer? Do you dare be silent? "Civilized"? That is not what missions are for. The gospel is sent around the world to Christianize, to save—not to civilize. "Older than ours"? Japan is the answer to that; Japan, side by side with Christian nations at the gates of Pekin last August. Her religion also was "older than ours." "Too valuable lives"? The Lord Jesus Christ is the answer to that. He threw himself away on a poor, wicked world.

Who is dismayed? Those who never had the chance to be hit with the Chinese brickbat. The men who have toiled in Shantung and Chi-li and have seen the stones fly about their heads, have been reviled and despitefully used, these men are holding on in China at the cost of health, or from this country are begging to be sent back. One who escaped the fate of his associates wrote: "We were not worthy to be martyrs." Another: "One is almost ashamed to be alive and well, when our brethren are dying for Christ." "No more missionaries to China"? What; now? Now, when the Church in China is showing its power and the stuff it is made of? When those who have taken the gospel from the hands of American missionaries have just gone up to God's throne with their song of thanksgiving?

There was not one Christian in Sumatra when Henry Lyman perished at the hands of the Batta cannibals. When the terrible truth reached his mother, she rose up from her bed in Northampton, exclaiming: "Oh, those poor people, how much they need the gospel!" Peter Links a Namaqua, said to the Wesleyan missionary: "Oh, that I could find the murderer who took my brother's life!" "Suppose you could find the man, what would you do to him?" "Do to him!" answered this African, "I would bring him to the station, that he might hear the gospel and be converted to God." Nor is this spirit dead. A young man has just gone to India grieving because he could not go to Shansi, where his sister was murdered. One wrote of the little Atwater girls: "They were all the grandchildren we had. This bereavement falls heavily upon us, yet we believe these tragic events will result in great good." Hear two mothers of Paotingfu missionaries: "Though at times it seems as if our hearts would break, we cannot but praise the Lord that He permitted them to do so much for Him. If His cause is to be glorified by the sacrifice of their young lives, His will be done." And another: "The earthward side of my dear ones' death is very dark, mysterious, but I thank God for the glory of the heavenward side. Oh, what a Master we serve!"

It is not those who have given most for the redemption of China who are faithless now. You murmurers and doubters, you have no part in the legacy of the martyrs. The Church cannot lag for you. Up with her banner! For 1900 was Martyr Year and the Twentieth Century is its heir. Now is the opportunity to take the sweet revenge of Love. Every one of those new-made graves is to be vindicated, by winning all China from idols to worship of the living God.

"Lift up your heads, ye gates of brass,
Ye bars of iron, yield,
And let the King of Glory pass;
The Cross is in the field."

—Woman's Work for Woman.

XANTHINE!
PROF. HERTZ' GREAT GERMAN
HAIR RESTORATIVE

The Best Hair Dressing Ever Known.
Highest Class of Testimonials.

[From Rev. Mr. Cameron, Minister of the Presbyterian Church South, Mossy Creek, Tenn.]

I have used Xanthine now for three years, and have induced others to try it, and have never known it to fail in accomplishing all you claim for it. It is an excellent tonic, a pleasant dressing, removing and preventing dandruff and all unpleasant itching, promoting and preserving the natural growth and color of the hair, and rendering it glossy and pliable. I confidently, cheerfully, and knowingly recommend it.

At Druggists Price $1. Send for circulars.
☞INSIST ON GETTING IT.☜
If your druggist has not got it, write to us for it.

XANTHINE CO., Richmond, Va.
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For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

THIRD QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of the Western N. C. Conference from September till December, 1900.

	Dues.	20th Century Fund.	Laura Haygood.	Pledge.	F. B. Memorial.	Memorials.	Missionary Candidate.	Life Member.	Kading.	Con. Expense.	Total.
Asheville District,	$42 43	$36 00	$17 94	$ 50							
Charlotte District,	64 48	39 20	37 65	30							
Franklin District,	4 00	6 00									
Greensboro District,	47 90	133 75	40 00	39 12	5 00		$4 05	40 00	$22 22	$3 15	
Morganton District,	12 45		20 00	5 50			5 95			1 00	
Mount Airy District,	9 29		10 00				2 00			25	
Salisbury District,	36 25	5 00	10 00	12 70	4 50					3 95	
Shelby District,	33 55	105 96		11 65	2 50	20 00	2 75			4 71	
Statesville District,	22 20	18 50		10 55			1 70			2 50	
Waynesville District,	11 35									1 55	
Winston District,	23 60	3 50	12 00	22 20						3 50	
Total, : : : :	$327 50	347 91	147 59	102 52	12 00	20 00	16 95	40 00	22 22	28 81	1065 50

Light Bearers:—Dues, $127.27; Laura Haygood, $60 00; Memorials, $5 00; Korea, $107 30; Scholarships, $40.00; Conf. Expense, $5 70. Total, $345.27.

Third Quarter's Report for Woman's Work

RECEIVED.

Dues,	$327 50
Pledge,	102 52
Pledge, brought forward,	4 00
20th Century,	347 91
" " brought forward,	370 80
Laura Haygood,	147 59
Missionary Candidate,	16 95
" " bgt. forw'd,	18 00
Kading,	22 22
Life Member,	40 00
F. B. Memorial,	12 00
" " brought forward,	1 99
Memorials,	20 00
Conf. Expense,	28 81
	$1460 29

DISBURSED.

To Mrs. H. N. McTyeire,	$1256 02
To Miss R. V. Cloud,	20 00
To Mrs. W. S. Stewart,	2 00
To Mrs. L. W. Crawford,	6 00
Retained—Pledge,	106 52
F. B. Memorial,	13 99
Missionary Candidate,	34 95
Conf. Expens',	20 81
	$1460 29

For Light Bearers.

RECEIVED.

Dues,	$127 27
Korea,	107 30
Laura Haygood,	60 00
Scholarship,	40 00
Memorial,	5 00
Conf. Expense,	5 70
" " brought forward,	3 92
	$349 19

DISBURSED.

To Mrs. H N. McTyeire,	$334 37
To Miss R V. Cloud,	5 00
Retained—Conf. Expenses,	9 62
	$349 19

SEABOARD AIR LINE S.A.L.
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Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		1 00 p m	12 1[illegible] a m
Lv Philadelphia, P.R R.		3 24 p m	7 20 a m
Lv. Baltimore, P. R R.		5 50 p m	9 34 a m
Lv. Washington, P. R. R		7 [illegible] p m	10 55 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg,		11 34 p m	3 30 p m
Lv Ridgeway Jct.	"	1 55 a m	5 52 p m
Lv. Henderson,	"	2 30 a m	6 20 p m
Lv. Raleigh,	"	3 43 a m	[illegible] 39 p m
Lv. Southern Pines	"	5 36 a m	9 35 p m
Lv. Hamlet,	"	6 30 a m	10 35 p m
Lv. Columbia,	"	8 40 a m	12 55 a m
Ar. Savannah,	"	12 10 p m	5 05 a m
Ar. Jacksonville,	"	3 00 p m	9 10 a m
Ar. Tampa,	"	6 30 a m	5 30 p m
		No. 402.	No. 41.
Lv. New York, N.Y.P.&N.		†8 10 a m	9 00 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		†4 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W.S.B.			6 30 p m
Lv. Portsmouth, S. A. L..		9 00 p m	[illegible] 30 a m
Lv. Weldon,	"	11 33 a m	12 01 p m
Lv. Ridgeway Jct.	"	12 53 a m	1 20 p m
Lv Henderson	"	1 19 a m	2 18 p m
Lv. Raleigh,	"	3 02 a m	3 51 p m
Lv. Southern Pines	"	5 18 a m	6 09 p m
Lv. Hamlet,	"	6 30 a m	7 30 p m
Lv. Wilmington,	"		3 05 p m
Ar. Charlotte,	"	9 21 a m	10 20 p m
Lv. Chester,	"	9 43 a m	10 55 p m
Lv. Greenwood,	"	11 45 a m	1 07 a m
Lv. Athens,	"	2 08 p m	3 43 a m
Ar Atlanta, §	"	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar. Mobile, L. & N.		3 05 a m	4 12 p m
Ar New Orleans, L. & N.		7 40 a m	8 30 p m
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 05 p m	8 10 a m

NORTHWARD

		Daily. No. 402.	Daily. No. 38.
Lv. Memphis, N.C.&St.L.		11 30 a m	8 45 p m
Lv. Nashville,		9 30 p m	9 10 a m
Lv. New Orleans, L & N		7 45 p m	7 45 p m
Lv. Mobile, L. & N.		12 20 a m	12 20 a m
Lv Montgom'ry, A &W.P		6 [illegible] a m	11 30 a m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	.....
Lv Atlanta, § S. A. L Ry.		1 00 p m	9 00 p m
Ar. Athens,	"	2 52 p m	11 23 p m
Ar. Greenwood,	"	4 56 p m	2 05 a m
Ar. Chester,	"	†6 53 p	4 25 a m
Lv. Charlotte,	"	6 00 p m	5 00 a m
Lv. Wilmington	"	....	12 05 p m
Lv. Hamlet	"	10 00 p m	8 08 [illegible] m
Lv. Southern Pines	"	10 59 p m	9 03 a m
Lv. Raleigh,	"	1 05 p m	11 30 a m
Ar Henderson,	"	1 46 a m	1 20 p m
Lv. Rid'way Jct.	"	3 10 a m	2 05 p m
Lv. Weldon,	"	4 30 a m	3 25 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Wash'ton, N.&W S.B.			7 00 a m
Ar. Baltimore, B. S. P. Co.		....	† 6 46 a m
Ar, New York, O.D.S.S.Co.		.....	† 1 30 p m‡
Ar Phila'phia, N.Y.P.&N		†5 46 p m	5 10 a m
Ar. New York	"	8 38 p m	7 43 a m
		No 44	No. 66
Lv. Tampa, S A L Ry.		10 00 p m	8 00 a m
Lv. Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 58 a m	11 59 p m
Lv. Columbia, §	"	6 40 p m	5 45 a m
Lv. Hamlet,	"	9 45 p m	9 10 a m
Lv. Southern Pines	"	10 37 p m	10 12 a m
Lv. Raleigh,	"	12 24 a m	12 05 p m
Lv. Henderson,	"	1 46 a m	1 32 p m
Lv. Ridgeway Jct.	"	2 12 a m	2 05 p m
Lv. Petersburg,		4 20 a m	4 45 p m
Lv. Richmond,	"	5 [illegible] a m	6 00 p m
Ar. Washington P R R.		8 45 a m	9 [illegible] p m
Ar. Baltimore, P R R.		10 03 a m	11 35 p m
Ar Philadelphia, P R R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 03 p m	6 13 a m

Note —† Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Train Nos 31 and 44.
‡ Central Time. § Eastern Time.

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oct31-4tm.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

The passage of the Grout bill by Congress is a distinct step in the line of common honesty. It is intended to prevent the selling of oleomargarine as butter. One of our daily papers seems to regret the passage of the law and says that it is a damage to the laboring man who may wish to use a cheap article in lieu of good butter. But the Grout law does not prevent the manufacture and sale of oleomargarine for what it is, but only prevents making it imitate butter. The tax on oleo in its natural color is reduced to one fourth of a cent per pound, and it is only when it is colored in imitation of real butter that the tax of ten cents per pound is imposed. The stuff does not cost the manufacturers more than eight cents per pound and the retailers sell it for butter at a big profit. Under the Grout law any one who wishes can use oleo at a low figure, but the law will put a check on the hotels and restaurants putting oleo before their patrons as butter, for the tax will make it as expensive as pure butter. The very life of the oleo trade depends on its being sold fraudulently as butter. The yellow color is the trade mark of pure butter made from cream, and the oleo trade has been built up by a fraudulent use of the trade mark of butter, and we are glad to see a stop put to the dishonest practice. Sell it in its natural color and let those who want to use it do so, but do not let it any longer masquerade as butter.

From Forsythe Co.: "I have a young orchard of apples, cherries and quinces from three to five years old. The trees have been well cultivated and are in fine condition and ready to begin bearing. Unless there is some serious objection, I propose to seed the whole to orchard grass, and keep it clipped as the station has directed. Shall I plow the land next spring or work it shallow with the harrow and cultivator? How much seed per acre? What time should it be sown? I am only growing fruit for family use and the orchard contains only about thirty trees, but I want to have the best of fruit." When trees have made a fine growth and are of a size to begin fruiting, it is best, with the exception of the peach, to sow the orchard in grass, and keep the soil fertile by cutting and allowing the grass to decay on the surface where cut to accumulate a mulch and retain moisture in the land. We would not plow the land deeply. It will be sufficient to disk it well and get the surface fine and then sow from twenty to twenty-five pounds per acre of the orchard grass seed. Do not allow any animals in the orchard except chickens and your little orchard will make you a fine chicken yard. But do not put the chickens there till you have a good sod established so that they cannot scratch it up. We would sow the seed as early as the land can be gotten in good order in the spring. After sowing harrow with a smoothing harrow or rake the seed in by hand.

From Mecklenburg Co.: "I have scraped the earth away from my peach trees. I found a small needle-like worm and also a flat-headed worm, are both injurious? Ought the earth to remain away during the winter or be put back? A year ago I planted some peach trees on very poor soil. Large holes were dug and filled with rich earth—no manure. The trees have made a prodigious growth. I am afraid I have too much of a good thing. I dislike to cut the trees back as usual, one half of last year's growth. The limbs are branched largely. What shall I do? Is this the proper time to trim peach, pear and plum trees and grape vines? Trees sometimes refuse to grow at the bud cut to and start at buds below leaving a stump that will decay." Leave the earth away from the peach trees during the winter to harden the bark. Now that you have cleaned out the borers, the best thing to do will be to paint the base of the tree up to about a foot with a thick white lead paint. This will prevent the moth laying eggs in the bark to hatch more borers. The large flat-headed worms are the borers, and the small needle-like worms are maggots that are feeding on the gum the borers throw out. Where the peach trees have made an abnormal growth I would not cut them back more than one-third, or so as to keep a good round headed tree and prevent the young wood getting all at the ends of the limbs. Make the cut even with the tip of the bud and not the base and you will not kill the bud. Now is the proper time to trim apples and other kernel fruits, but I prefer to wait until February or March for the peaches and plums, though in our climate it makes less difference than northward. Grape vines I never prune till spring just as they begin to grow. If pruned now, they are some times inclined to push young growth in warm spells in February and March and get injured, while those pruned in the spring will escape. In the spring of 1894 you may remember that our trees and vines got to growing in the warm weather of March and were killed back late in the month. My grape vines which were not pruned till just before the freeze had not started and were uninjured, while all around me the vines pruned in the fall had made long shoots that were killed off. Of course at that time the vines will bleed considerably, but the new growth will soon stop that, and no hurt will be done.

From Forsythe Co.: "Will you please tell me if you think there is any potash in the red clay soil of this section? It is claimed by some that all this land needs is pure bone meal, and that there is plenty of potash in the soil. Do you think peas furnish any potash?" All of our Piedmont red clay, being the result of the decomposition of feldspathic rocks, has in it a large percentage of potash. But this potash is in the form of an insoluble silicate, which is rendered available slowly through the action of the carbonic acid in the rain and snow, and thus the plants do get some of it. It will be rendered more available by the use of lime and plaster occasionally in the rotation. If a farmer practices a good rotation of crops on the red soil we are satisfied that there will seldom be any need for the application of potash to your soil, provided that you use lime about once in five years, and grow leguminous crops for the furnishing of nitrogen. But pure bone meal is not what you need. True it will furnish pou phosphoric acid, but the phosphoric acid will cost you a great deal more in the bone than it will in acid phosphate, and it will be in a less available form. Some farmers have a notion that the phosphoric acid in bones is better than the phosphoric acid in rock, but this is an error. Phosphoric acid is simply phosphoric acid, no matter from what it is derived. The acid in ground bones will be more available than the acid in pulverized rock because it will decay faster. But when the rock is treated with sulphuric acid, the phosphoric acid is made available and is in better shape than in the raw bones. Pure raw bone meal has some nitrogen in it which shows at once in the crops, but it costs more than the nitrogen you can get through the growing of peas or clover, and there is no need for buying nitrogen for the ordinary farm crops if you grow the legumes. Peas get nitrogen from the air, and they get potash and phosphoric acid from the soil only. So that all the potash the peas leave in the soil is what they get from the soil in the first place, and is of course no new addition. It depends upon the difference in expense as to whether it will pay better to apply some potash to the soil or to depend on the lime making what you have available. In a large section of the wheat growing part of Maryland, the farmers have for many years abandoned the use of all fertilizers except acid phosphate on their wheat, and the crops have regularly increased. Of course they grow clover to keep up the nitrogen in the soil. Land that formerly made ten to twelve bushels of wheat per acre now makes from thirty to fifty bushels. I feel sure that in your naturally fertile soils in Forsythe a rotation of corn, wheat and clover, with acid phosphate used liberally on the wheat, and a dressing of lime occasionally on the second spring clover, would do more to increase the production of grain than anything you could do. Of course if you grow tobacco that will need extra fertilization, and could come in on part of the corn tend. While lime and plaster are useful in a properly arranged rotation, it will not do to jump to the conclusion that they are manures, for their action is mainly to release and make available matters already in the soil, and thus their injudicious use would tend rather to exhaustion But when used at intervals in connection with the growing peas or clover the lime and plaster are very useful reagents, and used in this way, in connection with a regular supply of phosphoric acid your soil will be found to contain an inexhaustible supply of potash through the slow decomposition of the granitic rocks. Thorough cultivation of soil like yours is of far more importance than the kind or amount of fertilizers applied. Few farmers realize the great importance of a thorough pulverization of a clay soil, and the subsequent rapid and shallow cultivation of the crop. Wheat particularly is more dependent on the preparation of the soil than on the fertilizer applied. I had rather have a good clay soil thoroughly plowed and then repeatedly harrowed and rolled and fined till compact in preparing for the wheat crop, without any fertilizer at all, than to have a poorly prepared soil with the best of fertilization. There is no one thing which the farmers on our upland red clay soils need to learn more than the value of thorough preparation and fining of the soil.

Our letter box is again empty, and we wait for more. We had a long letter the past week from a farmer in Wisconsin who sent us a sample of Black Eye peas raised there They were as pretty peas as we have ever seen, and he said that the whole crop ripened, and he is going to grow them largely. As we said recently, the northern farmers know a good thing when they see it and they do not hesitate to use it This sample of the efforts they are making, and the one from Iowa whose Whippoorwill peas we noticed lately, show the interest that the Southern pea is awakening in the North, and ere long the Yankee farmers will be selling peas South.

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MARRIAGES.

CLAPP—ANDREWS.—On the 20th of December, 1900, by Rev. R. S. Webb, Mr. Cornelius Clapp to Miss Zula Andrews.

CARR—WOOD.—Mr. Ernest R Carr and Miss Callie Wood were married at the residence of the bride's father, Mr. T. J. Wood, Trinity, N. C., on the 19th of December, 1900, by Rev. Jno. M. Price.

WILLSON—TATE.—At the home of the bride's parents, near Bridgewater, N. C., December 19th, 1900, Mr. T. W. Willson and Miss Gertrude Tate were united in marriage, Rev. R. D. Sherrill officiating.

DAVIS—ENGLISH.—Mr. J. C. Davis and Miss Cora M. English were married at the residence of the bride's father, Mr. Adison English, near Progress, N. C., on the 26th of December, 1900, by Rev. Jno. M. Price.

BROOKS—SAPP. — In Kernersville, N. C., December 19, 1900, by Rev. P. J. Carraway, Prof. E. C. Brooks, Principal of the Monroe Graded School, and Miss Ida Sapp, daughter of N. W. Sapp, Esq.

REYNOLDS—KEARNS. — December 18, 1900, at the residence of the bride's father, Mr. H. C. Kearns, by Rev. P. E. Parker, assisted by Rev. J. E. Gay, Professor L. M. H. Reynolds, of Greensboro, N. C., to Miss Cora Kearns, of High Point, N. C.

WEBSTER—SOUTHERN.—Dec. 25, 1900, at the residence of Mr. W. P. Southern, father of the bride, by Rev. P. E. Parker, Mr. Jas. R. Webster to Miss Mittie Southern, both of Rockingham county, N. C.

HOGE—SCALES.—At the residence of Mr. and Mrs. Butler Scales, parents of the bride, on Dec. 27th, 1900, Mr. Lewis Hoge, Jr., of King George county, Va., to Miss Mattie Scales, of Patrick county, Va., Rev. R B Hines officiating. It was a quiet but pleasant occasion. Several friends gathered to witness the ceremony, and after partaking of a splendid dinner the bridal party bid adieu to all and left for Mt. Airy, N. C., thence to their future home. The many friends regret to lose so popular a young lady as Miss Scales, but Patrick's loss is King George's gain.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HEWIT.—Clide LaFayette Hewit was born October 26, 1897, and departed this life December 10, 1900. His stay on earth was of short duration—three years, one month, and eighteen days. But little Clide will not soon be forgotten. He was an exceptionally bright child for his years. He was the only child of Cordiss and Effie Hewit. His mother preceded him to the glory land. It is well with the child. It is well with the mother. May the grace of God win the hearts of all who linger behind.

C. F. SHERRILL.

CARR.—Miss Maie Carr quietly and peacefully passed away at her father's home in Trinity, N. C., on the 28th of December, 1900. She had been lingering at the point of death for sometime, and her death was not a surprise. All that medical skill and the tender care of loving relatives could do, was done in her behalf; but the end finally came. And as should be expected from such a beautiful and sweet-spirited life as hers, it was a victory over death, and a triumphant entrance upon eternal life. She loved the Methodist church, of which she was a devoted and faithful member. Our heavenly Father, whom she faithfully served, will comfort the bereaved ones on this sad occasion.

One, who was intimately acquainted with her, will write a more extended sketch of her life.

JNO. M. PRICE.

KENERLY.—Daniel Crawford Kenerly was born July 11, 1837, in Rowan county, N. C., and died suddenly of heart disease Dec. 14, 1900.

He married Miss Millie Johnson, of Rowan, Sept. 4, 1859. To them were born thirteen children, eight of whom and his wife survive him His married life, of more than forty years, was prosperous and happy.

In 1861 he professed religion and joined the Lutheran church. Later, he joined the M. E. Church, South, where he spent the greater part of his married life, having held the offices of class-leader, Sunday school superintendent, steward and trustee—holding the last two offices when he died. In these offices he discharged his duty conscientiously.

His funeral was held at Mt. Tabor, December 15, in the presence of many relatives and friends, and there his body was laid away to await the resurrection.

B. F. CARPENTER.

COLE.—Mrs. Judith Elfleeta Cole was born May 12th, 1872, and departed this life December 24th, 1900, aged 28 years, 7 months and 12 days. She joined the M. E. Church, South, at 12 years of age, and lived a consistent Christian life to the end. She was so noble and kind to every one, that every heart feels a pain of grief and sorrow at her death, and bathe her grave with tears of love. She was married to Mr. J E. Cole May 19th, 1897. She has one sweet little daughter, Sarah, father, mother, husband, sister, brothers, and a host of friends to mourn their loss, but their loss is her eternal gain, for she has now met her sweet infant who preceded her to the realms of joy and happiness in the bright world of bliss and glory. May God comfort the bereaved ones, heal the broken hearts, and bring them at last home to heaven.

T. S. ELLINGTON.

CHEEK.—Annie O. Cheek (nee Roberts) was born in Buncombe county, N. C., October 16, 1824, and died at her home in Weaverville August 30, 1900, aged 75 years, 10 months and 14 days. She was married to Wm. B. Cheek January 13, 1846

Sister Cheek was an invalid for a number of years, and at times a great sufferer. Confined to her room she saw little of the outside world. But she was a patient sufferer. Not a murmur escaped her lips.

For many years she was a faithful Christian and a consistent member of the church.

Her last illness was only two or three weeks. For a long time she had "set her house in order" and was ready to go when the summons came. A few days before her last illness she wrote:

"I would not live always away from my God."

The following lines she left where they could be seen after her departure:

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

Her husband, two daughters and one son survive to mourn their loss.

R. M. TAYLOR.

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NEWS OF THE WEEK.

Wednesday, Jan. 2.—Another revolution breaks out in Venezuela———One thousand structural iron workers in Pittsburg strike———Young Cudahy fails to identify J. J. Crowe and he is released ———Two thousand stevedores at Havana strike because of the employment of non-union labor———Near Quitman, Ga., a negro mob lynches a negro for a criminal assault on a negro girl——— The government mints during the past year coined $99,272,942 in gold and $36,-295,321 in silver———Governor Odell, of New York, in his message to the legislature recommends taxing corporations according to their earning capacity——— The vacancy on the supreme court bench will not be filled before Saturday or Monday. A friend of Russell says: "Reynolds is all right."———Lord Roberts visits the queen at Osborne house where he is given a royal welcom and is created an earl and a Knight of the Garter———The Chinese government formally notifies the foreign ministers that the latter's demands are accepted and that it can guarantee performance of the conditions———The situation in Cape Colony is considered extremely grave. Many look for a general uprising of the Dutch. The battleship Monarch lands guns at Cape Town———The will of the late Chief Justice Faircloth is admitted to probate. His estate is valued at about $70,000. His property is devised to his widow, relatives and friends, with handsome bequests to Thomasville orphanage and the Baptist female university.

Thursday, Jan. 3.—The late R. O. Burton left an estate valued at $24,000 ———Two cars full of negroes leave Montgomery, Ala., for Hawaii——— George L. Tonnoffski has strong backing for the Raleigh postoffice———William Boylan is to build a five story hotel on Fayetteville street in Raleigh——— Earl Li and Prince Ching are ready to sign an agreement as soon as it is prepared———A suit is brought against the Virginia-Carolina Chemical Company, to restrain collection of insurance on a mill burned at Greenville, S. C.———A committee of the American-Asiatic Association presents to the president a memorial, endorsing the administration's policy in regard to China———The foreign representatives at Pekin think those of China are sparring for time. The latter will be required to sign the joint note before they are granted a meeting——— North Carolina during last year produced $51,018 of gold and 13,092 fine ounces of silver. The production of the United States was $79,322,231 of gold and 59,610,543 fine ounces of silver valued at $36,362,431———A sensation is produced in the house of representatives by the introduction by Mr. Olmstead, of Pennsylvania, of a resolution for curtailing representation of certain southern states. The question of consideration is successfully raised against it. The Democrats were aided by many Republicans ———The chief steward of the British steamship Indian commits suicide by jumping overboard———Governor Russell respites until January 25th a 16-year old negro whe was to hang at Graham today.

Friday, Jan. 4.—The bank of Berkeley, at Berkeley, Va., suspends——— Earthquake shocks are felt at several Missouri towns———The governor pardons Charles A. Barrett, of Pitt county ———Ex-Governor Curtis H. Brogden died at 4 o'clock yesterday afternoon ———American troops capture nine Filipino officers and forty-eight privates—— The congressional committee has begun its investigation of hazing at West Point ———Raleigh's board of aldermen adopt a resolution prohibiting spitting on the sidewalks———Governor Russell receives letters signed by members of the bar of Wilmington and other points urging him to resign and accept the chief justiceship———The house committee on military affairs gives a hearing to a Virginia delegation regarding the purchase by the government of the site of the battle of Yorktown———The state department is taking steps to secure an agreement among the allied powers on the question of Chinese indemnity as it is recognized that the representatives at Pekin can not settle the question——— The man J. L. Rogers who was pardoned by Governor Russell on condition that he leave the state, got drunk as soon as he got out of the penitentiary and did not leave until the governor had issued an order for his arrest. He gave his name as Lyman R. Blair.

Saturday, Jan. 5.—Railroad car shops at Bristol, Tenn., burned; loss $75,000 ———Debate upon the Reopportionment bill continues in House———Committee amendments to the Army Reorganization bill were agreed to by the Senate, except the committee amendment that volunteer officers might be appointed to second lieutenancies in the regular army ———The Census Bureau says the centre of population of the United States is near Columbus, Ind.———A number of arrests of makers of all silver counterfeit coins have been made in New York——— The gold in United States treasury amounts to $480,709,005, breaking all records———Boers are still active in Cape Colony———Controlling interest in the New Jersey Central railroad has been sold to the Reading railroad ———The tobacco factory of Cox & Son, Winston, N. C., was fired by an incendiary Thursday night; Mr. Charles Cox wes attacked by the incendiary and shot and stabbed; his assailant is unknown.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic,

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Prominent Lady

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin Ga.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNING, Attorney, 1225 F. Street, Washington, D C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Perry Davis' Pain-Killer.—Its valuable properties as a speedy cure for pain cannot fail to be generally appreciated, and no family should be without it in case of accident, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes; there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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Of Greensboro, N. C.

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jan 24-1y.

Big Clothing Sale.



We have commenced our big sale of Men's and Boys' Fall and Winter Suits, Overcoats, Hats, Shirts and Underwear. We have the largest and best assortment in North Carolina. Can fit all sizes and shapes. We sell at ONE PRICE and CASH to all. All wool suits from $5.00 to $20.00. Underwear 50c. to $8.00 per suit. Everything NEW and UP-TO-DATE.

It wont cost you a penny to look through our big stock. You will not be urged to buy--your judgment will tell you what to do. We sell

Wholesale and Retail.

Suits made to order. All mail orders promptly filled. We refer you to Editor of this paper.

Vanstory Clothing Co.,

236-238 South Elm St., GREENSBORO, N. C.

C. M. Vanstory, President; W. G. Balsey, Vice President; G. A. Rankin, Secretary.
Directors:—T. L McLean, J. Van Lindley, Jno. R. Cutchin. oct 10-2m.

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Merchant Tailor,

127 ELM STREET Greensboro, N. C.

All the latest styles of suitings and trouserings to select from.

Fit Guaranteed.

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Manufacturing enterprise and all concerns employing a large number of men should carry

Liability Insurance.

INSURE Your Steam Boiler Four good inspections per year guaranteed.

The Fidelity & Casualty Co., OF NEW YORK.

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No knife, no blood, no pain. No cure, no pay, and no pay till cured, at our Sanitarium. Also Home Treatment at small cost. Write or come at once to

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oct 10 1y

NORTH CAROLINA

Christian Advocate.

Mrs Ella Peacock 1900

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 23, 1901. VOL. XLVI., NO. 4.

COULD YOU? WILL YOU?

REV. T. N. EATON, D D.

If you knew that tomorrow
Would bring you great sorrow,
Could you calmly await
Such impending, sad fate,
And still cheerfully say: "I'll be happy today?"
Could you?

If you knew that some pleasure,
Or great store of treasure,
Were allotted to you,
What, O what would you do?
Would you fret for the day that seems far, far away?
Would you?

In the folds of tomorrow
God has covered our sorrow
That hearts be not shrouded,
And lives be not clouded,
And to help us to say: "I'll be happy today."
Are you?

So he hides from us treasure,
Conceals future pleasure,
To prevent childish cry
For the far by and by;
He would have us all say: "I'll be happy today."
Will you?

—Pittsburg Christian Advocate.

WHAT a subtle kind of heartache we give others by simply not being at our best and highest, when they have to make allowances for us, when the dark side is uppermost in our minds; and we take their sunlight and courage away, by even our unspoken thoughts, our atmosphere of heaviness! Oh, to stand alway and eternally for sunlight and life and cheer!"—Anon.

WHEN doubts assail and we feel ourselves growing faithless, unbelieving, a good thing to do is to stop and read the eleventh of Hebrews and listen to the great host of witnesses that there compass us about. And what is their testimony? Simply this: "We know that the promises of God are substantial realities. We have stepped out upon them and found solid rock underneath us. In the hour of darkness, light has arisen. In cold, dreary days we have been held in the secret of his tabernacle or sheltered under cover of His wings. When we have walked through deep valleys, His rod and staff have comforted us. In the presence of our enemies a table has been spread before us. And all this because of our faith. Have happy confidence in God and you have naught to fear save a failure to quickly do His bidding regardless of difficulties or consequences."

IT IS not necessary to endorse all that Rev. Charles M. Sheldon does and says, in order to find strong food in this recent utterance:

"There are two essentials for a permanent republic. The first is a pure, living religion, which puts into daily practice the teaching of Jesus Christ

"And the second is, a true home life, where father, mother and children spend much time together, where family worship is preserved, where honesty, purity and mutual affection are developed.

"Give us these two things and we can save and maintain the republic"

FIGURES have a way of telling strange stories. And sometimes they preach the most pointed sermons. Witness the following:

Two items in the financial report of a certain church in the Western North Carolina Conference for 1900 read thus:

Conference collections $600 00.

Womans' Foreign Missionary Society $902.00

The same may be said of some prayers. In the Prayer Calender of the W. F. M. Society for 1901 the petition for Jan. 14th reads thus:

"Pray especially for pastors whose hearts are on fire with missionary zeal that their hopes may be realized, their joy fulfilled."

For January 15th it reads:

"Pray for pastors who neglect to instruct the people on the subject of missions, whose hearts are narrow, whose vision is limited to their own pastorate. Jer. 3:15: 'And I will give you shepherds according to mine heart, which shall feed you with knowledge and understanding.'"

"A PASTOR who succeeds in placing the official organ of the Church in every home in his charge, and in keeping it there, is a pastor who will never become a "back number." So says the Religious Telescope.

Wiser still is the United Presbyterian: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the Church paper taken and carefully read, and the work of the Church often talked about."

IN SETTLING the important question, what books I can afford to buy this year, or rather, what books I cannot afford not to buy, one that by no means should be omitted is the Story of the Ecumenical Conference, held last April in New York City. This Conference, bringing together, as it did, the missionary representatives, administrators, supporters, pioneers and friends of the whole Protestant Church for the discussion of missionary methods and plans, and the enkindling of fresh love and zeal in mission work, was in the highest sense a great success, and it is indeed fitting that, as far as possible, its spirit and constituent elements should be embodied in permanent form and the addresses and discussions preserved for future use and reference. The labor of editing the mass of material turned over to it has been faithfully and conscientiously performed by the committee selected for the purpose, and the outcome is two octavo volumes of about five hundred pages, just issued by the American Tract Society. The first edition of twenty-five thousadd was nearly all subscribed for, but other editions will quickly follow. While valuable to any one, these volumes are simply indispensable to the wide-awake, up-to-date Christian worker.

ACTIVE preparation is now being made for the great Missionary Conference of the M E Church, South, to be held in New Orleans the last of April. This Conference is an important event in our history and should mark the beginning of a forward movement in all our missionary activities. Eminent missionary leaders of other denominations, among them Bishop Thoburn and Robert E. Speer, as well as the best speakers in our own, are on the program. As far as human wisdom goes it promises large and far-reaching results. Now let every delegate plan to attend, if possible, and let every Christian who sings, "I love thy kingdom, Lord," pray daily that the Holy Spirit may be present in power

AT A recent meeting of Presbyterian ministers in New York City, called for the purpose of discussing the raising of a Twentieth Century Fund and a more rapid advance along lines of spiritual conquest, an address was made by Dr. Maltbie Babcock, the main points of which should be well pondered by Methodists as well as Presbyterians. When there is greater unity of purpose among all God's children of whatever name, and that purpose is the universal spread of His kingdom rather than denominational expansion, then may we indeed hope for the speedy evangelization of the whole world. As reported by The Evangelist Dr. Babcock said:

Timothy Dwight's hymn begins right, but soon shows lack of the breadth of his Lord's thought. "I love thy kingdom, Lord, the house of thine abode. The church our blest Redeemer saved with his own precious blood"

The Church is not for her own sake but for the kingdom. She is the tenth legion for the King's world-wide conquest The kingdom was our Lord's great conception. The reign of God in every life and every part of every life. But twice Christ is recorded as speaking of the Church and one hundred and more times of the kingdom. Fifty times then should his servants think and speak of the kingdom to one of the Church.

The kingdoms of this world have become the kingdom of our Lord and of his Christ. Let the Church relate herself rightly to this august truth and she need have no concern about herself. The Seventh Regiment is not for its own sake nor even for the National Guard, but for the country—a part of a great means to a greater end The Presbyterian Church is a part of the Church universal for the greatest of all ends, the worldwide reign of God in human life. The only justification of our right to be a part of the Church universal, with any other than pathetic, vestigial historic interest, is what we do for the kingdom—our only hope of survival, an increasing part in the world's redemption.

The possible advance of Presbyterianism in the service of man is the topic. And that does not mean the possible growth of Presbyterianism It would not be worth while, as an end, "so surely an end to man," but the possible growth of the work Presbyterian Christians can do for the world—that is worth our best thought and our instant and constant dedication. Can'st thou, by taking thought add one cubit to thy stature? "No, but you can by taking exercise." It is not by anxiety and solicitude that our Church shall have a growing future but by doing a growing work for the world—without any reference to herself!

What our business is not. Our business is not solely to stand by our ancient confession and try to keep step with men who must be ashamed of us for not taking longer steps, but to see how we can keep step with the needs of men and women and children, walking in the footsteps of Jesus Christ. Our business is not to go into moral quarantine and nurse our orthodoxy in isolation, but go where the world's sickness is, to inoculate it with our vitality, to give it transfusion of red blood straight from our warm heart; if we are the salt of the earth, put salt infusion into its anemic veins. If we have lost ground it is only because we have let some things not our chief business, some things valuable perhaps but wide of the Master's mark, divert us from our main business—serving men and women and children as Jesus did.

Is the Presbyterian name as honorable as ever? It is really not an enduring question. It does not take hold of eternity. But it may be asked: If not, and we crave and covet for it high, higher, highest honor there is only one way to win it. "If any man serve me, him will my Father honor." Brethren, we must serve the world better. We can serve Christ only through people. Abroad and at home and especially in New York City. Shall we not resolve upon an advance not for our Church, but through our Church, by our Church, at our expense in time, in thought, in prayer and in money, for people who need us. No resolutions of a body of people will count, only molecular personal resolutions—each one of us as an atom and each atom of us resolving "I will do my best for my King."

CONTRIBUTIONS.

THE CHURCH IN THE TWENTIETH CENTURY.

Men in the Church.

BY REV. J E C SAWYER, D D.

The relatively small proportion of men and boys in Christian congregations and church membership compared with that of women and girls is not altogether a new thing; but the disparity between the sexes in this respect is more marked than formerly, and in most American communities it is on the increase. One of the most important questions relating to the mission and progress of the Church in the morning of the new century is, How shall the Church increase its hold on men? It has always been easier to save women than to save men; but the men as well as the women must be saved if civilization is to progress and the kingdom of God is to triumph. If it is harder to save men, more effort should be put forth in this end. One of the most alarming symptoms of our times is the apathy with which the small proportion of men in congregations, prayer-meetings and church membership is usually regarded.

At this point some one may suggest that the disparity between the sexes in church attendance and church membership is not so great as to be a ground for anxiety. For years the writer of this article has been specially interested in religiously reaching men. As a pastor he has given special attention to men and boys; and if he were to speak of only the congregations which have been under his own care he would not have great disparity to report; but his special endeavor to arrest the attention of men, and to increase the influence of the Church over men, has led him to realize the strength of many of the influences that tend to draw men away from the church and from Christ; and during the last year he has sought information from both preachers and laymen of various denominations in different parts of the country, and in towns and villages as well as cities, concerning the relative proportion of men to women in church attendance and church membership. The replies received to his letters of inquiry have been remarkable for their similarity. The proportions usually given are one to two, one to three, one to four. In some cases it is one to five, and in a few the proportion is even smaller. No letter has told him of an even proportion. One of the most able, distinguished and devoted bishops of the Episcopal Church says that throughout his diocese the relative attendance of men at church is one to three, and that his confirmations show the same proportion. The nature of most of the replies received will be indicated by extracts from some of them. A young business man, earnestly religious, who has traveled all over the land, writes: "From general observation I would say that two-thirds of the congregations are made up of women and girls. In our own church the proportion of men attending the morning service is even less, or one to five." Another says: "Four-fifths women." A prominent journalist and author writes: "In Protestant churches in Boston, I should say that the congregations are composed of two women to one man." The eloquent pastor of a prominent and historic Congregational church in a New England city says: "I suppose with us the general ratio, four to one, prevails, four women to one man" A preacher who is well known throughout his city, for his influence on men says: "A congregation in which men form a proportion as large as one-third is a rare sight." These are fair samples. The proportion of men who attend prayer meetings is smaller than that of those who attend preaching services The average ratio of men to women in the membership of the churches seems to be somewhat less than one to three, as indicated by many of my letters, as well as by personal examination of a goodly number of church rolls. These letters also indicate that the disparity between men and women in church attendance and church membership is on the increase in the many communities reported.

Among the chief reasons given why so few men, relatively, attend church are the following: The intense rush and pressure of business; the great development of clubs, unions, lodges and other social organizations of men; the diminution of helpful maternal influence over boys owing to whist clubs, etc; the Sunday newspaper and Sunday amusements; the decay of reverence; the neglect of acquaintance with men and of effort for men by ministers; the loss of the manly element in preaching. I am not now weighing these reasons I am simply reporting the most prominent ones that have been mentioned to me by my correspondents. An active Christian layman, who is also a wide-awake business man, says his "pastor has greater influence and is more popular with the women and girls, and has little if any influence with the men." Another layman says: "When men realize that it is not dictation but teaching which they receive at church, they will be there more frequently. . . . A diet of dry husks is not conducive to large congregations Women are more sentimental and more sentional than men, and perhaps they attend church in larger numbers than men because these senses are more frequently gratified." With these two extracts from laymen's letters put the following from two able and successful ministers: "I think men do not come because they are not specially interested in the sermon. It so often deals with the remote past or the remote future, while men live in today." "I judge powerful the excessive adaptation of all church matters to women and children. The manly ideal is gone—hence the awful result. Too much is made of saving one's soul, too little of public ends."

Too many ministers seem content to go on in the old rut, preaching mostly to women and girls, and confining their pastoral work mainly to visiting from house to house. The minister who is not greatly interested in winning to Christ those of his own sex will not be likely to attract men and boys. If he is greatly interested in getting a strong hold on men and boys he will take pains to do it. If he really goes for them he will be likely to get them He will have a wide acquaintance with the men of his community, and will know the boys by name. He will find opportunities to manifest an interest in the daily work and trials of men, and in the innocent, manly sports of lively and athletic lads.

The sermons of many ministers would be very different if they were set on obtaining an audience of men. They would study a man's way of looking at things. They would bring the Gospel into practical touch with the life of today. Their aim would be direct, their earnestness intense. They would keep their eye on the men in the delivery as well as the preparation of their sermons, and would study means to secure their interested attention. One of the chief reasons why men do not go to church is because average preaching is too vague, too sentimental, too lifeless, too formal, lacking human heartiness and spiritual vitality. The preachers who attract great numbers of men have a message, and deliver it with all their hearts. To them the sermon is a means, not an end. They mean that it shall get hold. If the preacher has an active mind and a great heart, and his spirit is full of the love of Christ, he will somehow win men to hear him even in these days, when so many influences tend to keep men from church and out of the kingdom. Some of the best critics of preachers are commercial travelers; they like the preacher who knows how to display his goods effectively, one who is bound that the treasure committed to his trust shall not be undervalued on account of the apathy or the vagueness with which he represents it.

To be popular with men and boys is a worthy ambition for any preacher. They need him more than the women do. Moreover, his success with men is largely conditioned upon his own manliness. Men do not demand genius, but the preacher who gets hold of them must have grip—grip of the truth, grip of Christ, grip of human hearts, grip of the social and moral problems of the day.

But the bringing of men into the church should not be left to the preacher only. The women of our churches have effective ways of interesting those of their own sex in the different departments of church work. Their various circles and societies make them socially acquainted with each other, and are good feminine recruiting agencies. We need more work for men by men. The Brotherhood movement is in its infancy at the opening of the new century. It is a response to a great need. It is our hope that it is to be a great factor in the work of reaching the millions of men in our own and other Christian lands who have no relation to the Church and seem indifferent to the Gospel. The Brotherhood of St. Andrew is one of the noblest and most useful organizations of the Episcopal Church. The interdenominational Brotherhood of Andrew and Philip is doing a good work. The Methodist Episcopal Church has several Brotherhood organizations, the largest and most rapidly growing of them being the Brotherhood of St. Paul. Many of the local chapters of this society have doubled the attendance of men at church, and others have been influenced in revivals that have brought large numbers of men and boys to Christ. In other denominations are several men's societies, most of which have been comparatively recently organized, but are already fruitful of good results There are few churches whose men could not bring in an equal number of male recruits, if they were to set about it earnestly. Some of us have personally known men who have individually brought many of our brothers to Christ.

Syracuse, N. Y.

The Transitional Hour in Religion.

In the religious history, both of an individual and a people, there is a time that amounts almost, if not wholly, to a crisis. With the individual it is when the childhood ideas and beliefs are being made over to suit the maturer and larger knowledge of later life. Critical indeed is the hour with a young man when his nursery faith is no longer sufficient and he must seek to supply this deficiency. A young woman very largely escapes this. Her rich affectional nature and her superior intuitional proclivities make the passage easy.

But with a young man the childish conception of God no longer satisfies. The idea of heaven and all the invisible realities that crowded into the early life with so much certainty grow vague and lose their significance. Then comes the time that these must be examined and tested, and changed from the vivid images of childhood to the soberer thoughts of mature life.

And this is a critical time. For the vividness that invested those early ideas, clothed as they were by youthful imagination, will not soon appear again. And with the very privilege or possibility of raising a question about those things which once seemed so positive and so sure, will come the larger license which prompts to the putting aside of everything sacred. Then the door is opened wide to skepticism. As a result infidelity comes from an inability to adjust the early faith, and is not, therefore, an evidence of larger knowledge, but a proclamation of failure to form a given task.

These facts make it doubly imperative that those teachers in colleges and universities, who have in charge the youth at this very period, should be men well established in the faith, and of sterling Christian character. Alas! for the craft without a skilled pilot, at this time when the waters are treacherous and the heavens are starless!

And with a people, also, the transitional times are beset with dangers and difficulties. Such is so in all aspects of the case, but here we are concerned only with the religious. Emerson says with much force: "A great licentious need treads upon the heels of a reformation." How many times in the history of the world has the Luther of the day had to lament the decay of piety in his own household? "Doctor," said his wife to Martin Luther one day, "how is it that whilst subject to papacy, we prayed so often and so fervently, whilst now we pray with the utmost coldness and very seldom?"

And is it not manifest that the dangers of our time are of this very class? This is unquestionably a transition period in theology and biblical criticism. The scientific spirit is everywhere. Nothing escapes. As a result theological statements, hoary with age, are being reconstructed. We have the "new theology." And doubtless it is here to stay, as the day is past that men, who do not hold our opinions, can be burned at the stake. We have also the literary criticism of the Bible, which would apply the same rules of criticism to it that are employed with other literature. And while men are heard to cry out against "higher criticism," on their book-shelves are the appreciated works of George Adam Smith and others.

If these changes fully come, what will be the result? Will our religion be gone? will the Bible be destroyed? No. A thousand times no. A man who believes that, though he recites every syllable of the creed, is already an ignoramus or an infidel. He is conscious of the weakness of his faith and the insecurity of his foundation. Our God is eternal and his word is truth. These abide.

Our only dangers are those of the transitional hour. What is the need thereof? To guard against that license, or abused liberty, which brings destruction, to hold with a firmer grasp to those ancient things which have made for our righteousness and salvation. A fresh moral vigor and a firmer hold upon the great fundamental, and a quickened religious life, are our needs for this time.

A. W. PLYLER.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The Past Century.

The century has been one of remarkable growth in evangelistic effort. From the small beginnings made upon the threshold there is now 1,300,000 native communicants with 15,460 Protestant missionaries on the foreign field, assisted by 77,300 native laborers, who are daily engaged in pointing the heathen to Christ

The Nineteenth Century has been one of providential preparation. The world's fields have been thrown wide open, the language of the nations mastered, the Bible translated into almost every tongue, facilities for transportation multiplied, hundreds of hospitals established, which pioneered the way for evangelistic work and thousands of schools organized in which native workers are being trained and qualified, and hundreds of churches established.

At home, missionary societies have multiplied, gifts to missions have increased and hundreds of our choicest young men and women are offering service. In addition to these forces, the splendidly organized and equipped Sunday-schools, prayer-meetings and Epworth Leagues, with a growing consciousness of a world-wide mission, and under intelligent and sympathetic leadership, are aligning themselves with educational and evangelistic movements of the church. Providential preparation has been succeeded by unparalelled opportunities with thanksgiving to God for what has been accomplished.

The church should pray for a missionary pastor in every pulpit and a mission ary conscience in every pew. The need of the hour is a deeper work of grace in our own hearts. Let us seek the power of the holy spirit and prepare for a forward movement.

The first foreign missionary society on this continent was organized in 1810 by the American Board of Commissioners for Foreign Missions. There are now 569 such societies throughout Christendom. The receipts for the first year of missionary effort was $415 00. These various societies, including independent and cooperative effort now receive annually more than $19,000,000

The first Womans' Foreign Missionary Society was organized in 1834 in England. There are today 120 such organizations, 40 of them being in America.

The church has done great work for the missionary cause during the past century. As we stand by the nineteenth hundredth milestone it is interesting to look back The first impulse of the devout heart is praise. Not a voice should be silent in the thanksgiving anthem. Every note of murmuring and complaint should cease. Such discord should not mar the sweetness of our sacred music. Of course we have our own personal trials, but to talk about these when the theme is the wonderful redeeming love of God would be unfit.

Having visited all our mission fields, I have been very much impressed with the spirit of devotion to Christ and the growing purpose of self support as seen in Brazil. There is a responsiveness to the most spiritual truths of our holy religion, which tells of faithful and edifying preaching by the cultivated and devoted missionaries, with which our Brazil mission has been blessed from the beginning. Whatever may be true of other sections of Brazil, in the three great States of Rio de Janeiro, Sao Paulo and Minas, we have set before us a great and effectual door without many adversaries. The spirit of tolerance among the officials and people in these States is what obtained in the Roman Empire before Christianity became the exclusive religion of the Roman people. The Christianity of Brazil is a Christianity without Christ. The accidents of our religion are worshipped and its essence is virtually lost sight of The deluded people worship the Cross and the very implements of the passion, but not the crucified Son of God. They worship the Virgin mother, but not the divine Son. They adore the saint, but not the Saviour. Christianity without Christ cannot save. The people are beginning to say, Mary Magdalene, ye have taken away my Lord and I know not where ye have laid him. There is but one name given under heaven among men whereby we can be saved, and that name, so long forgotten amid the multitudes of saints, whose numerous holidays effect the very railroad schedules, must be placed high above every other name. Our gospel in Brazil is the gospel of the person of Christ, and is the power of God unto salvation, to those who have seen in God only the severity of a sovereign, and have invoked the gentle virtues of the Virgin Mary have been pointed to the Lamb of God that taketh away the sin of the world.

Read before the Sunday-school at Farmers School House, December the 30th, by

(Miss) Margret McLaughlin.
Whittier circuit, Whittier, N. C.

Weaverville Circuit.

Dear Advocate:—Weaverville circuit is making a start on the new year with fair promise of success. We begin our third year in favor with the people, if we are to judge by the enormous pounding which came to us the week after our return from Conference. The parsonage was filled with members and friends of the church, who brought with them many packages and bundles of substantials.

The preacher and his family were completely surprised, and after slight recovery the preacher made some very awkward and clumsey remarks, trying to express his thanks. These remarks called out a neat response from brother Kirby, after which Rev. J. H. Moton, of the M. P. Church, led in prayer. It was an enjoyable occasion, and will not soon be forgotten by the preacher and his family.

Our new presiding elder, Rev. R. H. Parker, came in good time, and occupies the district parsonage. He has made a good impression, has preached two able sermons, and led one prayer-meeting. We like him and pray that he may have a good term of service on the Asheville District.

Our Watch Night service was a success in every way. The programme, which was rather long, was carried out without seeming weariness on the part of the congregation, which was large, intelligent and devout. All told I think it was one of the most impressive and useful services held in this church since I came to it as pastor. Many vows were registered that night, and already I can see the fruits of those vows, in a better attendance on the ministry of the Word, and a healthier tone of spiritual life among the people. May these vows never be broken.

We are planning for renewed activity among all parts of this enormous circuit, for it is an empire in territorial extent. It is compact through and the hub is in the centre of the wheel. The demand for pastoral visiting is simply beyond the reach of the pastor to satisfy. While cultivating one part of the field another part suffers for work. I sometimes feel like I am trying to cultivate a hundred acres with only one mule, and he not the fastest mule that ever walked. But I am doing the best I can, using rainy days for writing, long nights for reading the books and papers and on the road from house to house nearly all good weather we have.

The average family has no idea what it costs the pastor of a large circuit in labor and time, to give them the visits which they demand. A "pop" call is not satisfactory. Some time must be taken, and I am giving more time and thought and prayer to pastoral work than ever before. It is a problem, how to put enough time in the study to preach acceptably, and how to put enough time into the houses of the people to prepare them for the hearing of the Word. A preacher who makes full proof of his ministry certainly has no time for duck shooting and bird hunting, nor any other sports or games. And I am persuaded the church does not need any fox-hunting parsons, who think more of sports than of souls. But I am not saying we have any of that kind. I am glad to believe the ministry of our church is as pious, consecrated and active as it ever has been, so far as I know or believe.

I is sometimes said, but the people will excuse you under certain circumstances from such pastoral work. That they might under certain circumstances, but all the same the work will not prosper. If you remain out of the field, and do not cultivate the crop, it will tell on you at gathering time sure. And if we preachers, for any cause, excusable or otherwise, do not visit and cultivate our spiritual fields, it will be sure to tell on us in our Conference report.

We are resolved to make this year an advance on all preceding years work. We ought to do better, we can do better, we are determined by the grace of God to do the best we can for His kingdom this first year of the new century.

R. M. Taylor.

General Missionary Conference.

There was an enthusiastic meeting of the preachers and representative laymen of New Orleans in Carondelet Street church on the evening of December 20th, 1900, to discuss ways and means and plans for the coming of the great Missionary Conference to be held in April.

Dr. W. R Lambuth, Rev P. L Cobb and Mr. G. W. Cain, members of the Business Committee, represented the Mission Rooms in Nashville, were in the city to meet the local committees looking to organization and arrangement for the Conference. The secular press of the city, especially the Times-Democrat and the Daily Picayune, gave full accounts of the meeting and represented it as full of interest and enthusiasm. It is evident from the spirit in which the people of New Orleans have thrown themselves into the arrangements for the Conference that nothing will be left undone by them to make the great gathering a complete success.

Brief addresses were made by the visiting brethren in which was brought out the fact that the enterprise was born in New York last April at the great Ecumenical Missionary Conference, and that it was the prayer and purpose of the missionary leaders of the Church to translate the results of that wonderful missionary meeting into our own beloved Methodism and her evangelistic enterprises The speakers expressed the hope that the whole Church might be quickened into new life, interest, and zeal in behalf of the salvation of the world. It was evident from the reports of the Nashville Business Committee that the sentiment in favor of the Conference had steadily grown and that the entire connection has evinced an interest far beyond the most sanguine expectations of those who projected the Conference. The Annual Conferences have without exception elected delegations and have selected from among their best men, ministers and laymen to attend this Conference. Letters from the delegates show they are planning to attend in force

Among the invited speakers and those who are to read papers the following names were announced as having responded favorably:

Bishop E R Hendrix, Dr. O. E. Brown Rev J W. Tarboux of Brazil, Dr. W. H Park of China, Rev. G. B. Winton of Mexico, Dr. S. H Wainright of Japan, Dr J F. Goucher of Baltimore, Rev W. E Edwards, Dr. R. J. Bingham, Pres. Booker T. Washington, Mrs S. C. Trueheart, Miss M. L Gibson, Miss Belle Bennett, Mrs. Florence Kelley, Miss Mary Helm, Bishop J. M. Thoburn of India, Mrs. Ballington Booth, Dr. Jas. Atkins, S. Earl Taylor, Jno. R. Pepper, Dr W. H. LaPrade, Miss Belle M. Brain, Rev. W. A Wilson of Japan, Dr. C. F. Reid of Korea, Rev. E. A. Tilley of Brazil, Rev. D. W. Carter of Cuba, and Rev. J. J. Methvin, missionary to the Wild Tribes.

A wide awake Executive Committee composed of three preachers and four laymen was elected as follows:

Rev. S. S Keener, D. D, President; Rev. W. H. LaPrade, D D., Secretary; Rev. F. N. Parker, Dr. E L. McGhee, and Messrs. W. W. Carre, F. A. Dicks, and W. B Thomson.

The committee met the following day and organized for work. They appointed W. W. Carre and W. B. Thomson a Committee on "Hall." F. N Parker was appointed Chairman of the Committee on "The Press;" Dr. E L. McGhee, Chairman of the "Entertainment" Committee; T. B. Clifford, Chairman of the Committee on "Trains;" J. W. Foster, Chairman of the Committee on "Homes for the Guests of the Conference;" G. D. Parker, Chairman of the Committee on "Hotels and Boarding Houses for Lady Delegates and Visitors;" F. A. Dicks, Chairman of the Finance Committee, and C. D. Atkinson, Chairman of the Local Exhibit Committee. Tulane Hall, a spacious auditorium with a seating capacity of fifteen hundred, and centrally located, has been selected.

All business communications relative to the city itself should be addressed to Rev. W. H. LaPrade, D. D., Sec'y., 512 Camp street, New Orleans, La.

He who gives a single half-penny for God's service while alive and well, profits his soul more than if, after death, he were to give as much gold as would reach from earth to Heaven.—John Huss.

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Safeguards the food against alum.
Alum baking powders are the greatest menacers to health of the present day.
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Our Rutherford College Letter.

DEAR ADVOCATE:—Our train is well on the journey to the "Regions of Knowledge," and as we pause for a moment to take on a new passenger, we will give you a little account of our trip so far

Thirty-five new tickets have been purchased for the journey this spring and fifty are riding on the round trip tickets bought last fall. Our train has a half dozen cars—Senior, Junior, Sophomore Freshman, Commercial and Primary, and is drawn by a six-wheeled engine The passengers represent eighteen counties in our State, and two come from South Carolina. Weaver makes a good engineer, and his knowledge of the past enables him to see well down the track into the future; Reynolds is a capital Fireman and keeps a hot fire with his dry Latin and Greek roots; Conductor Wagstaff, with his mathematics, makes good connections and runs on time; Baggage Master Jones looks after the checks; Crawford the Porter calls out the stations and describes the scenery; and Goode, the newsboy, amuses the children.

We have a good headlight whose rays are reflected from a reflector made bright with the well rubbed polish of Thoroughness, and at present the road seems clear. We look for the deep cuts and the high embankments, for the hills and the tunnels, but we also look for orders over the wires of faith supported by the poles of prayer and hope, and expect to run into the Union depot at commencement next May after a pleasant, successful and profitable journey. We have no sleepers or smoking cars and all are first class passengers. However, we want to remind our friends that we are not running very fast—not too fast to take on letters and express packages and even freight, or in other words, scholarships, pamphlets and books Our new library room is being fitted up and we want our friends to fill it up with books, and then we can make better time

Bro. Clark, our new pastor, preached for us on the first Sunday—and a strong practical sermon it was. We have found in him a good friend At the Epworth League meeting on Sunday evening last twenty-six applications for membership were received and officers elected as follows: President, L. W. Crawford, Jr; First Vice-President, W. B Love; Second Vice President, Mrs. Moore; Third Vice-President, Miss S. B. Stockwell; Secretary, Miss Grace Abernethy; Treasurer, H. L. Lipe, Jr.

Since our last letter, into the village R I. Jennings, D D. S., and family have moved from Watauga county; Mr. Morris, M. D., from Rutherford county, and Squire Glass and family from this county. A petition will be sent to the present session of the Legislature to charter our village.

The Literary Societies have elected officers as follows: Platonic—President, R. E. Morris; Vice-President, J. H. Howell; Secretary, Harley Goode. Newtonian—President, H L Powell; Vice-President, W. M. McDowell; Secretary, R. E. McCall.

On Monday evening the 8th, the faculty were the guests of Prof. W. E Abernethy at his home in the village, and on Friday evening the 18th, the guests of Professor and Mrs. W. O. Goode at Connelly Springs

Prospects are bright for a good base ball team this spring, and in fact we are glad to say all indications at present seem to point toward success for Rutherford College.

L. W. CRAWFORD, JR.

Rutherford College, Jan. 20, 1901.

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Religious Life at Chicago University.

I was in Dean Shaler Mathews office yesterday when he said. "It is time for me to go in the chapel, perhaps you would like to go in" As it was 10:30 a. m, I thought it was probably some special meeting held on the first day of the quarter, but I found out afterwards that it was the regular hour for the daily prayer meeting, held by the Divinity School. I enjoyed the meeting. It was very informal. Dean Mathews lead the meeting, singing from the Gospel Hymns, "Make love to Thee, O Christ," in which the students joined in lustily. Then "Take time to be holy," was sung, after which Dean made them a talk from "I am come that they might have life * * * and that more abundantly." "Let us take this," he said, "for our motto today. We cannot have life unless, like Christ, we give life All learning and culture will but make us more selfish, and in the end cease to be culture unless we give life to others." * * * The talk was spiritual and suggestive. Then followed voluntary prayers by many of the students. I was impressed by many of the students. I was impressed by the informality of the meeting. The next day at the same hour, I attended the meeting, but this time it was held in a large hall, and was formal. The professors wore cap and gown, and so did the choir of students that rendered high classic music.

This meeting appealed to the aesthetic, while the other to the spiritual. The deans of the different schools conduct similar meeting in their different departments at the same hour. There is no such thing here as chapel exercises, so ordinarily understood, with compulsory attendance. The students attend the meetings because their deans make them vital and spiritual

This is a great University, about one thousand and seven hundred students, with all races, creeds and classes on the same footing. From President Harper down, the teachers impress you with their buoyant and enthusiastic spirit. They are moving out on new lines in some fields of thought, and are not afraid to look facts in the face, and grapple with the great problems of life and thought and religion. Their faces are to the morning.

Chicago has a population of about 2 000,000, and spread out over a large area. There is one street here thirty miles long. A ride on an elevated train from the University to the main business blocks is a ride of eight miles.

Chicago is in a hurry—was built in a hurry. The buildings show utility and not beauty. Art has been sacrificed to utility. You see this in the architecture, in the language and life of the people when you compare it with some of the cities of the South.

R. T. WYCHE.

Chicago University.

From Rev. J. A. Bowles.

DEAR ADVOCATE:—The Madison circuit, to which the good Bishop Morrison assigned me, is one of the best, if not the best, in our Conference. I imagine I can hear my good friend, brother J. W. Jones, say "Amen." Bro. Z. Paris is ready to second me in the assertion. Bro. C. F. Sherrill and Bro. F. L. Townsend have hands up to cast a vote in the affirmative. Our good Bro. Wood and Bro. Carraway, former presiding elders, are prepared to post on this with hearty concurrence. By a consensus of opinion in this matter we rest our case. We are not boasting, but giving honor to whom honor is due. We came to the charge as soon as we could get household goods shipped, and our predecessor vacated. We have met all the appointments, and no servant of God was ever more cordially received by all the people. Our reception, all round, has been but little short of an ovation. I am marvelously impressed with this kind and generous people. I heard many good things of them before I came, but the half had not been told The assurance I have received from all is that I shall have their prayers and co operation, which every pastor must have, and without which he cannot succeed. By the help of God I am resolved to do my best for the people and the glorious cause of Christ. "To spend and to be spent" is my motto. Our trust being in God, we shall proceed to discharge the duties and responsibilities before us with the blessed assurance of God's presence with us, and that when we come in at the close of the year, victory will be perched upon our banner.

The congregations at Madison, Pinehall and Leaksville have made generous and substantial donations to the humble inmates of the beautiful little parsonage. Leaksville sent over a large box of provisions Christmas eve. Pinehall has sent down several packages, which came principally from that princely family of Maj Len Anderson. The Madison people have kept up a continuous pounding ever since we came. But I have said enough for this time.

Cordially,

J. A. BOWLES.

Madison, N. C, Jan. 18, 1901.

Aid From Church Extension and Parsonage Boards.

Brethren who expect to apply this spring to the General Board of Church Extension, or to the General Board of Woman's Home Mission Society for either donations or loans, should begin at once to get ready their applications. Several preliminary steps have to be taken which requires time. Applications will be too late which are not filed in the proper offices by March 1, 1901.

Blanks for parsonage applications will be furnished by Mrs. R. W. MacDonell, Secy., Nashville, Tenn.

Blanke for church applications will be furnished by Rev. P. H. Whisner, Cor. Secy., Box 424, Louisville, Ky.

Fraternally,

an. 16 2t. P. H. W.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

Perry Davis' Pain-Killer.—Its valuable properties as a speedy cure for pain cannot fail to be generally appreciated, and no family should be without it in case of accident, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes; there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

ATLANTA, GA., Oct. 1st, '99.

Allow me to thank you for the good your Tetterine has done me Four boxes cured me of a case of Tetter, after trying specialists and spending several hundred dollars and getting no benefit from them.—Henry W. Johnson, 281½ Marietta street 50 cents box at druggists or by mail from J. T. Shuptrine, Dept. D, Savannah, Ga.

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To produce the best results in **fruit, vegetable** or **grain,** the fertilizer used must contain enough **Potash.** For particulars see our pamphlets. We send them free.

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Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte. N. C

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Write for free catalogue and pamphlet.

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POMONA, N. C.

From Forest City.

DEAR ADVOCATE:—Will you allow me space to say that we have been at our new work for four weeks and have completed one round. We wish to express our thanks to these good people for the many kindnesses shown us since we have been among them. On our arrival we were met at the depot by a number of brethren and conducted to the parsonage, where we found several ladies and young people, who had a good supper awaiting us and provisions enough to last us for several days. Hardly a day has passed that we have not received some token of appreciation.

On New Year's eve, a crowd of people, led by Bro. D P. Tate, who has been visiting relations here, invaded the parsonage and gave us a good pounding. Thus we enter upon the new year and the new century. Truly, the lines have fallen to us in pleasant places.

Last Saturday and Sunday was the occasion of our first Quarterly Meeting Bro. Little was on hand, held the Conference, and preached three good, strong, practical sermons.

We shall give the ADVOCATE right of way this month and hope to be able to send you a list of new subscribers soon.

L. L. SMITH.

Forest City, N. C., Jan. 10th, 1901.

As the Conference Journal shows no report from the Morven circuit for 20th Century Thank Offering, it is proper for me to say that the Morven Academy was bought and given to our church for this purpose. Some of the stock was bought and paid for; other parts were donated. The amount paid for purchased stock was reported, not in the space for Education as no assessment had been made, but written below, and in this way I suppose escaped the eye of the secretary. The Academy to be deeded in fee simple to our church is valued at $500 00. Besides this, I have in hand $21.10 without instruction, which will take its proper direction; making in all to this time $521.10.

L. E. STACY.

The "Heart of a Child," by Josephine Dodge Daskam, which opens the February number of McClure's Magazine, is a story of unusual and profound interest. In it breathes the charm of a tenderest sympathy, and that sympathy is interpreted by consummate art. Among other articles of particular interest are "Some Recollections of John Wilkes Booth," by Clara Morris, and "Unsolved Problems of Chemistry," by Professor Ira Remsen, LL.D., of Johns Hopkins University. The fiction of this number is especially good, among the authors being Rudyard Kipling, Sarah Orne Jewett, Robert Barr and Edwin Defevre. Illustrations are contributed by Kenyon Cox, Edwin Lord Weeks, Lockwood Kipling, Edmund J. Sullivan and others. The S. S. McClure Co, 141 155 East 25th St., New York City.

We have just received a copy of Fairbank's Fairy Calendar for 1901, which is one of the most beautiful and artistic calendars we have ever seen. It consists of five designs, one on a sheet, size 10½x 12½ inches, elegantly lithographed in beautiful colors and gold, on extra heavy plate stock. The designs, by the celebrated artist, W. H. McEntee, represent handsomely decorated Dresden china plaques, on rich plush backgrounds, no two alike. The first sheet is the Calendar proper, as it contains the entire twelve months' Calendar dates grouped within the plaque, with a background of royal purple. The other four designs contain figures typifying, "Morning," "Noon," "Evening," and "Night," modeled in colors appropriate to the time of day represented, and bossed on relief plaques, set against rich plush mats of silvery blue, bright apple green, rich peacock blue and deep crimson. It is impossible to describe the rich coloring, exquisite beauty and superb decorative effect attained in Fairbank's Fairy Calendar for 1901 It must be seen to be appreciated. The N. K. Fairbank Company, Chicago, Ill., will send this elegant calendar free on receipt of your name, address and seven two-cent stamps to cover simply the postage and mailing.

PERUNA PROTECTS THE FAMILY.

Coughs and Colds. Grip and Catarrh.



The Roberts Family, of Falls City, Neb., Are Healthy and Happy—A Rare Sight in These Days. They Say, "We Think Peruna Is The Greatest Medicine On Earth."

No man is better known in the state of Nebraska than Mr. Carl T. Roberts, contractor and mason. A typical American—active, shrewd and full of business sagacity. He is not only a provider for his family, but a protector. In a recent letter to Dr. Hartman he writes, among other things, as follows:

"Our boy, James, had the membranous croup, and after he recovered he was subject to repeated attacks of lung fever. Our boy, Charlie, was also subject to attacks of pneumonia and pleurisy. Our third boy, John, was subject to fever and ague (malarial) and liver trouble. Your remedy, Peruna, cured my boys entirely, and now I have three of the healthiest boys in the state of Nebraska, which I attribute to your medicine. My wife had stomach trouble which Peruna also cured. Altogether for my whole family we have used nineteen bottles of Peruna, and have thus saved $500 in doctors' bills. I am a contractor and mason by trade, and am known all over Nebraska. I have had a stomach trouble which has been greatly relieved by your remedy, Peruna, for which I am still taking it. We think it is the greatest medicine on earth."—C. T. Roberts, Falls City, Nebraska.

Mr. T. G. Walker, Carneiro, Kansas, writes: "It is with pleasure that I report that I am better than I have been for many years. I believe Peruna is without a doubt the best medicine that was ever used in a family. It has cured my nervousness, with which I had been afflicted for a great number of years."

It is a fact of ever-increasing astonishment that so many otherwise sensible and provident people will, for the neglect of so simple a precaution as to have a bottle of Peruna at hand, bring upon themselves the needless suffering and foolish expense that a practitioner of medicine is forced to witness every day.

As soon as the value of Peruna is fully appreciated by every household, both as a preventive and cure of those affections, tens of thousands of lives will be saved, and hundreds of thousands of chronic, lingering cases of disease prevented. Peruna is a household safeguard.

A complete work on chronic catarrh sent free to any address by The Peruna Medicine Co., Columbus, Ohio.

Sunday-school Work.

As Field Secretary of the North Carolina Sunday school Association, I will visit the following places, the Lord willing, on the dates named, for the purpose of holding meetings in the interest of the Sunday-school work.

J. W. BRYAN,
Field Secy.

Henderson, Sunday, Jan. 20.
Durham, Monday, Jan. 21.
Roxboro, Wednesday, Jan. 23.
Hillsboro, Friday, Jan. 25.
Graham, Sunday, Jan 27.
Lexington, Tuesday, Jan. 29.
Concord, Wednesday, Jan. 30.
Charlotte, Thursday, Jan. 31.
Lincolnton, Friday, February 1.
Gastonia, Sunday, Feb. 3.
Albemarle, Monday, Feb 4
Mt. Gilead, Tuesday, Feb. 5.
Troy, Wednesday, February 6.
Carthage, Thursday, February 7.
Pittsboro, Friday, Feb. 8.

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Greater demands are constantly being made upon the eyes by our advancing civilization. The most perfect adjustment of glasses is necessary if you value perfect eyesight.

Life is often a failure through poor vision. The eyes are

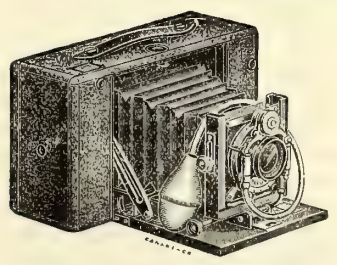
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Fall Term opens August 15th.

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June 13-tf

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SCHIFFMAN JEWELRY CO.,
LEADING JEWELERS.

THE CHRISTIAN LIFE.

"What Hath God Wrought?"

What hath God wrought for me, for all!
For me, for all!
What grace bestowed, what wonders done!
O stop and think! His gifts recall,
Look back, and trace them one by one;
Impress them on our memory yet,
"Lest we forget, lest we forget"

What hath God wrought within our souls!
For me, for all!
How oft, when at his throne we bend,
His love, a mighty ocean, rolls,
Whose depths we can not comprehend!
Guard well these hallowed memories yet,
"Lest we forget, lest we forget"

What hath God wrought, what sorrows healed.
For me, for all!
What blessings come at his command!
What words of peace and joy revealed,
Like dew upon a thirsty land!
Guard well their hallowed memories yet,
"Lest we forget, lest we forget."

God of the past, our hope and stay,
Our trusting hearts we yield to thee;
God of the present, guide our way;
God of the future that shall be,
Of thy great love remind us yet,
"Lest we forget, lest we forget.
—Fanny Crosby.

Power to the Faint.

Isaiah begins the fortieth chapter of his prophecy with the words, "Comfort ye, comfort ye my people, saith your God" In the twenty eighth verse he declares that the Lord "fainteth not, neither is weary." Then, in the twenty-ninth verse he declares that this unwearied One takes a special interest in those who are unlike himself—"he giveth power to the faint." Then after declaring that even young men grow weary, he is inspired to reveal to us the secret of rejuvenescence and of perennial vigor. It is, "Wait upon the Lord"

This promise in the Old Testament was repeated in spirit, though in different words and imagery, by our Saviour, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11.28)

Dr. Birks, in his commentary on Isaiah, says: "The Almighty Lord, incapable of weariness in himself, is also the stay of his wearied people. All besides, however strong they may appear, are liable to exhaustion and decay But the weakest who resort to him who is the fountain of life shall receive new life and vigor from his divine fullness; shall run swiftly onward in their journey as pilgrims to a better land, and mount upward in holy aspirations toward heaven."

Dr. Albert Barnes says: "The promise has ever been true. It has been found in the experience of thousands and tens of thousands that by waiting on the Lord the heart has been invigorated, the faith has been confirmed, and the affections raised above the world. Strength has been given to bear trial without murmuring, to engage in arduous duty without fainting, and to pursue the arduous and painful journey of life without exhaustion."

Dr. A. Maclaren says: "Here, on the one hand, is the boundless ocean of the divine strength, unfathomable in its depths, full after all draughts, tideless and calm; in all its movements never troubled, in all its repose never stagnating. And on the other side is the empty aridity of our poor weak natures. Faith opens these to the influx of the great sea, and according to our faith—in the exact measure of our receptivity—does it enter our hearts."

This is an age of weariness, because it is an age of close competition and of intense and morbid activity. While many seek relief in suicide, there are many more who, being afraid to die, stagger on fainting under their burdens. To all these comes the great Physician—comes with the balm of Gilead, the tonic of the gospel. He says: "Wait on me, take my prescription, and you will not only be well, but be strong. I will give you not only quickened vitality, but power"

I went to consult an eminent physician the other day. In the anteroom were nearly a score of men and women. They were waiting, and some of them had to wait an hour or more. Why did they wait? They were weak and weary, but they had faith in the doctor. It was so that the disciples waited in that upper room in Jerusalem. They had been sadly disappointed when Jesus was crucified. But they trusted in his promise, and waited for its fulfillment. On the tenth day they were endued with power from on high.—Luke 24:49.

The trouble with most of us is twofold: first, we do not realize how faint we are, and think that we can renew our strength by what we call "recreations"—carnal and temporary anodynes; and second, we do not take God at his word. We do not believe that he is ever willing and waiting to give "power to the faint." If at the end of this nineteenth century all the faint and weary could realize that their strength is in God, and that the greater their need the freer and more abundant is his grace; and if feeling this, they would wait upon him, in their closets and their sanctuaries, not merely during a "week of prayer," but continuously and persistently, until he sees that they are ready to receive the Holy Ghost, would not 901 be a Pentecostal year?—Herald and Presbyter.

"Winter is on My Head, Eternal Spring is in My Heart."

The greatest French author of the century, one of the greatest minds of the world's history, Victor Hugo, near the close of his life wrote the following beautiful thoughts:

"I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others: 'I have finished my day's work,' but I can not say 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."

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One by One.

There are many of us willing to do great things for the Lord, but few of us are willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul and lead that soul to the blessed Jesus. We must get down to personal efforts—thus bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at the wonderful sermon that he preached to that lone woman at the well of Samaria. He was tired and weary, but he had time and the heart to preach to her. This is but one of many instances in the life of the Master from which we may learn a precious lesson. If the Son of God had time to preach to one soul, cannot every one of us go and do the same? The trouble is that we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit. There is a wife, but she dares not speak to her husband about his soul. There is a father that does not speak to his son about his soul. We want to speak to our neighbors about these things. We call it a little work. but let me say to you that it is a great work. If we do this, we might turn ten thousands to the Son of God —D. L. Moody.

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 23 Daily	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41. ally.	No. 49, Daily.
	A. M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58	..		
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P M				
Leave Tarboro....	12 21		6 00	..	...
Lv Rocky Mount	1 05	1 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 44	7 10	5 57	2 40
Leave Selma.....	2 55	11 8			.....
Lv. Fayetteville..	4 30	12 35			.....
Ar. Florence.....	7 35	2 40		..	....
	P. M.	A.M.			
Ar. Goldsboro	.....		7 55		
Lv. Goldsboro.	.....		...	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville..	12 15		9 41		.....
Leave Selma.....	1 50		11 3		.....
Arrive Wilson.....	2 35		12 13	...	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia . .		..		8 30	11 10
Lv. Goldsboro..		4 50		9 3	12 26
	P. M.		A M	P.M.	P.M.
Leave Wilson	2 35	5 33	2 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 53
Arrive Tarboro		6 46	.	....	.....
Leave Tarboro...	2 31	.....			.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M		A.M.	P M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 30 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch road leaves Weldon 3 55 p m. arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday. 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m.; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday. 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
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J. R. KENLY, General Manager.
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Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory,..	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63
Lv. Lenoir..	4:30 p m	.... .	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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THE HOME.

Some Other Day.

There are wonderful things we are going to do
Some other day;
And harbors we hope to drift into,
Some other day.
With folded hands, and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if ever we win,
Some other day;
But we say to ourselves, There's time to begin
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon,
Some other day.

And when we are old and our race is run,
Some other day,
We fret for the things that might have been done
Some other day;
We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder out of the here,
Some other day!

—Somerville Journal.

"That Good Part."

"My wash doesn't look much like Mrs. Brown's," thought Mrs. Martin, as she glanced from the line of clothes which she was hanging out to dry, to one of almost dazzling whiteness which outlined the rear end of her neighbor's lawn. "I love to see a line of nice white clothes, too, but dear me! I never have time to fuss over a washing." Fighting hard against a feeling of dissatisfaction that was creeping into her heart she said half aloud: "Well, perhaps the dear Lord will give me robes of spotless purity to wear over there some day, and he will not enquire whether my toil stained garments of earth were made immaculate each week or not"

The last piece was finally on the line. Hearing a light footstep, Mrs. Martin looked up and said: "Good morning, Mrs. Brown, I've been wondering if you were ill. I've seen nothing of you for ever so long."

"O, no," replied Mrs. Brown, "I am so busy every minute, I hardly had time to run over here this morning. I don't see how you find time for so many things aside from your household duties. Everyone seems free to come to you for help and none are turned away. My work drags me down all the time, and if things don't go just right or the work gets behind, I am perfectly miserable. Your work slides along so easily. Please tell me how you accomplish so much and keep so bright and happy all the time."

"My dear," replied Mrs. Martin, looking up with a bright smile, "since you ask me I don't mind telling you a little experience that came to me when a girl. A very dear friend of mine died. During her sickness in conversation with her one day she said, 'Clara, since I've been lying here I've read many times in Luke's gospel the story of Jesus visiting at the home of Mary and Martha, and I've thought so many times of that gentle reproof given to Martha by the Savior when he said, 'Thou art careful and troubled about many things. Mary hath chosen that good part which shall not be taken away from her." My own short life is nearly ended. My only regret is that I've spent so many hours over frivolous things.' I went away much impressed by her talk and made this resolve, 'That I would avoid all unnecessary work, and seek to do only those things which I could feel glad that I had done when I came to the closing hours of my life,' And now, my dear, are you not like Martha, 'careful and troubled about many things?"

Mrs. Brown felt the reproof keenly, for she quickly caught Mrs. Martin's meaning.

The two women had been friends for years. They belonged to the same Church and were frequently thrown together, though their lives had been led out in altogether different directions.

Mrs. Brown was one of those stay-at-homes whose mind is completely absorbed in her own housekeeping affairs. She seldom went out except to return a few fashionable calls or attend an afternoon "tea."

Mrs. Martin was one of those busy little women who seem to be all over everywhere at the same time and in just the right place at the right time. Although the mother of three small children, she had taken upon herself the responsibility of a large amount of Christian work outside her home, being President of the Woman's Missionary Meeting, leader of the Children's Temperance Band, had organized a mission school with which she met twice a week, and in a hundred ways was answering to calls for help in every direction.

Not wishing to carry the conversation farther, Mrs. Brown, without replying to Mrs. Martin, said, "I came over to see if you would lend me your book of recipes, the one that gives directions for preserving tomatoes; I wanted to make some after that receipt. Mrs. Hull made some last fall and they were very nice."

Mrs. Martin slipped into the house and soon returned with the book. Mrs Brown returned to her own tidy kitchen, but somehow she felt very little ambition over her preserves. She dropped into a chair and became absorbed in a train of thoughts. "Mary hath chosen that good part," "Shall not be taken away from her," were words which kept ringing in her ears. "Yes," she said, as she rose to place her tomatoes over the fire, "I believe there is a work we may do in this life which will abide through all eternity, and shall not be taken away from us. I believe, too, that much time and energy is spent over work that will have no place in the eternal world. How utterly selfish and useless my life has been," and a feeling of deep regret came into her heart as she went on contrasting her own self and life with that of her neighbor over the way.

"How much Mrs. Martin is loved by everyone. I wonder if anyone thinks or speaks kindly of me." A firm resolve was made that she would follow out Mrs. Martin's suggestions, and with a prayer for strength and courage to carry her through all the trying circumstances this resolve might involve her, she set the last jar of preserves on the shelf.—Nellie A. Palmer in Michigan Advocate.

A Biography Worth Having.

London is to enjoy—and perhaps by this time it has already come to enjoy—a biographic studio The new fashioned biographer is furnished with a camera. His studio is brilliantly lighted with arc lamps equal to 100,000 candle power. He can make more than forty pictures a second, and when any moving object is photographed thus rapidly, and the photographs are rapidly passed before the eyes, they seem to move just as the living person moved. Every one has become familiar with the phenomenon, and knows that it is made possible by the fact that the impression of a scene remains on the retina a little while after it is produced, so that a swift succession of visions appears continuous.

At this biographic studio bridal processions will march before the camera, and the animated spectacle will become an heirloom in the happy family. Children may play in that magic arena. There the society beau may make his best bow. The merry company around a dinner-table may live again in this novel biograph In short, there is no end of ways in which this marvel of human invention may be made to minister to the pleasures of memory.

For some years we have been able to hear men speak after they are dead. Now we can see them move. And these wonders that man, with his poor little mind, has been able to contrive—are they not a help, at least, toward understanding how God, with His infinite mind, makes and preserves His vast book of records? Every word you have said is there, every movement you have made, nay, every thought you have ever entertained, though but for an instant, in your mind Ah, how shall we reel, you and I, when we see and hear our biography in the heavens?—Caleb Cobweb, in Christian Endeavor World.

Against Phonetic Spelling.

"If you and I and ewe and eye
And yew and aye (dear me),
Were all to be spelled u and i,
How mixed up we should be!"

—Harvard Lampoon.

Not Piety, But Pork.

In a recent novel, one of the characters—a woman, of course—is made to speak the following sensible words about husbands:

"The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are a wrestling with their doubts, when really it is their dinners that are a-wrestling with them. Now, take Mr. Bateson hisself; a kinder husband or a better Methodist never drew breath, yet so sure as he touches a bit of pork he begins to worry hisself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor, and engage in prayer for hours at a time, till I say to him, 'Bateson,' says I, 'I'd be ashamed to go troubling the Lord with a prayer, when a pinch o' carbonate o' soda would set things straight again.'"

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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WORK FOR LARGE THINGS AND EXPECT THEM.

For many months the church membership and the Methodist public have been urged to get ready for the coming of the new century. The past hundred years have been reviewed again and again; achievements on all lines have been noted and published. The possibilities of the future have been stated and the church has been exhorted to get ready for a great forward movement. This is well and all important Time and thought, instruction and exhortation are necessary for projecting and accomplishing any really great work. We must study conditions, survey the field, rightly estimate resources and determine how to utilize them to the best advantage

But something else is required in order to achieve results. Work must be wisely planned and heroically undertaken Without thinking too much of the cost of success or the chances of failure, we must aspire to large things and use all necessary means to accomplish them. No man in any department of church work need expect to reap bountifully unless he sows bountifully and in all cases there will be an exact proportion between the one and the other.

Nearly one month of the new century has passed. How has the time been spent by our preachers? Have they yet decided, definitely, what they will undertake to accomplish and how they will execute their plans? Have they organized their forces or gotten them in hand? Have they yet begun the work in earnest? If not, they need to bestir themselves.

The one great work of the preachers is to win souls to Christ; to have his church and people always in a revival state; to have men and women continually hungering after righteousness; to lead sinners every day to inquire men and brethren what shall I do to be saved; to have sons and daughters born at every service to the Lord Almighty, and professed Christians refreshed, encouraged, strengthened and inspired. It does not matter what else a preacher accomplishes, unless men are turned from a life of worldliness and sin to righteousness and to Christ, he falls far below the success required.

How can we promote the revival spirit? How can we bring the church membership up to a point where they are in a condition for a great outpouring of the Holy Ghost? How can we develop in the people a spirit that cries out, "O Lord, revive thy work. In the midst of the years make known in wrath; remember mercy?"

Many answers may be given to this question. We believe that all legitimate church and Christian work tends to develop a revival spirit, and that the first step in the direction of a great revival is to get the membership absorbed in some line of religious activity. Nothing is so paralyzing to Christian life as idleness, and nothing is so invigorating as zeal guided by knowledge.

Remodelling an old church or building a new one, paying off an old debt or raising money for some benevolent enterprise, active Sunday-school or Epworth League work, special zeal for education or missions, will help to produce revival conditions. Earnest secret and public prayer, scriptural and spiritual preaching, pointed exhortation and personal work among Christians and non church members; putting the ADVOCATE and other church literature in the homes of the people, and stimulating them to read religious books and to study the Word of God, will beget a longing for a better life.

Brethren make up your minds not to be content with meager results. Plan for large things and work to secure them. Be hopeful, expect success, organize your forces, utilize your resources, put your life and energies into your plans, work as if you felt that all depended upon your labor, and look to God as if you expected Him to do it all. Sow beside all waters. Be instant in season and out of season, doing good. "He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.

PRAY FOR OUR RULERS AND LAW-MAKERS

Saint Paul, in the thirteenth chapter of his epistle to the Romans, says, "Let every soul be subject unto the highest powers. For there is no power but of God; the powers that be are ordained of God. . . . For he is the minister of God to thee for good." In his first letter to Timothy, and in the second chapter he writes: "Exhort therefore, that, first of all, supplications prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority; that we may lead a quiet and peacable life in all godliness and honesty."

When the apostle penned these lines a tyrant was emperor of the Roman Empire and Judea and Palestine were under the heel of the oppressor, and Jews and Christians were subjected to cruelties and in some places, persecutions. In many instances, palpable wrongs were committeed in the name of law and gross injustice was practiced in the name of right, and the people were deprived of their lawful rights and subjected to such indignities and wrongs as should not have been tolerated. Yet Paul urged that the Christians be obedient and pray for those in authority.

There has been a wonderful change in civil and political matters since that day, and things then existing in governments, and practices then common, would not now, for a moment, be tolerated; still there is large room for improvement, on certain lines, in our day. We cannot see God's presence at the political discussions, in the primaries, at the voting precincts on election days, and in the court house rooms where the ballots are counted, and yet it is true that the powers that be are ordained of God.

In our own commonwealth a new administration has just come into power A new and untried set of State officers has recently been inaugurated, and a new legislature is now in session in Raleigh. Many great problems confront this administration. Great things are expected of it. Extraordinary ability, unusual sagacity and great prudence will be necessary. With the new century begins a new era in North Carolina. A new industrial, educational and religious era. Great statesmanship will be necessary. Unusual foresight will be needed. Indeed divine guidance will be essential. The same is true of our nation and of the Congress and administration at Washington.

At no period of our history has there been more important or vital matters demanding the attention of our government. Issues involving the highest interests of our own people and millions of others. Unless the President of the United States and the Congress now in session are divinely guided, mistakes will likely be made that will embarrass the country for years to come. Then let all good citizens, all ministers and devout men and women pray for our lawmakers and those in authority in State and nation. From the closet, from the family altar, from our church pews and pulpits, let prayers go up daily for these men, upon whom are laid such heavy and weighty responsibilities.

Let us recognize the need of God in our executive mansions, in our legislative halls, in our courts of justice and in our public offices. Our history is full of incidents where God seemingly over-ruled the counsels of men, and the plans of leaders, and carried forward his own work in his own way. Let the cry of every heart be, O Lord, rule thou in our land, direct the counsels of our law-makers, and guide the executives of our States and nation in wisdom's way.

A PLEA FOR OUR WORNOUT PREACHERS.

We believe that in the annals of history are to be found no nobler, truer or more deserving men than are found among the superannuated ministers of Southern Methodism and of the Western North Carolina Conference. Many of these wornout itinerant preachers have rendered long and valuable service to the Church, the State and the Nation.

In the early years of their young manhood they gave themselves unreservedly to the work of the ministry. They voluntarily surrendered the right to say where they would labor or what should be their pay. They laid themselves upon the altar to be sacrificed in the Master's service. Year after year they went cheerfully to hard fields and for less than a liberal support, continued instant in season and out of season in the work of the church.

Now they are wornout. and from necessity, have retired from labor and are waiting for the final summons to come up higher. But while waiting they must be supported. They must have, at least, the necessities of life, and it is as little as can be expected that the church furnish these. Every honest man will say, by all means give these fathers in Israel, these veterans of the cross, a comfortable support as long as they live.

Only two classes of people are so deserving as are these aged ministers, and they are the widows and orphans of deceased preachers. All who know the history of our church are familiar with the fact that an itinerant preacher's wife's life is one of self denial and self sacrifice. Yet, as a rule, without murmuring, she patiently endures whatever hardships her position requires, and year after year repeats the same experience. Certainly it is the duty of the church to provide her a support when her husband falls at his post, serving at the altar, and all feel that it would be a sin to allow a minister's orphan to suffer for the ordinary comforts of life.

At the last session of our Conference it bought a majority of the stock of the NORTH CAROLINA CHRISTIAN ADVOCATE. Whatever money the paper makes above expenses will go to the fund for the support of the superannuated preachers and the widows and orphans of deceased preachers, and every one can increase this fund by subscribing for the paper himself and getting some one else to take it

Now we appeal to every preacher and reader to help us to make something out of the paper this year for this fund. We hope every reader who is thinking about stopping his paper will not do so, and that every pastor will urge his members to subscribe for the ADVOCATE, read it weekly and promptly pay for it.

The Conference must have an official organ, every family needs a good religious paper, and every Methodist wants to see his church prosper and his Conference a strong, influential and aggressive body, all of which means we ought to spare no effort to make the NORTH CAROLINA CHRISTIAN ADVOCATE the leading religious paper of the State, and one of the best in the South.

THE NEW LIBRARY BUILDING AT TRINITY COLLEGE.

It is generally known throughout the State that Mr. J. B. Duke, of New York, the oldest son of Mr. Washington Duke, and president of the American Tobacco Company, announced at the last commencement of Trinity College that he would, at an early dav, erect on the campus a library building. The size or character or cost of the building was not stated.

Mr. Duke has since decided upon the plan and style of the building. We learn that it is to be the finest library building in the Southern States and sufficiently large to hold one hundred thousand books. It will be indeed a monument to the liberality of the donor, to Trinity College, to Durham and to the State of North Carolina.

The completion of this building will inaugurate a

new era in the history of Trinity and the educational work of the State. The whole South needs to foster the educational idea and large, well selected libraries is one of the very best means of disseminating knowledge, diffusing learning and developing scholarship. Great libraries are fountains that send out streams in all directions to refresh and irrigate. The State and Southern Methodism ought to be enriched by this library.

Preachers' Conference.

At the request of Rev. S B. Turrentine, D D., the ministers of the M. E. Church, South, in Greensbore, met Thursday afternoon for the purpose of organizing a preachers' conference. Rev. P. J. Carraway, Rev. J. R. Scroggs, Rev. L W. Crawford, D. D., Rev. E. C. Glenn, Rev. H K. Boyer and Rev L. B Albertson were present. The organization was perfected by the election of Rev. J. R Scroggs, president, Rev. L. W. Crawford, D D , vice president, Rev. H. K. Boyer, secretary.

A request from Dr. J. H Weaver and ministers of other denominations of Asheville soliciting the co-operation of the ministers of Greensboro in securing legislation for better Sabbath observance was read, and the conference unanimously agreed to aid in this effort.

On motion of Dr. Turrentine the secretary was instructed to request all the white ministers of Greensboro to meet in West Market Street church, on Wednesday, Jan. 20, 1901, at 3 p. m., for the purpose of organizing a ministers interdenominational association.

All England Bowed With Sorrow.

Queen Victoria has been critically ill for a week or more and today, Tuesday, she is supposed to be beyond all hope of recovery and slowly passing away.

For more than fifty years her Majesty has been at the head of the British Government. She has ministered the affairs of her kingdom with remarkable ability and wisdom and under her rule, England has had a half century of unusual prosperity. No earthly sovereign has had a larger place in the thought of the world and none were ever more highly esteemed and beloved.

The Prince of Wales, now well advanced in years, will succeed to the throne of England, and it is believed that the Queen's death will make no material change in the policy of the government, but will be lamented throughout the civilized world. She has made truly a great and good sovereign and has a large place in the affection of all good people.

The General Assembly.

The two branches of the North Carolina Legislature are largely Democratic. The Republican minority is too small to obstruct legislation, even if it was so disposed, and there is not a colored man in either house. This is the first time in many years such has been the case. If there is not wise and helpful legislation the responsibility will rest wholly upon the Democratic party.

The following officers were elected: House—Speaker, Walter E. Moore, of Jackson county; Chief Clerk, Brevard Nixon, of Mecklenburg; Door-keeper, Capt. Frank Dixon, of Anson; Assistant Door-keeper, G. B. Howell, of Montgomery; Reading Clerk, W. W. Wilson, of Wake; Engrossing Clerk, J. H. Farwelle, of Duplin.

Senate—A. J. Maxwell, of Rockingham, Principal Clerk; Walter Cahoon, of Chowan, Reading Clerk; Jas. Smith, Cumberland, Door-keeper. Lieutenant Governor, W. D. Turner, presides over the Senate.

There was no delay in organizing either branch of the Legislature and both bodies are busy at work. At present there are a number of important bills pending and there are many important measures yet to come up for consideration.

EDITORIAL NOTES.

The postoffice address of Rev. J. A. J. Farrington is Kinsey, N. C.

Item from Ramseur: Rev. T. S. Ellington filled his pulpit in the Methodist church last Sabbath, preaching a beautiful and eloquent sermon.—Cor. Asheboro Courier.

Rev. S. B. Turrentine, D. D., pastor of West Market Street Church, Greensboro, preached a strong sermon on last Sunday in the interest of temperance. It made a deep impression. Dr. Turrentine is getting his work in hand. The indications are favorable for a good year.

Rev. W. L. Grissom has been quite unwell for some weeks and is now at Cleveland Springs getting the benefit of that excellent water. Such is the reputation of the medicinal virtue of the water, and the excellent accommodations furnished at that noted health resort that we feel sure that he will rapidly improve.

We acknowledge the receipt of a calendar for 1901 from Mr. Jos J. Stone, job printer, of this city. The calendar is 12½ x 20 inches. It is printed on dark green paper and is worked in four colors, yellow, red, light green—the border being aluminum. It is artistically gotten up and is superbly printed.

The Vir Publishing Company of Philadelphia promises the fourth volume in "The Self and Sex Series," entitled "What a Man of Forty-Five Ought to Know," by Sylvanus Stall, D D., on or before February 25. Some seventy-five thousand copies of these highly commended purity books have already been sold.

The Mid-winter Missionary meeting began at Hickory on Tuesday to continue two days We had hoped to be present, but the duties of the ADVOCATE office would not permit. We hope the attendance will be large, and the work done and the enthusiasm kindled result in great good to the cause of home and foreign missions.

We omitted to says in last week's issue that the statement made by Prof. J. F. Heitman, in his article on "Old Trinity," that in an editorial written last fall, we recommended a change in trustees, etc., was an error. We distinctly stated that Prof. Heitman had leased the College for five years and whatever was done must be by his consent. It was another that made the suggestion to change.

We have just received from Winston a copy of the Twentieth Century edition of the Twin-City Sentinel. It is a fine number. It is large in size, has a beautiful cover, is profusely illustrated and is full of good reading. We congratulate neighbor Whitaker on his enterprise and good taste. Success to the Twin-City and her enterprising editor.

Rev. H. K. Boyer, pastor of Centenary church, Greensboro, on the second Sunday of this month preached on the subject of Church literature, showing the value of good religious papers, books and periodicals and the importance of our people reading them. Those who heard it were greatly pleased. Brother Boyer has most favorably impressed his people and has made a fine beginning.

Rev. T. S Ellington filled his pulpit at the M. E. church at Franklinville Sunday and preached an able sermon. Our people are highly pleased with him, in the pulpit and out of it.—Cor. Asheboro Courier.

"Farmer's Guide" is the name of a book, and as its title indicates, is a guide to farmers in the cultivation and fertilization of all crops typical to America. This book is handsomely bound, profusely illustrated, and every farmer should have it in his library. It can be had, without charge, from the German Kali Works, 93 Nassau St., New York City, N. Y.

We are indebted to Mr. Miles O. Sherrill, the State Librarian, for a copy of his report for 1899 and 1900 It is nicely gotten up, neatly printed and bound. It is full of facts of interest and shows the number of additions to the State Library during the last two years by purchase, exchange and donations to be $2,532. A great deal of work has been done in reclassifying and cataloging. We are sure the State Library is being well kept and we are glad to see it gradually growing.

The following new subscriptions have been received since our last issue: Rev. W. F. Elliott 6, Rev. T. A. Boone 1, Rev. W. F. Womble 2, Rev. G. W. Ivey 1, D. E. Wotten 1, Rev. J. E. Poe 2, Rev. W. H. L. McLaurin 1, Rev. T. S. Ellington 2, R. T. Wyche 1, Rev. M. L. Steel 1, Rev. A L. Coburn 2, Rev. J. E. Gay 1, R C. Gamble 1, Rev. J. T. Stover 1, Rev. H H. Jordan 3.

The above list does not include renewals We hope our preachers and lay readers will go forward with the canvass for the ADVOCATE until every family has been seen.

One of the most powerful sermons ever heard in Kinston was preached by Rev. D. H. Tuttle at the Methodist church recently. He preached "straight from the shoulder," condemning sin in every form. His "hits" hurt, but all had to acknowledge that what he said was true, and we believe the sermon did a great deal of good. At the conclusion of the services a large majority of the congregation went forward and shook the preacher's hand, by that act telling him that they stood by him and endorsed all he said. There were 11 additions to the church at this service.—Kinston Free Press.

The message of Governor Russell was sent in on last Wednesday. It is an able paper. The retiring governor asks that the salary of his successor be raised, that the state make a liberal appropriation to her institutions of learning and her common school fund. He urges the building of a Reformatory for Youthful Criminals. He expresses great gratification at the work of the Geological Survey, and the State Agricultural Society. Governor Russell speaks very encouraging of the present condition of things and is hopeful of the future of the State and nation. All in all we think he made an able executor and tried honestly to do his duty.

On last Sunday afternoon at 3 o'clock a meeting was held in the Court house, in Greensboro, in the interest of temperance. The house was crowded and the sentiment was strong in favor of having no saloons opened again in the city. For the past year there have been no saloons operated in Greensboro, but a dispensary instead. At the last fall election, it was left to the voters of the county to decide whether or not the dispensary should be continued. A majority of the votes cast were against the dispensary. Many temperance people voted against it because they said they were unwilling to have liquor sold in any way. At the meeting on last Sunday a resolution was passed asking the Mayor to call the Board of Aldermen together to consider a petition for a primary of the voters of the city, on the question of saloons or no saloons. We think the sentiment of the majority of the white prople of Greensboro is against saloons, but we fear the majority of votes will count the other way.

Among the retiring officers of the State certainly two of them will be greatly missed, Mr. C. H. Mebane, Supt. of Public Instruction, and Dr. Cyrus Thompson, secretary of State. Mr. Mebane has made a most efficient officer and is most highly regarded by all true friends of education. The teachers all over the State appreciate his worth and the service he has rendered the educational interests of North Carolina.

Dr. Thompson is a man of a very high order of ability and administered the affairs of his office in a most satisfactory manner. We have been told by those in Raleigh who are competent to judge, that the state has never had a more efficient secretary. We wish for these gentlemen great prosperity and happiness as they return to the private walks of life and assure them that our best people will always remember with appreciation the services they rendered our great State.

Rev. T. F. Marr, pastor of Central church, Winston, being unable to give a special morning hour to the interest of the Conference organ, the ADVOCATE, has set apart the 11 o'clock hour of the second Sunday in February for the consideration of that important interest. One or two prominent laymen will join the pastor in presenting the claims of the church paper. We have heard from only a few of our large stations and do not know what our preachers in charge are doing. We have had letters from several of them lately, but they said nothing about ADVOCATE Month or the canvass they are making. We hope all will carry out the instructions of the Conference. For two or three years many brethren have insisted that if the Conference owned the ADVOCATE, the preachers and people would work for it with great zeal and faithfulness. We hope they were correct in their opinions, but we have not yet felt the effect of this rally. We hope all our old subscribers will pay up what is due and continue to take the paper and that new subscribers will steadily come in.

Salisbury District Stewards.

The district stewards for Salisbury district, Western North Carolina Conference, M. E. Church, South, will please meet at the First Methodist church, Salisbury, N. C., on Tuesday, February the 12th, 1901, at 12 o'clock, noon. Let every district steward be present, please, without fail.

W. W. BAYS, P. E.

For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for January 27, 1901.

GOLDEN TEXT.—So then every one of us shall give account of himself to God. (Rom. xiv. 12)

TOPICAL OUTLINE.—I. Distribution and use of the Talents. (Verses 14-18,) II. Reward of the Faithful Servants. (Verses 19 23.) III. Punishment of the Unfaithful Servant. (Verses 24 30.)

TIME.—Tuesday afternoon, April 4, A. D. 29, our Lord's last day of active work.

PLACE.—On the Mount of Olives.

Home Readings.

Sunday—The Talents. Matt. xxv. 14 30.

Monday—Parable of the Pounds. Luke xix. 12 27.

Tuesday—Variety of Talents. Rom. xii. 1-9.

Wednesday—Spiritual Gifts. 1 Cor. xii. 1 11.

Thursday—The Vineyard. Isa. v. 1-7.

Friday—Diligence 2 Pet. 1: 1-11.

Saturday—Faithfulness Rewarded. 2 Tim. iv. 1 8.

Explanatory Notes.

DISTRIBUTION AND USE OF THE TALENTS.

14 As a man traveling into a far country. More exactly, "on the point of getting out." Who called his own servants. Literally, "his own slaves." Delivered unto them his goods. "A great deal of the commerce of antiquity was managed by slaves, who were thus often intrusted with responsible functions."

15. Unto one he gave five talents. In our current speech the word "talents" is chiefly used in the sense of "abilities" or "mental gifts." Strictly speaking, it was a sum of money varying in value. To every man according to his several ability. There was nothing arbitrary in the distribution; each man got as much as he was able to manage. Straightway took his journey. So as to leave the servants in absolute independence.

16. He that had received the five talents went and traded with the same. Thus showing his enterprise and his courage. And made them other five talents. Doubling his capital by his energy and his prudence.

17. Likewise he that had received two. He had exactly the same spirit as the man that had received five, and he achieved proportionate results.

18. But he that had received one went and digged in the earth and hid his Lord's money. Because he was too indolent and too timid to use it in trade.

REWARD OF THE FAITHFUL SERVANTS.

19. After a long time. A hint that the coming of Christ would be long deferred. The lord of those servants cometh. In order to secure his share of the profits.

20. I have gained . . . five talents more. Here is the boldness of a good conscience.

21. Well done, thou good and faithful servant. There is no reserve nor half-heartedness in this commendation. Thou hast been faithful over a few things. Over all, that is, which thou hast had in charge. I will make thee ruler over many things. Increasing thy responsibility to show my appreciation of thy conscientious carefulness. Enter thou into the joy of thy lord. Share the life and the blessedness which he enjoys.

22. I have gained two other talents. Having much the same rate of increase, he shows equal boldness.

23. Well done, thou good and faithful servant. He gets exactly the same reward. Opportunity is the measure of responsibility.

PUNISHMENT OF THE UNFAITHFUL SERVANT.

24. Lord, I knew thee that thou art a hard man. Conscious of his own shortcoming, he began to throw the responsibility on his master. Gathering where thou hast not strewed. "Gathering into the garner from another's threshing floor where thou hast not winnowed"

25. I was afraid Cowardice is sin. And went and hid thy talent. To keep it secure. Thou hast that is thine. More than this thou hast no right to expect.

26. Thou wicked and slothful servant. Wicked because slothful. Thou knewest that I reap where I sowed not. This clause ought to be read as a question, and one of surprise and astonishment

27. Thou oughtest therefore to have put my money to the exchangers. If thou knewest my disposition to be what thou sayest it is, then thou hadst every reason for seeking to increase the store committsd to thee. I should have received mine own with usury. Rather, with lawful "interest."

28. Take therefore the talent from him. It has never been his own, but simply a trust to be used, and he has failed to use it. Give it unto him which hath ten talents. Not as a mark of favoritism, but as a recognition of ability

29 For unto every one that hath. That is, improve what he has. From him that hath not That buries and neglects what he has. Shall be taken away even that which he hath. His chances shall pass into the hands of another.

30. Cast ye the unprofitable servant into outer darkness. He shall not merely suffer the loss of his possessions, but shall be subjected also to positive penalties of the severest sort. Weeping and gnashing of teeth. The outward tokens of the sharpest anguish.

Reflections

1. We hold our gifts and opportunities simply as a trust from God, to be used for his glory and for the good of our fellow-men.

2. God gives to every one what is best suited to his special capacities.

3. We are responsible not for the talents that are withheld, but for those which are bestowed.

4 It is one of the devil's lies that God is a hard master.

5. Sooner or later we must give up everything that we do not handle in a proper manner.—Home Quarterly.

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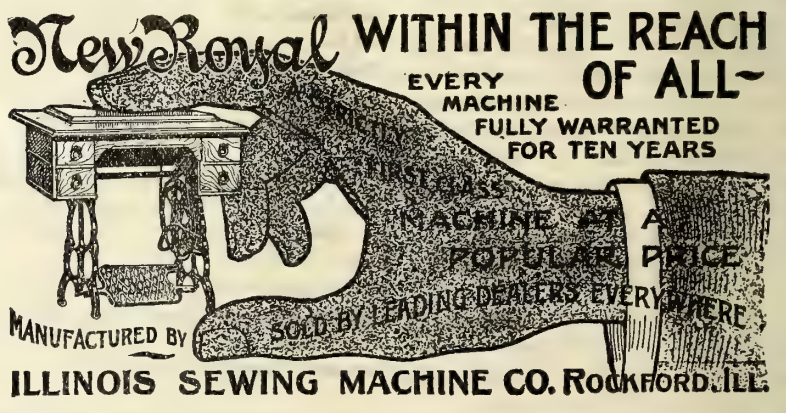
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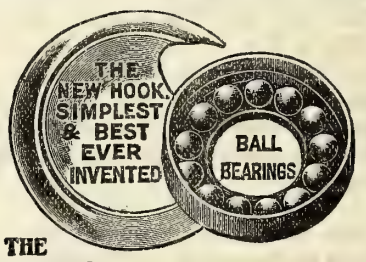
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for January 27, 1901.

Missions:--Resolutions.

Romans 1: 14-16.

Suppose we paraphrase this passage for some additional light. "I am officially bound to preach the Gospel of Jesus Christ to all classes of men. So in just as far as I am possibly able, I am willing, ready and anxious to preach the Gospel to you in Rome, also, regardless of the greater difficulties. For I am not ashamed of the Gospel of Christ, nor afraid for its success, for it is the power of Almighty God exercised for the salvation of every believer anywhere, to the Jew first and also to the Greek."

These words of Paul express the true convictions and spirit of a genuine mis sionary. He believed the Gospel suited to all classes of men. He believed that all classes of men needed it. He felt obligated to take the Gospel to all classes, whether wise or unwise. There is in these words an implied resolution that he would go to the full extent of his power in reaching all classes and presenting to them the blessed Gospel.

He was absolutely convinced that the Gospel would be the power of God exercised in the salvation of every believer. In fact this clause—"for it is the power of God unto salvation to every one that believeth," has been termed the text to this entire epistle.

Topic Thoughts.

1. The last century has been called the missionary century. But if the Church of God awakes during these days as it should, this will be the missionary century of the world's history. The times are exceedingly ripe, the means for work seem to have been multiplied, the workers are already many, and the latent powers of the church are well nigh incalculable. The fields of the world are just now open enough for the church to enter and occupy the land. If the church works properly during this opening century, history will give to the last century the title of the century of preparation, and to this one the title, the century of active effort.

2. One way to make this century the great century in the work, is for each church and each member of each, to make some definite, permanent resolves regarding missionary work.

(a) The first thing for us to do is to resolve to inform ourselves regarding the work. There is no disputing the fact that ignorance is the cause of indifference toward this great cardinal duty of the church. So many do not know what has been done. They do not know what has been the effect of the efforts set forth. They do not know the immensity of the work waiting to be done. They do not know what agencies are now at work in the field of the world. They do not know how soon mission territory has often become the centre of still further foreign mission effort.

It is very sad to think of the ignorance of the average professing Christian on this subject Suppose you just ask yourself some of the above implied questions to make this practical. I do not propose to give any information in this study. but to suggest that you need to study to inform yourself on this great subject.

(b) We need to resolve that we will take a more active part in the advancing of this work. The little pittance that many of us give to missions is a burning shame when we consider how much we spend on ourselves and in our selfish pleasure.

There are many churches in our connection that could easily support a missionary if some one would only start it. There are hundreds of men within our churches who hardly know what to do with their income, who might easily, and to great profit and pleasure, support each a missionary for himself in some part of the home or foreign field.

3. The best thing that we can do for the cause of missions is to pray continually for the great work. "Lord, teach us to pray." If we knew how to pray, we would know how to give, and we would get knowledge on the subject that would prevent inactivity.—Christian Observer.

Hints for Talks.

What are some of our excuses for not obeying?

What are some of the things that are offered as substitutes for obedience?

Why must true obedience be given at once?

In what spirit must obedience be yielded in order to be acceptable?

What is a person to do when he cannot obey cheerfully?

How can obedience become a delight?

What are the motives to obedience?

How is obedience a mark of faith?

Of what does Christ make obedience to him a test?

What are some of the effects of obedience?

Receiving and Giving.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Not prayer, but bringing "the whole tithe into the storehouse." Emptying pockets, not bending knees, is the way to prove God. If we will give all we can and do all we can, then—and not till then—we can take this, his own word to him, and ask him to be as good as his word.—Alexander McLaren, D. D.

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand!.—Ralph Waldo Emerson.

He who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—Josiah Strong, D. D.

"Our citizenship is in heaven." Any Christian who can realize the meaning of that text will be a Christian wholly separated from the world. He will pay taxes where his treasure is Nine-tenths of the Christians are paying taxes down here in the world.—A. J. Gordon, D. D.

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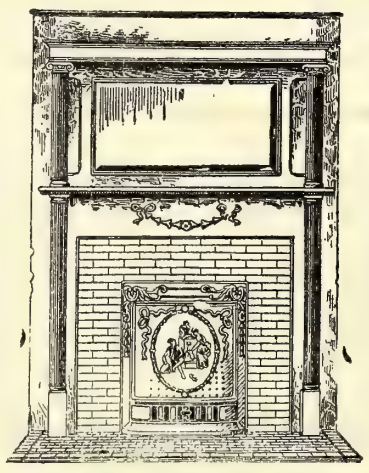
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Washington Letter.

(From our regular correspondent.)

The opponents of the "army canteen" feel that they have won their fight, although the Army Reorganization Bill has not yet passed the Senate. The large majority in both House and Senate that voted for the absolute prohibition of the sale of intoxicants in army post exchanges, have made it certain that the probibition will remain in the bill when it goes to the President. This victory is the result of agitation which united the temperance and religious element of the country, which is a power that Congress as a body dare not disobey, whatever individual scoffers may say. A similar victory can be and will be, and ought to be, won by similar tactics in stopping the sale of intoxicants in the U. S. Capitol, at Washington.

It was a distinguished party that assembled in the parlors of Secretary Root's residence to hear Miss Helen Gould, of New York, tell of her efforts to assist in the work of the Womans' International Auxiliary of the Y. M. C. A., among soldiers, sailors and railroad men. Miss Gould was too modest to take all the credit due her for the erection of the home just outside of the Brooklyn Navy Yard, which will furnish lodging for 250 men. She told of the advantages offered by such a home and said there should be one such at every permanent army post, but did not tell that the entire expense of the Brooklyn home was borne by herself. In speaking of ladies having sewed for the soldiers and sailors of the war with Spain who had never sewed for themselves, Miss Gould caused Secretary Long, who was present, to say to a friend. "I don't know much about Miss Gould's ability at sewing, but I think she has sowed pretty well, as the reaping shows." At the same meeting, Mr. W. B. Millar, International Secretary of the Association, told of the good work done among the soldiers and sailors since the beginning of the war with Spain, and said that the work of the association last year had cost $60,000, most of which was contributed through the philanthropy and patriotism of women. At the close of the meeting many influential ladies filled in cards for membership. Miss Gould's visit to Washington will be far reaching in its effect, owing to the arousing of interest in the work among many who had previously not given it sufficient attention to know the good it was accomplishing.

Secretary Long is very proud of a letter he has received, which was written by a number of missionaries who went from San Francisco to Yokohama on the hospital ship Solace to Commander Winslow, of that vessel, expressing thanks for courtesies and paying high tribute to the management and discipline of the ship and the admirable qualities displayed by the crew. Secretary Long says that if more of our people would go aboard of our naval vessels there would be many testimonials of the same sort for our sailors and our ships.

Figures from official books justify the amendment Senator Lodge offered to the Army Reorganization bill, absolutely prohibiting the further importation of intoxicants into the Philippines, although it was not adopted by the Senate. These figures show that the United States sold to the Philippines during the five months ending November 30th, 1900, intoxicants to the amount of $421,361, while during the same period the total value of such useful articles as iron and steel, manufactures of wood, cotton and manufactures of cotton, wheat, flour and canned beef, sent by us to the Philippines was only $215,988, only a little more than half the amount received for intoxicants.

Chaplain O. C. Miller, who served under General Lawton in the Philippines, delivered an address this week before the Y. M. C. A., in which he said: "This government has a great opportunity before it in the Philippines. Those Filipinos must be given the truth. In order to do it the army is a necessity. The stories of rapine and pillaging by our troops in the islands are grossly exaggerated. The soldiers are a well conducted body of men, and the strict discipline keeps them from injuring the persons or property of the natives. I wish that Washington could show as high a standard of morality and temperance as Manila. There is no organization that has such an opportunity for good work in the Philippines as the Y. M. C. A."

Symptoms of Catarrh

A Cold in the Head, a Dull Headache and a Discharge From the Nose and Throat.

The general symptoms of catarrh are, a discharge of white, yellowish or dark secretion, which is either blown from the nose, or drops back into the throat; a dull headache, a stopped up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, asthma and consumption.

Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured. This remedy can be used at home, and costs only $1 00 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr J. W. Blosser & Son, 59 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2	3
Bessemer City circuit Concord	"	9	10
Cherryville circuit, Laboratory	"	16	17
McAdensville station	"	22	23
Gastonia, Main st	"	24	25
King's Mountain station	Mar	2	3
Stanly Creek circuit, Mt. Holly		9	10
Mountain Island	"	10	11
Lowesville circuit, Hill's Chapel	"	16	17
Shelby circuit, Pine Grove	"	23	24
Shelby station	"	24	25
Polkville circuit, Elliott's	"	30	31
N. Cleveland circuit, Casar, March 31	Apr		1
Lincolnton circuit, Marvin	"	6	7
Rock Springs circuit Mt. Pleasant	"	13	14
Lowell circuit	"	20	21
Ebenezer circuit	May	4	5
Gastonia, West End and Ozark	"	11	12
South Fork circuit	"	18	19

MORGANTON DISTRICT, 2d Round —IN PART.—

C. G. Little, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb	9	10
Marion station, Marion	"	10	11
Table Rock circuit, Obath	"	16	17
Broad River circuit, Providence	"	23	24
Henrietta & Caroleen, Henrietta	"	23	24
East Rutherford circuit, Salem	Mar	2	3
Forest City & Thermal City station, Pleasant Grove	"	3	4
Rutherfordton circuit, Gilboa	"	9	10

GREENSBORO DISTRICT---1st Round in part

J. R. Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb.	3	4
Asheboro station	"	10	11
Wentworth circuit, Carmel	"	23	24
Ware's Chapel	"		24
Greensboro circuit, Mt Pleasant	Mar.	2	3
Centenary	"		3
St. Paul	"	9	10
Naomi station	"	10	11
Randolph circuit, Vernon	"	16	17
High Point station	"	17	18
West Randolph ct, Hopewell	"	23	24
West Market Street	"		31
Spring Garden Street	"		31

District Stewards meeting at West Market St. Feb. 7th, at 1 o'clock.

Southern Stock-Mutual Ins. Co. AND Underwriters of Greensboro . . .

OFFICE IN SOUTHERN LOAN & TRUST COMPANY BUILDING,

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WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N. C., and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company. R. J. REYNOLDS.

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11-7-tf [Signed] By J. A. Odell, President.

STATESVILLE DIST.—1st Round.

J. E. Thompson, P. E., Statesville, N. C.

Lenoir station	Dec.	2	3
Hickory station	"	8	9
Woodleaf cir., South River	"	15	16
Statesville station	"	22	23
West End	"	23	24
Troutman circuit, Troutman	"	29	30
Newton circuit, Newton	Jan	5	6
Maiden circuit, Mayo	"	6	7
Iredell circuit Olive	"	12	13
Mooresville circuit, Fairview	"	19	20
Mooresville station	"	20	21
Catawba circuit, Catawba	"	26	27
Caldwell circuit, Hudson	Feb	2	3
Granite Fall station	"	3	4
Stony Point circuit, Liberty	"	9	10
Alexander circuit, Taylorsville	"	10	11
Statesville circuit. Salem	"	16	17
Turnersburg circuit, Clarksburg	"	23	24
Lenoir circuit, Harpers	Mar.	2	3
Mt Zion station	"	10	11

WINSTON DISTRICT 1st Round

D Atkins, P. E., Winston, N. C.

Thomasville station,	Dec.	8	9
Mocksville circuit, Center	"	15	16
Mocksville station	"	16	17
Winston circuit, Marvin	"	22	23
Winston, Markhead	"	23	24
Madison circuit Madison	"	29	30
Kerners Ile circuit, Mt Vernon	Jan.	5	6
Forsythe circuit, Concord	"	12	13
Farmington circuit, Smith Grove	"	19	20
Walkertown station	"	26	27
Winston, Centenary	Feb.	2	3
Winston, Grace Church,	"	2	3
Davidson circuit, Centenary	"	9	10
Danbury circuit, Danbury	"	16	17
Summerfield circuit, Summerfield	"	23	24
Jamestown circuit, Friendship	"	27	28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

ASHEVILLE DISTRICT---1st Round.

R H Parker, P. E., Weaverville, N. C.

Bald Creek ct., Boring's Chapel	Jan.	5	6
Burnsville ct., Burnsville	"	12	13
Swannanoa ct Bethesda	"	19	20
Sainda ct Hilgirt	"	26	27
Hendersonville	Feb.	2	3
Cane Creek ct	"	9	10
Old Fort ct, Ebenezer	"	16	17
Weaverville ct Salem	"	23	24
Central Church	Mar.	2	3
Haywood Street	"	2	3

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Jefferson circuit at Jefferson	Dec.	8	9
Boone circuit at Hopewell	"		11
Watauga circuit at Smith's Chapel	"		13
Creston circuit at Mill Creek	"	15	16
Healing Springs ct. at Helton	"		18
Laurel Springs circuit at Mt. Zion	"		20
Sparta circuit at Sparta	"	22	23
Mount Airy Station	"	30	31
North Wilkesboro at Union	Jan.	5	6
Wilkesboro at Beulah	"	12	13
Jonesville at Jonesville	"	19	20
Elkin station	"	20	21
East Bend at Yadkinville	"	26	27
Mount Airy circuit at Salem	Feb.	2	3
Pilot Mountain at Fairview	"	3	4
Stokes at Mount Pleasant	"	9	10
Rockford at Rockford	"	16	17

SALISBURY DISTRICT, 1st Round —IN PART.—

W. W Bays, P. E., Salisbury, N. C.

Concord ct., Center	Dec	15	16
Concord, Epworth	"	16	17
Concord, Central	"	22	23
Concord, Forest Hill	"	22	23
Salisbury ct., Shiloh	"	29	30
Salisbury, Main St	"		30
China Grove ct., China Grove	Jan	5	6
Gold Hill circuit, Gold Hill	"	12	13
Lexington station	"	19	20
Linwood circuit Ebenezer	"	26	27
Mount Pleasant circuit, Mt. Pleasant	Feb	2	3
Albemarle circuit, New London	"	9	10
Albemarle station	"	10	11
Norwood circuit Norwood	"	16	17
Salem circuit Salem	"	23	24
Spencer station	Mar.	2	3
East Salisbury	"	2	3
Salisbury, First Church	"	2	3

CHARLOTTE DIST.—1st Round

J. C. Rowe, P. E, Monroe, N C

Monroe station	Dec.		9
Waxhaw circuit, Waxhaw	"	15	16
Pineville, Pineville	"	22	23
Clear Creek circuit, Little Bethel	"	29	30
Matthews	"	30	31
Morven, Morven	Jan.	5	6
Monroe circuit, Carmel	"		9
Derita circuit, Derita	"	12	13
Calvary	"	13	14
Hoskin's	"		14
Epworth—Seversville, Seversville	"		15
Lilesville, Lilesville	"	19	20
Wadesboro station	"	20	21
Charlotte, Trinity	"	26	27
Charlotte, Tryon street	"	27	28
Charlotte, Dilworth	"		29
Charlotte, Brevard Street	"		30
Ansonville circuit, Salem	Feb.	2	3
Polkton, Gilboa	"	9	10
Weddington circuit. Weddington	"	16	17

District Stewards will please meet in the Methodist church in Monroe Jan. 10, 1901, at 11 a m

WAYNESVILLE DIST.--1st Round.

F. L. Townsend, P. E., Canton, N. C

French Broad circuit, River View	Dec	8	9
Clyde circuit, Clyde	"	15	16
West Haywood circuit, Shady Grove	"	22	23
Mills River circuit, Mills River	"	29	30
Leicester circuit, Western Chapel	Jan.	5	6
Spring Creek circuit, Balm Grove		12	13
Transylvania ct., Greenwood	"	19	20
Brevard station, Brevard	"	19	20
Haywood circuit, Crabtree	"	26	27
Sulphur Springs ct Pleasant Hill	Feb.	2	3
Canton circuit Bethel	"	9	10
Waynesville station	"	16	17

FRANKLIN DISTRICT—1st Round.

J A. Cook, P. E., Franklin, N. C

Macon circuit, Patton Chapel	Dec	8	9
Franklin station night	"	15	16
Franklin circuit, Watauga	"	22	23
Webster circuit Speedwell	"	29	30
Bryson City and Dillsboro sta., Sylva	Jan.	5	6
Whittier circuit & Cherokee Mission, Shoal Creek	"	12	13
Bushnell mission, Maple Springs	"	19	20
Robbinsville mission Robbinsville	"	26	27
Andrews circuit, Andrews	Feb.	2	3
Aquone mission Baldwin School House	"	9	10
Hayesville circuit, Oak Forest	"	16	17
Hiwassee circuit, Grape Creek	"	23	24
Murphy station, night	"	24	25
Glenville circuit, Double Springs	Mar.	2	3

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MRS. L. W. CRAWFORD, : : : : : : Editor.

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What? Why our Prayer Calendar of course. "I don't see how I ever did without it," says one good sister. "You just don't know what you are missing if you are not using it" says another. Remember it begins with the New Year, and every day you wait to order is a loss.

A Crown of Glory.

We really have only what we have used well for Christ. When one has learned this secret of banking in heaven, one has the true philosopher's stone which turns everything to gold. The simplest possessions are transformed into eternal things. A threadbare coat becomes a robe of righteousness, a last year's bonnet a crown of glory, when worn in self-denying economy for Christ's sake.—Dr. J. R. Miller.

The Power of Prayer.

Nothing seems to be too great, too hard, or too difficult for prayer to do. It has obtained things that seemed impossible, and out of reach. It has won victory over fire, air, earth, and water. Prayer opened the red sea. Prayer brought water from the rock, and bread from heaven. Prayer made the sun stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the council of Ahithophel into foolishness. Prayer overthrew the army of Sennacherib. Well might Mary, Queen of Scots, say: "I fear John Knox's prayers more than any army of ten thousand men." Prayer has healed the sick. Prayer has raised the dead. Prayer has procured the conversion of souls. "The child of many prayers," said an old Christian to Augustine's mother, "shall never perish."

Rev. W. A. Wilson.

(A communication from Rev. T. Kugimizya, a member of the Japan Conference, who is at present a student at Trinity College.)

He is a missionary of the M. E. Church, South, in Japan. He is a native of Ashe county, North Carolina, and is the only North Carolinian of many missionaries working in Japan.

He went to Japan in 1889, and his first missionary station was my native town named Oita, where live about twenty thousand inhabitants. But no American lives there but him As he could not understand the Japanese language, and as he was not married, I suppose he was very lonesome while staying there.

He rented a house in the central part of this town, and the small flock of Christians and inquirers held religious services in this house. But these meetings were growing gradually, therefore he secured a large new house for his residence and the meeting room. Though he could not talk the Japanese language, he preached many times a week through his interpreter. But his progress in the language was very rapid. In less than one year's study, he became able to speak the Japanese language with visitors at his home. And he went to preach to many other towns near this town.

Many of the members in Oita were young boys, and they did not know Christian experience and theory and rites, but our faith became strong and our experience deep by the good guidance of this faithful missionary.

Sometimes he got sick, but there was no comforter in his home; therefore members of the Church visited him when sick.

Oneday I visited him when he was sick in bed and I asked him: "Are you lonesome?" But he answered me: "No, I am not lonely; I live with our Lord." And pointing to the Holy Bible which was on his bed, he said: "My comforter is here." I never forgot this practical sermon.

He guided me to the work of God's kingdom in my native land in the year 1891. Next year he guided my two friends to enter the ministry. And both of them are working now as church pastors in our country.

In 1893, the Oita church was erected at the best situation in this town by his earnest endeavors. This is the memorial of his good work at Oita.

Then he was appointed to the Hiroshima district as a presiding elder at the Japan Conference of 1894. He labored earnestly during four years in Oita, and he became a good speaker in the Japanese language.

He married in 1892 a woman who was a missionary in China, and she is a woman of gentle character, and deeply sympathizes with her husband in his work.

When he arrived in Hiroshima, the war of China and Japan had just begun, and Hiroshima city became a seat of the government of Japan during the war. Therefore many soldiers were assembled in this city. He did not lose this opportunity. He visited the soldiers who were lodged in every house of this city and presented pocket Bibles to many thousands of them.

Sometimes he held meetings for the soldiers who were going to war without expecting to come back. On the other hand, he visited the military hospital where many wounded soldiers were being cared for, and he endeavored to give comfort with kindness, and earnestly to display the glory of God with love and prayer. When many Chinese captives and the wounded Chinese soldiers had been transported from China to this city, he visited them and preached the Gospel to these unfortunate men. His work at this time, which he did with earnestness and self-sacrifice, was universally acknowledged.

The Hiroshima district extends over about one hundred and eighty miles; and two American missionaries and two Japanese pastors of the Japan Conference and five assistant workers are working in that district. In doing this work, Rev. Mr. Wilson's good character as a missionary was displayed. And his warm heart of love to the Japanese made him beloved by the Japanese workers and the church members, and his gentleness and kindness attracted unbelievers' hearts. Every one who knew him praised his good character. The workers and the members of this district were inspired especially by his self-sacrifice. His devotion to the missionary work made him undergo so much sacrifice that we were anxious for his health. And his wife always helped her earnest husband. She also is a self-denying woman. Therefore she is a good helper and comforter to her husband. And presiding elder Wilson has gained the honor of being a good presiding elder among the Japanese workers and the members.

At the Conference of 1897, I was appointed to the Hiroshima station under presiding elder Wilson, and had worked three years before I was appointed to Trinity College at the last Conference. In this period I saw his great and earnest work. And he was not stingy of money for evangelizing work; therefore he helped my church work with much money. By that money, the invitation to meetings, the advertisement of church work, and the printing of the tracts, were paid for, and a good effect resulted. And also by his earnest encouragment and help, Hiroshima church became a self supporting church in 1896.

Besides these works, he worked earnestly for students or young men in Hiroshima by the society established by him for the study of English. The society's members were more than a hundred boys, and some of them were converted by his guidance and were baptized by him.

He also visited the convicts in the prison and talked the Gospel to them. This work was a favorite one with him. And he went on the streets one time every month, with the tract called "Good tidings," which I edited monthly, and he sent these to every house.

I suppose that he is one of the very best missionaries in Japan. And he is a gentle and kind hearted man. As a missionary he has strong evangelizing zeal and self-sacrificing devotion. He has been eleven years in Japan. But next summer he will come back to this country for a year.

When he comes back you will find nice boys and girls. None of the children have seen America, as they were born in Japan. The eldest son, named William, is eight years old and graduated from the Japanese kindergarten last summer. This little boy can speak Japanese language very well, therefore he is beloved by Japanese gentlemen and ladies. If some American who is green in Japan should go to his home and can not understand Japanese talking, he would be interpreted by him without mistake. And he can also sing Japanese songs well. I suppose he can sing Japanese songs better than American songs. If some one should meet this nice boy next year he would have a big time hearing his Japanese songs. The next child is a beautiful girl named Mary. She is attending the kindergarten and playing with little Japanese boys and girls every day. They do not know of their mother country, therefore if they come back here they will be glad.

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A Pleasant Lemon Tonic,

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For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.
MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNING, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

		Daily No. 31	Daily No 27
Lv. New York, P.RR.		1 00 p m	12 [illegible] a m
Lv. Philadelphia, P.R.R.		3 24 p m	7 20 a m
Lv Baltimore, P. R R.		5 50 p m	9 34 a m
Lv. Washington, P. R. R		7 [illegible] p m	10 [illegible] a m
Lv. Richmond, S.A.Ry		10 40 p m	2 40 p m
Lv. Petersburg,	"	11 3[illegible] p m	3 30 p m
Lv Ridgeway Jct.	"	1 55 a m	5 52 p m
Lv. Henderson,	"	2 30 a m	6 20 p m
Lv. Raleigh,	"	3 43 a m	7 39 p m
Lv. Southern Pines	"	5 36 a m	9 35 p m
Lv. Hamlet,	"	6 30 a m	10 35 p m
Lv. Columbia	"	8 40 a m	12 55 a m
Ar. Savannah,	"	12 10 p m	5 0[illegible] a m
Ar. Jacksonville,	"	6 00 p m	9 10 a m
Ar. Tampa,	"	6 30 a m	5 30 p m
		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		†8 00 a m	9 00 p m
Lv. Philadelphia,	"	10 50 a m	11 26 p m
Lv New York, O.D.S.S.Co.		† 5 00 p m	
Lv. Baltimore, B S.P.Co.		.....	† 6 00 p m
Lv. Washington N &W S.B.			6 00 p m
Lv. Portsmouth, S. A.L..		9 00 p m	3 31 a m
Lv. Weldon,	"	11 33 a m	12 01 p m
Lv. Ridgeway Jct.	"	12 52 a m	1 30 p m
Lv Henderson	"	1 19 a m	2 13 p m
Lv. Raleigh,	"	3 02 a m	3 51 p m
Lv. Southern Pines	"	5 15 a m	6 09 p m
Lv. Hamlet,	"	6 30 a m	7 30 p m
Lv. Wilmington,	"		3 15 p m
Ar. Charlotte,	"	9 21 a m	10 10 p m
Lv. Chester,	"	9 43 a m	10 55 p m
Lv. Greenwood,	"	11 46 a m	1 07 a m
Lv. Athens,	"	2 08 p m	3 41 a m
Ar Atlanta, §	"	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga,		7 2[illegible] p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar. Mobile, L & N.		8 0[illegible] a m	4 12 p m
Ar New Orleans, L. & N.		7 40 a m	8 30 p m
Ar. Nashville N.C.&St L.		8 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD

		Daily. No. 402.	Dai'y. No. 38.
Lv Memphis, N.C.&St. L.		11 30 a m	8 45 p m
Lv. Nashville,		9 50 p m	9 10 a m
Lv. New Orleans, L & N		7 45 p m	7 45 p m
Lv. Mobile, L. & N.		12 20 a m	1[illegible] 0 a m
Lv Montgom'ry. &W.P		6 [illegible] 0 a m	11 [illegible] 0 a m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	
Lv Atlanta, § S. A. L. Ry.		1 10 p m	9 00 p m
Ar. Athens,	"	2 52 p m	11 23 p m
Ar. Greenwood,	"	4 56 p m	2 05 a m
Ar. Chester,	"	6 53 p m	4 25 a m
Lv. Charlotte,		6 [illegible] 0 p m	5 00 a m
Lv. Wilmington		....	12 [illegible] 0 p m
Lv. Hamlet		10 [illegible] 0 p m	8 03 a m
Lv. Southern Pines	"	10 59 p m	9 03 a m
Lv. Raleigh,	"	1 0 p m	11 20 a m
Ar Henderson,	"	1 46 a m	1 20 p m
Lv. Rid'way Jct.	"	3 10 a m	2 [illegible] 5 p m
Lv. Weldon,	"	4 30 a m	3 25 p m
Ar Portsmouth	"	7 [illegible] a m	5 50 p m
Lv Washington N &W S.B.			[illegible] 0 0 a m
Ar. Baltimore B. S. P. Co.		.....	† 6 40 a m
Ar, New York, O.D.S.S.Co.		.....	† 1 20 p m
Ar Phila'phia, N.Y P.&N		†5 46 p m	5 10 a m
Ar. New York,	"	8 38 p m	7 43 a m
		No 44	No. 66
Lv. Tampa, S A L Ry.		10 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 58 a m	11 [illegible] 9 p m
Lv. Columbia, §	"	6 40 p m	5 45 a m
Lv. Hamlet,	"	9 45 p m	9 [illegible] 0 a m
Lv. Southern Pines	"	10 37 p m	10 12 a m
Lv. Raleigh,	"	12 24 a m	12 05 p m
Lv. Henderson,	"	1 46 a m	1 32 p m
Lv. Ridgeway Jct.	"	2 12 a m	2 [illegible] 5 p m
Lv. Petersburg,	"	4 20 a m	4 45 p m
Lv. Richmond,	"	5 5 a m	6 00 p m
Ar. Washington P R R		8 4[illegible] a m	9 [illegible] 0 p m
Ar. Baltimore, P & R.		10 03 a m	[illegible] 1 35 p m
Ar Philadelphia P & R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 08 p m	6 13 a m

Note —† Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Train Nos. 31 and 44
‡ Central Time § Eastern Time.

Wire Railing and Ornamental WIRE WORKS. DUFUR & CO., No. 311 N. Howard St., Baltimore, Md.

Manufacture wire railing for cemeteries, balconies, &c.; selves, fenders, cages, sand and coal screens woven wire etc. Also iron bedsteads, chairs, settees, &c.

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AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Cleveland Co.: "I have a good deal of stable manure that has Johnson grass in it. Please tell me how to kill the seed before spreading the manure. My apple trees have dark places on the bodies of the young trees, and frequently on the limbs. On examination I find the same dead at places, and the bark is dry and lifeless. What is the disease and how can it be prevented? The old trees—twenty years old—have the same kind of black spots, and some of them, eight or ten feet from the ground, have holes in the large limbs, and black water comes from them, runs down the limb and body and kills the bark on the limb and body. The young trees are a half mile from the old ones. Answer through the ADVOCATE." I am glad to see that so many intelligent farmers are reading these letters and hope that more and more of them will do so, for we sincerely believe that when a man gets to be a better farmer and a more thoughtful man in regard to his daily occupation he will be a better Christian and a better Methodist too. We will always be ready so far as we are able to answer the questions that are troubling the tillers of the soil. Of course I could answer more intelligently if in the presence of your trees and if I had an opportunity to examine them. But I will venture to say that in all probability the black spots on your young trees are on the Southwest side of the stems, and that most of the trouble is sun scald. No fruit tree in this climate should have a stem taller than two feet and eighteen inches would be better still. Then in their first year a mere shingle stuck on the Southwest side would protect the bark from the effects of the sun. Then too if the head of the tree is kept pruned in shape so that all parts of it are shaded during the summer by the foliage and no long bare limbs are exposed to the sun, there would be far less of this trouble. But doubtless the sun scald is not the only thing that is troubling your trees. You have the flat headed borer, which makes the holes in the bark. The only thing for him is to punch him to death with a wire thrust in the holes or to cut him out with a knife These borers, unlike the ones that attack the peach tree, do not confine their work to the base of the tree but bore in anywhere, and they seem to prefer the soft dead bark that the sunscald has injured, and are generally found in connection with sunscald. Eternal vigilance is the price of fruit in these days, and the man who wants fruit must ever be on the alert to circumvent the enemies that will destroy his trees if let alone. We must hunt the borers, and spray for other insects and fungus diseases, for we can no longer get fruit in the old happy go lucky way our grandfathers did.

One of the most gratifying things that comes to one who is working for the elevation of the farmer is to hear now and then from one we have helped and who has succeeded by taking the advice given. Only a few days ago we had a letter from a farmer in Alabama saying that he wanted to thank me for a letter I wrote him years ago in regard to the method he ought to adopt to improve his poor sandy farm. I do not recollect ever hearing from the man before, but in the multitude of letters I write to farmers, the names pass at once from my remembrance. But this one is thankful and writes a long letter to say so. He says that when he began to turn the red clay with a big plow his neighbors told him he was going to spoil his land. He told them that was hard to do, for it was already so poor that nothing he could do to it would make it any worse. So he kept on and sowed peas and let them die on the land, for he said that it was so poor he did not dare to take anything off. But in 1899 he made, in a bad season, ten bales of cotton on nine acres, and the past year he made from 60 to 90 bushels of oats per acre, 40 bushels of corn per acre, and from three quarters of a bale to a bale of cotton per acre in the worst season he has known for years. And now he says his neighbors say that his farm has been improved a thousand per cent. and while that may not be the case, he says that he gets far larger crops than anyone around him, though his land was but a few years ago the poorest in the whole section, and he says that now he will be able to save his peas for hay for his land is now in such a condition that he can afford to do so and to feed stock and make manure and save buying of quite so much fertilizer. He is farming on only 25 acres and says that his little place has improved itself and made him a living, and the future seems easy sailing for him, since he has a productive piece of land in place of an old run down farm. I would like to tell all the owners of little run down farms in North Carolina, if I could but get their ear, to go and do likewise. With the oat crop at 60 to 90 bushels per acre can you not see that at the price oats usually sell for in the south this crop takes the position of a money crop, and especially as a money crop if it and the corn are used with the pea vine hay in the fattening of cattle and the pocketing of the cash that would come from the feeding, to say nothing of the fat feeding of the land with the manure from well fed cattle. For we must understand that there is a great difference in the value of the manure from well fed fattening cattle and the stuff that is made by the straying scrubs that infest so many places here. Where the cattle keep life in them from broomstraw and shucks the manure is on a par with the food, and is poor stuff. But where the richest of food is given in liberal quantities and in a well balanced ration, the value of the droppings is greatly increased not in bulk alone but in its intrinsic value.

From Davie Co.: "On account of drought it has been difficult for us to get stands of clover for the past few years. We wish to seed about five acres of stalk land in the spring. Land is a loam, with a good red clay subsoil. How shall we prepare the land so as to minimize the chances of being killed by summer drought? Will it be best to seed the clover alone or with some other crop like oats? Which will stand drought best? Do you advise fertilizing this crop as a means for the permanent restoration and maintenance of the fertility of the soil, and how?" Spring sown clover in this climate will be pretty sure to fail no matter whether it be sown alone or with a grain crop. It would have the best chance sown alone and plenty of seed used. But what do you want with clover anyway? Suppose you sow that stalk land with clover, and by the fall you would simply have ascertained whether it was going to live or not, and you would in any event get nothing from it next summer. But if you prepare the land well in the spring and give it a dressing of acid phosphate and sow it in peas, you will get a heavy crop of hay and will have the land in as fine condition in the fall for small grain as you would have in two years with red clover. Peas will do for us all the clover will do anywhere and they will do it in less than half the time the clover would take. Then as we have said, what do you want with the clover? I had rather have the crop of hay from the peas than the crop of clover the same land would make for feeding cows, for it is worth more, and the crop will be heavier. Leave the clover to the Northern farmers and make a good short rotation with the peas as the recuperative crop and you will be adding to the productiveness of your soil and maintaining its fertility to a greater extent and in far less time than you can ever do it with red clover. The field pea is the natural legume for our lands and climate, and we do not need any clover or anything else we can do with the pea all that any one can do with clover and do it in a great deal shorter time. When our farmers fully realize what they have in the great southern pea and use it as it should be used, they will bring up their land faster than any of them have been doing, and we will hear from all over the Old North State of men like our Alabama correspondent who are making 60 to 90 bushels of oats per acre and a bale of cotton and more. Pin your faith on the pea and do not care whether the drought will let you have clover or not.

Another friend from Davie writes: "Which is the cheaper food for fattening steers and feeding milch cows, cotton seed meal at $1.25 per hundred, or wheat bran at $1 00, or is corn meal at $1 00 cheaper than either? Or is a mixture of the three best of all? Or is ship stuff at $1.10 to be preferred? Would you advise farmers, as matters now stand, to buy chemicals and mix their own fertilizers? Of course there would have to be some sort of organization to the end that goods could be had in car load lots. Is there any such organization in the state? Does the Grange operate in North Carolina?" Neither of the foods you name are suited to be the sole grain food of fattening animals, for we need a balanced ration for any animal. The cotton seed meal and the bran are both nitrogenous foods and the corn meal is more largely carbonaceous. The animal needs about five or six parts of carbonaceous food to one of the nitrogenous to make a well balanced ration. Cotton seed meal is too concentrated to be used alone, and should not be fed in larger quantities than two pounds per day to an animal. Bran can be fed more largely but either should have a large percentage of the corn meal mixed with it. The best thing you can do will be to write to the Secretary of Agriculture in Washington and ask him to send you a copy of Farmers Bulletin, No. 22, on Feeding Farm Animals This will tell you all about the values of the various food materials and how to make a balanced ration. Where a number of farmers could combine and give orders by the car load at cash price for the chemicals, they could very largely decrease the cost of their fertilizers and make as good or better articles. There is no organized body that is doing this that we know of. The Grange is defunct in this state, and it seems hard to keep any organization of farmers together Ahe Alliance had a grand work before it if it had kept out of politics, but it will never be what it might have been but for this.

WRITE QUICK FOR FREE... SCHOLARSHIP.
POSIT ONS G ARANTEED
Under $3,000 Cash Deposit.
RAILROAD FARE PAID.
Open all year to Both Sexes. Very Cheap Board.
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S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

A QUICK CURE FOR COUGHS and COLDS
Pyny-Pectoral
The Canadian Remedy for all
Throat and Lung Affections.
Large Bottles, 25 cents.
DAVIS & LAWRENCE CO., Limited,
Prop's Perry Davis' Pain-Killer.
New York. Montreal.

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Standard Railway of the South
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CALIFORNIA,
FLORIDA,
CUBA AND
PORTO RICO.

Strictly FIRST-CLASS Equipment on all Through and Local Trains; Pullman Palace Sleeping Cars en all Night Trains; Fast and Safe Schedules. . . . . .
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AGENTS can make enormous profits by selling our 14-k. gold filled full jewel watches. Write for particulars or send Money Order for $3.95 for sample, (retailing at $13.00) with privilege of returning. Guaranteed for 20 years
Also the best 1900 Dicycle made for only $15 95 complete, (retailing at $50.00) offers never heard of. We guarantee salary to our agents. Write or order at once.
ENGLAND WATCH CO., 326 Grand,
jly 4-4m Milwaukee, Wis.

MARRIAGES.

BREWER — DUNCAN. — At Lee's Chapel, in Guilford county, N. C., on the 13th of January, 1901, by Rev. R. S. Webb, Mr. Wm. D. Brewer to Miss Sarah Duncan.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BARBER.—Cyntha T. Barber departed this life January 3rd, 1901, aged 67 years. Eleven years ago she laid to rest her faithful husband in the family burying ground.

She had been a member of the M. E. Church for fifty years, and had won the esteem and confidence of all who knew her, and by her patient endurance showed to the world that she had been with the Lord.

She leaves behind to mourn her departure nine children. May the Lord comfort their hearts with the hope of a happy reunion at the right hand of Him in whose presence there is fullness of joy.

W. P. WARE.

ALLCARN.—Elizabeth Anderson Allcarn, daughter of S. E. and Sue Allcarn, died December 14th, 1900, aged 18 months and 10 days.

Her stay was short on earth, yet long enough to entwine herself about the hearts of her parents; yet they bow to the will of God, and rest assured that it is well with the child, and that by and by they will meet again.

May the promise of God and the religion they profess cheer the parents through life, and both parents and children meet again on that shining shore, where they will realize no more parting.

W. P. WARE.

STARR.—Annie E. Starr, wife of H. F. Starr, and daughter of Robert C. and Carrie Young, and only sister of J. A. Young, was born Dec 2, 1853, and died suddenly in Greensboro on the 12th of January, 1901.

In her fourteenth year she consecrated herself to God and joined the church at Holt's Chapel, and lived in the faith of the Gospel till the day of her death.

Her early piety and consecrated life drew to her many friends, who highly esteemed her for her enviable character, and her many virtues.

Her afflictions somewhat clouded her useful life in her latter days, but still she had sunshine in her soul, and waited for the manifestation of the sons of God.

She loved to meditate upon the resurrection of Christ, and the blessed hope that his resurrection secured to his followers.

She leaves an aged mother, a brother, husband and five children, besides a host of friends, to mourn their loss. After funeral services, which were largely attended, she was laid away to sleep till the resurrection morn, beside her two little boys in the large oemetery at Alamance church.

R. S. WEBB, Pastor.

January 15th, 1901.

COLTRANE.—Wyatt Leslie Coltrane was born March 21st, 1878. The death angel called and bore him away October 28th, 1900. His was a short career when measured by our count of time, but measured from the standpoint of achievements and the realities of a useful life, his days were indeed many. To say that he only lived 22 years, 7 months and 7 days does not at all express what he was in maturity and usefulness, nor his attainments from a spiritual standpoint.

On Monday, October 29th, 1900, his body was laid to rest in the old burying ground at Ebenezer church, and great was the grief of that hour when friends and loved ones paid the last farewell glance to the departed friend and loved one.

In early boyhood he made a profession of religion and joined Ebenezer M. E. Church, South, where his father and mother are members, and where his grandfather and grandmother had held their membership until death called them home, where the grandson has gone to meet them in the haven of rest. He was a very consistent member of the church, and a faithful member of the Sunday-school, where he always took an active part and always knew the lesson. He was also a faithful officer, having held the office of librarian. The Sunday-school books were always safe when he was in charge.

In 1897 he entered Oak Ridge Institute, where he done great credit to himself and the institution. He advanced very rapidly and was characterized as a faithful and zealous student, and beyond this no one ever doubted his piety. His time was occupied during the winter of '98 in teaching; here he done good and faithful work. In '99 he went to Norwood to learn the mill business. Here he was very attentive to business and made rapid strides toward the goal of great success. While here he won the confidence and approval of those he came in contact with; they were impressed with his ability and godly walk and conversation. It was here he contracted the fatal fever and battled against it several days, then went to his father's, and after a week's suffering went to rest.

His was a beautiful life. Always obedient to parents, never giving them any cause for uneasiness, for their will was always his wish, he always wanted and tried to make them happy, and during the last nine years of his life he had never spoken a cutting or cross word to his father: truly this is a lovely record.

His life was great because it was so good. His work, his conversation, and his Bible, which bears the marks of much use, all show us that he was good.

We are thankful for the life he lived, the good he done, and the influence he leaves. May we all meet him in that land of peace where the weary are at rest.

V. L. MARSH

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (new improved, taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine Guaranteed, try it. At Druggists. 50c. and $1 00 bottles.

LaGrippe is at Home Anywhere!

No Locality Offers Safety—
Most Vicious Where Malaria Thrives.

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CURES IT IN ONE NIGHT.

"I took laGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results.
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

sep 19-tf

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Of Our Low Prices in
..Furniture..

We buy in large quantities in order to get low prices, so must sell at low prices in order to sell large quantities. Our many departments are all under one management, one roof, thus saving in rents, expenses and salaries.

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OCCONEECHEE FARM. J.S.C.

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Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks and Pea Fowls.

FOWLS & EGGS FOR SALE AT ALL TIMES

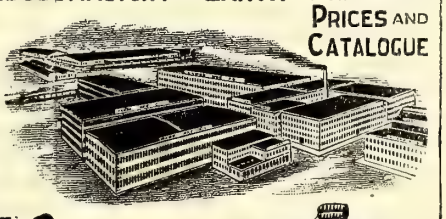
ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, Fine as Split Silk.

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OUR PRICE THE LOWEST

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WHOLESALE DRY GOODS AND NOTION HOUSE IN N. CAROLINA.

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oct 24-3m

NEWS OF THE WEEK.

Wednesday, Jan. 16th.—Senator Tillman is unanimously reelected——Treasurer Lacy takes formal charge of his office———Statistician Neil says the cotton crop will not exceed 9,750,000 bales———Mr. B. C. Beckwith leaves for Washington, carrying the electoral vote———Ex-Governor Mount, of Indiana, drops dead in a hotel in Indianapolis———General deWet has crossed the Vaal river and has joined the other Boer forces———The legislative committees are now getting down to work on the bills already introduced———A bill is introduced in the legislature taxing dogs $1.00 and making them personal property———Alvord, the defaulting bank teller of New York, is sentenced to thirteen years in the penitentiary——The Democrats of the Pennsylvania legislature expel from their caucus those members who voted for Quay for senator———The three defendants in the Jennie Bosschieter murder trial testify. The state then gets in the confession of two of them———Many members of the legislature from the Fifth congressional district urge the governor to retain B. S. Royster as adjutant general———The state Tobacco Growers' Association will ask the legislature for a charter allowing it to build tobacco, cotton and fertilizer factories anywhere in the state———The man who wrecked the Plant passenger train has been captured, has confessed, implicating two others and has been hanged. His accomplices are being hunted———Sixty North Carolina cotton mill owners, representing 100 mills, agree that a week's work shall not exceed sixty-six hours and restrict child labor in factories———The state insurance commissioner revokes the license of the Home Mutual Fire Protective Association, of Newberry, S. C., for non payment of losses incurred in this state———A state fertilizer factory bill is introduced in the legislature, providing for the manufacture of fertilizers by convict labor, under control of the board of agriculture.

Thursday, Jan. 17th—The New York Cotton Exchange initiation fee is now $10,000, and the membership limited to 450———A British steamer wrecked on the island of Mauritius; twenty-five of the crew, including the captain, lost their lives———The President has signed the reapportionment bill———Affairs in all the islands of the Samoan group are reported in a satisfactory condition——A number of Boer prisoners have escaped from Ceylon———Martial law has been proclaimed in all parts of Cape Colony———British cruiser Sybille is ashore near Lambeth bay, Cape Colony; the crew were saved ———Bill to revise the postal laws occupied the attention of the House yesterday; the Senate resumed consideration of the army bill———Negotiations are about to begin in Pekin for settlement of the Chinese question; it is expected the Chinese envoys will offer opposition at every point in the agreement———Senate committee of the N. C. Legislature will make favorable report on the anti cigarette bill.

Friday, Jan. 18th.—The mother of Hon. F. M. Simmons died yesterday———Recruiting for the army now averages 2,000 men a month———The house committee takes up the question of public printing———The senate passes the army reorganization bill and sends it to conference———A northern syndicate will erect a $600,000 dry dock and shipbuilding plant at Pensacola———Minister Conger notifies the state department that the Chinese envoys have sealed and delivered the protocol———The house judiciary committee decides to favorably report the bill repealing all divorce laws enacted since 1887———There is a bill introduced in the legislature allowing all counties to own farms on which to work their convicts———The naval department and the ship building companies have come to an agreement on the contracts for building the battleships——In the recent elections in Jamaica thirteen of the fourteen men elected to the legislature are pledged against Chamberlain's attempt to restore absolute crown government.

Saturday, Jan 19th—President McKinley is steadily recovering from his recent sickness———It is expected that the British government will return the amended Hay Pauncefote treaty with amendments of its own———The Naval Appropriation bill, as reported to the House, carries $77,016,635———The Senate devoted the greater part of yesterday to eulogies upon the late Senator Gear of Iowa———Delegations from tobacco growing States urge the Senate Committee on Finance to reduce the tax on tobacco to eight cents a pound——Relations between the United States and Venezuela have not improved———A dispatch from Cowes, Isle of Wight, at midnight, said Queen Victoria was stricken with paralysis and lying at death's door; the Prince of Wales has practically assumed the regency———Germany will offer no obstacle to Russia seizing Manchuria———Gen. Lee's birthday was appropriately observed in many Southern cities———The four-masted schooner ashore near Lewes, Del., is the Wm. J. Lipsett.

Rheumatism a Blood Disease----How a Reader of the Advocate Was Cured.

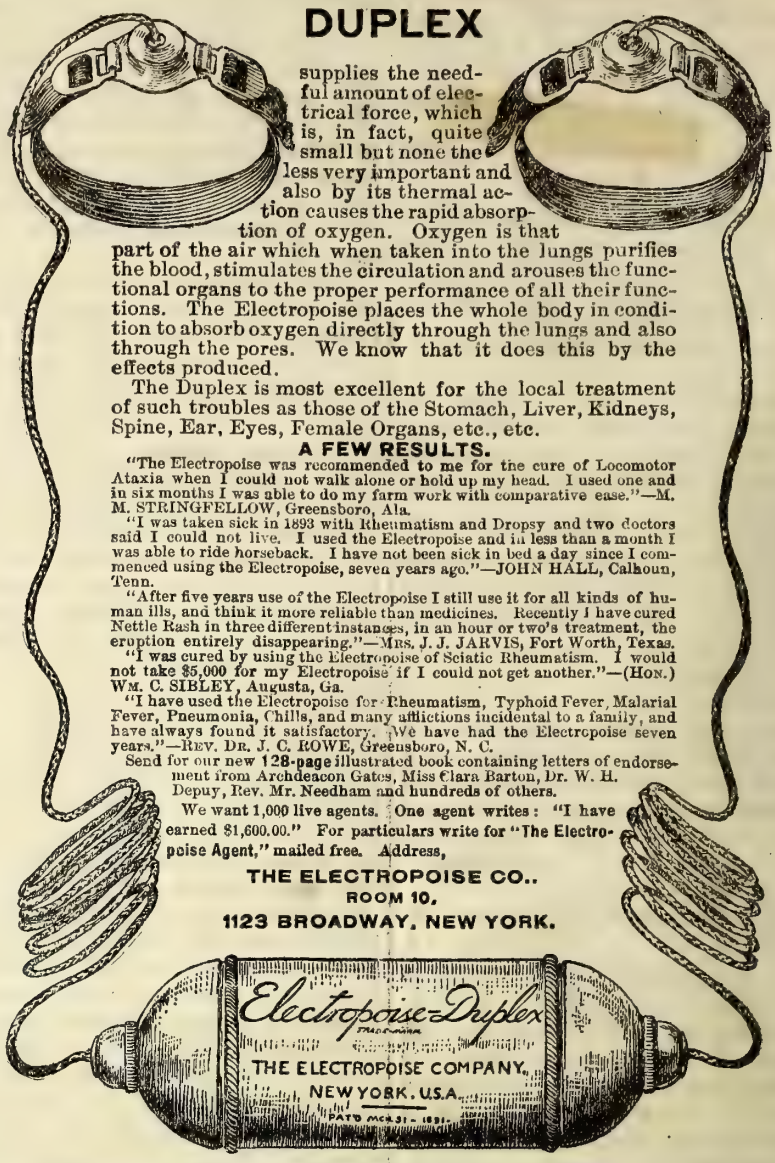
Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga., a reader of the CHRISTIAN ADVOCATE writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee caps would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B. and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F. Sponcler, of Newman, Ga, suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left) by eight bottles of Botanic Blood Balm

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THE BEST WE HAVE.

Christ wants the best. He in the far off ages
Once claimed the firstlings of the flock, the finest of the wheat,
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love.
He only asks that of our store we give to him
The best we have.

Chist gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace.
And in his service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had.

—The Interior.

DULL indeed must be the ear that does not catch the inspiring trumpet blast and the stirring battle cry that is resounding through our Zion today from the leaders of Christ's militant host,

Soldiers of Christ, arise
And put your armor on!

Never has the King needed more loyal, valiant subjects than now. How much are you counting for, brother, sister, intellectually, socially, financially, and above all, spiritually, in the aggressive movement of the Lord's hosts for the winning of the world for Christ? Of what value are your intercessory prayers? What active service are you rendering? It is well enough to consider and to rejoice in what the Kingdom is worth to me, but let me ponder and answer to my own soul the more important question, What am I worth to the Kingdom?

WHATEVER you do, don't disparage yourself. Don't say, I am not fit to do anything for the Master. To do so is to lessen your sense of responsibility without lessening the responsibility itself, and this may lead to the fatal mistake of burying your talent No eternal truth is more solemn than that the Master requires dividends on the talent entrusted. "Thou wicked and slothful servant!" Can you bear to think of that awful condemnation resting upon you?

MUCH of the enthusiasm that characterized the inception of the Twentieth Century Thank Offering has spent its force, but so long as success is not fully assured we cannot afford to call a halt The many reviews recently made of the religious progress of the last century tend to magnify the causes for gratitude to God, and the high ideals set before those who are to make Twentieth Century history furnish a new incentive to provide for them larger and better educational facilities. What better investment could be made of a few dollars than in the equipment of our young people to meet the golden opportunities of the future! It is not too late for you to make the Thankoffering so long delayed. To withhold it, however small, will be to disappoint the faith of the Church in the loyalty of her membership to her calls, and may bring upon her the reproach of a shameful failure.

AS THE incidents connected with the persecution of missionaries in China come to light, they reveal more and more the kingly souls of those who so heroically met the martyr's cruel death. We are told that one of the most talented and cultured of these, in the face of the awful death which he knew was just ahead of him, sent word to his baby boy in America, whom he had never seen, "Tell him I want him when he is twenty-five years old to come back to China as a missionary." How this message should thrill our hearts with a new sense of the worth of souls and the stupendous obligation to give to those who shed this man's blood the knowledge of Him who gave His life for their redemption.

WE ARE accustomed to think that during the last century, the whole world has at least been opened to the gospel; that is, that Christianity has made a beginning in every country, though there is much land yet to be possessed. But Dr. A. T. Pierson, in the Missionary Review of the World, mentions five vast districts, leaving out India and China, as yet wholly unreached bv Protestant missionaries. One of these is the entire heart of the continent of Asia, including Turkestan and Tibet. A second is Russian Asia, embracing the whole of Siberia. A third is Arabia, a fourth the Sudan, containing a population greater than that of the United States, and last comes the great Amazon basin, with millions of natives, who are either pagans or under a papal system little better than paganism. Surely the Twentieth Century has a great work before it, and every Christian needs a speedy arousement to a sense of personal responsibility for the preaching of the gospel to every creature.

THE following prescription for that common malady, no interest in missions, is a good one. Try it.

1. Make a thorough study of some particular mission field.

2 Invest some money in that or some other field.

3 Do some distinctively missionary work at home every day.

THE value of concerted prayer is being more and more recognized by Christian leaders in all great interests that effect the common good. Hence special days are set apart as days for special prayer for some specific object, and the Christian world is asked to take part. Such a day is February 10th, and who will not gladly respond to the call to join with the students in our universities, colleges and higher schools in special prayer for these "nerve centres of our civilization." On the necessity for heart as well as head culture the Epworth Herald wisely says:

"If the life of the world is to be kept true and wholesome in all its impulses, the culture of the heart must go along with that of the mind. Our higher institutions of learning must have an atmosphere of spirituality. Reverence must not be lost in the fumes of the laboratory. Brotherhood must not be narrowed to "our eleven," in crimson or blue or stripes. The college yell must not supplant the Lord's Prayer. The rush for touchdowns must not obliterate the Golden Rule. The question of what the college man is good for in politics, or trade, must not take precedence of, What is the college man worth to humanity and God? The head must get its pabulum, and the feet their kicking lessons, but the heart that is to regulate aright both body and mind must be brought under the sway of Christly principles.

By all means let us pray that these great nerve centres of the universe may be dominated by Christian thought."

THE brother who, when the question was put to him directly at an old-time love feast, "What is your Christian experience, brother ——?" reluctantly arose and laconically replied, "checkered," provoked irrepressible smiles; but at the same time he spoke more wisely than he knew In one word he epitomized not only his own but the experience of Christians generally. At best, most of us are sometimes on the Mount, but more frequently in the wilderness way, where clouds of earthly care and trial obscure the heavenly vision. Even David more than intimates that he had lost for a time his confident trust, his peace and joy, when, after many tears and struggles he says, "Return unto thy rest, O my soul."

We are persuaded that this "checkered" experience is not the will of God concerning us. We know there are the utmost possibilities of grace that may be realized, a keeping power that may be laid hold on, a permanent rest of soul that may be found if sought aright. Many prescriptions for the higher life have been given by advocates of one theory and another. Not all of them appeal to us We welcome the more those that do. Such are the simple, sensible suggestions offered at a preachers' meeting where many ministers and Christian workers were interchanging heart experiences. "Four things," said the speaker, Mr. Robert E. Speer, "will help us to sustain a steady, helpful, deeper and growing life First, have the mind full of the life of Jesus, of what He said and did, of what He said about Himself as revealing His inner life. We think too much about Christ and His doctrines, and displace His words from our mind by other thoughts. We should fix memory and imagination upon His words, His life, His present intercessory work for us, and also upon His coming. In so doing we shall honor the Holy Spirit, for the Spirit testifies of Christ; as we know Christ the Spirit dwells in us, and by loving and knowing Christ more we shall have more fully the indwelling of the Holy Spirit.

"The second helpful thing is, in all our thought about God and Christ to concern ourselves a little with my side and a great deal with God's side. My love to God is little. God's love to me is infinite. We are influenced most by what we most dwell on, we become like our thoughts, hence Christ so often laid emphasis upon thought rather than upon act. The misery of our lives is introspection, our self-consciousness instead of letting the Lord God reign and rule in all our thoughts.

"The third helpful thing is to accept without paring down or altering its significance. Paul's word, let each esteem others better than himself This is something which we think it is not possible always to do; but if we will only consider what Christ did for all men, if we will only imagine Him among men and the awful view of life which He had, and then remember that He esteemed others above Himself, that He 'saved others, Himself He could not save,' and that we are His disciples, we will be able to undertake the lesson, and it will bring us nearer to the Master.

"The last helpful thing is to concern oneself only with the judgment of our Lord and Master. It is a small thing to be judged by oneself or by one's fellowmen; what Christ says is final, what any one else says is of no account. If we can gather up these helpful things and use them now they will give poise and rest and anchorage in the great God."

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CONTRIBUTIONS.

Souls Adrift.

OLIN ADER.

There are these:
Souls as feathers on the breeze;
You can move them as you please.
There are these.

Give a puff;
Give it gently, never rough;
"Come, go with me," that's enough,
Said in love.

And they came;
Came to church, to Christ, and home;
Home-sick, they no longer roam,
Hence they come.

There are these:
Souls afloat upon the breeze;
You can save them if you please;
Waft in these.

THE CHURCH IN THE TWENTIETH CENTURY.

Tendencies to Mutual Assimilation Among American Sects.

BY LEONARD WOOSLEY BACON, D. D.

By assimilation I do not mean union or confederation. Likeness between sects does not imply combination nor even mutual attraction, and is even compatible with very vigorous mutual repulsion The Unitarian and Universalist organizations are so near of kin that it is claimed that all Unitarians are Universalist and all Universalists are Unitarian; there is sympathy and fellowship between the two, but no union, nor immediate likelihood of union. Between the Protestant Episcopal Church and the Reformed Episcopal the resemblance is so close as to be a positive bar to any good relations. The most acrimonious schism in American history divided between two bodies that professed not only the same doctrinal standards and the same discipline, but the same corporate name. There is talk nowadays about church union and combination and federation; but just now I am writing on another subject.

The tendency to mutual assimilation is manifest in matters of government and administration, in measures and usages, and in doctrinal teachings.

I. There are three leading types of church organization in America, the Congregational, the Classical, and the Prelatic. But everywhere throughout American Christendom there is a tendency, in the actual working of every system, toward a practical congregationalism. In our nominally hierarchical sects, the Methodist and the Roman, the principle of home rule for the congregation, while not acknowledged, is very largely conceded. The governing power is absolute, but is exercised with tactful regard to the will of the governed. The bishop may appoint or remove at his discretion; but his judgment is found to coincide, with great regularity, with any very decided wish of the people concerned. It is well understood that the stability of hierarchical authority depends on a judicious caution in the use of it. The extent to which the "Americanizing" of the Roman Catholic Church has proceeded in this country is regarded with profound interest, and sometimes anxiety, by the Catholic countries of Europe. The various classical or synodical church systems of America (among which is to be included the Protestant Episcopal Church, for the government of this is episcopal only in name) have frankly adopted the home-rule principle for their congregations, with certain limitations from the synodical authority.

On the other hand, there is equally manifest progress in the congregationalist denominations (including, of course, the Baptists) toward centralization and synodical authority. Tradition and usage tend, among them, to grow into a common law quite as authoritative as written constitutions and canons. Humble committees and secretaries, without any purpose of usurpation, find themselves invested with the powers of a bureaucracy, and national councils, while sincerity disclaiming all authority, are liable to have authority thrust upon them at almost any time. Church representation on missionary boards seems an innocent improvement; but it only needs a lively controversy, a disputed election, and a committee on credentials, to reveal the fact that it has essentially established a synodical government.

II. In measures and usages there have formerly been strongly marked contrasts among different sects. The Episcopalians used to be tenacious, and (with increasing variations) are still tenacious, of the exclusive use of certain prescribed forms in public worship. The Puritans and Presbyterians were equally resolute in refusing all 'human composures," and this, not as a mere matter of prejudice or preference, but as a solemn matter of principle—that such use was a sin against God, a constructive violation of the 2nd Commandment. When Watts's hymns came in, this principal went out, and the way was opened wide for liturgical worship; and, at first slowly and timidly, but with accelerating pace, these sects have been venturing into the way. The immense Methodist movement was characterized by spontaneous popular responses "to the giving of thanks," but the characteristic is fading out

For one hundred and fifty years "revival methods" have been in favor in most of the Protestant churches of America, the leading feature of these methods being the "protracted meeting." The Episcopal and Roman Catholic denominations were distinguished by a dignified aloofness from such measures. Today they are as deep in revival methods as any of us, only they call them "missions." But in this they are only "reverting to type;" for, as old Dr. Hewit, of Bridgeport, once asked on an interesting occasion, "What is Lent but a forty days' protracted meeting frozen up?" On the other hand, since the epoch made by Bushnell's Christian Nurture, all the churches have been steadily tending toward the adoption, under one name or another, of the method of preparing candidates for confirmation in a pastor's class of catechumens.

There was a time when the two most numerous sects of American Christendom, the Baptists and the Methodists, were distinguished by an open contempt for liberal education as a qualification for the ministry. On the other hand, the New England Congregationalists were the intellectual aristocracy of the American church, and monstrously proud of their learned clergy. At present, this distinction has ceased to exist. The Methodists and Baptists are coming to have a clergy equal in culture and learning to any, their colleges and universities rank with the foremost, and the erudition and ability of their theological magazines are matter of denominational pride. Meanwhile, especially outside of New England, this leveling up of the two great sects has been attended with a leveling down of the high standards of the other sect. One of the most notable examples of this mutual assimilation in methods is found in the employment, under the inflexible Quaker regime, of salaried ministers, while the use of meetings for worship, nearly after the ideal of the Quaker meeting, has become almost universal in other sects.

III. The mutual approach of the various sects in the matter of doctrine consists partly in a clear change of position on the old questions, and partly, and perhaps chiefly, in the fact that the old questions, on which the sects originally divided, have ceased to be discussed, being superseded by other questions Who is debating nowadays those questions between old school and new-school on which, sixty years ago, men used to wrangle on the street corners and on the barrel-heads of country groceries, and which ripped the Presbyterian Church in twain? The points at issue are simply obsolete; and it is an exceptionally diligent and acute student of ecclesiastical history who can tell off-hand what they were. Possibly in some far-away regions one may still hear the preacher, Arminian or Calvinist, pettifogging the same old questions of fixed fate and free will over which Toplady and Wesley waxed valiant in fight 125 years ago; but ordinarily no one can guess, from hearing the sermon, whether he is in a Calvinist church or a Methodist. The preachers are talking on other themes. How completely the issues have shifted between Anglican and Puritan in the progress of learning in the few years since Dr. Hatch's Bampton Lectures! There is no better text-book, in its department for an up-to date Congregationalist theological seminary, than the treatise on Christian Institutions by Professor Allen of the Episcopal Divinity School at Cambridge; and it would not be a bad book for Baptist students. We all owe an immense debt to our heretics for having helped pry up the ox-cart on which we have been transporting the ark, out of the deep rut of ancient controversy. Old antagonists have found themselves shoulder to shoulder fighting against old alies: the new questions concerning God in creation, concerning the self-consciousness of Jesus, concerning the authority of Scripture, concerning the ethnic religions, having cut athwart the old dividing lines, making new parties in the old sects.

There has not been much questioning of old symbols—although there is something of it, as the agitation in the Presbyterian Church and the revolution at Andover prove—but there has been what Dr. Munger calls "a transfer of emphasis." Dr. Gladden once read to his people some solemn paragraphs on the wages of sin, from The Latest Word of Universalism, and added the remark, "Ah, brethren, you don't hear such things from orthodox pulpits nowadays!" From either side of this line, from either side of almost any line, each party is claiming that the opposite party is advancing in its direction; and both parties are generally right.

I do not forget that in two of the minor sects, the Unitarians and the Episcopalians, there are powerful tendencies to divergence and division. These are comparatively unimportant eddies in the current of contemporary church history. They draw attention to the general direction of the current.

What is the prognosis suggested by such facts as I have cited? Are we tending toward general consolidation or "organic union" of sects? I do not so read the signs of the times. We have seen that very close approximation, and even identity of views and usages, instead of involving consolidation, may be even a hindrance to it—an occasion of repulsion. The fond dream of an organic Church Universal, with an ecumenical General Assembly or Conference or Standing Committee instead of a Pope, seems to me as far away as ever, with no prospect of its ever coming nearer to realization. But the present fluidity of religious opinion and practice, and especially the universally and deeply prevailing consciousness of vast common aims, and arduous common duties, and an overwhelming common enemy, and of a paramount trust and love to a common Lord, must powerfully draw us all toward the mutual recognition of a common discipleship under widely unlike conditions, and to that mutual love which is so far greater than confessional, or governmental, or sacramental fellowship, and to the unity of the Spirit and the bond of peace. The tendency ought to be, will be, to a clearer recognition of the sinfulness of schism, the waste and shame and scandal of sectarian competitions. The confusion of opinions, sentiments and practices at the present day seems almost like a dance of atoms in chaos; but the Spirit of God is brooding over the face of the deep, and presently we shall hear the Word, and light and order shall come forth.

Norwich, Conn.

The Publishing House Episode in the Conference.

D. ATKINS.

Somehow a rumor reached Bishop Morrison during the session of the Conference that the Publishing House matter would be brought up. He rose in his place and strongly advised against any action at this time. Being informed that some one thought that he had made a mistake, he reiterated his request, but all through showed plainly where he stood. Then some remarks were made by a friend of Dr. Barbee to the effect that the Conference had once taken action and deprecating anything like an organized or concerted effort on the part of the Annual Conferences to shape the General Conference with reference to this unfortunate affair.

This little episode created considerable suppressed agitation in the minds of many of the Conference, and it seemed at one time that it would be impossible to suppress resolutions and action. It was feared that the impression would go out that the Conference approved the business methods of the Agents and was willing to send its delegates to the General Conference on the basis of our former action.

For my part I was opposed to taking any action at this session. It was not the time and would do little good if any. I regret very much that there could not have been some adequate official condemnation of this affair long ago. But the Bishops did not see their way clear to take any definite and important action, such as the emergency demanded. The Book Committee, which is the only body having charge of the Agents in the interim of the General Conference, decided that they were forestalled by the action of the last General Conference, the action of the Tenneesee Conference and Mekendree church from doing anything, and their two published papers on the subject indicate that they were more disposed to vindicate than to condemn. So there was nothing to do but to call a General Conference, or wait until the regular session. The Bishops decided not to call a Conference, then the only thing was to wait. Happily the period of waiting is nearly at an end. Nearly all the strong Annual Conferences have condemned the methods of the Agents, and it is confidently expected that such

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steps will be taken by these strong Conferences as to leave no room to doubt that the issue will be creditable to the church. It is much to be desired that our Conference fall in line with the others, reverse its former action of quasi approval and go our full length to right the great wrong perpetuated. I do not doubt that at our next Conference some suitable action will be proposed and that our delegates will be sufficiently instructed and the General Conference sufficiently memorialized. Let those who have been waiting and hoping under a strain wait on a little longer and pray that right may be done. This is a painful subject and some would say, let it pass by in silence and let us have peace. But there is too much in it for such treatment. Nothing but the confession of the Agents, or the universal condemnation by the church in its highest court can set our church right before the world. A brother who seemed to have a sincere desire to know the truth about it said, "Make out a case against the Agents." I may do this at some future time. It is better, however, to get the report of the Senate investigating committee, Senator Pasco's letter, Senator Bates' telegram and Barbee and Smith's replies and study the merits of the case each for himself, blindly following no man. I feel sure that an impartial study of these documents will convince any sincere person that there was something in this transaction contrary to New Testament ethics, and which our church cannot endorse. It is highly proper that the Annual Conferences should take action. They are the constituent bodies, and during our whole history they have not failed to make themselves felt in their delegated body. This is a time for action. Let them act.

The Missionary Conference.

The Conference to be held in New Orleans in April owes its conception to the Ecumenical Conference that was held in New York last April. At a called meeting of the delegates of the Southern Methodist Episcopal Church held in the parlors of the Hotel Albert, Dr. James Atkins, of Nashville, submitted a proposition to hold a similar conference in the near future for our church. The suggestion was heartily accepted and at a later meeting a formal resolution was adopted requesting that such a meeting be provided for. The resolution was acted upon by the authorities of the Church and the Conference to be held at New Orleans will be the result.

The reasons for such a conference are many. While our church had a very large delegation present at New York, yet the great body of our people, preachers and laymen, were debarred the privilege of attendance and hence missed the inspiration of that the greatest meeting of the past century or of all centuries since Pentecost. And while much has been written of that meeting it was impossible for cold type to convey any true conception of its spell and inspiration upon the hearts of those who had the privilege of day by day meeting with the great crowds that assembled to hear the words of the veteran missionaries, from all over the world, who have done so much to make the wilderness blossom as the rose. To sit before such heroes of the cross and listen to their stories of the triumph of the gospel in heathen lands is to feel an impulse so great that no words can impart to one who only reads. Nothing I have read of that wonderful meeting has been satisfactory. It has been like reading a sermon one has been privileged to hear under the impulse and inspiration of a great preacher and a great occasion. The best is omitted. It was possibly a consciousness of this impotency of the printed pages that called forth the suggestion to hold the Conference in New Orleans to reproduce this same inspiration, to bring others under its touch and power and nothing short of a face to face and heart to heart Conference can do this. Some of the impressions of that great Conference that abide with me are these:

1. The essential unity of Protestantism. Never was there a more beautiful and forcible expression of this than was seen at the Conference. The great object of the Conference bound all hearts together. Those who came from the foreign fields were not creed defenders, but world builders. They are establishing the kingdom of righteousness among the nations of the earth. Creeds were forgotten while they talked of the triumphs of the cross in every part of the globe and as they talked Christian hearts rejoiced and did not think to ask to what church the speaker belonged. It was enough that Christ still owned and blessed his word in the salvation of the people.

2. Another impression was the greatness of the work that has already been done. When you read books from the pen of missionaries you get an account of what God has done in his particular field of labor, but there you could learn what God was doing in all fields. The success of the Gospel in India by Dr. Chamberlain; in China by Dr. Ashmore, in the New Hebrides by Dr. Paton, in Africa by men just from the field and by other speakers from Korea and Japan and Mexico and South America and British America; these made an impression, following so closely the one upon the other, and told by the men and women who have brought these wonders to pass, that nothing else could. These accounts seemed to bring near the redemption of the world, and inspired men to predict the evangelization of the world in the next generation.

3. Again. The triumphant faith of these consecrated toilers made a deep impression. No note of despair or discouragement was heard. All were hopeful, confident. The joy they felt at telling how God was working through them in the salvation of men seemed to crowd out any thought of hardship and suffering. Their faith was contagious, it inspired others. They did not look upon their work as an experiment; they had demonstrated the fact that "the gospel is the power of God unto salvation to every one that believes." They had seen the light breaking over those dark lands from which they came and their hearts thrilled with the thought of the coming bright day.

4. But the last impression I recall here is the power of the missionary idea to enrich and enable personal character. The lives of these missionaries have been developed under this idea and they have grown Christ like under its power. Their service and suffering for the Master has beautified their lives. Can any aspiration be higher and holier than that which impels the true missionary as he goes about his Master's business from day to day? What a privilege to spend twelve days in the company of five or six hundred of such consecrated men and women.

If the Conference at New Orleans can impart such knowledge of the work, inspire such confidence in its future, then indeed it will be a great meeting, and why not?

Let all delegates, clerical and lay, and all alternates as well, go that possibly can, and any one else who will and make this the greatest meeting in the history of our church.

J E GAY.

I append a list of delegates appointed at the late session of our Conference

CLERICAL.

James Atkins, J H Weaver, S B Turrentine, W R Ware, Frank Siler, H L Atkins, J A B Fry, G H Detwiler, M A Smith, E K McLarty, T F Marr, F L Townsend, J E Gay, W M Bagby, W M Curtis. J. R Scroggs, R M Hoyle, C F Sherrill, W H Willis, J E Thompson, Ira Erwin.

CLERICAL ALTERNATES

H F Chreitzberg, R H Parker, J C Rowe, E L Bain, L W Crawford, R D Sherrill, Parker Holmes, Plato Durham, T A Smoot, G D Herman, J A Baldwin, H H Jordan, A H Whisner, J D Arnold

LAY DELEGATES.

C H Ireland, C W Tillett, Geo L Hackney, Dred Peacock, W G Bradshaw, F Stikeleather, W R Odell, T L Rawley, Charles C Weaver, J S Martin, Stonewall J Durham, L D Andrews, W D Turner, W F Wood.

LAY ALTERNATES.

W M Cundiff, J B Ivey, D B Coltrane, G A Gray, J A Lackey, J M Turner, W T Jordan, S C Satterthwait.

News Notes From South Carolina.

I am very much obliged, my dear Dr. Crawford, for the opportunity and privilege of reading your excellent ADVOCATE, which comes to me from my native section of the "good old North State." If I live to see tomorrow (Jan. 19,) it will be 63 years since I first saw the light in Iredell county. Wife is to give me a birthday dinner and our pastor and his family and a few others are to spend the day with us. I have concluded not to wait till then to turn over a new leaf, but to begin today to make resolutions and purposes of amendment and reconsecration; and, among others, to make more and better use of my pen, which I would recognize as belonging to Him, "whose I am and whom I serve."

I noticed this difference between your Conference and ours at their recent sessions, namely, that you had no need for a committee on memoirs, while we had occasion to refer seven names to such a committee. Yes, we reported more deaths at our late Conference than ever before in our history of one hundred and fifteen years. The widow of one of these (Mrs E. G Price,) is hereafter to live at her former home, Reidsville, N C., and thus within the bounds of the Western N. C. Conference. She and her five fatherless little girls are hereby commended to the watch, care and love of our North Carolina brethren. She leaves many warm friends in the State of her recent adoption, who, for her husband's sake and for her sake and for the sake of her dear children, will follow her with their sympathy and prayers in the distant home to which she has gone. Bro. Price had developed into a strong and popular preacher and was but on the threshold of what promised to be a successful career.

I mention another name on the roll of honored dead. Sidi Hamet Browne failed to answer to his name at our last session. He had joined the S. C. Conference at Fayetteville, N. C., in Dec 1845. Some of his best work was done in your State, e. g., at Wilmington and on the Wadesboro District. While at Wilmington he preached and published a sermon on "Christian Baptism." It was an able presentation of this much controverted

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subject. A few years afterwards he wrote a prize essay on "Systematic Beneficence. It took the prize. Bishop Keener ('Post Oak Circuit,") was an unsuccessful competitor for the same prize, though his fine work has been widely read and much admired. Brother Browne at his death, was the oldest Methodist editor of our connection. His paper, Christian Neighbor, has been published since 1868. Peace as against war and the war spirit, and Methodism as the best type of modern Christianity, these two were the persistent ends and aims of the wise and pious editor. His paper is still published at Columbia, S. C., and continues to be a good example of condensed and able editorship and of neat and graceful typography.

Both our State and our Church have suffered loss—a great loss—in the recent sudden death of Dr. Herman Boer. He had for a long time been a prominent figure in the councils of our denominations. He served the church long and faithfully. Was chairman of the Board of Stewards at Trinity, Charleston, and also a trustee of Wofford College at the time of his death; was frequently a lay member of our Conference and now and then a delegate to the General Conference. He was highly prized and a wise and safe counselor by a wide circle of friends in and out of his church. He was a man of fine culture and was successful in business. He was, under God, a self-made man. He was a Hebrew by birth, but early became a Christian by intelligent faith and gracious experience. He was a wholesale merchant for many years in the city of his adoption. He was born in Germany in 1830.

Dr. Boer's loss will be especially felt in educational circles. He was a finely educated man, but he was largely self-educated. Before leaving Germany at 17 years of age, he had been well taught by his father, who was a school teacher. In his teens and later, in Charleston, he worked as a printer on the Southern Christian Advocate under the editorship of Drs Wightman and Summers, and also taught Hebrew and German. Dr. Benjamin Jenking, the first missionary (with Dr. Charles Taylor,) of our church in China, was one of his pupils. He afterwards taught and studied at Wofford College, taking his A. B and A. E degrees there. Later he taught private schools and finally graduated in medicine at the Charleston Medical College. In later years he served his church and his adopted city on important educational boards. Within less than an hour of his death he was present at a Board meeting of the Commissioners of the Public Schools of Charleston. He left a considerable part of his library to Wofford College, to which institution he had made valuable contributions during his life time. I linger long, possibly too

long, in writing presumably of strangers, about one, who was so valuable to us down here in South Carolina, and who for many years, had been so much to me. He died on the 2nd inst. His funeral services were conducted by Bishop Duncan and others, on the 4th inst, at Trinity church, which was filled by an immense throng of the friends and admirers of the deceased and the sympathizers of the bereaved family.

I refer to our late Conference long enough to mention the regret that our class of applicants was so small—only four. We need men for the work We had to supply quite a number of our charges. Between 20 and 30—nearer the latter than the former—local preachers are used as supplies. Some of these are very valuable men, and all of them men of established character We need laborers in the field white to the harvest It is in order to have a season of fasting and prayer that God would send forth laborers into the vineyard. We especially need such as the great Head of the Church will send in answer to the earnest faith of the church protracted in sackcloth and ashes before God

SAMUEL A WEBER

Yorkville, Jan. 18 1901

Mid-Year Missionary Meeting

The first Mid year Missionary meeting of the Western N. C. Conference was held at Hickory, N C., on Jan. 22-23 This meeting as is known, was appointed by the last Annual Conference and is composed of all the Presiding Elders of the Conference, a special committee of 6, known as the Central Committee and three members each of the S S Board and Epworth League committees. It is with regret that we have to announce the absence of most of the Presiding Elders, and several other members of the Board. Some were kept away by sickness and others for reasons which we trust were good. However, there was 18 who answered to roll call and we were gladdened by the presence of Dr. James Atkins, D. D., our S. S Editor and P. L Cobb of the Mission Board. I wish more of our people could have been present and if they had known what they missed I'm sure they would feel that they had sustained a loss. Those who were there were in earnest, and set to work to lay out plans whereby we can raise the entire missionary assements this year, not for one District but for the whole eleven, and if we can secure the co-operation of the Presiding Elders and the Pastors, we know it will be done. One of our first acts was to provide for a perpetuity of the meeting. We will therefore ask the next Annual Conference to appoint in addition to the P. E one layman for each District and the S. S. Board and Epworth League committee, 6 each instead of 3 as heretofore from these bodys, seeing that equal representation is given to lay and clerical; making 40 members in all. The aim is to have the layman in each District act as a secretary to aid the Presiding Elder and Preachers in the District in organizing the Districts into sub-districts and from sub districts into the local societies, to distribute literature and disseminate knowledge along the lines of modern missions and thereby try to create more intelligent missionary conscience. It is also designed to arrange an itineracy, throughout each District, and by holding missionary institutes, mass meetings and otherwise to try to enthuse all of our people in this subject, which was the dearest of all others to our Lord and which held the first place in the affections and labors of the early apostles. In fact no man has left his strong mark upon the world religously, who has not been intensely missionary. Some Brother said in the meeting the other day, "I could not be a Christian, if I was not missionary in spirit." Is this true? Is it true of people generally? I believe it But if so how about the amount of religion we possess? I know most intelligent Christian people today profess a belief in missions. But how much do we believe it? Let every man answer to God. In the meeting the question was asked, "Do you believe it is possible to evangelize the world in this generation?" I believe most of us at first were slow to affirm our confidence in the possibility of such an act. But before we left we saw that it could be done, we believe it should be done We pledged ourselves anew to God and determined as far as we could to help to do it. The first step is to see that our individual responsibility is met, then our local church meets its part, then the District is to be paid out, then our entire Conference is to be freed from the humiliation of the past shortage And when this is done we may expect God to send showers of blessings upon our beloved Conference such as there shall not be room to hold it. Even so Lord may it be. Amen and Amen.

Is it too much to ask the brethren to spare criticism of the plan until it is tried? It has been tried in four other Conferences successfully. It is being tried today in several new ones and all those who have tried it have moved out upon enlarged plans. We propose no new burden; we intend no extra work upon any pastor. We do intend to try to reach more nearly every intelligent layman in the Conference and to secure his aid in helping his pastor in his work. We do not intend simply and only to get the money, but we want to create an interest in missionary work of all kinds, and when men give, to have them do so, with intelligence and faith in the cause in which they have invested their resources Already I can see some brother smile and say, "this is all chimerical and rosy-hued, it's good talk, but I'd like to see it done with some of my crowd." That's all right brother, as long as you smile Don't frown or scold; give this a trial, and let's see if it don't work. One thing is certain the old plan we have been working in will never accomplish it. The Conference has never paid out, only those sections do pay where this or corresponding plans are used. Then wont each one agree to stand by the committee and be a helper not a hinderer? Unbelief, said Christ, could never do what he has done. If 12 men in 1900 years can do what has been done, the great Twentieth Century Church can do what is to be done, whenever it makes up its mind to be used as the Apostles were used, wholly for Christ. O Lord fire our hearts, inspire our faith, quicken our zeal and may Thy kingdom come and over all prevail

C. H. IRELAND.

From Liberty, N. C.

DEAR BRO. CRAWFORD:—Permit me to contribute a few dots to the ADVOCATE from Liberty circuit. Soon after Conference we had a call meeting of the leaders of our society here at Liberty and suggested to them the advisability of furnishing a parsonage. In a few days this society alone had three rooms well furnished; and we were in our new home only a week when the whole town unloaded several carts of provisions into our larder.

Prof. Shaw, of L. U. College, made a beautiful speech in presenting this pounding. Rehobeth will also come in with her share and furnish the other rooms. Rehobeth is one of the oldest churches in this section and also one of the best. Prof. D Matt Thompson joined this church when young, and for a long time was her faithful Sunday-school superintendent Bro. Fox, of the N. C. Conference, belonged to this church during his young life. Also Bro. Womble, of our Conference. If any of our young boys want to fall under the wholesome influence of "old timey" Methodist homes let him come to Rehobeth. However, I have not relinquished my claim on the church yet. I will begin a meeting at Staley tomorrow night. Pray for us that we may have a genuine revival. Bro. Scroggs, our lovable P. E., was with us yesterday and held our first quarterly conference. He gave the stewards some new ideas, which will put them to work and no doubt result in much good. Bro Scroggs preached for us while here and gave us a 20th century sermon;—not a sermon on the 20th century, but a 20th century sermon.

We think our church will grow in this section and do a great work. There is no spot in this broad Southland but that needs and should have the leaven of our great church If Methodist people would stay on their knees Methodism will do great and mighty things. To my mind, the secret of lethargy in all the denominations of today is found in Mal. 3: 7: "Even from the days of your fathers ye have gone away from my ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts."

The tendency of the times is to move forward so rapidly that a great many Christian people under this influence do not take time to pray, to go to church, to search the Scriptures, to keep the ordinances of God If the churches evangelize the world they must do it in God's way. If we are saved by a gospel salvation we must meet the gospel conditions to salvation. May God help us to return unto Him that He may return unto us.

Enclosed find a list of new subscribers.

Yours truly,

EVERETT EAVES.

January 26th, 1901.

Naomi Station.

All in all Naomi is one of the most desirable of our smaller stations. This congregation blends liberality, culture and spirituality.

The ladies are now in the lead, and are bringing things to pass. In this connection we desire to acknowledge the many substantial demonstrations of appreciation of the preached word. Poundings? We have been pounded ever since we commenced house-keeping;—nor do our people consider pounding an offset to a failure to pay their preacher.

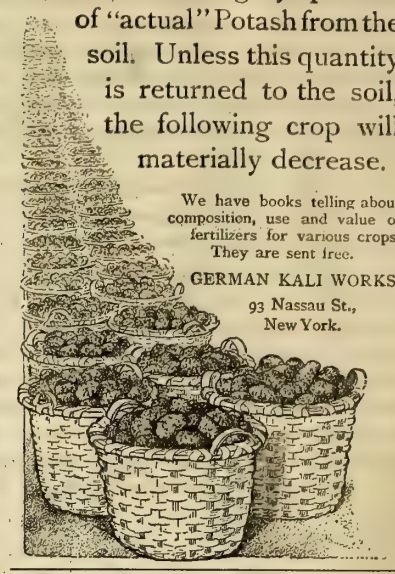
How we do want to get into our beautiful new church. No heater, pews, etc., and a small debt are the trouble.

We are trying hard to be as "wise as serpents and harmless as doves," trying to please God—still endeavoring to avoid needless ground for censure of the people.

S D. STAMEY.

January 25, 1001.

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

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Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

Write to the ADVOCATE office for prices and give us your orders. We are prepared to give satisfaction.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte. N. C.

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A nice six room cottage, in good repair—open fire places in 5 rooms, good outbuildings, excellent water, 2 acres of land. Excellent school, fine faculty, the school belonging to and under supervision of W. N. C. Methodist Conference. Number of students now (first of second session under new management) 110

Climate and healthfulness unsurpassed. A veritable Switzerland in winter. Also a nice vacant building lot containing one acre. DR. R D. JENNINGS,
jan30 1m Connelly Springs, N. C.

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Distinguished authorship; over 100 magnificent illustrations; nearly 600 pages; price only $1.75 Beware of hastily prepared books. This work in preparation for over a year; will be recognized as The Standard Life of The Queen Greatest money-making opportunity ever offered. $10.00 per day made easily. Big commission; we pay freight. Outfit free for 10c. postage. Address THE JOHN C. WINSTON CO., 718 Arch St., Philadelphia or 334 Dearborn St., Chicago. jan 30-2t

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From Maiden Circuit.

DEAR BRO. CRAWFORD:—I would like to have space in your paper to say a few words concerning our work on the Maiden circuit. This is my second year on this work and by the divine guidance of the Holy Spirit I intend to do a better year's work than I did last year. Pray for me that I may be used by my blessed Saviour in calling men from sin's dark way into God's everlasting light.

Our people have received us kindly, not only in words of welcome, but they have shown their appreciation by many tokens of kindness. At our Christmas day celebration wife was very much surprised by the ladies making her a present of a handsome new dress, and the men folks dtdn't forget the preacher. They presented me with a nice hat and gloves. May God bless these good people.

We are planning for a new parsonge and hope to have it completed by April.

Our District Conference meets in Maiden this year Of course we are looking for you, Doctor. Be sure and come. I will report my efforts for the ADVOCATE later on.

Your brother in Christ,
J. W. INGLE, P. C.

Maiden circuit, Maiden, N. C., Jan. 18, 1901.

A Correction and an Inquiry.

DEAR ADVOCATE:—On receiving the Conference minutes this week I see that Danbury circuit is reported as paying $331 58 to the pastor. It should have been $231 58; (wish it had been $331 58). Also it is reported as having paid only $40 50 for foreign missions. It should have been $42 50, as that is what was actually paid. (Is not the above, as corrected, what the report to Conference actually shows, Mr. Secretary?) The total paid on the circuit should have been $569 instead of $627, or so I figure.

THE INQUIRY.

Last year the Danbury circuit received 10 copies os the Conference Minutes and was assessed $4 00 for minute fund. To have raised this it would have required us to have sold the Minutes at 40 cents each, which we could not do. Why such an assessment on such a distribution? Did it cost 40 cents a copy to print and send them out?

This year the same work has received 20 copies and is assessed $3.00. If we should succeed in selling them at 15 cents each we can pay out assessment in full this time. A much better proposition. But does it actually cost 15 cents each to print and send them out? If not, why have the apportionment so much higher than the needs in the case?

Truly yours for information,
W. H. PERRY.

A Hint to Help.

A few years ago I spent a Lord's day, and preached in Baltimore. After the service I was introduced to an old man in the seventies, who had been perfectly deaf for 24 years, yet in all that time had attended church regularly except when hindered by sickness. He said that he could not hear, but that he could be an example to his children and grandchildren and to all who saw him go to and from church; that his deafness did not prevent him from getting to the church, and that he could enjoy the service, singing and praying when others did; that he enjoyed seeing the preaching and could tell of the preacher's earnestness by his manner, that he enjoyed some more than others, because they seemed more in earnest He said that consciousness of doing his duty was a source of joy and that the "assembly of the saints," and mingling with them was his sweetest association and meditation.

His experience caused me to think that if we go to church only for ourselves, then our motive is a selfish one, but if not being able to hear or see, we go that others may be aided by our example, then our motive is more unselfish and God's appreciation of it greater. I know many persons who excuse themselves from church on account of deafness and I write to encourage them. O, that we all might learn to do all things for Jesus' sake, even turning our life burdens into lights that shine for others. Let us practice the words we sing:

"Nearer my God to thee,
E'en though it be a cross
That raiseth me.

"Then let the way appear
Steps unto heaven,
All that thou sendest me
In mercy given."

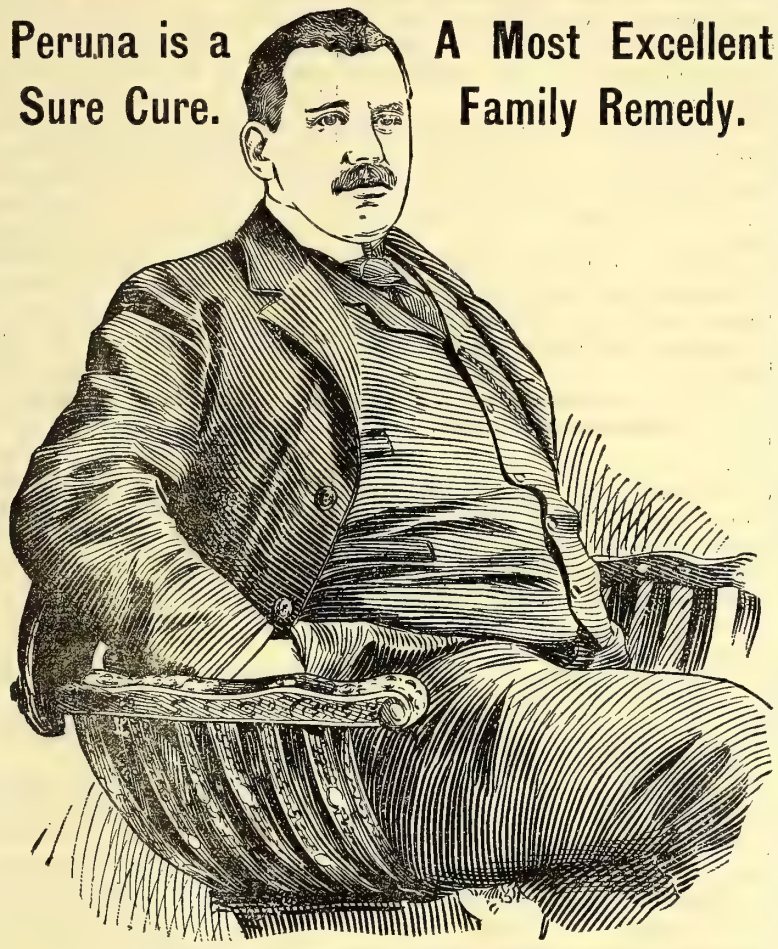
The old man of whom I have written will be a witness in that day against all who can and many who cannot hear.

D. H. TUTTLE.

FOR COLDS AND CATARRH

Peruna is a Sure Cure.

A Most Excellent Family Remedy.



MR. HARRY M. STEVENS, MIDLAND BEACH, L. I.

Mr. Harry M. Stevens, Midland Beach, L. I., New York, proprietor of "The Richmond" Hotel says of Peruna:

"It gives me pleasure to testify to the value of Peruna, I have used it for years and have found it to be a most excellent family remedy. For colds, catarrh and similar ills, it is unsurpassed."

Mrs. C. E. Long, box 214, Atwood, Colorado, in a recent letter to Dr. Hartman, says the following:

"We can never thank you enough for the change you have made in our little one's health. Before she began taking your Peruna and rock candy she suffered everything in the way of coughs, colds and croup, but now she has been taking your medicine a month, not quite one bottle full, and she is as well and strong as she has ever been in her life. Has not had the croup once since she began taking it, and when she has a little cold a few doses of Peruna fixes her out all right."

Mrs Nellie Courter, 14 Center avenue, Norwalk, Conn., writes: "Peruna has done wonders for my boy. I cannot praise it enough. I think it is the best medicine on earth; let me tell you why I think so: My son has been afflicted with catarrh since he was a baby five months old, so that for years I had to watch him all night long, and keep his mouth open so he could breathe, as he could not breathe through his nose. He has always been very delicate.

"Since he commenced taking the Peruna I can go to bed and sleep all night. He can breathe through his nose any way he lies, and all that hawking and spitting is gone. My boy is as well today as when he left off taking it, and he only took one bottle."

T. T. Lienallen, a prominent young lawyer of Washington, D. C., and brother of W. G. Lienallen, in the U. S. ocument room, has taken Peruna for catarrh and speaks of its efficacy in the following words. Mr. Lienallen says: "I am happy to write you that I am cured of what I thought, as well as my doctors, an everlasting case of catarrh, and take pleasure in saying that Peruna has done it all."



T. T. Lienallen.

Any one who wishes perfect health must be entirely free from catarrh. Catarrh is well-nigh universal; almost omnipresent. Peruna is the only absolute safeguard known. A cold is the beginning of catarrh. To prevent colds, to cure colds, is to cheat catarrh out of its victims. Peruna not only cures catarrh, but prevents it. Every household should be supplied with this great remedy for coughs, colds, etc.

Address The Peruna Medicine Co Columbus, Ohio, for a free book o catarrh.

Catarrh Cured at Home.

A Practical Common Sense Treatment Has Been Discovered That Can be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

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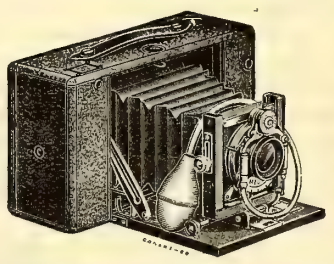
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Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee.
Out yonder, in the broad, full glare
Of many lamps thine own might pale;
And thy sweet song amid the roar
Of many voices slowly fail,
While these thy kindred wandered on
Uncheered, unlighted, to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.
—Selected.

Personal Results of My Bible Study.

For fourteen years I have written Sunday-school lessons for the Sunday School Times without missing a single week. They have been written from all continents, on both ends of the world.

What are the results of such study?

1 An ever deepening impression of the immeasurable richness of the Word of God. As literature, the Bible is rich in felicitous and intense expression. It has more of the essence of poetry than any other book. It has enrichened our language incredibly. It ennobles the humblest reader till his horizons reach to infinity and his roof domes over all the stars. The world bears evidence of wisdom, power, and adaptation to our education and needs past our finding out, much more past our creation. The more we study and use the world the richer in wisdom, power, and adaptation it becomes It is so with the Word. The world and the Word are both evidently from the same source. The world's sparrows, lilies, clouds, seekers of hid treasures, sowers of grain, relations of sons and fathers, husbands and wives, are admirable though feeble expressions of those spiritual relations portrayed in the Word. It is no wonder that Paul prays that the eyes of the understanding of his Ephesian converts be enlightened, or that the Psalmist prays, "Open thou mine eyes, that I may behold wondrous things out of Thy law." Human faculties, without vivifying grace are not sufficient for these things of the Infinite Mind.

2 The best ideas and ideas for the human race are in the Word of God. No human poet ever dreamed, no philosopher ever evolved from the depths of his consciousness, no optimist ever imagined the things that God has prepared for them that love Him He begins with a rectification of the man's nature, the addition of faculties by a new birth, goes on by the constant illumination and leading into all truth by the present activity of the Holy Ghost and the stimulus of truth newly discovered by every student The ideal is the spirit of a just man made perfect in a perfect state. It is no wonder that under such conditions one comes to experiences that are, as Paul says, "impossible to word" in the poor speech of men; that we are told that, by taking the necessary preliminary steps of being strengthened by the Spirit in the inner man, we may thoroughly comprehend the length and breadth and depth and height of the love of God that passeth knowledge, and be filled in every faculty with all the fullness of God. To these unspeakable heights the Bible leads up by a thousand steps.

3 The Word is still alive with effective power. The words that I speak unto you, they are the spirit, they are essential life. They are alive themselves. A word spoken into a dead ear makes it hear, to a dead Lazarus makes him come forth. Essential life does not die. The effects of the word, "Let there be light," still throb through the celestial spaces. So all the other words of Christ keep as effectively alive and life giving in the realms to which they are addressed as when spoken.

The potencies of the Old and New Testaments happened as sample cases, and are recorded for us to exercise our minds upon till we comprehend the doing of the like.

4 Study of the Word makes the Psalmist's experience modern: "Oh, how I love Thy law!" (Psa. 1 9: 97 105) —Bishop H. W. Warren, in Zion's Herald.

Hindrances to a Revival.

Are you lacking in spiritual power? Have you no burden of souls on your heart? Are you making no effort to save others? Then it is a serious question whether you are in a saved state yourself. When you were converted, your first though was, How can I save others? With nothing but a bad record back of you, you boldly stood up and warned sinners to flee from the wrath of God. You urgently besought them personally. You went from house to house, from one person to another, and pleaded with them. You were efficient coworkers with God. Many of these persons were perfect strangers to you.

Your relatives, wife, husband, children, friends, acquaintances are posting their way to perdition. You can reach them by word or by letter, certainly by prayer Yet none of these are employed. The dear children of your household do not awaken an interest. You are busy seeking their well being for time, but eternity is forgotten. You do not prohibit the reading of such literature as tends to lead them away from Christ. You do not furnish them with that sort which will lead them to him. You have turned them over to the Sabbath-school teacher exclusively for religious instruction. You have made the Sunday-school a substitute for God's Word. Your children do not accompany you regularly, statedly to the house of God. They are not found in the same pew with you. You know not where they are. The prayer-meeting is discarded by you and yours. The class-meeting is a relic of departed greatness. You speak unguardedly of the preachers, of members of the church in the presence of your children and of others; and when the preacher approaches these persons on the subject of religion, he finds his word powerless. Your inconsistent and irregular lives discount religion in the profession you make. and unfits you for the work of saving men.

You have become so wedded to your domestic cares, that necessity seems to compel you to forget more important duties. Your family have strong claims upon your time and energies; nevertheless, these must be less exacting, and there must be on your part a studied effort so to economize your time that you can devote a due proportion of it to your own soul's best interest, and that of others. You must learn to make the drudgery of life divine, and whatsoever you do must be done unto the Lord. What abject slavery your life is! You will not live out half your days. Better turn aside from these carking cares, and seek a blessed asylum in the house of God.

Your business, be it ever so pressing, will be better done and will yield better results in the long run, if you give attention to the work of God as a first duty, making all other things subservient to it. If you could interrogate thousands of Christian business men as to their loss of wealth, health and religion, they would tell you, if they were honest: "My great mistake was the neglect of my duties to God and his church. I became immersed, absorbed in business: The competition was so great, the margins were so small, I felt that success at any cost of time and sacrifice of religious enjoyment must be attained, and I soon found myself adrift; and when defeat came, sorrow, disappointment, chagrin, mortification and almost despair was my portion. I had lost wealth, happiness, and mainly because I forgot my obligations to my Maker, my church, my family." It is a safe thing for every Christian to make this vow: "I will never neglect a religious duty for a worldly consideration." We can not hope for a revival when men allow these minor things to keep them away from the house of God.—Selected.

Six Short Life Rules.

Never neglect daily, private prayer; and when you pray, remember that God is present, and that he hears your prayers. (Heb xi. 6)

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you and that you believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules (John v 36).

Never let a day pass without trying to do something for Jesus. Every night reflect what Jesus has done for you, and then ask yourself: "What am I doing for him?" (Matt. v 13-16)

If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessings upon it. (Col. iii. 17.) If you cannot do this, it is wrong. (Rom xiv. 23)

Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. (2 Cor. x 12) You are to ask yourself: "How would Christ act in my place?" and strive to do as he would do. (John x 27.)

Never believe what you feel, if it contradicts God's word. Ask yourself: "Can what I feel be true, if God's word is true?" and if both cannot, believe God and make your own heart the liar. (Rom. iii 4; 1 John v. 10, 11)—Selected.

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— CONDENSED SCHEDULE. —

TRAINS GOING SOUTH.

Dated Jan 13 1901	No. 23 Daily	No. 36 Daily.	No. 108, Daily ex Sunday	No. 41, Daily	No. 49, Daily.
	A. M.	P.M	P.M.	A.M	P M.
Leave Weldon.	11 50	8 58	...		...
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P M				
Leave Tarboro	12 21		6 00	..	..
Lv Rocky Mount	1 05	1 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 4	7 10	5 57	2 40
Leave Selma..	2 05	11 8			..
Lv. Fayetteville..	4 30	12 35			.....
Ar. Florence.....	7 35	2 40			....
	P. M.	A M.			
Ar. Goldsboro	....		7 55		...
Lv. Goldsboro	....	.		6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington..				9 20	6 00
			P.M	A.M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 82, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 5'		7 35		.....
Lv. Fayetteville..	12 15		9 41		.....
Leave Selma	1 50		11 3		.....
Arrive Wilson.....	2 3'		12 13	...	.....
		A.M.		P.M	A.M.
Lv. Wilmington.		.		7 00	9 35
Lv. Magnolia		..		8 30	11 10
Lv. Goldsboro		4 50		9 3	12 26
	P. M.		A M	P.M.	P. M.
Leave Wilson	2 35	5 33	2 13	10 45	1 16
Ar. Rocky Mount	3 30	6 10	12 45	11 23	1 53
					....
Arrive Tarboro		6 46		....	.....
Leave Tarboro	2 3	.....			.....
Lv. Rocky Mount	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	...	....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 2 50 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 50 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad. at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m. arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 35 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 50 p m., arrive Parmele 9 10 a m. and 4 00 p m , returning leave Parmele 9 35 a m and 4 00 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m. Sunday 4 15 p m., arrives Plymouth 7 40 p m 8 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m , arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m.; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m , 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m., Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 3:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

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Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	..... .
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No 61**	**Mixed. No. 63**
Lv. Lenoir..	4:30 p m	.... .	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	..... .
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	....
" Yorkville..	9:21 p m	1:12 p m	..... .
Ar. Chester...	10:31 p m	5:15 p m	....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Souhern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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THE HOME.

The Chambered Nautilus.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

—Oliver Wendell Holmes.

Sensitive to Slights.

"The only person in this world who is never disappointed is the one who is on the lookout for slights," once wrote a good-natured cynic. What a paradox it is that though never disappointed that same person is never happy! We know her—alas, that the pronoun is usually feminine—by the drooping corners of her mouth, her pensive sigh, the deprecatory air with which she glances up on the street, inviting the cut direct or the nod of abstraction. She exasperates people into slighting her, good natured people who never before dreamed of slighting anyone in all their lives. Her attitude toward her family is that which we read Dora's aunts maintained toward their brother, Mr. Spenlow, and his household: "They had never quarreled, but on the occasion of Dora's christening having been invited to tea when they considered themselves privileged to be invited to dinner, they expressed their opinion in writing that it was better for the happiness of all parties that they should stay away. Since which they had gone their road, and their brother had gone his."

One sees this disposition to feel slighted even in little children. One of the first sentences acquired and used intelligently by a baby of two years was, "You've hurt my feelings!" sobbing out on every occasion. It was the forerunner of the sentiments of her maturer years. The sensitiveness of a child is a very real thing, one that should never be ignored, but neither should it be coddled or tended assiduously. The little one who hides in dark corners and mourns because no one loves it needs a judicious as well as an affectionate mother, who will give it not only plenty of kisses and cuddling—these first of all—but also sunshine and beef-steak and a good quinine tonic, since the tendency, and one might almost say the determination, to be slighted indicates always a morbid condition and needs medicine as well as tenderness.

There are few people in this world who go about willfully hurting others—so few that the chances are infinitely against our ever meeting any of them. Most of this human family are well meaning, kindly and generous. If sometimes an acquaintance fails to return our greeting it is practically certain to be due to nearsightedness. If we are not invited, it is an unintentional oversight. To believe otherwise would be to cultivate that wretched "vice of sensitiveness," which we should determine to destroy in our minds as we would destroy poison-ivy in our gardens. The easily-slighted person is, one may be very sure, one of limited acquaintance with life. To know much of others is to become optimistic and broad-minded, for one is compelled to see self sacrifice and benevolent kindness if one is brought closely in contact with the multitude.

In church work this tendency to feel slighted is shown both in men and women more strongly, perhaps, than elsewhere. The church roll, if gone over in detail, would tell a curious story of hurt feelings. One couple's names had appeared as communicants in four churches in ten years in a certain city. On being asked for a letter of dismission to a fifth church their latest pastor led them to tell their reasons for such itineracy, and discovered that in each church they had failed to receive the attention they expected.

Theirs was but one of many such cases. People often wait to be spoken to and somehow are not, and decide to move on. One good deacon, after seeing this over and over, solemnly charged his daughter: "Never wait for others to speak to you; speak first. Go half way to meet everybody, and if that is not far enough, go all the way." Such a wholesome training in all church members would be a happy thing in a church, and would absolutely prohibit hurt feelings.

It is rather a curious thing that those who most often feel slighted in a church are those who have some social aspirations. If one's religious affiliations are used to further ambitious plans, disappointment is pretty sure to lie ahead. Friendships, dear and lasting, grow out of church associations if they come about naturally, but if church relations are formed with a view to such possible friendships, somehow they do not flourish.

If one has a disposition to see slights, that alone is reason enough for an unhappy life. In the long run we are apt to get our deserts in this world. If we are intelligent and make the most of our opportunities, we will win social recognition. If we are dull and indifferent, we will be dropped from sight. If we are loving we will be loved, and if we are cold and self absorbed we will be let alone, while if we look for slights and merit them we will find them thick as leaves in Vallambrosa. Thackeray's words, "Life is a mirror and gives back to every man the reflection of his own face," ought to be written on the walls of our nurseries and our schoolhouses.

If you have any degree of super-sensitiveness, get rid of it all at cost. Call it by its right name—morbidness, foolishness. Don't flatter yourself that you are made of finer clay than other people and feel more deeply than others do and so you somehow ought to have greater consideration shown you. Insist to yourself that you imagine slights where there are none. Get strong physically and morally, and banish the specters.

But are there not real slights sometimes—possibly—let us admit it with hesitation; but they are not worth a pang. Recall the oft quoted words of the wife of the Vicar of Wakefield to her daughters: "Hold up your heads, girls. Handsome is that handsome does!" One's self respect should be one's shield. If our intentions are 'handsome'—kindly, simple, sincere—we can hold up our heads with such a rightful dignity that we shall see no slights, because there will be none to see.—Caroline Benedict Burrell in Congregationalist.

The Moral Suasion of a Sunday Dinner.

The tempter met John on the church steps at the close of the morning service.

"John," said a sinuous voice, "you are a stranger. Come with me to Euclid place. The nice young men all go there. You can read or play games, just whatever you like. And there you will hear some of the finest singing and playing to be found in the city."

"I—I think I will go!"

Just then a kindly hand was placed on John's shoulder.

"Come home with us to dinner," said his employer.

John hesitated. The tempter was whispering in his ear. Then his mother's face seemed to come before him, a sweet face from heaven it was, too.

"Mr. Irwin, I will go with you and I thank you for your kind invitation."

A few weeks later Mr. and Mrs. Irwin received a letter from John's home. "I want to thank you," they read, "for your kindness to my boy. His own mother is dead, but I am trying to fill her place. John wrote me how he was on the point of going to your fashionable resorts and how your kind invitation saved him. He says he thinks that was the turning-point in his life. May God bless you!"

Mr Irwin read and reread the letter, then very tenderly folded it and put it away with a 'keepsake" letter he once received from his own mother.

"Frank," said Mrs. Irwin, "we did not know that our invitation to dinner that Sunday meant all that to John."

"No," replied Mr. Irwin, "but I think God knew!"—The Interview.

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PRAY AND WORK FOR A GREAT NATIONAL REVIVAL.

No more appropriate or important movement could mark the first year of the new century than a powerful widespread revival of spiritual religion. "The old century, after a swift race for the mastery, in which it distanced all predecessors, went out in a blaze of temporal prosperity and glory," and all expect greater progress during this century.

If the religious life and activity of the church should not keep pace with commercial and secular progress the result will be disastrous Advancement in education, in civilization and in commercial activity is now so rapid as to awaken surprise even in the minds of the men who are slow to believe that the world is moving.

Is it not a fitting time to kindle anew the fires of the Christian religion. These fires have not gone out, but they do not burn and blaze as we should like to see them. Certainly there is room for improvement. The religion of the people, yea, of the church, is not what it should be. Much more time could be devoted, profitably to religious meditation, religious worship and religious work. More time should be given to the means of grace. The Bible and prayer should have more of our study and thought. The standard of practical morals among Christians should be elevated. The influence of the church on the outside world should be more wholesome and more powerful than it is. The church should have stronger hold on the young than it has, and members should be added to the church more rapidly.

The Northern Methodist church seems to have caught the holy fire. Its bishops and presiding elders have consecrated themselves anew with their old time fervor and zeal to the saving of precious souls, and through the church papers they are sounding bugle blasts and from their pulpits, with great eloquence and power, they are trying to stir the people.

In answer to the call of the Commission of the Twentieth Century Forward Movement one hundred thousand men and women of Methodism have pledged themselves, by persistent personal effort, to win at least ten persons to Christ during the present year. The laity have come to see that if the church of Christ is to take on new strength and reach out for greater conquests in the new century, not one can be excused and every individual must work as he has not done in the past All is expectancy and millions of Methodists are on their knees before God.

We see from the papers that already there is a great awakening among the ministers and church members in New York and Chicago. It is a good sign when Christian people feel and see the need of a religious revival. So long as people are content with present attainments they are sleeping and little will be done It is also a good sign to see the leading men in nearly all Protestant denominations, North and South, anxious for a season of refreshing. When they become concerned for the upbuilding of their own religious life, and the conversion of souls, then we will see the fire kindling among the church membership and spreading to the people, and revival power becoming manifest in many congregations.

If we can get all our preachers thoroughly enthused with the idea of a great local and national revival of religion, a great spiritual awakening and a united movement looking directly to the conversion of souls, and if we can get a large portion of our members on their knees before God, pleading daily with him for a fresh baptism of life and power, and working earnestly to bring sinners to a knowledge of the truth, we shall see such a Pentecostal season as has never been witnessed in this country. Can't we get one thousand men and women in the Western North Carolina Conference to agree to make special effort this year to win each, at least, ten persons to Christ?

As many of our lay readers as are willing to make such an agreement, tell your pastor or write us a card to that effect. We think we see the cloud gathering. It may now be no bigger than a man's hand, but if we get hold upon God in prayer, and continue to hold on, it will gather and grow and spread over the earth and refresh the church.

THE PASSING OF ENGLAND'S QUEEN.

Writing on Tuesday for our last week's issue, we stated that her majesty, Victoria, Queen of England and Ireland, and Empress of India, was lying in an unconscious state, and it was believed, by her physicians, that the end was near That afternoon at six o'clock, at the Osborne House, Isle of Wight, surrounded by the members of the royal family, her physicians and a few officers of the court, she quietly fell on sleep. Immediately the news was telegraphed to all parts of the British Empire, and throughout the civilized world. Rulers and subjects, everywhere, without regard to creed or race, or nationality, were bowed down with sorrow. No other sovereign has, for so long a period, filled so large a place in the public mind, or was so widely know and universally beloved as England's motherly Queen. Telegrams expressive of regard and sympathy were sent from the representatives of all the great governments of the earth, and hundreds of public officials and private individuals.

The Queen's body, soon after death, was embalmed, and will lie in state until February the 2nd when, after elaborate and appropriate funeral services, it will be laid to rest in West Minster Abbey, London.

In this connection it may be interesting to our readers to give such facts as we have been able to gather concerning the life and reign of this most remarkable woman, who, in the opinion of many, has had no equal as an individual or a sovereign in any age of the world.

Victoria, Queen of Great Britian and Ireland, and Empress of India, the daughter of Edward, Duke of Kent, and grand-daughter of George the Third, was born May 24th, 1819, and on the death of her uncle, William the Fourth, at the age of eighteen, succeeded to the throne June 20th, 1837, and was crowned in West Minster Abbey, June 28th, 1838, and died Tuesday, January 27th, 1901, having reigned sixty-four years.

She was married to Albert, a German Prince, on Feb. 10th, 1840, and with him lived an ideal married life until he died December 14th, 1861 From this union were born seven children Victoria, the eldest daughter, became Empress of Germany, and others of the household married into the Royal families of Russia, Denmark and the German principalities. The Queen was progenitor of eighty-three children, grandchildren and great-grandchildren. As a devoted wife, an effectionate mother, a purity loving Queen, she raised the standard of conduct for men and women throughout her empire as no other monarch of her time has done.

Loyal to Protestantism, devoted to the church of England and jealous of its prerogatives, the Queen favored the removal of disabilities under which the Catholics, Jews and non-conformists rested when she come to the throne, and never did a sovereign so universally win the esteem and love of all fair minded non-conformists. She was indeed a wise, Christian woman, mother and sovereign.

A writer says of her, "That of all the additional honors and responsibilities assumed by the Queen, during her reign, the assumption of the title of Empress of India was the most significant and important.

"At the time of her death she was the Christian ruler of not less than 207,331 727 Hindus, 57 321 164 Mohammedans, 7,131,361 Buddhists in India, and was venerated and obeyed by the well nigh countless varieties of races and religionists who make up the teeming population of India

"From the time of the Queen's acceptance of President Buchanan's invitation to the Prince of Wales to visit this country in 1860, down to the war of the United States with Spain, the attitude of the Queen toward the people of this country and its public officials has been consistently pacific and cordial. Consequently, Americans have heartily sung God Save the Queen,' and today they mourn with a grief only less poignant than that of Britons."

ENGLAND'S NEW KING.

Albert Edward, the Prince of Wales, who now comes to the throne of England, which was made vacant by the death of his mother, Queen Victoria, is sixty years of age. He has, from boyhood, enjoyed the very best opportunities for acquainting himself with public interests and State, national and international affairs. His personal acquaintance with influential men in Europe and America, his democratic tastes, habits and ideals, and his tact and diplomacy will go very far toward making his reign amicable and successful. He has invariably stood for toleration and is credited with having done more to give Jews and Americans a social status in England than any other social arbiter.

The character and capacity of the king are said to be very different from what is the popular idea of his personality in this country. For over a generation his mind has been developed by contact with the best authority on all subjects. His mental ability is declared to be accurate, comprehensive and profound, and predictions have not unfrequently been made that in the event of his ascension to the throne, the world would see no ordinary sovereign ruling over England. He speaks English, French, Italian and German.

On March 10th, 1863, he was married to Princess Alexandria of Denmark. Their living children number four: George, the Duke of York, who married Princess May, of Teck; the Princess Louise, who married the Duke of Fife, and the Princess Victoria and Maud, the latter the wife of Prince Charles of Sweden. One child died in infancy and the Duke of Clarence, the oldest son, in January, 1892.

The new king is now in the full prime of matured manhood, and has learned much in the school of experience, and while he may make a good sovereign, he will not command the confidence, respect and affection which his mother did.

OUR MAIL BAG.

The life of an editor can never become monotenous It has variety in abundance, and every day there is something interesting or exciting in it. The daily mail is an unfailing source of interest. Sometimes it is a real alabaster box full of precious ointment, and when it is opened the fragrance fills all the house in which he is sitting, and he feels so thankful that the church has given him a place on the tripod; but the next day it is a regular magazine of explosives, and he thinks all the gun-powder and dynamite in the country have been piled up and ignited in the office, and he wishes he had never seen an editor's chair; and so it goes on and on, first one thing and then another.

But what we want to say, is, that most of the letters we receive are kind and pleasant and Christian, and nearly every day our hearts are cheered by expressions of appreciation and confidence, but we also get more letters than we want of a different kind, and some brethren write us as if they had no interest whatever in the church paper, and others seemingly think that the editor and those associated with him have no regard for other peoples opinions, feelings or interests.

A few days ago we received a letter from an esteemed layman, of high standing, in one of our best city churches, saying that he took so many papers that he

has not time to read them all and to stop the ADVOCATE to his address. We suppose that brother takes two or three daily political papers and pays for them twelve or fifteen dollars a year, but has not interest enough in his church, or the success and progress of his Conference, to be willing to pay $1 50 a year for a religious paper for himself or his family. We do not know how many men of this class we have, but it is very certain that we will never make much progress with that sort.

We also occasionally receive letters that are written by brethren who have an idea we are trying to force the ADVOCATE upon them. We wish to repeat here what we have so often before written, that we never put any one's name on our regular mailing list unless we are directed to do so by some responsible person, and we never intentionally continue to send the paper to any one who writes us to stop it, and we hope any persons who are getting the NORTH CAROLINA CHRISTIAN ADVOCATE, who did not directly or through the pastor or some one else, order it sent, and who do not intend to pay for it, will drop us a card and ask its discontinuance.

We think every Methodist family in the bounds of our Conference able to pay for it ought totake the ADVOCATE and read it weekly, and we think every pastor and congregation ought to have the paper sent to families of church members, that are too poor to pay for it; but there is no disposition on our part to force it on anybody who does not appreciate it sufficiently to subscribe and pay for it, or ask that it be sent free or at reduced rates.

EDITORIAL NOTES.

The postoffice of Rev. F. L. Townsend is Waynesville, N. C.

The Winston District Conference will be held at Mocksville July 4–7.

A new Epworth League has been organized at Burkhead church, Winston, with thirty members.

We will be glad to have given us the postoffices of J D Malonee, Mrs. Mary J West, and J. O. Johnson.

Rev. J E Gay has an article in this issue upon the great Missionary Meeting to be held in New Orleans in April. Every one ought to read it.

Dr. Jennings, in this issue of the ADVOCATE, offers a house for sale at Rutherford College, and also a desirable building lot. Look up the ad. and see what he has to say.

Rev. C. F. Sherrill sends us a report of the Mid-winter Missionary and Epworth League meeting held at Hickory last week. It came too late for this issue, but it will appear next week.

We had hoped to attend the meeting at Hickory last week, but found it impossible to leave the office. We are indebted to Mr. C. H. Ireland for a report of the proceedings.

Rev. H. K. Boyer began a series of meetings on last Sunday in Centenary church, Greensboro. If the weather is not too disagreeable we think the attendance will be good and the meeting will prove highly beneficial.

The papers report that there are so many royal personages in London to attend the funeral services of the late Queen Victoria, that there is not sufficient room in the palaces to accommodate them, and that rooms are being prepared in many of the leading hotels of London for their entertainment.

Rev. James Wilson, of Statesville, who has a daughter in Greensboro Female College, stopped over on Monday on his way home from Mount Airy and called at our office. He seems to be in good health and able to get out among the people even in severe winter weather.

We very much sympathize with brother and sister T. J. Fraley, of Franklinsville, in the loss of their little daughter Margarett. She was three years and five months old, was sick for a long while, died January 17th, 1901, and was buried in Green Hill cemetery, Greensboro. "Suffer the little children to come unto me, . . . For of such is the kingdom of heaven."

The following have sent us new subscribers since our last issue, Jan. 23. Rev. R B Clarke 1, Rev. T. S. Ellington 3, Rev. W. L. Sherrell 1, Rev. W.B Scarboro 2, W. W. Wood 2, Rev. J. J. Edes 5, Rev. E. J Poe 1, Mrs. L. B. Willis 1, Rev. P. J. Carraway 1, Rev. J. W. Bradley 1, Mrs. C. J. Clarke 1, Rev. H. L. Atkins 3, Rev. J. W. Ingle 1, Rev. E. E. Eaves 4; Rev. Geo. W. Ivey, 3; Rev. J. J. Gray, 1; Rev. Albert Sherrill, 1; Rev. J. W. Jones, 5.

In this issue appears the notice of the presiding elders of the time for holding the Waynesville and Winston District Conferences. The first will meet the 30th day of May and close the second of June. The second will be held July 3-6 We hope the presiding elders will remember that the Conference requested that no two District Conferences be held in the same week, and we shall be glad if in sending notices each will give the day of the week the Conference meets and closes.

We have received an invitation from Dr. and Mrs. Frank H. Wood, now of Wadesboro, but formerly of this city, to the marriage of their daughter, Miss Eunice, to Mr. Archer Earl Scarborough, of Greensboro, which happy event is to take place in the Methodist church in Wadesboro, February the 6th Mr. Scarborough was for several years connected with the ADVOCATE office and is a young man of merit and promise. Miss Wood is a charming young lady and we extend to them hearty congratulations in advance, and wish them a long and happy life.

LaGrippe is now an epidemic in many parts of the country and it will likely spread for the next three months. Every family ought to keep medicine on hand with which to cure it. Especially persons living in the country. Mr. A E. B Alford of Greensboro, son of the late Dr. H. M Alford, advertises in this issue, Gripp Knockers. This medicine has been thoroughly tested and is highly commended by physicians and others. The price is 25c a box. If your druggist does not keep it, write to Mr Alford for a box and try its merit.

Rev. J. F. Butt has made a fine beginning at Ware's Chapel. His congregations so far have been excellent, and he feels greatly encouraged. Mr. Butt is an old-fashioned Methodist preacher, one of the old guard, and has a genius for building churches. He loves the work—likes a field where there is plenty to do. Mr. Butt preached a strong, practical sermon last Sunday, based on the account of Paul and Silas praising God in the Philippian jail, after they had been cruelly and unjustly beaten. He emphasized the great importance of prayer, and praise. He announced that it was his purpose to begin a series of meetings soon and he hoped to see many souls born into the kingdom. As soon as the prayer following the sermon was concluded, Mr. Butt raised the hymn, "The Old Time Religion," which was taken up by the congregation and sung with the old time Methodist spirit.—Webster's Weekly.

For the past four or five years it has been customary for Mr. Moody to invite one of the more prominent Northfield Conference teachers to visit America and hold a series of missions in different large cities throughout the country. The interest awakened in these missions and the blessing resulting from them led to the permanent organization of the Northfield Extension Movement, which is now carrying out the plan originally devised by Mr. D L. Moody. This year Rev. F. B. Meyer, of London, is to visit America under the auspices of the Northfield Extension, and begins his work in Atlanta, Ga , March 15. From there he will visit other cities in the South and West, remaining in this country about six weeks. The itinerary is now being planned by Mr. W. R. Moody, East Northfield, Mass., who hopes soon to be able to publish it in full.

We have received from our Publishing House at Nashville, Tenn., three books, just from the press. A Short History of Methodism by Rev. John W. Boswell, D. D., assistant editor of the Nashville Christian Advocate, Pioneers of Southern Literature, by Samuel Albert Link and Great Southerner's, by Will T. Hale. These are small volumes, containing about 300 pages each, beautifully bound, well printed and conveniently arranged. The History of Methodism by Dr. Boswell, is a brief statement of the leading facts of the early church These facts are well presented, in short chapters, and are interesting throughout It is prepared with special reference to young people and we commend it to our Sunday-schools, Epworth Leagues and young people generally.

Great Southerners is a charming little volume. It consists of sketches written first, for the Sunday school Visitor, by Mr. Hale, and widely read by our Southern people. It was compiled by Rev. Jas. Atkins, D. D., our Sunday-school editor, and sent forth with the hope that it may prove an inspiration to a lofty patriotism, and to all, nobility of character to those who read it. We wish every boy and girl in our church would read it. The price is 65 cents.

Pioneers of Southern Literature contains brief sketches of the men of the South who have contributed to our national literature. The first is that of Edgar Allen Poe, followed by that of James Ryder Randall and others. These sketches are all well written, instructive and interesting. We commend them to our young people everywhere.

Great Revival in Shelby.

DEAR DR CRAWFORD:—I am sure all the readers of the ADVOCATE will rejoice to hear how the Lord has blessed his people in Shelby, in a meeting which began on the second Sunday and closed on the fourth (last Sunday.) The meeting was begun and continued to the end in a Pentecost of power. The preaching was done by Rev. Walter Holcomb of Mount Airy, and the Lord used him as the instrument of great blessing to the whole town. I do not hesitate to say that there is ample room in our church for Evangelists of his type. If he always preaches and works as he did here, he should never be idle longer than to get rest between meetings. He will begin a meeting in Danville, Va., next Sunday.

I do not know the number of professions, but think there must have been some sixty or seventy. Twenty-seven were received into the church on profession of faith last Sunday, and one by letter. A number will join other churches, and quite a number of professions were among the backslidden. We are rejoicing in the results, and hope to keep the revival fires glowing throughout the year. Yours sincerely,

H. M. BLAIR.

Shelby, N. C., Jan. 28th, 1901.

Important---Let Everybody Read This.

My short experience with the financial agency of the Brevard Epworth School Building Fund, necessitates me to say, that some of our subscribers have a disposition to postpone the payment of their subscriptions, because it is not simply convenient for them to pay, and ask that I call again.

I have no objections to calling again brethren, but listen to me: The cause I represent is very sacred to me—the erection of a building; dedicated to the systematic industrial elevation of our poor girls. I cannot afford to waste one cent on collections. Every dollar is absolutely needed in the building. I am not in this business for any dollars that I may get out of it, but on the contrary I am putting my own little living into it. I was made successor to Bro. Harold Turner, primarily, because of my being on the grounds as pastor, and knowing that I was working for them, my people would excuse me from pastoral duties when this work necessitated my absence. Bro. Turner did well in taking subscriptions, and my collections are very encouraging indeed. I shall work the entire Conference just as rapidly as I can. Be ready for me, brethren, to put your subscriptions in my hands, and to inform me concerning any other possible help.

We will begin our building just as soon as this winter weather will let us—and the work must go right on that we may be able to open our Fall session in our new building.

Yours in the work,

G. G HARLEY.

Brevard, N. C.

Pilot Mountain Circuit.

MR. EDITOR:—I was glad to be returned to the Pilot Mountain charge. I send you two renewals and one new subscriber for the ADVOCATE. In my estimation it is now the best paper and in the best shape it has ever been, and success to you. No preacher in the W. N. C. Conference has been remembered more kindly than I during Xmas. Boxes of good and valuable things was sent to wife and myself, for which we here express our thanks. This is a grand old mountain country, a kind and clever people. We thank God for the privilege of being among them. Pray for us that great good may be done.

Yours truly,

A. L. COBURN.

Prayer at the Plant Bed.

(A FORM SUGGESTED.)

Thou Giver of all good, send rain and sunshine on these little seeds. Give strength and skill to me and my laborers. Incline the people everywhere to use tobacco, that the price may be high, that I may have money to provide for my own family, and be able to help to educate those poor boys who do not kill themselves with cigarettes.

Bethel, N. C. A. D. BETTS.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for February 3, 1901.

JESUS ANOINTED AT BETHANY.
Matt. xxvi. 6 16.

GOLDEN TEXT.—Wheresoever this gospel shall be preached to the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Verse 13.

TOPICAL OUTLINE.—1. The Anointing. Verses 6, 7) 2 The Indignation of the Disciples. (Verses 8, 9) 3 The Comment of Jesus. (Verses 10 13) 4 The Treachery of Judas. (Verses 14-16)

TIME.—Six days before the Passover, A D. 29.

PLACE.—The house of a certain Simon the leper, in Bethany.

Home Readings.

Sunday—The Day of Judgment. Matt. xxv. 31-46.

Monday—The Anointing at Bethany. Matt. xxvi. 6 16.

Tuesday—Mark's Version—Mark xiv. 1 11.

Wednesday—John's Version. John xii. 2 8

Thursday—Another Anointing. Luke vii. 36 50.

Friday—Religious Gratitude—Ps. cxvi

Saturday — Religious Thanksgiving. Ps. ciii.

Explanatory Notes.

THE ANOINTING.

6 Now when Jesus was in Bethany. Six days before the Passover. (John xii. 1) In the house of Simon the leper. But who had probably been cured of his leprosy. He was a close friend of Mary, Martha and Lazarus. (John xii. 2, 3)

7. There came unto him a woman. Mary, ihe sister of Lazarus. Having an alabaster box of very precious ointment. The Oriental alabaster boxes or vases were often very costly. "They were usually made with long, narrow necks, which let the oil escape drop by drop."—(Carr.) And poured it on his head. St. Mark notes the fact that in her eagerness she "broke" the box instead of unsealing it; and St. John informs us that she also anointed the feet as well as the head of Jesus, and, like the "woman that was a sinner," wiped them with her hair. As he sat at meat. Reclined rather than "sat."

THE INDIGNATION OF THE DISCIPLES.

8 When his disciples saw it, they had indignation. Not all of them, but only "some." (Mark xiv. 4) This indignation arose first in the breast of Judas, and was propagated thence among the rest. His real motive was avarice. (John xii. 4 6) To what purpose is this waste? What practical good can come of it?

9. This ointment might have been sold for much. For "three hundred pence," or denaril, about fifty dollars. And given to the poor. The other disciples were really interested in the poor; but Judas was "a thief," and hated to see so much money slipping through his fingers.

THE COMMENT OF JESUS.

10. When Jesus understood it. The complaint was evidently whispered around before it came to his ears. Why trouble ye the woman? This question was a hint that they should cease to trouble her. She hath wrought a good work upon me. "A noble and beautiful work, denoting a delicate and refined sense of the fitness of things." (Carr)

11. For ye have the poor always with you. "And whensoever ye will ye may do them good." (Mark xiv. 9) But me ye have not always. "Their opportunities for personal service to him would, therefore, soon be at an end." (Broadus.)

12. For . . . she did it for my burial. Though acting from an impulse of pure love, yet, without even being aware of the fact, she really anointed my body for the burial which it must shortly undergo.

13. Wheresoever this gospel shall be preached. In the very face of death Jesus thus announced the spread of his gospel throughout the whole world. There shall also this . . . be told for a memorial of her. What a memorial! what a monument!

THE TREACHERY OF JUDAS

14. Then one of the twelve. Note the tragic tone. Called Judas Iscariot. Judas of Kerioth, a town in Judea

15. What will ye give me? His love of money sticks out of this question. I will deliver him. Will put it in your power to apprehend him without raising a hubbub. And they covenanted with him for thirty pieces of silver. Revised Version: "They weighed unto him thirty pieces of silver." These "pieces" were shekels of the sanctuary, and worth from sixty to seventy cents each.

16. He sought opportunity. A favorable opportunity.

Reflections

1. Love does not stop to count the cost of its offerings.

2. Whenever a good deed is done there is always somebody to object.

3. Selfishness is never so hateful as when he puts on the guise of benevolence.

4. Our Lord has laid the poor as a perpetual burden on the heart of the Church.

5. Jesus did not hesitate to commend a deed that was worthy of commendation.—Home Quarterly.

Princely Prerogative.

As a child, says Collier's Weekly, the young Crown Prince of Germany, whose recent coming of age was celebrated with such pomp, possessed a very exalted opinion of his own importance as heir to the throne, of which his younger brothers were frequently the victims. Admonitions, threats, nothing availed with him. He grew daily more exacting and captious; and when poor Eithel Fritz, the second son, rebelled, he paid the penalty in well administered cuffs. The Emperor appeared unexpectedly in the playroom one day, and finding Fritz in tears, demanded the cause.

"He wouldn't obey me," replied his heir, "and so I punished him, because I'm Crown Prince."

"Haven't I forbidden you to strike your brothers?" asked his father.

The young culprit nodded assent. The Emperor, without a word, stretched him across his knee and administered as sound a spanking as ever youngster, royal or otherwise, received

"There," he concluded, "I've whipped you because you wouldn't obey me, and I'm Emperor."

Needless to add that peace reigned among the brothers for some days afterward —Selected.

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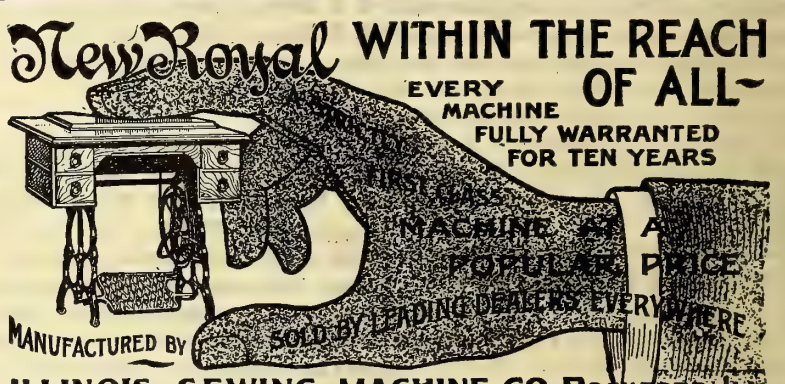
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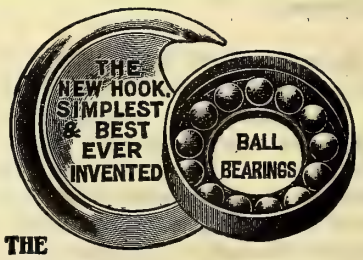
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Nov 14-3m.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for February 3, 1901.

CHRISTIAN ENDEAVOR DAY.
Josh. 1: 1–11.

This passage is the continuation of the history left off in the closing of Deuteronomy. The old tried leader Moses is gone from them, and they need a leader—one who is strong and careful, yet young and vigorous. This passage tells how God called out Joshua and set him in Moses' place. Joshua is instructed to assume command of the people and give orders to march over Jordan. Joshua is assured of the help and guidance of God. He is promised great victories and told to be strong and courageous and fear not. He is urged to hold to the "word of the law." Joshua assumes command and issues orders to the people, and thus begins a career almost as wonderful as Moses'.

Topic Thoughts.

I. All young people stand in responsible positions, just as that occupied by Joshua. They need to be—

1. Strong in faith.
2. Strong in right convictions.
3. Strong in right purposes.
4. Strong in correct habits.
5. Strong in faithful service.
5. Courageous in resisting temptation.
7. Courageous in overcoming difficulties.
8. Courageous in facing opposition.
9. Courageous in doing for Christ's sake.

II. All Christian young people should closely follow the teachings of Jesus.

1 The law of Christ should be known, meditated upon, and faithfully obeyed.

2 To know this law, it must be made our daily, prayerful study.

3 To meditate upon this law we must not allow anything else to take its place in our hearts.

4 In order to faithfully obey this law, we must be alive to it and dead to all conflicting or hindering law or influences.

5 Our delight must be in this law, and we must meditate in it day and night.

III. As Jehovah promised to go with Joshua, so Jesus promises to go with us. Matt 28:20.

1 Jehovah promised to be with faithful Joshua.

2 Jesus promised to be with the apostles to the end of the world.

3 The Holy Spirit will abide with every faithful follower of the Lord Jesus.

4 Christ abides in every one who abides in him.

5. The Father dwells in those who live in Christ.

To Be Answered in the Meeting.

Of what benefit to Joshua was Jehovah's communication to him in our lesson?

Does God give special and personal instructions to those whom he selects to do special things? Would Noah, Abraham, Moses, Joshua, David, Elijah, John the Baptist, and Christ's apostles be good examples?

Does the Lord speak personally to each one of us, giving us special instructions, or has he already given us ample instructions in the Bible to guide us in every duty and privilege?

If one of us should claim to have received a special personal revelation from God, what tangible and reasonable evidence could we furnish the world in support of such claim?

Has not Christ promised to be ever with those who faithfully obey his will as revealed in his word.

Hints for Talks.

1. Of what benefit is Endeavor Day to the local church and community?
2. Of what benefit is Endeavor Day to the local society and its members?
3. Of what benefit is Endeavor Day to Christian (interdenominational) fellowship?
4. Of what benefit is Endeavor Day to world wide missions?—Christian Observer.

Quoted.

Lo! the army of our King,
Marching on from sea to sea!
Loud their hallelujahs ring,
With the joy of victory.
"The world for Christ, Christ for the world!"
We shout with glad acclaim,
Till ev'ry soul,
From pole to pole,
Confess that glorious name.
—A. P. Cobb.

We have heard the call of Jesus,
In the early morn of life,
To be workers in his vineyard.
Helping free the world of strife:
Haste should we to find employment,
Where he tells us we must go,
For we cannot find true pleasure,
Save in what he bids us do.
—W. E. M. Hackleman.

Daily Bible Readings.

(For the week preceding the meeting.)

Monday—Victories of endeavor.—Isa. 40: 28 31; 1 John 2: 12 14.

Tuesday—A fruitful tree.—Matt. 7: 15 20.

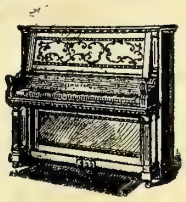
Wednesday—The strength of the past.—Job 32: 7; 2 Tim. 1: 8-13.

Thursday—Obligations to the new century.—Eccl. 11: 1-6.

Friday—The Spirit in all.—Acts 2: 14-18

Saturday—The twentieth anniversary.—Ps. 148: 7-14.

Sunday—Topic—Christian Endeavor Day.—Josh. 1: 1 11.



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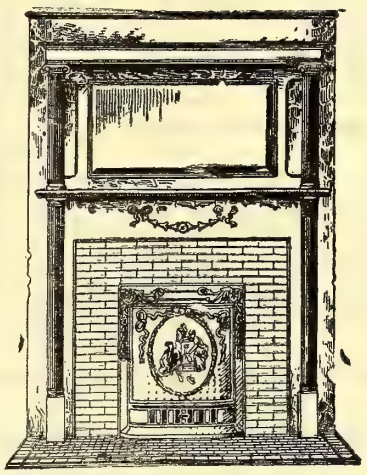
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Home Insurance Companies.

THE TWO GREENSBORO ONES COMPLETE A MOST SUCCESSFUL YEAR.

The Southern Stock Mutual and the Underwriters of Greensboro, the two fire insurance companies of Greensboro, held their annual meeting today in the office of the company. From the fact that the stockholders of these companies represent nearly every section of the State, the annual meetings are of more than local interest. Perhaps the stockholders represent greater business interests and more capital than do those of any other organization in the State. Besides the stockholders there are nearly 10,000 policy-holders who are interested directly in the profits of the companies

While the success of the companies has been almost phenomenal, it has been deserved. Besides keeping insurance money at home and causing it to be invested in the State, which has been heretofore so drained by foreign insurance the companies pay back thousands of dollars to people who insure.

These companies have just completed the most successful year since their organization. One of the companies is just entering upon its seventh year, the other upon its fourth year. During the year 1900, the two companies increased their assets from $253,278 97 to $271,950 50, and their reserve for reinsurance (emergency fund) from $34,415 41 to $43,201.06, and their surplus from $17,816 81 to $23,736 81. The year 1900 shows an increase in premium receipts from $58,543 62 to $66,380.37, being an increase of 14 per cent. The record which these companies have made since their organization is a very remarkable one, as the figures given below easily show:

Total premiums since organization—$251,420.36.

Total losses since organization—$57,237.44.

Dividends to policy-holders since organization—$39,645.75.

The most important business transacted at the annual meeting was the declaring of a 15 per cent. dividend to policy holders by both the Southern Stock Mutual Insurance Company and the Underwriters of Greensboro.

Mr. B. D. Heath, of Charlotte, N. C., was elected President of the Southern Stock Mutual, to succeed Dr J. M. Worth, deceased; Mr. E. P. Wharton, of Greensboro, was elected Vice-President and Mr. A. W. McAlister, of Greensboro, Secretary and Treasurer.

The old officers of the Underwriters of Greensboro were re-elected: J. Van Lindley, President; E. P. Wharton, Vice-President; A. W. McAlister, Secretary and Treasurer.

The following were elected directors of the Southern Stock Mutual Insurance Company:

Lawrence S. Holt, J. S. Carr, J. S. Spencer, B. D. Heath, Wm. E. Holt, A. W. McAlister, Edwin Shaver, F. J. Murdock, Jos. G. Brown, Bennehan Cameron, James P. Sawyer, E. P. Wharton, L. Banks Holt, J. W. Scott, J. Van Lindley, L. M. Scott.

The following were elected directors of the Underwriters of Greensboro:

L. M. Scott, E. P. Wharton, J. S. Carr, W. H. Worth, Cary J. Hunter, B. D. Heath, J. Van Lindley, T. J. Hackney, J. W. Cannon, W. P. Bealle, A. W. McAlister, G. A. Norwood, Jr., H. W. Jackson, J. S. Spencer, J. P. Caldwell, M. R. Braswell, H. W. Fries, J. M. Hendrix, J. Y. Joyner, R. P. Walker, A. A. Shuford, R. C. Strong, Wm E. Holt, D. A. Tompkins, C. G. Wright.—Greensboro Telegram.

The Reunion in Memphis Next May.

MR. EDITOR:—Satan and his crowd are planning to help "veterans" and others toward hell during the "Reunion" in Memphis next May.

I beg your readers to pray that God may help the preachers and other Christians in M. to plan wisely to help them toward heaven.

Yours in Christ,

A D. BETTS

Bethel, N. C.

DEAR BRO. CRAWFORD:—We recently closed a meeting at Jewell Hill church, conducted by Bro. John Welch, of Asheville, which resulted in about thirty conversions, reclamations and sanctifications. L. H. TRIPLETT.

Marshall, N. C., Jan. 21, 1901.

Typewriter For Sale.

A good Rem Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro.

QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit	Fallston	Feb	2 3
Bessemer City circuit	Concord	"	9 10
Cherryville circuit,	Laboratory	"	16 17
McAdensville station		"	22 3
Gastonia, Main st		"	24 25
King's Mountain station		Mar	2 3
Stanly Creek circuit,	Mt. Holly	"	9 10
Mountain Island		"	10 11
Lowesville circuit,	Hill's Chapel	"	16 17
Shelby circuit,	Pine Grove	"	23 24
Shelby station		"	24 25
Polkville circuit,	Elliott's	"	30 31
N Cleveland circuit,	Casar, March 31	Apr	1
Lincolnton circuit,	Marvin	"	6 7
Rock Springs circuit	Mt. Pleasant	"	13 14
Lowell circuit		"	20 21
Ebethel circuit		May	4 5
Gastonia, West End and Ozark		"	11 12
South Fork circuit		"	18 19

MORGANTON DISTRICT, 2d Round —IN PART.—

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit,	Murphy's	Feb.	9 10
Marion station,	Marion	"	10 11
Table Rock circuit,	Obath	"	16 17
Broad River circuit,	Providence	"	23 24
Henrietta & Caroleen,	Henrietta	"	23 24
East Rutherford circuit,	Salem	Mar.	2 3
Forest City & Thermal City station,	Pleasant Grove	"	3 4
Rutherfordton circuit,	Gilboa	"	9 10

GREENSBORO DISTRICT---1st Round in part

J. R. Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb.	3 4
Asheboro station	"	10 11
Wentworth circuit, Carmel	"	23 24
Ware's Chapel	"	24
Greensboro circuit, Mt Pleasant	Mar.	2 3
entenary	"	3
St. Paul	"	9 10
Naomi station	"	10 11
Randolph circuit, Vernon	"	16 17
High Point station	"	17 18
West Randolph ct, Hopewell	"	23 24
West Market Street	"	31
Spring Garden Street	"	31

District Stewards meeting at West Market St. Feb. 7th, at 1 o'clock.

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit,	Penland's	Mar	2 3
Clyde circuit,	Fincher's	"	2 3
West Haywood circuit,	Delwood	"	9 10
Leicester circuit,	Zion Hill	"	16 17
Mills River circuit,	Avery's Creek	"	23 24
S S and League Conference	Clyde	"	29 31
Spring Creek circuit,	Spring Creek	Apr	6 7
Transylvania ct.,	Cone Tea	"	13 14
Brevard station,	Oak Grove	"	2 21
Haywood circuit		May	4 5
Sulphur Springs ct		"	11 12
Canton circuit		"	18 19
Waynesville station		"	25 26

District Conference at Mills River May 30—June 2.

CHARLOTTE DIST.—2d Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews		Feb	17 18
Clear Creek circuit,	Zion		23 24
Monroe circuit,	Oak Grove	Mar.	2 3
Monroe station		"	3 4
Waxhaw circuit,	Bond's Grove	"	9 10
Pineville,	Marvin	"	10 11
Calvary		"	16 17
Epworth—Seversville,	Epworth	"	17 18
Brevard		"	23 24
Hoskin's		"	24 25
Morven, New Home		"	30 31
Derita circuit,	Trinity	Apr	6 7
Dilworth		"	7 8
Lilesville,	Shady Grove	"	13 14
Wadesboro station		"	20 21
Charlotte,	Tryon street	"	27 28
Charlotte,	Trinity	May	4 5
Polkton		"	11 12
Ansonville circuit		"	18 19
Weddington circuit		"	25 26

Southern Stock-Mutual Ins. Co.

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Underwriters of Greensboro . . .

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A Thousand Testimonials like the following can be furnished:

WINSTON, N. C., January 13, 1900.

During the last four years certain properties of mine have been insured in the Southern Stock-Mutual and Underwriters Insurance Companies, of Greensboro, N C., and I have received from them dividends amounting to $97 83, which represents the amount of money saved by insuring with these Companies. I consider their Policies as perfect protection as is offered by any company. R. J. REYNOLDS.

GREENSBORO, N. C., January 23, 1900.

We are carrying insurance in both the Southern Stock Mutual and the Underwriters of Greensboro and are receiving dividends annually from each Company. We patronize these Companies because we believe them to be safe and because they save us money. ODELL HARDWARE COMPANY,
11 7 tf [Signed] By J. A. Odell, President.

STATESVILLE DIST.—1st Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Lenoir station		Dec.	2 3
Hickory station		"	8 9
Woodleaf circuit,	South River	"	15 16
Statesville station		"	22 23
West End		"	23 24
Troutman circuit,	Troutman	"	29 30
Newton circuit,	Newton	Jan	5 6
Maiden circuit,	Mayo	"	6 7
Iredell circuit	Olive	"	12 13
Mooresville circuit,	Fairview	"	19 20
Mooresville station		"	20 21
Catawba circuit,	Catawba	"	26 27
Caldwell circuit,	Hudson	Feb	2 3
Granite Fall station		"	3 4
Stony Point circuit,	Liberty	"	9 10
Alexander circuit,	Taylorsville	"	10 11
Statesville circuit,	Salem	"	16 17
Turnersburg circuit,	Clarksburg	"	23 24
Lenoir circuit,	Harpers	Mar.	2 3
Mt Zion station		"	10 11

WINSTON DISTRICT 1st Round

D ATKINS, P. E., Winston, N. C.

Thomasville station,		Dec.	8 9
Mocksville circuit,	Center	"	15 16
Mocksville station		"	16 17
Winston circuit,	Marvin	"	22 23
Winston,	Burkhead	"	23 24
Madison circuit	Madison	"	29 30
Kerners ille circuit,	Mt. Vernon	Jan.	5 6
Forsythe circuit,	Concord	"	12 13
Farmington circuit,	Smith Grove	"	19 20
Walkertown station		"	26 27
Winston,	Centenary	Feb.	2 3
Winston,	Grace Church	"	2 3
Davidson circuit,	Centenary	"	9 10
Danbury circuit,	Danbury	"	16 17
Summerfield circuit,	Summerfield	"	23 24
Jamestown circuit,	Friendship	"	27 28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

ASHEVILLE DISTRICT---1st Round.

R H. Parker, P. E., Weaverville, N. C.

Bald Creek ct.,	Boring's Chapel	Jan.	5 6
Burnsville ct.,	Burnsville	"	12 13
Swannanoa ct	Bethesda	"	19 20
Saluda ct	Hilgirt	"	26 27
Hendersonville		Feb	2 3
Cane Creek ct		"	9 10
Old Fort ct,	Ebenezer	"	16 17
Weaverville ct,	Salem	"	23 24
Central Church		Mar.	2 3
Haywood Street		"	2 3

MOUNT AIRY DISTRICT--1st Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Jefferson circuit at	Jefferson	Dec.	8 9
Boone circuit at	Hopewell	"	11
Watauga circuit at	Smith's Chapel	"	13
Creston circuit at	Mill Creek	"	15 16
Healing Springs ct. at	Helton	"	18
Laurel Springs circuit at	Mt. Zion	"	20
Sparta circuit at	Sparta	"	22 23
Mount Airy	Station	"	30 31
North Wilkesboro at	Union	Jan.	5 6
Wilkesboro at	Beulah	"	12 13
Jonesville at	Jonesville	"	19 20
Elkin station		"	20 21
East Bend at	Yadkinville	"	26 27
Mount Airy circuit at	Salem	Feb.	2 3
Pilot Mountain at	Fairview	"	3 4
Stokes at	Mount Pleasant	"	9 10
Rockford at	Rockford	"	16 17

SALISBURY DISTRICT, 1st Round —IN PART—

W. W Bays, P. E., Salisbury, N. C.

Concord ct.,	Center	Dec.	15 16
Concord	Epworth	"	16 17
Concord,	Central	"	22 23
Concord,	Forest Hill	"	23 23
Salisbury ct.,	Shiloh	"	29 30
Salisbury,	Main St	"	30
China Grove ct.,	China Grove	Jan	5 6
Gold Hill circuit,	Gold Hill	"	12 13
Lexington station		"	19 20
Linwood circuit	Ebenezer	"	26 27
Mount Pleasant circuit,	Mt. Pleasant	Feb	2 3
Albemarle circuit,	New London	"	9 10
Albemarle station		"	10 11
Norwood circuit	Norwood	"	16 17
Salem circuit	Salem	"	23 24
Spencer station		Mar.	2 3
East Salisbury		"	2 3
Salisbury, First Church		"	2 3

FRANKLIN DISTRICT—1st Round.

J. A Cook, P. E., Franklin, N. C.

Macon circuit,	Patton Chapel	Dec	8 9
Franklin station night		"	15 16
Franklin circuit,	Watauga	"	22 23
Webster circuit	Speedwell	"	29 30
Bryson City and Dillsboro sta.,	Sylva	Jan.	5 6
Whittier circuit & Cherokee Mission,	Shoal Creek	"	12 13
Bushnell mission,	Maple Springs	"	19 20
Robbinsville mission	Robbinsville	"	26 27
Andrews circuit,	Andrews	Feb.	2 3
Aquone mission	Baldwin School House	"	9 10
Haysville circuit,	Oak Forest	"	16 17
Hiwassee circuit	Grape Creek	"	23 24
Murphy station, night		"	24 25
Glenville circuit,	Double Springs	Mar.	2 3

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GREENSBORO, N. C.

nov 15-tf.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

"Let me not die before I've done for Thee
My earthly work whatever it my be!
Call me not hence with missions unfulfilled,
Let me not leave my space of ground untilled!
Impress the truth upon me—that not one
Can do my portion that I leave undone:
For each one in Thy vineyard hath a spot
To labor in for life and weary not."

A Martyr's Prayer.

"Oh, Lord, we rejoice in persecution, as Thou hast taught us; and as Thou knowest it is harder to live a martyr life than to die a martyr death, grant us grace to offer this smaller service acceptably when Thou shalt call upon us. Should any, like Peter, deny Thee in the hour of trial, oh, Lord, wilt Thou turn and look upon him, and by that look call him into the life of witness with the power with which thy disciple of old was called."

(Six weeks after this prayer was offered at a public meeting, the petitioner died for his faith in the recent massacres of native Christians in North China.)

How God Answered.

In November, 1886, we spent eight days in waiting upon God. We spent days of fasting, alternated with prayer, to God to send 100 missionaries. We were led to pray for 100 missionaries to be sent out by our English board from January to November. We were led to ask God to give £10,000 in addition to the income of previous years, and we asked for it to be given in such a manner—in such large sums—that the force of our staff might not be occupied in keeping accounts. God answered our prayers wonderfully. He sent us offers for more than 600 missionaries, and at the end of the year over 100 had gone.

You ask, What about the income? God did not give us exactly the £10,000 we asked for, but gave us £11,000. And the £11,000 came in eleven contributions. —Rev. J. Hudson Taylor, Founder and Director of the China Inland Mission.

An Interesting Letter.

Our readers will be glad. we are sure, to share with us an extract from a letter from our Missionary Candidate, descriptive of life at the Training School. Miss Howell writes:

Perhaps you would enjoy hearing something in regard to the work of the school. The program for each day is so full that we seldom have any spare time. However, I think every girl will testify to the fact that she does not find it a burden but a pleasure to do the work. The housework is an excellent test of Christian character. You can imagine how much there is sometimes to try our patience and many are the victories gained while washing dishes, waiting on tables, etc

The rising bell rings at six o'clock. Individually, we observe one-half hour each morning for quiet meditation and devotional reading—a fine preparation for the duties of the day. At 6:50 a. m., we gather in the dining-room for morning prayers. After breakfast, comes housework. At 9 o'lock recitations begin.

Our Bible courses are exceedingly helpful. I have medical lectures three nights out of the week. On Wednesday evening, we attend the church prayer-meeting and on Friday evening hold our students prayer meeting.

Outside of our studies, a very important part of our work is done on Friday afternoon, when we do our house to house visiting. From 1:00 to 1:30 o'clock we have a preparative meeting with Miss Gibson and then go out.

We usually visit in the vicinity of the church in which we work on Sunday. I am teaching in the Sunday-school of the church of which Dr. Chapman is pastor. Just before the holidays, I visited in the slums of the city and I saw such misery and want as made my heart ache. It is almost impossible to describe the sickness and distress which the girls encounter.

Whether we visit in the home of rich or poor, it is our object to carry some sunshine, cheer the disheartened one, and above all, if they are not Christians, to lead them to the foot of the cross. We usually read a chapter from the Bible and pray with them.

Sometimes we hold cottage prayer-meetings and are able to reach some who before were cold and indifferent to spiritual things. It is a great privilege to work thus for the Master.

The Christmas holidays were pleasantly spent and will be long remembered by all of us. I wish you could have been with us on Christmas day and have seen how prettily we had the dining-room arranged. The association with our teachers and each other is a source of inspiration to us. We cannot help but become very much attached to the school. Miss Sadie Harbough who is to sail for Korea next month is with us now.

Give my kind regards to the ladies of our Conference and tell them that I greatly appreciate what they are doing for me. I feel that a great responsibility rests upon me. Ask them to pray for me and for the work of this school and all the students and teachers, that we may be used of Him to accomplish in His name a great deal of good and gather in a great harvest of souls. Praying the same blessings for you, I am,

Sincerely yours,
BLANCHE HOWELL.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic,

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.
MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNING, Attorney, 1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir.

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IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

		Daily No. 31	Daily No 27
Lv. New York, P.RR.		1 00 p m	12 1. a m
Lv. Philadelphia, P. R R		3 24 p m	7 20 a m
Lv Baltimore, P R a.		5 50 p m	9 54 a m
Lv. Washington, P. R. R		7 .. p m	10 15 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 4. p m
Lv. Petersburg,		11 3. p m	3 30 p m
Lv Ridgeway Jct.	"	1 55 a m	5 5. p m
Lv. Henderson,	"	2 30 a m	6 20 p m
Lv. Raleigh,	"	3 43 a m	7 39 p m
Lv. Southern Pines	"	5 36 a m	9 35 p m
Lv. Hamlet,	"	6 30 a m	10 35 p m
Lv. Columbia	"	8 40 a m	12 55 a m
Ar. Savannah,	"	12 10 p m	5 0. a m
Ar. Jacksonville,	"	3 00 p m	9 10 a m
Ar. Tampa,	"	6 30 a m	5 50 p m
		No. 408.	No. 41.
Lv. New York, N.Y.P.&N.		†8 00 a m	9 0. p m
Lv. Philadelphia,	"	10 .0 a m	11 26 p m
Lv New York O.D.S.S.Co.		†5 0. p m	
Lv. Baltimore, B S.P.Co.		.....	† 6 30 p m
Lv. Washington N &W S.B.			6 .. p m
Lv. Portsmouth, S. A.L.		9 00 p m	3 3. a m
Lv. Weldon,	"	11 33 a m	12 01 p m
Lv. Ridgeway Jct.	"	12 52 a m	1 20 p m
Lv Henderson	"	1 19 a m	2 1. p m
Lv. Raleigh,	"	3 02 a m	3 51 p m
Lv. Southern Pines	"	5 15 a m	6 .9 p m
Lv. Hamlet	"	6 30 a m	7 30 p m
Lv. Wilmington,	"		3 1. p m
Ar Charlotte,	"	9 21 a m	10 10 p m
Lv. Chester,	"	9 43 a m	10 55 p m
Lv. Greenwood,	"	11 46 a m	1 07 a m
Lv. Athens,	"	2 08 p m	3 4. a m
Ar Atlanta, §	"	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 2 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar. Mobile, L & N.		5 0. a m	4 12 p m
Ar New Orleans, L. & N.		7 45 a m	8 50 p m
Ar. Nashville N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 0. p m	8 10 a m

NORTHWARD

		Daily. No. 402.	Daily. No. 38.
Lv Memphis, N.C.&St.L.		11 30 a m	8 45 p m
Lv. Nashville,		9 50 p m	9 10 a m
Lv. New Orleans, L & N		7 45 p m	7 45 p m
Lv. Mobile, L. & N.		12 20 a m	11 10 a m
Lv Montgom'ry. &W.P		6 10 a m	11 10 a m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	
Lv Atlanta, § S. A. L Ry.		1 00 p m	9 00 p m
Ar. Athens,	"	2 52 p m	11 23 p m
Ar. Greenwood,	"	4 56 p m	2 0. a m
Ar. Chester,	"	6 53 p m	4 25 a m
Lv. Charlotte,		6 10 p m	5 00 a m
Lv. Wilmington		....	12 5. p m
Lv. Hamlet		10 .0 p m	8 05 a m
Lv. Southern Pines	"	10 59 p m	9 03 a m
Lv. Raleigh,	"	1 0 p m	11 20 a m
Ar Henderson.	"	1 46 a m	1 20 p m
Lv. Rid'way Jct.	"	3 10 a m	2 .6 p m
Lv. Weldon,	"	4 30 a m	3 25 p m
Ar. Portsmouth	"	7 .. a m	5 50 p m
Ar Wash't'n	&W S.B		7 0. a m
Ar. Baltimore B. S P.Co.			† 6 45 a m
Ar. New York, O.D.S.S.Co.		------	† 1 30 p m
Ar Phila'phia.N.Y P.&N		†5 46 p m	5 .0 a m
Ar. New York	"	8 38 p m	7 43 a m
		No 44	No. 66
Lv. Tampa, S A L Ry.		10 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 4. p m
Lv. Savannah,	"	1 58 a m	11 59 p m
Lv. Columbia, §	"	6 40 p m	5 45 a m
Lv. Hamlet	"	9 45 p m	9 .0 a m
Lv. Southern Pines	"	10 37 p m	10 12 a m
Lv Raleigh,	"	2 24 a m	1 0. p m
Lv. Henderson	"	3 .6 a m	1 32 p m
Lv. Ridgeway Jct.	"	3 12 a m	2 .5 p m
Lv. Petersburg,		4 20 a m	4 45 p m
Lv Richmond,	"	5 5 a m	6 00 p m
Ar. Washington P R R		8 4 a m	9 0 p m
Ar. Baltimore, P & R		10 03 a m	11 35 p m
Ar Philadelphia P & R.		12 47 p m	2 .6 a m
Ar. New York P R R.		3 03 p m	6 13 a m

Note—† daily except Sunday

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent in Halifax county writes: "I have one acre of bottom land, a black peaty soil, which I would like to plant in corn next season and get a crop of 100 bushels per acre. Can you tell me how to prepare the land, when to plant, how to cultivate and how to fertilize it to secure this result? I have plenty of hard wood ashes and stable manure, woods earth and cotton seed. I do not like to buy commercial fertilizers. Would lime be of any service to a corn crop?" The man who would undertake to tell you how to treat that land in order to secure the results you aim at next season would be merely a quack. Having plenty of ashes and stable manure, &c., you might perhaps get that much corn if the season was favorable provided you prepared the land in the best manner and worked it rapidly, shallowly and often. You do not say now much the land is capable of making from its own store of fertility; and the chances are that the effort to very largely increase the crop at once will result in failure. Land is not brought up to a highly productive condition from a low state all at once. Good plowing and heavy manuring will do wonders. But do not mix your ashes and manure. Spread the manure first after mixing it with the cotton seed, and after the land is prepared for planting spread the ashes on top as liberally as you please. If you have plenty of ashes there will be no need of lime. But on land of that character a coat of lime will help any crop. I am doing my utmost to bring about good farming and am not giving out prescriptions warranted to cure poor land all at once.

From Burke Co.: "Tell me what kind of grapes will pay me best to grow, and how to plant a vineyard and care for it. Also the best peaches and winter apples." To fully answer this correspondent would take the entire paper. The grapes for your section are the Labrusca varieties or bunch grapes. Of these the Delaware, Niagara and Concord are about the best for selling the fruit. I am now planting a vineyard at the station farm. I will plant my vines eight feet apart in rows ten feet apart, and will train them in various ways because I wish to give illustrations to the students of the different methods of training. But if you want to know all about grape culture you should get a book devoted to the subject. Such a book as Fuller's Grape Culturist, published by the Orange Judd Co., 52 Lafayette Place, New York. The best winter apples for your section are Winesap, York Imperial, and Royal Limbertwig. For peaches use Alexander, Early Tillotson, Early York, Crawford's Early, Crawford's Late, Elberta, and Heath Cling. You can find reliable nurseryman advertising in this paper.

From Cherokee Co.: "I send you to day some cuttings from a young apple tree. There is a scaly insect growth on it that is damaging the trees. Is it the San Jose scale or what? How can it be destroyed?" The twigs are infested with the Mytilaspes Pomorum, commonly known as Oyster Shell scale or Bark Louse. This insect is very prevalent all over the western part of the state, and while it is not so rapidly destructive as the San Jose scale it will nevertheless kill the trees. We have been for years warning the people in the western part of the state that if they do not go vigorously to work on this scale it will destroy their trees, and I have seen many trees nearly dead with it there. It is a hard matter to kill this scale except in the spring when the young ones are coming out and before they have formed their scales. The scale is so hard afterwards that ordinary spraying has little effect on them. But spraying with whale oil soapsuds in the spring will kill many and one of the best things to kill any scale is whitewash. A good thick coat of lime whitewash will smother any scale in the world.

"What is the difference in the agricultural value of lime made from limestone and that from oyster shells." A pure limestone should contain about 98 per cent. of carbonate of lime. Lime burn from such a stone will slake three bushels for each bushel of the fresh lime, each weighing 45 pounds after slaking to a powder. Oyster shells have 90 to 95 per cent. of carbonate of lime, and a bushel of shell lime will slake two bushels each weighing 40 pounds It will depend on one's location as to which kind of lime is cheaper for him to buy. Down near the coast it is probable that the shell lime will be the cheaper, while in the upper country the stone lime will be best.

"I want to plant a crop of cabbages and Irish potatoes in Transylvania Co., 3,000 feet above she sea level. The soil is black loam in the main, with a clay subsoil. What kind of fertilizers should I use? Is there any value in compost made of rotten leaves and mold out of the woods put up with acid phosphate? If so, how long should it stand before using? What is the best fertilizer for cabbage and potatoes on that kind of soil?"

It is rather difficult to prescribe for a soil with which one is not familiar. In fact the manurial needs of any soil can only be ascertained by a series of careful experiments made on the land itself. I can only give you in a general way the fertilizers that have been found best for the crops named. Whether they will have the same effects on your soil that they have in other parts of the state can only be determined by trial. For potatoes mix 900 pounds acid phosphate, 700 pounds of cotton seed meal and 400 pounds of muriate of potash. As I presume the land is in good heart and you want to grow a main crop for late use and not the early crop like the eastern growers make, I would use of this not less than 500 pounds per acre in the furrow. As a rule it is not the best practice to use fertilizers in the furrow, but the Irish potato roots in a narrow space and is not like cotton and corn which send their roots far and wide, and hence need broadcast manuring. For the cabbages you will need larger proportion of the acid phosphate and nitrogen and less potash. Therefore mix 1200 pounds of acid phosphate, 700 pounds of cotton seed meal and 100 pounds of muriate of potash, and use it at rate of 700 to 1000 pounds per acre broadcast. The rotten leaves from the forest will be a help on the potatoes, but spread them on the land and do not waste time and labor in composting. There has been labor, time and manure enough wasted in the South in the preparing of composts which are worth less after they are made than the materials would have been had they been used separately. Gardeners for their flower pots and greenhouses can afford to prepare composts and make them fine by repeated turnings, but the farmer cannot afford this waste of labor.

"I found today on an adjoining farm of mine in Rockingham county the enclosed specimens of wheat. Please let me know what is destroying it? I think it must be the Hessian fly." You are right. It is the Hessian fly, and the wheat is full of the pupae ready to come out and lay eggs next spring for the spring brood. If there is a large portion of the field in this way, the wheat is doomed, for there is no way to stop them. A great many larvae may be destroyed by burning the stubble over after harvest. The mild fall has been very favorable to the increase of the fly. It is always best if possible to defer sowing wheat till after a good hard frost.

"I have several acres of natural growth of Dewberries. Please tell me how to make them profitable for shipping." Dewberries can only be made profitable for shipping by planting a good variety in good soil and cultivating them well. The natural growth here is worthless for the purpose. Our Southern Dewberry, Rubus Trivialis, is too small to be profitable. The Dewberry that is grown for shipping is a variety of Rubus Canadensis, the Northern Dewberry, which is very much larger fruit. The best variety is called the Lucretia. It is planted six feet apart and trained to stakes till the canes bear fruit and they are then cut away to give the young canes that are to bear the next year a chance to grow. These are allowed to run on the ground till the following spring and then are shortened slightly and tied up to the stakes for fruiting.

From Wilson Co.: "I wish some information in regard to the application of potash to strawberries. I have been told that the muriate of potash is as good for strawberries as the sulphate, but that in large quantities, as it contains salt, it is hurtful. I have thought that this would cause it to retain moisture in a dry spring. We often use a sack of kainit on cotton with good results on much thinner land than good berry land, and I should think strawberries could very well stand 300 pounds of the muriate of potash per acre if it contains no larger amount of salt than kainit" Muriate of potash contains far less salt than the kainit does, since the kainit has but 12 per cent. of actual potash and the remainder is chiefly salt, while the muriate contains 50 per cent. of actual potash. The potash in the muriate is in a more caustic state than in the kainit, and while you would be applying less salt in 300 pounds of muriate than in 200 pounds of kainit there would be danger of the caustic potash in the muriate injuring the roots of the plants if applied in that quantity per acre. While the lands usually planted in strawberries are generally more deficient in potash than in phosphoric acid it has been found that potash always gives better results when there is a due percentage of phosphoric acid than when applied alone I cannot think that the strawberry crop needs such heavy application of potash as you propose, and do not think that a spring application of potash would be as effective as though it had been applied in the fall. It is generally thought that the high grade sulphate of potash is best for crops in which sugar is a desirable constituent, as it makes a sweeter product. But so far as the crop and its appearance are concerned the muriate is just as good and is cheaper. In applying 200 pounds of kainit to cotton you must remember that you applied only 24 pounds of potash, while if you applied 300 pounds of the muriate you would be applying 150 pounds of the potash, and as the potash is the important thing you see you will be putting a very large and needless amount

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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OUR DEAD.

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The above applies also to Tributes of Respect.

WREN.—Miss Ada Wren died at Hoover Hill January 7, 1901. She was a faithful Christian and a member of the Methodist Church. She took a great interest in the Sunday-school, and will be missed in the church. She left dying testimony that all was well with her soul. May the Lord comfort the bereaved.

HER PASTOR.

In Memoriam.

Lucy Ellen, daughter of Mr. and Mrs. John Holton of Jamestown, N. C., was born January 4, 1893; died January 6, 1901. Aged eight years and two days.

She was severely burned about a year ago and apparently was nearly well, and was back in her Sunday-school class. There was a sudden development for the worse, and the sweet spirited little Lucy went up to the Home of the Blest.

Lucy was a remarkably bright, sweet spirited child, greatly beloved by parents, family and friends.

Farewell, little Lucy, till we meet you in our Father's Mansion.

J. S. RAGSDALE.

Resolutions of Respect.

Adopted by the Ladies' Aid Society of the M. E. Church, High Point, N. C., on the death of one of its members.

The Ladies' Aid Society of the Methodist Episcopal Church of High Point, N. C., wishing to give expressions of its grief in the loss of a beloved sister and co-worker, Mrs. J. J. Farriss, offer the following resolutions of respect:

Resolved 1st. That God in His infinite wisdom has removed from our midst one of our most faithful officers and coworkers—one who was faithful to every trust committed to her.

2nd. That in the death of our dear sister we feel that her sweet spirit and Christ-like example will abide with us, and that though dead she yet speaketh to us of faith, hope and charity.

3rd. That while we mourn her loss to us, and shall miss her gentle presence, her faithful service and words of love, yet we bow in humble submission to the will of God, who doeth all things well, and pray that we may emulate her many virtues.

4th. That to the devoted husband, mother, brother and sisters, we extend our heartfelt sympathies in this, their sore bereavement, praying that they will look to God, whom she loved to serve so well, for comfort, and live so as to meet her in that better land, where parting is no more.

5th. That a copy of these resolutions be given the family, sent to the North Carolina Christian Advocate, Webster's Weekly, and the High Point Enterprise for publication.

MRS. D. A. STANTON,
President.
MRS. E. D. STEELE,
MRS. W. G. BRADSHAW,
MISS PATTIE NEWLIN,
MISS VENETIA SMITH,
Committee.

January 21, 1901.

Tribute of Respect.

Tribute to Mrs. Sallie Denny Armfield, wife of Hon. C. H. Armfield, Statesville, N. C.

DEAR BRO. CRAWFORD:—In the last issue of the ADVOCATE there was a brief notice of sister Armfield's death. I wish to lay this additional flower upon the grave of our departed sister and friend. I am glad that it has been my privilege to have known her, even for these few years. To me the remembrance of her lovely Christian character will ever be most precious. She was one of the brightest, happiest, most inspiring and helpful spirits that I have ever known. She was faithful in all the relations of life. As wife, mother, friend, neighbor, member of society in the best sense, and Christian worker, she met life's responsibilities with beautiful fidelity and the strength of a pure, noble, exalted Christian womanhood. She was the type of Christian that is so important and helpful to church and pastor, those who do and say not, rather than say and do not. Her splendid personality, good common sense, broad intelligence, untiring energy, and ceaseless devotion to duty, eminently fitted her for leadership among women, and it is therefore no matter of surprise that the Aid Society, of which she was the loved and honored President, is one of the most successful and helpful that I have ever known.

None but those who have felt the inspiring touch of her beautiful, sunny life, will understand how great is our loss. The brightness and hopefulness of her life, like sunshine, banished darkness and discouragement wherever she went. Like a magician's wand, her influence touched the burdens upon others' hearts, and without apparent effort on her part, they were gone. Often, when tired and discouraged with the varied hindrances to church work, I have met and talked with her for a few minutes only, and though she perhaps made no reference to, or apparent effort to remove them, somehow or other when she had passed on the burdens were gone, and I went to my duties with renewed strength and hope. But she is gone from us. At the noon day, in the beauty and splendor and sweetness of a magnificent Christian womanhood, she has gone to her reward. We shall miss her O so much! But we sorrow not as those who have no hope She is not dead—only departed. The radiance of her happy, sunny life, slants beckward upon this vale below, and we follow on with good hope and cheer, expecting some day to meet her again in the bright beyond, when we too "have crossed the bar."

Sister Armfield gave her heart and life to God through his church in early childhood, and was consistent in her profession and life to the end. She was an unusually thoughtful and intelligent Bible student. Never in my life, I think, have I spent an equal time more profitably in Bible study than during those hours in which it was my privilege to follow her through her own Bible, which she so densely and intelligently marked. With the nice discrimination of an experienced theologian she would center upon and mark those passages which are fundamental, and those which set forth the graces which go into the superstructure of a strong, useful and happy Christian life. That Bible is a rare legacy, and will, I trust, be an eternal benediction to her sorely stricken husband, the daughter and two sons, who with a host of loving friends mourn their irreparable loss. Those who would meet sister Armfield again must follow Christ along the shining way which she so thoughtfully marked out through her precious Bible, and along which her loved and useful Christian life leads us to believe she walked. Should any of her loved ones ever wander from that way, may they through grace return and walk therein until they reach the City of Gold. There may they, and all who loved her, and who fondly cherish her memory, meet her again, and together be with the Lord forever.

M. A. SMITH.

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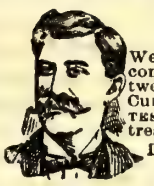
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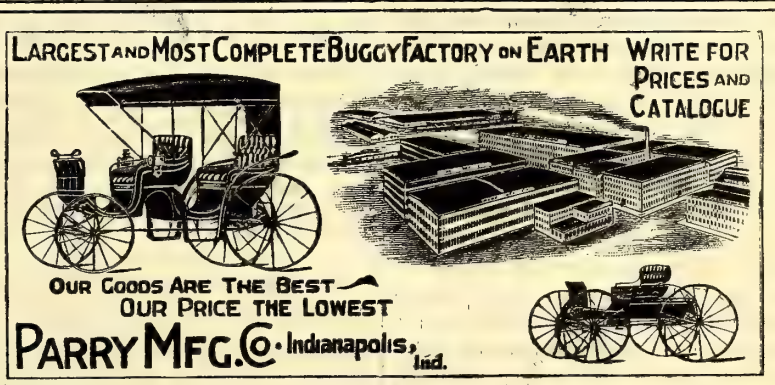
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oct 24-3m

NEWS OF THE WEEK.

Wednesday, Jan. 23.—The governor reappoints B. S. Royster adjutant general———The prince of Wales takes the oath of office as Edward VII.———The pineapple growers of Florida organize for their protection———The railway officials are still at work on the tax assessment compromise———Italian naval forces have captured and executed eleven Chinese prisoners———The anti-cigarette bill is sent back to the judiciary committee of the senate———In the house a resolution is introduced of inquiry into the exiling of Filipinos——— The senate and house conference committees on the army bill came to an agreement———The chief marshal and his assistants for the University commencement have been elected———Several states elected senators yesterday. The deadlock is still on in Delaware and Nebraska———Wayne superior court closes the criminal docket and takes a recess until Monday at 2 o'clock p. m. ——Gen. Lee orders troops to the scene of the Creek Indian uprising in Indian Territory. The people are terror-stricken———Mrs. Carrie Nation yesterday wrecked a saloon at Enterprise, Kans., and says she will attack the town of Abiline today———Mr. Willard's bill for a stock law for the entire state is unfavorably reported by one house committee and is referred to another——— The board of trustees of the State University meet and receive the annual report of President Venable. He makes several recommendations.

Thursday, Jan. 24—King Edwards goes to Osborne———Governor Aycock appoints his military staff——A body of American troops have a hot skirmish with Filipinos———A resolution is introduced in congress to investigate hazing at the naval academy———The body of Queen Victoria will not lie in state but will remain at Osborne house until February 1———The family of Bass Frazer, the kidnapped boy, have given up all hope of ever seeing him again———A Venezuelan gunboat fires on and sinks a British sloop, supposed to be carrying arms to the insurgents———Alonzo Patterson, a 13-year-old-boy of Atlanta, disappeared last Thursday and has not been heard of since———The Creek Indian uprising grows more alarming. It is feared the threatened attack will come before the troops can arrive———The finance committee of the Danish lower house of parliament favors selling the Danish West Indies to the United States ———The senate finance committee for the house war tax reduction bill raports an entirely new measure. It reduces the revenue about $40,000,000——In Dr. Curry's address he advocates ability to read and the payment of poll tax as qualifications to right of suffrage——— The American British and Russians think the troops can be withdrawn from Pekin by the time the river opens. France and Germany wish to postpone evacuation for at least a year———The Venezuelan government refuses to accede to the request of our minister to suspend action by the new concessionists to secure possession of the Ashphalt lakes. It is expected American troops will be landed if forcible possession, is attempted.

Friday, Jan. 25.—The Queen's will will not be opened until after the funeral ———The fortification appropriation bill carries $7,227,461———The diplomatic and consular appropriation bill carries $1,700,000———King Edward replies to President McKinley's message of sympathy———Private services were held over the remains of Queen Victoria yesterday———The first spike is driven in the new Brunswick and Birmingham railroad———Baron Wilhelm von Rothschild, head of the firm of that name, died yesterday———Paymaster Austin, who was shot in a railway wreck, dies of his wound———The grand master of Masons of Georgia sends greetings to King Edward, who is grand master of England——The Southern Cotton Spinners' Association decides to do its own commission business, with main office in Charlotte——A train on which Lord Kitchener is traveling is derailed by dynamtte and attacked by Boers, who are finally driven off——The executive committee of the Federal party in Manila petition the commission to urge the passage of the Spooner bill in Congress ——The Democratic legislative caucus decides to restore to the governor the appointive power as it existed before taken from Governor Russell by the legislature of 1899——The president's earnest recommendation to Congress for legislation for the Filipinos causes surprise, and creates the impression that there may be an extra session of Congress in March.

Saturday, Jan. 26—The big battleship Illinois will be ready for preliminary trial some time next month———No important business has been transacted in either branch of Congress———Contracts for naval work aggregating seven and a half million dollars are signed at the Navy Department———Boers captured a train with troops and military stores———A freight train on the S. A L. wrecked near Columbus, S. C; Engineer Fetters was fatally wounded—— The probability of an extra session of Congress is being discussed in Washington———Neely, former postal official, is taken from jail and put on a steamer for Cuba——The Josiah Morris Bank, at Montgomery, Ala., failed; deposits believed to be heavy———Three children are burned to death in their home at Kansas City, Mo.———The residence of George Fleming, agent of the S. A. L. at Watertown, Fla., is destroyed by fire, and two of his children burned to death ———Many thousand dollars' worth of revenue stamps are stolen from the safe of the revenue collector at Peoria, Ill.

TO THE DEAF

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

Perry Davis' Pain-Killer.—Its valuable properties as a speedy cure for pain can not fail to be generally appreciated, and no family should be without it in case of accident, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes; there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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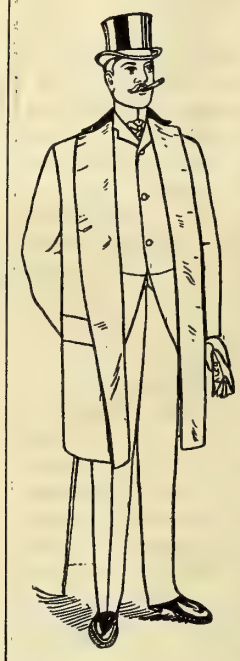
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jan 24-1y.

Big Clothing Sale.



We have commenced our big sale of Men's and Boys' Fall and Winter Suits, Overcoats, Hats, Shirts and Underwear. We have the largest and best assortment in North Carolina. Can fit all sizes and shapes. We sell at ONE PRICE and CASH to all. All wool suits from $5.00 to $20 00. Underwear 50c. to $8.00 per suit. Everything NEW and UP-TO-DATE.

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I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH,
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM. IN ADVANCE.

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Page College

THE LIGHT AHEAD.

HENRY C WARNACK

I will not look behind,
I will press on unfailingly—
The day that's done is dead,
Save for the deeds that live—
Its triumphs and its failures
Now are fled,
And whether memory give
A solaced joy or bring a deep regret,
I will not look behind,
I will forget
And toward the bright sure goal ahead
Press on unheedingly.

I will not look behind,
The past is even so;
I can not alter nor revoke
The thing that's done.
But I can forward go
Toward new achievment and a higher goal.
Invoking all the strength
Of body, mind and soul,
To work out that sure good
That waits me in to-day.

—Exchange.

A victory there must be one way or the other. Either we must overcome the world or the world will overcome u .—C. J Perry.

He was a fine student of human nature who made the admirable remark, "One can do a great deal of good in this world if one doesn't care who gets the credit of it."

Charles Sheldon's bit of advice, givnn to a little girl at the solicitation of her mother, is equally good for children of larger growth—"Be good—and don't get tired."

Home training tells in the palace as well as in the cottage. The Duchess of Kent, realizing how near her little daughter Victoria stood to the crown, endeavored to give her from earliest infancy the best possible training for the high position she might one day occupy. How admirably she succeeded the subsequent life of the Queen abundantly testifies. If only every child, a possible heir to an incorruptible crown, were trained with equal care and solicitude for the kingdom of heaven, what a different place would this world soon become!

Last year only four Conferences and two of these the weakest in numbers and resources, raised their entire apportionment for home and foreign missions. This is demonstration, however, that it can be done. Now let the Western North Carolina Conference fully purpose in her heart that she will lag behind no Conference in any good work. The need is imperative, our ability is ample. To this end let preachers and people think, talk, pray and give.

There is no service conducted in the sanctuary for which more careful preparation should be made than the Sacrement of the Lord's Supper We do not mean that inner preparation of heart which all will agree is essential to one's participating in it most acceptably and profitably. We refer to the more material side, the appointments of the communion table, We believe that Christ may be honored or dishonored even in the smallest outward details of service. The table should present an attractive appearance. The linen, if not of the finest texture, should be spotlessly fresh and clean and tastefully arranged, the silver as bright as skilful polishing can make it, the bread light and flaky, and the wine of the best procurable quality. We have been in churches where, though everything was handsome enough, there was obvious carelessness, not to say negligence, that was shocking to one's sense of propriety in view of the fact that Christ Himself was the guest of honor. The dingy cloth, the murky cup, the soggy bread, the sour wine, all detracted in a measure from our spiritual enjoyment. Here, by all means, should everything be done not only decently and taste in order, but it should be the expression of the best and most perfect care that the congregation can command. Surely the Master. the maker and the lover of the beautiful, will not fail to notice with approval the least thing done with the purpose of pleasing and honoring Him

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We cannot emphasize too often nor too strongly the importance of a sermon from every pastor, at least once during the year, on the subject of good literature. Not only do our people generally need to read more but they need suggestions and guidance as to what they shall read. It is sad but true that much unwholesome reading matter, it cannot be called literature, finds its way into the home through the energy and persistence of its publishers. Surely we should be equally as alert and persistent in commending and introducing our own literature. One special need of our church to day is a more intelligent loyal membership, and in no other way can it become so than through information and instruction concerning our Methodist doctrines, polity and spirit, and the plans and work of our church. Bishop Merrill condenses what we would like to say on this vital subject in these weighty words:

"There is a world of wealth in good books. A benediction would come to many homes if our pastors would conscientiously inspect and prudently supervise the reading furnished Methodist families, much of it with little consideration of its quality. On a recent tour of Conferences I made it a point to look through the libraries of the families where I was entertained—usually about the most intelligent, Methodistically, in the community—and in only one place in a dozen was I able to find a book from the Methodist publishing house, and in only two a church paper. What can we expect for the future of our doctrines and usages in such conditions? Books, books, there is power in books; and nothing in the line of Methodist activity needs more careful supervision than the publication and circulation of books."

By many people missionaries are regarded as people with more zeal than knowledge. The record of the late Dr. Elias Riggs, who, after sixty eight years of missionary service, died recently at Constantinople, helps, with many others, to refute this erroneous idea. That record is wonderful. We are told that during this time a part of the work he accomplished was the translation of the whole Bible into Armenian, Bulgarian, and Turkish, a Bulgarian commentary on the Bible, and parts of the Scriptures in Armenian and Turkish for the blind, besides translations of hymns, and numerous grammars of Eastern tongues of great service to missionaries. He read at least thirteen important languages besides his own, and could speak not less than six of these. He made good use of his knowledge, and kept at work at the age of ninety. Indeed among the most talented, cultured, hard working, self-sacrificing men and women the nineenth century has produced may be classed the missionary.

Again we read of the method devisedby a wide-awake pastor to ascertain the perplexities and to know the mind of his people in order that he might direct his pulpit and pastoral efforts in more helpful ways. Every three or four months he conducts a prearranged service at which the people bring questions that they would like to have answered The plan, seemingly, has worked admirably so far. At one service thirty five questions were brought, of which the following is a sample:

Does God use the mistakes, and sins even, of Christians to advance his cause?

What can an academy student do to effect the most for Christ and the church?

What method of private devotion would you suggest for a Christian student who is away from home—as a substitute for family prayers?

How should one who wishes to live right spend Sunday?

When one is about to take an important step, and prays for God's guidance, how can he tell that he has it?

Is it right to save money for "old age?" If so, is it right to give to all the so called benevolences, besides keeping up church services. helping the academy, etc., when the income is very little more than enough to live on?

What do you think of the justice of criticisms on missionary effort in a country like China?

Does Jesus' dining with the Pharisee on the Sabbath sanction Sunday company in our day?

Some time ago we quoted in these columns the wise and wholesome words addressed by Bishop Ninde to a class of young ministers. The recent death of this eminently pure and saintly Bishop gives these words added weight and makes them worthy of repetition. "If I were young again," he said, "I would strive to be, not it the low, vulgar, selfish sense, but in ths high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would affect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside all conventionalities and seclusive habits, and go from shop to shop, and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the anointing. I would exhaust all possiblities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach"

NOTICE.

We must have one thousand renewals and new subscribers this month for the Advocate This is less than ten from each pastoral charge. That number can be gotten in many places without much effort. Will our large stations lead in the matter? Centenary church, Winston, and West Market Street church, Greensboro, both are to have Advocate rally days soon. Will the pastors of other stations do likewise? We hope the laymen will also interest themselves in this movement.

CONTRIBUTIONS.

THE CHURCH IN THE TWENTIETH CENTURY.

Does the Church of Today Express the Mind of Christ?

BY BISHOP E R. HENDRIX, D D., LL D.

That was a wonderful Scripture lesson which our Lord selected with which to open his ministry. It was from Isaiah, his favorite book, as it was also the favorite book of John the Baptist, his Forerunner, and the greatest of the prophets because of the clearest spiritual vision The Baptist preferred it because he found there his great theme, "a voice crying in the wilderness, Behold the Lamb of God." Jesus preferred it because it announced so clearly what has been fitly called "the program of Christianity." It is not strange, therefore, that when Jesus returned for his victory over the world, the flesh and the devil, as he recovered our Paradise in the wilderness, despite the prolonged and fierce assaults of Satan, he should re-enter his familiar synagogue of Nazareth with his Scripture lesson already chosen. It described that Paradise which he had just won after Satan had shot every arrow in his quiver, and "having ended all the temptation, departed from him for a season." He who had himself overcome was now prepared to help others overcome, and to open the kingdom of heaven to believers.

That kingdom was not of this world, either in its origin or fulfilment. It did not dispute Cæsar's title, but bade men render to Cæsar the things that are Cæsar's and to God the things that are God's. Yet the kingdom of heaven was at hand, and its blessings, its citizenship, its rights and emoluments were to begin now. The largess of the conquerer, what was it? No barbaric gold and pearls, but righteousness, peace and joy in the Holy Ghost. He announces his program from that hour; "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

What can better express the mind of Christ than these chosen words, which announce the program of Christianity? He who was anointed with the oil of gladness above his fellows, who loved righteousness and hated iniquity, the sceptre of whose kingdom was a right sceptre, was to have a throne forever and ever, and in his majesty to ride prosperously because of truth and meekness and righteousness. There is a rainbow about his throne. His is the glory that excelleth.

The mind of Christ respecting his Church shows a joyful and resourceful ministry, preaching glad tidings to a sorrowing, and even despairing world. Because men have reached the depths of poverty—that Oriental poverty which is hopeless, whether born of vice or oppression—they need a gospel of hope, and good men and true to preach it. The broken-hearted must have garlands for ashes. Men are led captive by Satan at his will until there must come a divine deliverance from the bondage of wicked habits and vicious lives. Nay, human courts, where Christ does not rule, forget the prisoners whom they sentence. There must be men of the John Howard type who shall devote themselves to the lazar-houses until they shall open the prison to them that are bound. The world is full of despair Science is sad eyed and sad hearted Its very voice is one of sadness and despondency, as if it would welcome some mighty cataclysm which might end the universal gloom. But God's messengers proclaim, "God's in his heaven, all's well with the world," as they proclaim the acceptable year of the Lord, and the day of vengeance of our God. Our God will reward the good as well as punish the evil The heaven that shuts in and also shuts out. The city of God has twelve gates, "to bring the honor and glory of the nations into it," but without are "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars." "Vengeance is mine, I will repay, saith the Lord."

Men see clearly the realism of evil. What is needed is some one to proclaim the realism of good. The secular press, current literature, the stage, all portray, and ceaselessly, the realism of evil. It is their very stock in trade. They will manufacture and invent it, even though compelled the next day to deny it. Flaming headlines and bill boards all bid men distrust their fellows, until the prophet's voice is needed as never before, answering the cry of the universal spirit of heaviness, "Is there no balm in Gilead? Is there no physician there?" The acceptable year of the Lord is a time of consolation, of hope. "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Good men take up the refrain and exhort, "Be not overcome of evil, but overcome evil with good" The mind of Christ is expressed so long as there are men to proclaim the fundamental fact, the underlying principle of the mission of Christ: "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

The Church of today might be so defined as to include only those expressing the mind of Christ, thus making "a vicious circle" in our definition. Now, as in Paul's time, they are not all Israel who are of Israel. But so long as there are those in the Church of Christ, of whatever name, who possess the mind of Christ as declared by himself in the very opening as well as the close of his earthly ministry there is a remnant that can save as well as that shall be saved. The Church once conquered the world under the leadership of the apostles and martyrs, until the Roman Senate formally adopted the Christian religion as the religion of the Roman people. The world then reinvaded and conquered the Church, and more than one mighty reformation and religious upheaval has been necessary to prevent conformity to the world and an abject surrender to worldly methods and practices. That we need such a spiritual quickening in our day as to give a new and fresh setting to the things that are not seen and are eternal is the profound conviction of every devout Christian thinker. The Church of today containg apologists for things material, perverting the language of the apostle, "That was not first which is spiritual, but that which is natural," as if there were to be a gradual evolution of the spiritual out of the natural. Men are too often encouraged thus in the mad race for wealth because the Church may become the beneficiary of it. The pulpit is in danger of becoming the echo of the pew, and the prophet of God is prone to have his voice muffled by the gold of Balak. Weak sentimentality in the pulpit will never make a virile church. Nor will an institutional church suffice in the maintenance and developing of Christian life that does not give a saving gospel, as well as bread and baths, to the poor. "Bread and games" pleased and satisfied the populace, and kept many a throne from tottering in the days of the Apostles, who lifted the veil from personal and domestic and official life of a people perishing without the Gospel.

The climax of the Gospel, the very mind of Christ, is the giving of the Gospel to the poor as the power of God unto salvation. Men compare the ethics of Christianity with the ethics of Buddha and Confucius, until they suddenly discover that "the dark places of the earth are full of the habitations of cruelty" The demand of our day is for a superhuman movement on the part of Christianity for the salvation alike of China and the world. The mind of Christ must find fresh expression in a self-sacrificing, persistent, tireless movement for the salvation of men, and of all men. Still, with all her shortcomings, never was there so much of the mind of Christ expressed in his Church as in the Church of today, which sends more missionaries to the field, more nurses to the suffering, more messages of hope to them that are bound, more Bibles into the homes, more prayers to heaven, than has been done at any period since the ascension of our Lord.

Kansas City, Mo.

"Think on These Things."

BY REV. N. H. D. WILSON, B. D.

Some of our thoughts are purely involuntary, arising from causes over which we have no possible control. But by far the greater number of our thoughts arise from causes over which we have at least indirect control. Indeed, since we have the power to dispossess even these purely involuntary thoughts by others, we are responsible if we allow them, when impure or uncharitable, to linger in our minds. So each man becomes responsible for the "meditations of his heart" as well as for his words and actions, and mental impurity or uncharity are as sinful in God's sight as impurity in act. Moreover, out of evil thoughts come evil purposes and evil acts. "Keep thy heart with all diligence, for out of it are the issues of life." The question "how may I keep my thoughts pure?" becomes, therefore, of utmost importance.

In searching for this rule, we note that every mind has within itself the power to turn its attention in any given moment to any subject it may choose. It cannot stop thinking; it is as near a perpetual motion machine as can exist. But it can choose about what it will think in a given moment. There may be a proneness to turn back to other thoughts. On the slightest relaxing of purpose, it may fly away to the ends of the earth, but we can bring it back to the subject. In this power lies our hope.

The larger class of our thoughts spring from mental habits from memory, or from things seen or heard. They are not voluntary, yet they spring from choices of the past. For them, awful thought! we are responsible. But forgiving mercy we were undone. And as today's choices determine what we shall see and hear, what we shall remember, and what shall be our mental habits for the future, let us beware We can shut our eyes; we can forbid eyes and ears to go where are sights and sounds that harm; we can choose our companions by their conversation. Guard well these windows to the soul. But memory? The law is: "The mind retains in memory that upon which it fixes intently its attention." Thus by quickly turning the mind from thoughts which you would forget and fixing it intently on those you would remember, you can choose what future memories shall bless or curse you. And mental habits are, like physical habits, the results of oft-repeated acts. That which we persistently choose to think about, we will after awhile think of without choice.

The rule grows plain Would you drive out involuntary thoughts which Satan and his human helpers have injected into your minds, turn your thoughts to noble things. Would you make your senses, your memory and your mental habits aid you, then think often, think so far as choice can determine always about noble things. Obey Saint Paul's command: "Whatsoever things are true, whatsoever things are honest (venerable, noble, serious,) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4 : 8).

But obedience to this command will do more than drive out evil thoughts, it will lead to noble acts and noble character. Be not content to speculate about these good things; weigh them, behold how attractive, see their claim. "Lives of great men all remind us, we can make our lives sublime." The life of the one Man, in whom all these attributes are incarnated, shows us we can make our lives like his, divine. Think on these things in the world, think on these things in great lives, think on these things perfectly embodied in the Life, that you may fall in love with them and pursue them.

A deduction from this discussion of greatest importance now is in the field of literature. The reading of your home will largely determine the thinking done there. You need not seek to prevent reading. Your children will read. See that the supply is generous of the best literature. Not simply clean, but wholesome, nourishing, palatable literature. Only a little less bad than the impure is the weak. Give them the best. First of all your Conference paper. It deserves to be put in every home in your Conference. Then your connectional papers. The ADVOCATE for the older and the Visitor for the younger members of the family. Then all the papers, magazines and books which are pure, strong and palatable, which you can afford. And you can afford many more than most do. If necessary, save less. Better invest in brains and character than in barns or bonds. Or, if necessary, wear plainer clothes, or patched, or eat less, that you and yours may read more.

Finally, brethren, that you may be delivered from the sin and danger of evil thoughts, and that you may grow pure and strong and noble, voluntarily, repeatedly, persistently, intently, think on those things that are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy.

The Rev. Julius Smith, of Burma, India, who has been in this country for some months recuperating his health and representing his Conference at the General Conference, is rendering efficient service for the cause of foreign Missions among the churches of Missouri and Kansas

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Inoffensive versus Offensive Gospel.

Persuant to my promise in a recent issue of the ADVOCATE I resume my thoughts on preaching.

The thought of the fearful responsibility of the ministry is disclosed by God himself to Ezekiel, so fills my heart with fear lest I fail in my sacred trust, that I sometimes stand awe-stricken—lost in the awful contemplation. Preaching is no child's play—no light past time—to be taken up or laid down at will. He who assumes the responsibility without counting the cost and paying the price, will not go far before its fearful weight will burden his soul, and awaken his sleeping spirit, if he be an honest man.

But in order to realize something of the nature and responsibility of preaching let us carefully examine the style and character of some of the preaching of the Bible. No better criterion could be had for our invitation than those the Word furnishes us.

Isaiah, as the mouth piece of God, says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" This then seems to be the duty of all true ministers. To those who do not "cry aloud," but spare the people, and congratulate themselves on their ability to "prophesy smooth things," God says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight" So the ability to "prophesy smooth things," if carried into practice, is but a snare to the soul and brings upon us the curse of the above Scripture. It may seem wise and prudent to so present the Word as not to give offense, but really it is great folly. Better preach the "Word" and leave the results with God. In Jeremiah God charges most grievous things against false prophets, saying, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace"

Oh, how often the would be optimistic preacher of today, who wants to appear very hopeful and strong in faith, cries, "Peace, peace; when there is no peace." Oh, they say, "You must not look on the dark side so much. The world is getting better—there are more good people in the world today than ever before." This sounds very hopeful and optimistic, but in reality, it is another cry of "Peace, peace; when there is no peace." Better far, it seems to me, to bear the stigma of "pessimist" than deceive the people with false security by crying "Peace, peace; when there is no peace." Again this same prophet tells us, "The prophets phophesy falsely, and the priest bear rule by their means; and my people love to have it so."

What a picture to contemplate! How fearful the apostacy of such prophets! Isaiah also pictures the false prophet in no uncertain language, "His watchmen are blind; they are all ignorant, they are all dum dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." These are some of the false preachers, and that is what God says about them. May not there be many today who are false prophets prophesying to suit the people. They fix up their little "sermonette" with great care and great research—not of the Bible so much, but encyclopedias, commentaries, old volumes of sermons delivered a hundred years ago, and then deliver them in their best style, and then get a trusted friend to go around and find out "how the sermon impressed the people." I wonder if such a fellow, sent on a poor mission, where he did not intend to stay any longer than the next Conference, would employ a friend to see what kind of impression his sermons made. It would remedy many such abortions in the pulpit to entrust such prophets with the care of a small mission for a few years, or until cured.

But let us turn the picture, and examine the style and character of some true prophets or preachers. We take Nathan as an example, in the Old Testament. When David had been guilty of murder, and adulting with Uriah's wife, Nathan was sent to him to show him his sin This he proceeded to do by expounding unto him the "parable of the eve lamb." By this method he "caught David with guile," by showing him the enormity of his sin before letting him know who the sinner was. Then when David had pronounced sentence against himself, Nathan made the application by saying, "Thou art the man." He is a concrete example of the meaning of that passage, "Wise as serpents, and harmless as doves." Nathan knew human nature would rebell against any abrupt charge of crime, and so he "spoke in a parable," and then made the application. Some preachers, I fear, want to speak in parables all the time, and leave the hearer to make the application, which, if done at all, is often to "fit the cap on somebody elses' head."

Then let us take Jesus, the greatest of all prophets, and see how He preached I can only give a few of His most characteristic utterances, and leave the reader to reflect upon His style at leisure. In the 12th chapter of Matthew Jesus was discoursing to the Pharisees about the "power by which He cast out devils, etc.," when suddenly He said, "O generation of vipers, how can ye, being evil, speak good things, for out of the abundance of the heart the mouth speaketh."

They had just said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." Jesus rebukes them by calling them "vipers and evil," and showed them the source of their evil speaking. Some modern "apologist of the Gospel," would have said, "O generation of worldlings or friends, how can ye be good except ye join the church?"

Again, we hear Him say to this same class of men, "Ye hypocrits, well did Esaia's prophesy of you, saying, This people draweth nigh unto me with their mouths, and honoreth me with their lips; but their heart is far from me."

Again, speaking to Pharisees and scribes He said, "Woe unto you, scribes and Pharisees, hypocrits, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the 'child of hell' than yourselves." Here He calls them "hypocrits and children of hell" I suppose Jesus would be ruled out of some of our modern churches on the ground "that he was coarse and not careful enough for the feelings of nice, refined people." To the same class he said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

To the Jews He said, "But I know you, that ye have not the love of God in you." This is the same as saying, "I know you are not Christians." Plain talk, but loving words intended only to lead them to Himself. Then to His brethren we hear him say, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."

This is the real secret of all opposition to the Word of God, and to those who faithfully expound that Word, this same writer tells us, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" So all this talk about the "refining influence of the Gospel upon the world," in changing its attitude towards the Word, is false, or else God's Word may not be trusted. No man can preach God's Word plainly, without "softening" and fail to have the wrath of men turned loose on him. This statement then, "that so and so is a popular preacher," must mean that said prophet does not faithfully present the Word of God to the people.

Again, Jesus said to the Jew, "Ye are of your father the devil, and the lusts of your father ye will do." Again He says, (speaking of God the Father to these same Jews,) "If I should say, I know him not, I shall be a liar like unto you." So we find Jesus calling the Pharisees and Jews "liars, hypocrits, vipers, serpents, children of hell, and children of the devil." These words, I am sure, were uttered in gentle, loving tones, but none the less emphatic for that Jesus always respected a man's feelings who earnestly sought light, but a hypocrit He seemed not to respect. Hence the plain words quoted above.

But lest some one should say, "He could afford to speak thus, being Divine, but you can not," let me cite some examples briefly, of men like you and I, who imitated Christ's example. Peter, when "baptised with the Holy Spirit," stood up before the same Jews before whom he had previously denied His Lord, and said, "But ye denied the Holy One and the just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Just before Stephen's martyrdom we hear him preaching boldly to those about to stone him, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. Which of the prophets have not your fathers prosecuted, and they have slain them which showed before of the coming of the just One; of whom ye have been now the betrayers and murderers."

Then Paul, when Elymas sought to "turn away the deputy from the faith," said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of God?"

But last of all, John, the loving, modest, retiring spirit, who leaned upon the breast of Jesus at the last supper, and who was and is called the "Apostle of Love," so far departed from the modern conception of preaching as to say, "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him" "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin." "Whosoever hateth his brother is a murderer," and "If a man says, I love God, and hateth his brother, he is a liar."

Now Jesus, Nathan, Peter, Paul, Stephen and John preached the unvarnished word. Ought not we, their successors, do so? What excuse is there that will stand the test of the judgment for not doing so? Now suppose you take the passage quoted from John, and make the application whenever you preach about sin and hatred by simply and gently explaining their meaning to be just what they say, will it not offend those condemned thereby? The writer may be mistaken, but he does not believe a man can faithfully proclaim "all the counsel of God" without giving great offense to the sinners and hypocrits in the church.

The cold chill of fear that play up and down the spinal column of many a preacher, "for fear of splitting the church," by the preaching of sanctification, would suddenly disappear, as did Peter's cowardice, if they would get on this side of Pentecost, like Peter, when those three thou and were converted under one Pentecostal sermon.

Oh for a mighty shaking up of the "dry bones" in the pulpit, and a substituting of backbones for paper strings Then the subtle deception, "that we must preach an inoffensive Gospel," would disappear from our minds, and an earnest effort to deliver a message from Him, would fill our hearts and minds, and gladden the hungry souls about us. Brethren, let us "preach the Word."

W. H. L. MCLAURIN.

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An Observation that Suggests.

A recent number of the "Outlook," in making mention of the large migration of Methodist ministers to other denominations, says: "In every case they are men of marked ability, who have long been recognized as such outside of denominational lines." Among these are such men as Dr. Gunsaulus of Chicago, and Dr. Cadenon of New York—men of the highest ability. The Outlook concludes with this significant utterance, "It is believed that as many as two hundred and fifty clergymen in the Episcopal, Presbyterian, Congregational and Baptists communions were born, educated, and received into the ministry of the Methodist church It indicates a great power in the Methodist communion of developing the kind of fiber necessary for successful pastors and preachers."

What is said here by this able New York journal that cannot be charged with being prejudiced in favor of the Methodists, may be applied as surely to the departure of laymen from our communions How many have gone will never be known to any earthyly stastistician. And the Methodist revival once laughed at by others, and now by a few Methodists, thought almost unnecessary, has been the recruiting station for the whole army of the Lord, regardless of name and creed.

Yet with all this migration of clergy and laity to other churches, the Methodists have made greater progress numerically, financially and in all other respects than any other denomination.

Is not this enough to make clear to even the dullest how much the world is indebted to Wesley and his followers? It suggests, also, that the same apostolic zeal, and simple gospel of our fathers will be sufficient for us and our time.

A. W. P.

Mid-Year Missionary Meeting---Hickory January 22-23

BY ORDER OF THE CONFERENCE REPORTED BY REV C F SHERRILL

The Mid Year Missionary Conference was called to order at 2:30 p m Jan 22, 1901, in the Methodist Church at Hickory, Rev W M Curtis, presiding Rev. W. H Willis conducted the opening devotional services. Reading selections from 12th and 2nd chapters of Rom Hymn 280 was sung and a fervent prayer was offered.

Rev. C. G. Little was elected permanent chairman and Rev. W H Willis secretary.

The first thing was the report of the Presiding Elders as to the state of missions on their respective districts. Rev. R. H. Parker said four charges on the Asheville district paid everything in full Deficit on missions last year $382 Rev C. G. Little reported a deficit on Morganton district last year of $515 Plans were being made to raise the assessments in full. In absence of the Presiding Elder, Rev. H. C. Sprinkle spoke for the Charlotte District Many charges paid in full Healthy missionary sentiment. C. H. Ireland spoke for Greensboro district. The district expects to pay in full. The most of the stations will pay out, but we need to devise means by which we can bring up the circuits. We are planning for Conferences in places where they will do the most good. Rev. R. D. Sherrill said Marion station paid everything in full and expects to do the same this year. Rev. W. W. Bays said the Salisbury district had a deficit on missions last year of only $114 The missionary spirit is growing. A house to house and hand to hand canvass will bring up the collections in most cases. Rev R. M Courtney spoke for Shelby district, as Bro. Ware was delayed in reaching the Conference by his train being several hours late. The indications are that the district will pay out in full Missionary mass meetings were held all over the district.

Rev. J. E. Thompson said progress was being made on the Statesville district. Special emphasis was put on missions at the District Conference with good results. Deficit on missions last yrar $478. There had been an increase on collections on the district. The percentage paid in 1899 per member was $1 82. Last year it was $2 49 Eight charges paid in full. Dr. James Atkins spoke for Waynesville District. There is hope of paying out in full.

PERMANENCY OF MID YEAR MISSIONARY MEETING.

Dr. James Atkins stated that the Mid-year Missionary Meeting was a permanent thing. It had come to stay. A resolution offered by Rev. R. H. Parker was passed to make the Mid year Missionary Conference permanent. The purpose is to lay plans for full collections. The delegates are all the Presiding Elders, one district secretary from each district, and three preachers and three laymen each from the Mission, League and Sunday-school Boards.

DISTRICT SECRETARIES

The following district secretaries were elected to work with the Presiding Elders in devising plans to bring up the Missionary assessments in full:

Asheville District—E. K. McLarty.
Charlotte District—Frank Siler.
Franklin District—Ira Erwin
Greensboro District—C. H Ireland.
Morganton District—R. D Sherrill.
Mt Airy District—S. P. Graves.
Salisbury District—D. P. Tate.
Shelby District—J. A. Baldwin.
Statesville District—C. F. Sherrill.
Waynesville District—W. G. Mallonee.
Winston District—W. H. Willis.

NIGHT SESSION.

Rev R H Parker conducted the devotional services Rev. P. L. Cobb, assistant missionary secretary, read 10th chapter of Romans beginning at the 8th verse, and addressed the Conference. He stated that the Ecumenical Missionary Conference to be held at New Orleans April 26 30 was first suggested by Dr. James Atkins. To this Conference there 1091 delegates. Three or four thousand as delegates and visiters will be present.

DR ATKINS ADDRESS.

Dr. Atkins made an impressive and interesting address. Mid-year Missions are about 100 yeers old. I have seen Cary's shoe hammer and the cup Livingstone drank out of in Africa. Africa is no longer a sealed continent. Sidney Smith called Cary the "consecrated cobler" in derison. Dr. Coke crossed the Atlantic 13 times; and near beautiful Ceylon was buried in the sea. One hundred years ago there were but a few to go as missionaries and but few at home to send them. Now the Church pays for missions $18,000,000 and sends 113,000 missionaries. In the life time of John S. Paton, now living, a Christian civilization has sprung up in the South Sea Islands among a people once degraded cannibals. Darwin 50 years ago sought the missing link in Patagoula. He found a people there little removed from the brutes. In 25 years he returned and would not have believed that any power on earth could have produced such a marvelous change as the gospel carried there by the missionary had done; and he became a regular contributor to the missionary cause. Of the 13,000, native Christian Chinamen, amid a persecution more fierce than that in the time of Nero, not one of them had recanted his faith in Christ. Missions pay. The Missionary Conference in New York was the greatest Conference of Christian workers ever held Redeeming man is a work worthy the Son of God. The time has passed when a man can claim to be a broad man and not believe in home and foreign missions. The greatest hero who serves his race is not one who destroys thousands and sinks fleets, but the messenger of God's Son who leaves all to carry his gospel to the "death shade." The average contribution in the W. N. C. Conference was 20c per member. A missionary then will contribute as much in a year as eight church members. This was a great address, and it made a profound impression.

SECOND DAY MORNING SESSION.

Rev. C. G. Little called the Conference to order at 9:30 C. H. Ireland conducted the opening service. A lesson was read from the 7th chapter of John and helpful comments made thereon, and a fervent prayer was offered. "The District Missionary Institute" was the first on the program, an open conference on this subject was conducted by Rev P. L Cobb. What is the best time to hold a district missionary institute? Some said in May. Some thought April a good time. Some said it was best to have it in connection with the District Conference. Bro. Cobb thought it best to have them separate and apart. At these institutes we want to get plans, information, and enthusiasm. This will solve the problem of full collections.

Dr. James Atkins spoke on Sunday-school Missionary Societies How should a Sunday-school Missionary Societies be organized? Regularly in the Sunday-school, the collection every month to go to missions. This will aid rather than cripple the finances of the Sunday-school Some special recitations and readings on this Sunday may do good. This service with the "Rally Day Service" may do good. Sunday-school money for missions should be used as a surplus on missionary collections. The Sunday-school crowd is the main crowd. A woman said: "Don't pay any attention to us grown up people; we are done up—look after the children.

Mr. Geo. H. Hackney discussed in a fine paper the relation of the Epworth Leagues to missionary collections. Use the young people. Let the church have a clear vision of its need, and have faith in its work. The young people are hopeful and easily see the possibilities of the work. They are the key to the situation. Get them interested in the cause of missions. Preach on missions and distribute literature and organize. Interest in the work increases giving and giving increases interest. We need unity, determination and enthusiasm. If we once pay out we will likely always pay out.

(To be continued in next issue)

Fireside Thoughts

(Written for the ADVOCATE)

"What can I do to promote a revival in my church," is a splendid theme for every pastor in the Western North Carolina Conference to center his mind upon these days. If he makes up his mind, 'I will have a revival in my church, or churches," it is infinitely the best. He can if he will.

I thank God one of the grand and good signs of the betterment of the times in which we live is the fact that men of means are coming to see that their possessions are held in deeds of trust; that owing large sums of money obligates a corresponding stewardship on their part; that, as Mr. Andrew Carnegie recently said, it has come to pass that in these days, if a millionaire dies without a record of benefactions to worthy enterprises, he will die disgraced O, how it rejoices one's heart to see the Lord working on the hearts of the rich men of our day! There is to be a mighty advance this century toward making this old earth "The Kingdom of our Lord and His Christ." Speed onward, grand, glorious, auspicious, triumphant day of days!

Our Conference paper—a grand and excellent one—is now, mainly the property of our Conference. In reaching the heart of the people and moulding the character of young and old, it is a positive, potential, powerful, gracious force Can you, dear member of the church, do without its gracious influence this year? Not without a loss to your spiritual uplift, and not without a loss to your moral force and influence upon those you wish to exert a power for good. Its reading and digesting week after week will have—must have—a silent, powerful, helpful impetus to urge you to better attainments in the Christian life. Do you believe it? and if not, why not? Send Dr. Crawford $1 50 and try it a year. If at the end of your subscription you can say you are not benefitted a hundredfold more than your expenditure, I will myself see to it that your money is repaid you. Send him your name and the money today—now

How many there are of us who wearily sigh for some great thing that we may do to uplift our fellows, as we trail along through life. And yet, and yet, there are thousands of seemingly small things constantly thrust upon our notice, the

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doing of which is needful to carry on the work of the Lord among men. All of us cannot be Marvins, Spurgeons, Beechers; nor can all of us be Carrs, Dukes or Vanderbilts, Stanfords or Carnegies; but we can do the little things that great folks don't bother about. How would it do to send some of those already-read religious newspapers and good magazines to some needy orphanage or prison to gladden the dull and tedious lives of the inmates? How it would make you feel like you could be a help in the world if you just would do what you can just where you are, and not miss golden—if small opportunities waiting for great things to do. I thank God I have found joy in doing this very thing (mentioned above,) when no better opportunity for doing good was afforded me; and I felt good over even a small duty done. O, how much good it would do each of us, if afflicted, if we sought to kindly remember those who are far worse off than we are. Ever try it? Then I beg you begin, even this very hour. "It is more blessed to give than to receive." When, oh when, will men and women learn, by experience, this simple, yet grand and unfailing truth!

I need to wonder and wonder and wonder over this passage of Scripture: 'Unto him that hath shall be given, and he shall have abundance; and to him that hath not, shall be taken away that he hath" But I have learned, at least, somewhat, of what it means The law of thrift bears upon and has to do with everything in the universe—certainly in the earth—so far as we know. The test of "the survival of the fittest" is constantly being applied; the best stands; the worst falls out; the right triumphs, the wrong falls to earth. Our Lord had uttered the parable of the talents in conjunction with the words quoted. One servant had been given ten talents, and he traded and gained ten more; one had been given five, and he gained other five; the last had been given only one and he —unworthy ingrate of a servant that he showed himself to be—actually got sullen, moody and morose, and went and digged in the earth and hid his lord's money! where it could do himself, his lord, or no one else any good. The law of thrift, mark you, asserted itself in each and every case The two first had made full and faithful use of their talents, and the law saw to it that their reward was commensurate; the other who refused to do anything whatsoever, and the same law must, perforce, have its way with him. He lost even what he had. And why? Simply this, and nothing more: He was a servant, and that station abligated him to serve his master; he had demonstrated his utter unfaithfulness, and untrustworthiness even as a servant, and he could no longer be trusted with any of his lord's funds at all, to say nothing of promotion. And why? give what he nad to him who had the most? Just simply this: the one who had been the most faithful had demonstrated his capability and trustworthiness, and could be trusted with even larger revenues. That is the whole case in a nutshell. So then, we find this truth, which may be applied both to natural and spiritual matters: "The law of thrift tends to greater and greater thriftiness; and, conversely, (and unfailingly,) the law of thriftiness tends to greater and still greater penury" It always holds good, and will never fail because it can never fail. The lesson to each of us is to use our God given talents—much or little, great or small. If we do not, but refuse, reckoning day will find us in the exact predicament of the unfaithful servant. What can you do, and do well? I do not know; but whatever it is, in the name of heaven, I adjure you, use the gift within you, that you may become capable of greater attainments. Sullenness, complaining, morosenness, refusing and stubbornness don't count. If you have ten talents, your obligation and reward is in proportion to the use of them; if five, likewise; and if only one, the same. Don't let the devil cheat you by making you believe otherwise. God in heaven help me, help you, to make a good use of the talent, or talents, for good he has allotted each of us, for Jesus' sake. Amen.

A good motto for 1901: I will make many mistakes during this year; but by the help of heaven, I will seek to do my duty in the sphere in which I am placed Will I? Will you?

Asheville Womans' College

Situated at Asheville, North Carolina, where pure air and bright warm sunshine is the gracious gift of almost every day, stands a commodious building, amid wide grounds and tall pine trees Long galleries invite into a health giving atmosphere, and wide windows let in fresh ozone laden air Within are airy living rooms and cheerful classrooms, for this is "Asheville Womans' College," where students may find it possible to throw off the evil effects of the confining years of study in open air exercise and invigorating mountain climbing. Here, work of a high order is already being done. The Faculty with President A A. Jones and Vice President W. H. Norton, men of the highest classical attainments, is strong indeed; every department being filled with talent and adaptability. But more is yet to be done. There is foundation for a Woman's College that will be second to none in the country. The situation is desirable in every way, and the ambition of its President promises to give to the South at some future day, opportunity for the higher collegiate education of women, which, with all its advance along business lines, it now lacks. There should be such a school, of more central or Southern location, than Vassar, Bryn Mawr or Smith. Asheville, N. Carolina, presents a climate which, in itself, endows an institution with health, and men of wealth who are lavish with their money on various philanthropic interests should not fail to give the question grave consideration. It is a worthy and noble cause, one which any man might be proud to further, for the highest education of our daughters has come to be no new or important question to us in this new century of advance and progress. P.

Rheumatism a Blood Disease----How a Reader of the Advocate Was Cured.

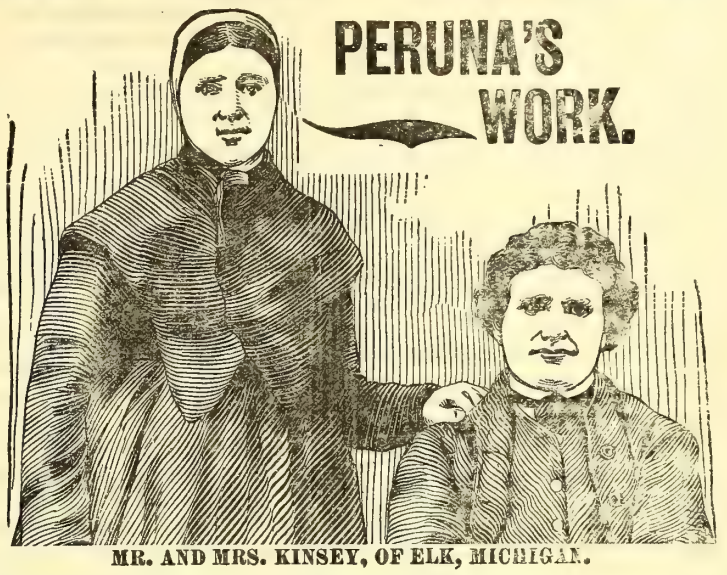
Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta Ga, a reader of the CHRISTIAN ADVOCATE writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee caps would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B. and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F Spencer, of Newman, Ga. suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left) by eight bottles of Botanic Blood Balm.

Blood Balm will cure the worst deep seated obstinate case—the kind that resists all other treatments Don't get discouraged but try B. B. B. Druggists $1.00. Trial treatment sent free and prepaid by addressing Blood Balm Co., 42 Mitchell St, Atlanta, Ga. Describe trouble and free confidential medical advice given. Don't hesitate to write us, as our object is to cure you Over 3,000 voluntary testimonials of cures by B. B. B.

MANY HOMES MADE HAPPY.

PERUNA'S WORK.



MR. AND MRS. KINSEY, OF ELK, MICHIGAN.

Mrs. Margaret Kinsey, Elk, Genessee county, Mich., writes to Dr. Hartman, as follows:

"I am well and think I will need no more medicine. I feel so well, and all my old complaints are gone, which were many. I often did not know which way to turn. No one knew what I suffered. For forty-nine years I suffered but now I am cured, for which I thank Dr. Hartman for his advice and good treatment. I keep Peruna in the house all the time and shall never be without it.

"My husband had a cough for nine years. He took Peruna and it helped him. He looks quite young. He works hard every day and is getting fat. He takes Peruna three times a day. You don't know how thankful I feel toward you; I never think of you but to thank you and will do all I can for you."

Congressman J. H. Bankhead, of Alabama, one of the most influential members of the House of Representatives, in a letter written from Washington, D. C., gives his endorsement to the great catarrh remedy, Peruna, in the following words: "Your Peruna is one of the best medicines I ever tried, and no family should be without your remarkable remedy. As a tonic and a catarrh cure I know of nothing better."



Hon. J. H. Bankhead.

There is but a single medicine which is a radical specific for catarrh. It is Peruna, which has stood a half century test. It has cured thousands of cases of catarrh. Ninety times in a hundred, those who have been cured of catarrh by Peruna thought they had some other disease."

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Address The Peruna Medicine Company, Columbus, Ohio, for a free book on catarrh.

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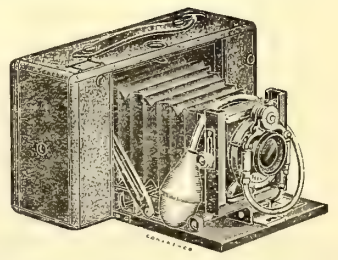
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GLOBE TELEGRAPH COLLEGE

June 13-tf **Lexington- Ky.**

THE CHRISTIAN LIFE.

Herein is Love.

"Herein is love: to strip the shoulders bare,
If need be, that a frailer one may wear
A mantle to protect it from the storm;
To bear the frost-king's breath so one be warm:
To crush the tears it would be sweet to shed,
And smile so others may have joy instead

"Herein is love: to daily sacrifice
The hope that to the bosom closest lies,
To mutely bear reproach and suffer wrong,
Nor lift the voice to show where both belong;
Nay, now, nor tell it e'en to God above,
Herein is love indeed, herein is love."

Sanctified Ambition.

Probably no earnest young Christian escapes a struggle over the perplexing problem of harmonizing humility and aspiration or ambition. One consists in rating claims low; the other, high. One would seem to suppress effort, the other to stimulate it. Analyzing his feelings and judgment, feeling says humility is a beautiful virtue; while judgment says no success, not even usefulness, is without effort. Perplexed, he turns to authority. Christ says, 'Who humbleth himself shall be exalted." He is likely to read into these lines, "Content to be what you are;" hence inaction. Seeking further, he comes to Paul, who says, "Covet earnestly the best gifts." If he emphasizes "earnestly," he sees the warrant for exertion, effort, struggle. If he goes outside and reads Shakespeare, he finds him seemingly agreeing with Christ:

"Cromwell, I charge thee, fling away ambition;
By that sin fell angels; how can man then,
The image of his Maker, hope to win by it?"

Since Shakespeare seemingly goes as far as Christ, we'll try to harmonize Paul and Shakespeare, thence deduce a law of action.

1 These men were standing on different sides of the same thought; hence the divergence in their utterances. Shakespeare puts these words in the mouth of Cardinal Woolsey, who has worn out his life and beggarded his heart in seeking place.

Paul was giving laws to the workers whom God had appointed, "some apostles, some prophets, some teachers," and some to other fields. Seeing the magnitude of the work, he most wisely said, "Covet earnestly the best gifts," the highest qualifications for the performances of this work. These men were both looking at motive and consequent effort. Shakespeare at the motive for place, power, honor and effort to secure fame. Paul, the motive to honor God and promote His cause and effort for the same, aiming only at service, and so fulfilling Christ's law of humanity.

2. The law. In one, the motive and effort were for place; in the other, for service. Hence we think it safe to say, Paul solves the problem. Be covetous, ambitious for the best gifts, highest qualifications; not for place but for service. Sanctified ambition. Herein is Christ, Paul and Shakespeare harmonized. Christ confirms this when He says, "He that is greatest among you shall be your servant."

Great abilities prepare for great service. Hence, let every young man be earnestly covetous, humbly ambitious for the best gifts, that he may render the best service.—G. W. Hoss, LLD., in Central Christian Advocate

Light Your Torch.

During my travels last year I chanced to be on the outskirts of a large city at the time the street lighter was making his rounds. It was rapidly growing dusk, and to me, a stranger, it was a relief to see the torch coming down the street. "I am glad to see your torch out tonight," I said, as the street lighter approached.

"Is that so?" he replied "You must be a stranger in this city. I find so many people who prefer to live in darkness here, that I sometimes feel my work is not always appreciated."

It was my turn to express surprise.

"I referred not to the street lights so much as to the gospel light in human hearts," he answered. "We could get along without the street lights if we knew that every heart in this city was lighted by the gospel torch.

"Yes," the street lighter continued, "it matters not how humble the cottage or bare the room, if the heart is right with God. There is one part of this city where I always delight to go. Strange to say, it is what was only five years ago called a slum district. You don't find broad avenues and shady walks there now, but you do find comfortable and happy homes."

"Tell me about it," said I, as I turned to walk along with him. "It must be an interesting story."

"There's not much to tell," he replied. "Five years ago one of the most confirmed drunkards in the community, John Rodney, was converted at the mission on K Street, and he determined to do personal work for God. Curious to relate he was converted through a text on the very subject we are talking about. Well, John said his little candle wasn't going to stand under a bushel, and he went to work. He lighted so many other little candles, and they in turn lighted so many more, that virtually the whole community has turned to Christ. It's a wonderful transformation. John went to glory last year, but not before his little gospel torch had lighted a thousand others like his own."—E. C. C., in Ram's Horn.

Doing Good.

To do good is the very salt of life. It is what keeps the love of life from decaying or corrupting. We are told of our Lord that "He went about doing good," and we know that though he was a man of sorrows and acquainted with grief he had in him a never failing source of joy, which from time to time broke forth in enraptured utterances to his Father in blessing upon mankind. Not the least of the sources of this joy was the knowledge that he was doing good day by day and sowing seeds of happiness in the world which would blossom and bear fruit in after days. The selfish man who lives for himself cannot enjoy life. He is miserable; but let him change and think more of others than of himself and what a difference! How well Dickens puts this in his "Christmas Carol!" At the beginning of the story we have a portrait of Scrooge, a tightfisted man, hard as a grindstone, sharp as a flint from which no steel had ever struck out generous fire, secret and self-contained and solitary as an oyster. Nobody ever stopped him in the street to say, with gladsome looks, "How are you?" No beggar implored him for a trifle; no children asked him the time of day. Rich enough he was, but dismal, morose and melancholy. He had never done good to anyone. He had thought and lived only for himself; but he is visited by three ghosts—the ghost of the past, the ghost of the present and the ghost of the future—and they teach him a lesson and he becomes a good friend, a good master and a good man, and opens his heart and his purse to others and, as a consequence, he begins to love the life he once hated and to see the good days he once had no faith in —Rev. Arthur S. Brooke, M. A , in the Central Christian Advocate.

Only Half a Point.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said, sharply, to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah, half a point in many places might bring us directly on the rocks," he said.

So it is in life. "Half a point" from strict truthfulness strands us upon the rocks of falsehood. "Half a point" from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes one little step at a time. Many think lightly of what they call "small sins." These rocks do not look so fearful to them.—Southern Churchman

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 23 Daily	No. 35 Daily	No. 104, Daily ex Sunday	No. 41, Daily	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P M.
Leave Weldon.	11 50	8 58			...
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P M				
Leave Tarboro	12 21		6 00	..	..
Lv Rocky Mount	1 05	1 0[illegible]	6 37	5 15	12 52
Leave Wilson.	1 59	10 4[illegible]	7 10	5 57	2 40
Leave Selma.....	2 55	11 8			.. ..
Lv. Fayetteville..	4 30	12 35			.....
Ar. Florence.....	7 35	2 40			....
	P. M.	A M			
Ar. Goldsboro	....		7 55		
Lv. Goldsboro	....			6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P.M	A.M	P M

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A.M		P M		
Lv. Florence.....	9 5		7 35		.....
Lv. Fayetteville..	12 15		9 41		.....
Leave Selma.....	1 50		11 3[illegible]		.....
Arrive Wilson.....	2 3[illegible]		12 18	...	.....
		A.M.		P.M.	A.M.
Lv. Wilmington.				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 35
	P. M		A M	P.M.	P. M.
Leave Wilson	2 35	5 33	2 13	10 45	1 18
Ar. Rocky Mount	3 30	6 10	12 45	11 23	1 53
					.....
Arrive Tarboro		6 46		...	.....
Leave Tarboro	2 3[illegible]	.....			.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.. ..	.....
	P.M		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 48 p m Returning leave Sanford 3 05 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 50 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad Bennettsville Branch—Train leaves Bennettsville 8 05 a m. arrives Fayetteville 11 0 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch road leaves Wel on 3 55 p m arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m, returning leave Parmele 9 35 a m and 6 0 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro N C., daily except Sunday 5 30 p m. Sunday 4 15 p m., arrives Plymouth 7 40 p m 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m

Train on Midland, N C Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m , 3:40 p m.; arrive Nashville 10:20 a m , 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 1[illegible]:45 a m . 5 25 p m.. arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond

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GREENSBORO, N. C.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63
Lv. Lenoir	4:30 p m	....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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THE HOME.

How She Touched the Master.

Mrs. Wright came home from church more weary than when she went. The minister gave an eloquent discourse on the woman who touched "the hem of His garment." His application was beautiful and clear It needed only getting near enough to the Master to live in touch with Him. He mentioned the mid week meeting, the daily hour alone with God in prayer and meditation, the letting go the things of this world for the hidden life of peace. But how could a weary, over-burdened wife and mother find time to press through the crowd of duties and difficulties that surrounded her, and find Jesus? Even as she listened Mrs. Wright was planning how she could get Susie's winter jacket out of her old cloak, and wondering if Bridget would leave as she threatened, and whether the baby was taking more cold while his mother was at church.

That afternoon Mrs. Wright happened to have an hour alone, and she got her Bible and Thomas a Kempis and determined to forget earthly things awhile. She tried to read, but tired nature asserted itself, and the book fell from her hands and the scene around her changed. She saw a sweet-faced Man in the midst of a great crowd, and as He stretched out loving hands He called, "Come unto Me, all ye that labor and are heavy-laden."

"That is for me," she cried; "the Master has come, and I must press through the crowd, for if I could but touch the hem of His garment, I would grow strong again."

There was a great throng about the Master, but if Veronica had pressed through such difficulties on her hands and knees, she could also. Mrs. Wright turned toward the Master with the strength of despair, but she found she was hindered by her own children. They clung to her skirts, clamoring for this and that, for kisses and playthings; but the mother noticed that all their wants were selfish ones and not as important as her having help from the Master; yet it was some time before she could satisfy them enough to get away.

She left the children, only to be met by her husband's business cares. "I cannot stop now to think of money or a better position, or helping my husband make a success, for I must touch the Master," she said. "I might help my loved one more if I were strong and had a happy spirit, than I do by tugging at his burdens until I am worn out." But the old worries wound themselves around her eager feet until she fell to the ground. It took much effort to free herself, but she did at last press on.

Soon she found herself entangled in a net of household cares. It did not seem hard to be kept from Jesus by a slavish devotion to her children as it did now with cobwebs and dust. She would hurry and get all her earthly treasures in order so she could go to Jesus, but as fast as she took care of a choice bit of bric-a-brack, or a fine piece of furniture, the dust came back again. The fall sewing was all around her—the yards of lace that were to go on Susie's new party dress, the ruffles for the little aprons, and endless trimming of all kinds, to say nothing of doilies and hemstitching laid out to be done. She tried to struggle past the sewing, and was met with company dishes—salads, pies and cake, pickles and preserves. "I have to do all these things for Bridget, but now I must hurry to the Master," she said, and after a while got through that crowd of duties.

"I must leave something undone, or I will never reach Him," she cried, now on her hands and knees in her earnestness. She was nearing the Master. She could hear the joyful thanksgiving of those who had been touched by His hand.

Just then a crowd of gay friends stopped her with: 'Don't act so eager and peculiar in your haste to get to Jesus. Wait and return your society calls and attend your literary societies and read the new books, and then hunt up the Master."

"I have let those things come in too often before," she answered.

"It may rain. Go home and read a religious book instead of trying to meet Him," said a fried.

"You look too tired," said another. "We should not be expected to toil as hard to reach heavenly things as we do to get worldly good."

Mrs. Wright was tired, and she hesitated about struggling through any more hindrances, when almost within reach of her hand she saw the Master. But it was too late; He was passing on, and the weary seeker awoke with a cry of disappointment.

"I see how it is," Mrs. Wright said to herself. "My hands are too full of earthly things to grasp heavenly ones I must not be too crowded to touch Jesus when I feel the need of Him."

Mrs. Wright began to make more room for Jesus from that very hour. She had what their grandmother called "clamoring children" They began to see that sometimes mamma had to be alone, and that she had some thoughts besides their entertainment. Even the baby found he was not supreme ruler of the house She tried to leave her husbands business with the Lord, ready to give Mr Wright advice or help, but resolutely putting the worry out of her life, as not her work. The household cares that kept her from Jesus took the most thought before there was a wise adjustment. The expensive ornaments were packed away until the children should be older and not need constant watching. In fact, everything that might increase the work of dusting was banished if it were possible. Clothes were made more simply.

"Do not your children feel the difference in having things plainer than their playmates," asked a friend.

"Not as much as they used to feel my disagreeable nerves when too much sewing kept me from higher things," answered the mother, smiling. "Trimmings cost a good deal, so I am able to get better material, which is some compensation; but if it were not, my family gets more happiness when I am well and contented."

"You entertain less and go to fewer functions and you will soon be dropped from society," remarked the friend.

"Perhaps," answered Mrs Wright, "I enjoy more when I do go, and I think the friends who see me get more than before."

"And you do less cooking. Can one servant do it all?" was the next question.

"Oh, no, but I buy fruit nuts, or choice candy when I have to make desserts. It costs no more than butter and eggs, and saves my time for an engagement I never miss each day, and once a week."

"Is that time spent in reading? You always get the new books before I do," went on the questioner determined to find the secret of the change in her friend.

"I have a quiet hour every day with my Master, and the evening prayer-meeting," was the low reply. "I found I was getting tired and worn, even cross and unhappy, and had no desire to work for Christ nor to read my Bible. It was because I was so crowded with earthly things I could not seek heavenly ones. Some of the things I have had to give up are not wrong, only hurtful because they left me no time for my soul growth. If my family miss some of the attention I used to give, it is more than made up in having a wife and mother with strong nerves and a happy heart It does take some effort to press through the throng these days and to keep near Jesus, but it pays, even in this life."

"Your face shows that it does," answered the friend, thoughtfully.—Mary Goodwin Plantz, in Zion's Herald.

Neatly Done.

In giving an important hint, or rebuke, neatly, Abraham Lincoln, the immortal emancipator, was the very pink of perfection. Here is an instance for which we are indebted to the Free Methodist: "Abraham Lincoln once received a letter asking for some 'sentiment and his autograph. The writer of the letter, like many in these days who write to others on matters of interest to themselves only, omitted to enclose postage for the reply This circumstance suggested to Lincoln an appropriate 'sentiment,' which he wrote the woman in reply, as follows:

DEAR MADAM: When you write to ask a stranger for that which is of interest only to yourself, always enclose a stamp.
ABRAHAM LINCOLN

To this the Free Methodist adds: 'We publish this anecdote, not only because it is interesting and amusing, but because it contains a lesson which many people need to learn It is very easy nowadays to write a request on a postal-card, costing but one cent, for a favor which requires the receiver of it, if residing in a large city, to spend several hours running about town, pay out several street-car fares, and pay his own postage in answering the card Of course we all like to be accommodating, but when asked to render accommodations to strangers which require not only loss of time, but the bearing of one's own expense for postage and car fare, is not one's kindness and generosity imposed upon? Let us all remember Lincoln's autographic 'sentiment.'"—Selected.

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THE GARDEN OF EDEN AND THE FLOOD.

This is an age of book making. Everywhere are active brains and busy pens and great printing presses, composing, writing, editing, printing and publishing books. Books of all classes, on all subjects, of all sizes and styles. Surely "In making many books there is no end."

Many of these new publications reach our table and we are always grateful to the senders, because from boyhood books have had a charm for us. Our principal regret, now is, that time is so limited that we cannot read, study and inwardly digest more of these most valuable contributions to the world's thought and literature.

For the past week we have given our spare moments to the study of "Garden of Eden and The Flood," a volume of 250 pages, just from the press of the Methodist Publishing House and written by Bishop John C. Keener. We have not, in several years, read a book with more interest or profit. We have long had great admiration for our senior bishop. All that we ever heard from him in the pulpit, or read from his pen, impressed us that he was really a great thinker. His mind moves on a lofty plane, he views things from an elevated standpoint, his mind grasps data vigorously and with rare power analyses, sifts it and separates the false from the true and groups and sets forth clearly and in logical order what he conceives to be the facts. Then the statement of his conclusion is always strong, emphatic and fearless.

The contents of his new book, "The Garden of Eden and the Flood," is an illustration of the statements we have above made. He shows the utmost respect for all true science, and he is not unappreciative of all that is valuable in the theories of the higher critics, and patiently and respectfully considers their views and statements, but, upon what he considers indisputable facts, builds a solid foundation on which to stand and then throws to the winds the theory of the evolution of man and proves conclusively the theory of his creation according to the Mosaic account.

In the eighth chapter of his book, which is entitled "The Gensis of Eden," we have an illustration of his method in dealing with the facts and theories extent. We quote a paragraph or two:

"In approaching an unknown region we are greatly tempted to enter it by the charmed woodland of fancy. Metaphysical speculation has had full play in its effort to reach the origin of all things. The ancients and the moderns have met in the solution of this problem. The fortuitous concourse of atoms was a favorite theory with the Roman philosophers.

To make a beginning of a universe has been the perplexing problem. What seemed easier if the germ were almost invisible. But in the language of Mr. Burt Pope: The Scripture precludes any other doctrine than that of absolute creation by the direct act of the Divine will. It omits any allusion to pre-existing forms of matter, animate or inanimate, and of which the present universe was through long periods developed. Physco-theological speculation, may interpose universe after universe, to carry up the continuity of cause and effect nearer to the final source; but at length it must come to the unsearchable chasm between the phenomenal things and the eternal essence.

The difficulty of conceiving substance as starting up and of an absolute voice inheres in our native feebleness of thought. We cannot even fancy such a thing; much less can we conceive of a world solid, full of forms, of vegetable and animal life of metalic and earthly structure, springing into existence, whirling on the soft cushions of an invisible attraction and moving off in a pathway accurately defined at an enormous speed, all suspended over "the empty place." What human mind can realize this even after the fact? Surely none could before."

The above quotation gives the reader an illustration of his manner of dealing with these great problems. All the way through, the book abounds with elevated thought, incisive and cogent reasoning and arguments at once powerful and convincing. There is nothing dull or commonplace in it. It is the product of a mind widely read and richly furnished, and while it treats an old subject, it is interesting and instructive throughout. We commend it to all our readers and especially to our young preachers. The price is one dollar. Send to Barbee and Smith, Nashville, Tennessee, and get a copy.

CONTINUE THE CANVASS FOR THE ADVOCATE.

We are glad to report that many of our preachers are at work in earnest for the ADVOCATE. They have long believed that the best assistant of the pastor is a a good religious paper.

They have learned by actual experience that a different atmosphere surrounds the family into which the ADVOCATE goes week after week and is read by parents and children. They find there fuller knowlege of church matters, a better acquaintance with the policy and spirit of our Methodism, a more intelligent interest in our work and progress, a deeper spiritual life and a higher appreciation of our ministry and membership. They also find a readiness to contribute to the support of the Gospel and to our regular and special collections that they do not find elsewhere. For these reasons they devote much time and make special effort to put the paper into the homes of all their families.

But we are sorry to say that this is not the case with all our preachers. Some of them rarely ever send the name of a new subscriber to the office and never collect a dollar for the paper unless some subscriber calls and hands it to them.

We recall at this moment the case of three laymen, each in a different district, who said to us, our preacher never says or does anything for the ADVOCATE. I have never heard him commend it from the pulpit or in private. One of these laymen was an old man, but he said, I am going to take the matter in hand myself; and a second said, I believe I will try to get you a batch of subscribers at our place. Both sent in several new subscribers in a little while.

One of the reasons urged by the advocates of Conference ownership was that all the preachers would then work for the paper. We doubted whether they would or not but hoped it was true. It is too early yet to make any postive statement, but the month in which the Conference directed every pastor to preach a sermon upon church literature with special reference to the ADVOCATE, and to canvass his membership for new subscribers, has passed and we have had no report from many brethren. Certainly all could have preached the sermon and appointed the committee if nothing more. We feel sure that in our towns where there are daily newspapers the editors would have been delighted to publish the extract of a sermon on reading and the circulation of good periodic literature, but we have looked in vain to see reports of these sermons in our city dailies.

Two brethren, pastors of two of our largest churches, have told me that they could not find a Sunday in January to give to this special work but would arrange for it as soon as possible. Such may be the case with others; and we trust it is We hope without exception all our pastors will at an early day comply with the directions of the Conference, and that our brethren on large stations will set the example that others may be inspired by them. The dangers that threaten our Methodism are most prevalent in our cities, and the city pastor who makes no effort to get his people to read their church paper neglects his duty and thereby loses the influence of one of the most powerful agencies for the spiritual and intellectual development of his people and the building up of the church.

THE FUNERAL OF QUEEN VICTORIA.

Last Saturday, February second, was the day set apart for the last solemn honors to be paid to the mortal remains of England's greatly beloved but now deceased sovereign. A program of the exercises had been arranged with the greatest care, and every circumstance of splendid pomp befitting the obsequies of so mighty and well beloved a monarch, was carried out in detail in the presence of a vast multitude of people and such an array of royal personages as perhaps had never before assembled on such an occasion. We give, in part, the account of the funeral sent out by the Associated Press:

THE PROCESSION MOVES

The King and the others with him then mounted and the procession started.

The procession, apart from the gun carriage bearing the coffin, and the royal family and official mourners about it, was not noteworthy. Parliament, the judiciary and the commercial bodies were not represented. Royalty, the army and navy monopolized the pageant. Three thousand soldiers and sailors, picked companies, representing all branches of the service, cavalry, artillery, infantry, yeomanry, militia, volunteers and colonials formed the advance escort. They marched slowly and without music. Most of the uniforms were covered with dark overcoats and the standards were draped with black, the officers wearing bands of crape on their sleeves The infantry marched in columns of four with rifles reversed They were half an hour in passing. Then came Field Marshal Earl Roberts and his staff, and after them, four massed bands playing funeral marches. Three hundred musicians announced the coming of the body of the Queen. There was a long array of court officials, under the leadership of the Duke of Norfolk, all attired quaintly and brilliantly, bearing one of themselves and the murmur which arose here and there carried a note of sorrow and love almost as deep es the expressions which greeted the passage of the coffin of their Queen

Beside King Edward rode Emperor William, his nephew and neighbor. His Imperial Majesty glanced right and left and his hand was frequently raised to the red and white feathers hanging over his hat, as he responded to salutes. The splendid white charger beneath him pranced up and down, giving His Majesty an opportunity to display fine horsemanship.

On the King's left rode his brother, the Duke of Connaught, a man of soldierly appearance, almost unnoticed and unrecognized by the people.

In the second rank, behind, rode two more sovereigns, the Kings of Greece and Portugal, both glittering with gold lace. There followed a dazzling array of members of royal families, numbering about forty in all and riding three abreast.

Ten minutes after the coffin appeared the funeral procession had passed and the music of the dirges drifted back across St. James Park.

The military attaches of all the embassies and legations were with Lord Roberts' staff. In the front rank rode the American attache, Major Edward B. Cassart, in an infantry officer's full dress.

ARRIVAL AT PADDINGTON.

The funeral procession occupied two hours in passing from Victoria station to Paddington, a distance of three miles.

It was precisely 12:20 p. m. when the guards lining the platform at this station came to a sharp "attention," and with a solemn tread the head of the procession entered the building. For half a hour all was hushed save the occasional clatter of horses' hoofs as

the Hussars and Lancers trotted into view, or the rattle of heavy gun carriages as they lumbered by. Then there was a break in the procession and in through the archway came the royal bier, followed by the mounted representatives of royalty. Then came a score or more of attendants. The King and the German Emperor alighted; the music of the massed bands echoed throughout the station; the pall was removed from the coffin, and the casket was deposited in the saloon carriage which the Queen had so often occupied during her life time.

King Edward, Queen Alexandra and the Duke of Connaught, stood grouped together as the coffin was borne in and then they all took seats and the train started for Windsor.

At Windsor Chapel the most impressive services were held—and memorial services were conducted throughout the kingdom. The body was interred on the 4th at Frogmore. The ceremonies there were private and were conducted by the Archbishop of York and the Bishop of Winchester. Only the immediate family were present.

No such a pageant has ever been witnessed as that of the burial of the Queen. Thirty-five thousand soldiers were in line and miles of boats of every description, and a magnificent naval display besides the vast crowds that thronged the line of march and the royal personages and representatives from different governments.

Notice.

We must have one thousand renewals and new subscribers this month for the ADVOCATE. This is less than ten from each pastoral charge. That number can be gotten in many places without much effort. Will our large stations lead in the matter? Centenary church, Winston, and West Market Street church, Greensboro, both are to have ADVOCATE rally days soon. Will the pastors of other stations do likewise? We hope the laymen will also interest themselves in this movement.

EDITORIAL NOTES.

The Postoffice of Rev. Chas. P. Goode is Spring Creek, N. C.

It is ever true that he who does nothing for others does nothing for himself.—Goethe

Rev. H. B. Holcomb is holding a meeting this week in Danville, Virginia. He is abundant in labors and the Lord is greatly blessing his work.

The following have sent us new subscribers since our last issue: Rev. W. V. Honeycutt 1, Rev. J. H. West 2, Rev. R S. Howell 1, Rev. W. R Ware 2, Rev. E. E Eves 1, Rev. W. M. Robbins 1.

Rev. E. C. Glenn, of Greensboro, who is now devoting himself to Bible study and evangelistic work, is now in Jefferson, helping Rev. W. M. Robbins in a revival meeting. We look for good results from the united labor of these consecrated brethren.

Rev. W. L. Grissom returned from Cleveland Springs on last Saturday. He did not realize the benefit he had hoped to receive from the fine water of that place He expects to go to Baltimore this week for treatment at John's Hopkins Hospital. It is hoped a few weeks there will restore his health.

Several papers published in the bounds of the Charlotte District have recently spoken favorably of Rev. J. C. Rowe's sermons We are sure they did not exaggerate their merits. Dr. Rowe is one of our best preachers. His sermons are always clear, strong and impressive.

Rev. T. L Troy, of Durham, who is now employed as city missionary, passed through Greensboro on Tuesday in charge of two orphans. He was taking them to the Friends Orphanage at Archdale. Bro. Troy called at the office. We are always glad to see him. He has long abounded in good works.

Rev. C. W. Byrd, D. D., now pastor of the First Methodist church in Atlanta, has made a fine impression in the Gate City. The Wesleyan, in a recent issue, spoke in high terms of him as a preacher. Dr. Byrd has all the elements of a strong preacher and has the ability to fill any pulpit given him.

We have received a copy of Bishop Fitzgerald's last book, 'Sunset Views,' and also a copy of 'The Illustrated History of Methodism,' by Rev. J. W. Lee, D. D., and Rev. N. Luccock, D. D., of St. Louis. We hope in our next issue to be able to give an extended notice of these valuable additions to our church literature.

Every week we get one or more letters from persons saying: "I am very anxious to take our church paper, but am not able to pay for it. We have two laymen and both are farmers who send the ADVOCATE one to six persons and the other to three. Are there not others who will follow their examples.

Hon. C. H. Mebane, late superintendent of Public Instruction, spent a day in Greensboro last week attending a meeting of the executive committee of the Teacher's Assembly. He called at our office and spent a little while. He is now president of Catawba College and informs us that the patronage of the institution at present is large.

Rev. J. J. Renn, D. D., Presiding Elder of the Mount Airy District writes us a most cheerful letter He is in fine health and is very hopeful for the outlook on his work. He says the ADVOCATE is in high favor with the preachers and people We hope to see something of him and his good people when the spring time comes.

Capt. W R Rankin, so long engaged in the clothing business in this city has, for considerations of health, sold out his interest and will rest for awhile. His old firm will continue the business at the same stand under the firm name of Chisholm, Stroud, Crawford and Rees and will serve the public just as they have been doing heretofore. Call to see them.

Prof. J. S. Bassett, of Trinity College, last week delivered a series of lectures at Johns Hopkins University, Baltimore. His lectures were on the following subjects: The Negro in Africa, The Negro in American Slavery, and The Negro in American Freedom. Prof. Bassett has given much reading and study to these subjects and is prepared to discuss them with profit to his hearers

The Averra Bible Lectures this year, at Trinity College, are to be delivered March 5, 6, and 7 by Chancellor James H. Kirkland, of Vanderbilt University. These lectures are for the benefit of the public as well as the student body and all who can ought to hear them. Dr. Kirkland is a fine scholar and will doubtless make these lectures highly instructive. We are indebted to some one for an invitation to attend them.

Rev. H K. Boyer, pastor of Centenary church, Greensboro, has been conducting special services for a week. The weather has not been favorable for a meeting and brother Boyer has not been in his usual health, but he has preached with earnestness power and with good effect. Several have professed conversion and the interest is growing. We are glad to see these revival efforts being made in the churches in mid-winter.

Both branches of our State Legislature are busy at work. We report items of interest in our daily news notes on the last page Many bills have been introduced, but not many of general interest have been passed. It is an able body and there are many problems of vital interest to the people to be solved by it. We hope it will consider carefully all measures of importance before disposing of them and that the members may have devine guidance.

Winston District.

The Missionary institute will be held in Winston March 5-6 The program and exact hours will be announced later. This is very near the close of the first round of Quarterly Conferences. It is very important that every pastor and at least one laymen from each charge whom the pastor shall appoint shall be present. It will be a very important meeting. Let it be full and enthusiastic. It is very important that every charge be organized for Missionary effort. Let all the Sunday-schools undertake missionary work by an offering for missions every month. If the children and young people are fully organized and enlisted they will do much. The good women also can do much. We need such organizations as will enlist the sympathies, impart information, and induce a constant flow of money for missions. I hope the pastors will all preach on the subject of Missions. Send to the Board for leaflets, circulate the Review of Missions and take the regular collection before the District Conference, which will embrace the first Sunday in July. If by that time any charge seems likely to fall behind, there will be arranged mass meetings to stimulate the lagging ones. We are not trying merely to raise all the assessments We are trying to secure a result commensurate with our ability and measuring up to the full measures of our duty.

If we begin in time and organize and push we can go far beyond our assessments. Raising money for missions, however, is not our only work, nor our greatest work. We are sent out as evangelists to make disciples of all men within our reach Let us be very much in earnest about this and publicly and privately seek to lead the unsaved to salvation. Don't wait until summer or fail to expect conversions. Expect them in the home, in the Sunday-school, in the prayer-meeting, as a result of pastoral visits everywhere, anytime. Try to raise the purpose and aim of the entire charge to this end, and let us constantly expect results to our community.

We have a remarkable fruitful field. Shall we cultivate it?

Perfectly consistent with this high aim is the duty of looking after the material interests, houses of worship, parsonages, then the church paper and good books. O, how busy is the wide-awake pastor.

May we all seek and obtain a baptism of the Holy Ghost to inspire us and fit us for our great work.

D. ATKINS.

Stanley Creek Circuit.

DEAR ADVOCATE:—The Stanley Creek circuit has taken rank among the best circuits in the Conference. Just one circuit in the Conference reported more on salaries last year, namely, the Madison circuit. Only one charge in the District paid more to all the interests of the church. Gastonia, with her $19,000 church, of course got ahead. The journal gives us credit for paying more than $2200 from all sources last year.

The circuit has four organized churches. The pastor is located at Stanley Creek. Mt. Holly is 7 miles below, and Iron Station 7 miles above on the Carolina Central Railroad. Dallas, the county seat of Gaston county, is 28 miles from Stanley by rail, but just six by private conveyance.

There are seven cotton mills within the limits of my work. We are now completing our church at Mt. Holly, which has been in an unfinished condition for sometime.

The faithfulness of the Mt. Holly congregation to the church and their pastor has been marked. In fact it would be difficult to find a more loyal band. What is here said of this church could without exaggeration be said of all the churches on the charge.

The Stanley Creek Institute is on a boom. We have a new building, modern in its arrangement, worth at least $2,060. It will accommodate about 175 students, and has at present an enrollment of 125 pupils. Prof. S. A. Stewart, a recent graduate of Trinity College, is our Principal. It is due him to say that the Trustees made no mistake in securing his services. He has associated with him three young ladies of acceptable ability. Miss Alice Daniel and Miss Mamie Ware have charge of the primary department. Miss Blanche Little has charge of the music.

Our school has the confidence and support of the public and is meeting a long felt want. Commendable reports have come to us from our high schools at Gastonia and Belwood.

The Shelby District has nine new preachers this year. Bro. Bradly and Gray are almost within hallowing distance, and have made a good start. We had the pleasure of spending a night with our good friend, Bro. Herman, of King's Mountain, some two weeks ago.

To say that he is in great favor with his people is putting it rather mildly. Our wide-awake P. E. has good things to say about all the new pastors.

We are getting some new subscribers to the ADVOCATE.

J. H. WEST.

From Rev. Olin P. Ader.

MY DEAR DR. CRAWFORD:—"A thing of beauty is a joy forever." The good people of Epworth have done "a thing of beauty." A sweet, thoughtful Christian spirit prompted them, a few days ago, to place in their new preacher's home, just as he was setting up for housekeeping, thirty-six packages, containing from one to twenty five pounds each. They seemed just as happy in giving as the preacher was in receiving. Is not this a thing of beauty?

Some good, zealous Presbyterian has said that Methodism in Charlotte is "on the wane." It looks to us more like it is "on the wing."

OLIN ADER.

Charlotte, N. C., Jan. 21, 1901.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for February 10, 1901.

JESUS WASHES THE DISCIPLES' FEET.
John xiii. 1-15.

GOLDEN TEXT.—By love serve one another." Gal. v. 13.

TOPICAL OUTLINE.—1. Jesus as a Servant. Verses 1-11. 2. The Meaning of His Action. Verses 12 15.

TIME —Thursday evening of Passion Week, A. D. 29.

PLACE.—In the upper room at Jerusalem, where the last Passover was eaten.

Home Readings.

Sunday—Jesus as a Servant. John xiii. 1-11.

Monday—Meaning of His Action. John xiii 12-13.

Tuesday—The Traitor. John xiii. 18 30.

Wednesday—The New Commandment. John xiii. 31 38.

Tuesday—The Mind of Christ. Phil. ii. 1-11.

Friday—Against Pride. Matt. xxiii. 1-12.

Saturday—Nobility of Service. Mark x. 35 48.

Explanatory Notes.

INTRODUCTORY.—The true introduction to our lesson is to be found in Luke xxii. 24 30. We there learn that there was a strife among the disciples "which of them should be accounted the greatest"—that is to say, which one should occupy the most honorable place at the table during the Passover supper. Jesus first rebuked this strife by fit words, saying: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Then he proceeded to enforce the same truth by an impressive object lesson.

JESUS AS A SERVANT.

1. Before the feast. On the evening of Nisan 13 When Jesus knew. That is, "since he knew." His hour. "Till the hour comes Christ's enemies are powerless; when it has come he recognizes its advent." Depart. The Greek word so translated denotes passage from one sphere of being, or action, to another. He loved them unto the end. "To the end of his sojourn with them." (Whedon)

2 And supper being ended The Revised Version properly translates this phrase "during supper," while supper was in process. The devil . . . into the heart of Judas. "While Jesus is dispensing his lessons of love, Satan is instigating Judas's plans of treason."

3. Jesus knowing that the Father had given all things into his hands, etc. "The knowledge that he was possessed of this divine authority was the ground of the act of service that he was about to perform." (Westcott)

4. He riseth from supper. Interrupts the meal to interpose the lesson. Laid aside his garments. His long outer robe, which would have hindered his movements. Took a towel, and girded himself. As if he had been a hired servant.

5. Began. "For the act commenced was interrupted when Peter's turn came, and not till after verse 10 was it continued and finished." (Meyer) And to wipe them. He omits nothing.

6. Then cometh he to Simon Peter. He probably began with Peter. Dost thou wash my feet? The emphasis lies, first, upon the word "thou;" and secondly, upon the words "my feet"

7. Thou shalt know hereafter. The significance of the act could not be understood till the Lord was glorified

8 Thou shalt never wash my feet Neither now nor at any time The emphasis is on the word 'never." If . . . not, thou hast no part with me. Unless thou submittest absolutely to my will, even though thou canst not understand the reasons for my course, thou shalt not share in the rewards of my kingdom

9. Not my feet only, but also my hands and my head. With characteristic impulsiveness he swings to the other extreme He will do anything rather than lose interest in his Lord.

10. He that is washed needeth not save to wash his feet. Here is, first, the statement of a literal fact. The man that has had a bath needs only to wash from his feet the dust which he has gotten upon them in traveling Underlying this fact is the thought that the man who has had a thorough moral cleansing by the power of Jesus needs nothing more than "to be freed from the sinful defilement in individual things which has been again contracted in the intercourse of life." Ye are clean. By my forgiving love. But not all. If Judas had not been utterly given over to evil, these words would have stabbed him like a dagger.

THE MEANING OF HIS ACTION.

12. Know ye what I have done to you? Do you perceive the meaning and purport of my action?

13. Ye call me Master and Lord: . . . so I am. Humble as he was, he did not abate by one jot or tittle the loftiness of his personal pretensions.

14. If I . . . have washed your feet, ye also ought to wash one another's feet. This is an overwhelming argument from the greater to the less.

15 I have given you an example. There are some sects that insist, on the basis of this passage, upon making a perpetual ordinance of foot washing. A better example of missing the spirit in the letter could not be found. What Jesus means is that we shall count no service too menial, if it needs to be done for our fellow-men.

Reflections

1. The love of Jesus is not fitful, transitory, and uncertain, but permanent and abiding.

2. The devil always counterplots to destroy the work of the Lord Jesus.

3. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

4. We are the disciples of Jesus only in so far as we walk in his footsteps.

5. It would be better not to know the truth than to know it and not do it.—Home Quarterly.

They Counted Honestly.

Some years ago a home missionary had been preaching on an island whose principal product is the clam. One day he received an unexpected compliment as to the thoroughness of his spiritual work.

The good man was working in his shirt sleeves on a new church. A stout sea-captain hailed him:

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you"

"For the church?"

"No, for yourself. I like your way of doing things here. I've come to this



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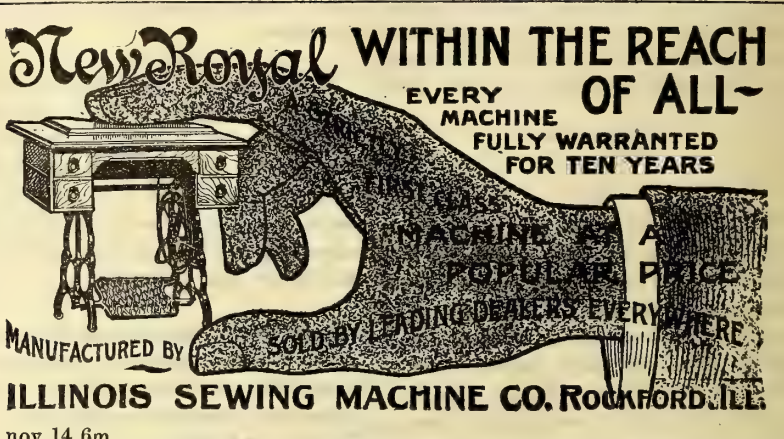
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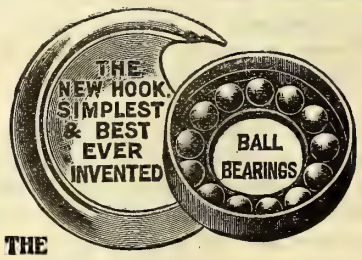
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for February 10, 1901.

IF CHRIST SHOULD COME TOMORROW.
1 Thess. 5: 1-8

Some callous heart may say, "But tomorrow never comes!"—yes, but today was tomorrow. Tomorrow is always here. And whether tomorrow comes or not, Christ is coming.

He is coming, he is coming,
Can you read the signs afar?
Do you hear the tread of nations
As they march to join in war?
Do you hear the Gospel herald
Calling loud in every land?
O, ye nations, turn, repent ye,
For his coming is at hand.

From this passage it is very evident that Paul had clearly instructed the church to which he was writing as to the second coming of our Lord. He does not in this seek to instruct them, so much as to warn them against certain errors that were attempting to creep in among them. In substance he says to them, "I need not tell you about the time, for you know to a nicety—not the hour of Christ's coming—but, the utter uncertainty respecting it." He then shows the effect which the certainty of his coming, coupled with the uncertainty of the time of coming, should have upon the unsaved.

He reminds them that Christ's true disciples are expecting his return, and that, therefore, he will not find them unprepared. He then urges them to keep themselves in continual readiness and expectation.

Topic Thoughts.

1 The great fact is that Christ is coming again.

He is coming, he is coming,
O! the awe-inspiring sight;
With the blast of Judgment trumpets,
He is coming in his might;
He is coming like the lightning,
In a bright and glorious cloud,
With the roar of mighty earthquakes
And ten thousand thunders loud.

There is only one great fact more strongly and clearly emphasized in the New Testament than the second coming of Christ, and that is salvation by faith.

Both Jesus and his apostles used the great fact of his return with a motive to incite the believer along all lines of duty.

To watchfulness. Matt. 24 : 42-44.
To repentance. Acts. 3 : 19:21.
To sobriety. 1 Peter 1 : 13.
To sincerity. Phil. 1 : 9 10
To fidelity. Luke 12 . 42 45.
To patience. Jas 5 : 7, 8.

In fact, it will pay you to read the entire New Testament, book by book, and hunt for the teachings upon this subject.

2. The uncertain time of his coming is equally clear. They make a great mistake who try to fix upon a date and assert that at such a time he will come. These unintentionally have done harm to the cause, and prevented some, whose minds were already prejudiced, from giving a careful study to this subject.

Before settling his belief upon this subject, every Christian should give a careful study to the Scriptures. The views and opinions of men may be extreme, but the Scriptures are clear. They are as clear upon the uncertain time of his coming as they are upon the fact of his coming.

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

It may be at mid day, it may be at twilight,
It may be perchance that the blackness of midnight
Will burst into light at the blaze of his glory,
When Jesus receives "His own."

3. If Christ should come tomorrow—
Would he find us expecting him?
Would he find us prepared or unprepared?
Would it be a day of joy or sorrow to us?

Parallel Scriptures.

The Son of Man shall come. Matt. 16:27; 24:30 31; 25:31; 26:63-64.

The communion to witness till he comes. 1 Cor. 11:26.

The Lord's appearing and kingdom. 2 Tim. 4:1, 8; 2 Thess. 1:7-10; Rev. 22:7, 12, 20; 1 Cor. 15:22 23; 1 Thess. 1:13; 5: 23; James 5:7 8; 2 Peter 3:3, 13.

Questions for Short Talks.

1. Give some reason why we know that the second coming of Christ is still future.

2. Mention some things that will take place at the coming of Christ.

3. How can we be always ready for his coming—by watching the heavens or by faithfully serving?

4. The importance of getting ready and keeping ready for his coming.

5. How can this society help persons to be ready for Christ's coming?—Rev. H. C Anderson, in Christian Observer

Directory----Bishops.

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Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
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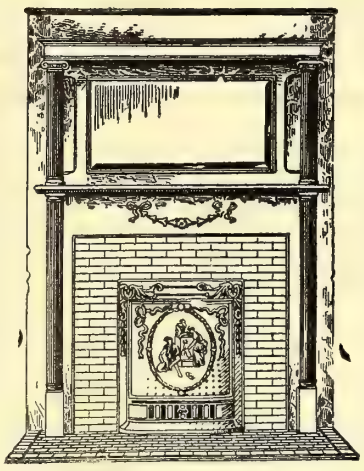
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Our Rutherford College Letter.

DEAR ADVOCATE:—Our train is moving on nicely and we have met with no accidents so far. We have taken on one new passenger since our last letter. The scenery along the journey for the past month has been especially grand and since it is the Porter's duty to describe the same he will try to do so.

With his paint brush of frost and ice and snow a Divine Hand has painted many pictures that have been supremely wonderful and vared. The great Artist never tires, and lately He has been working at night and in the coldest weather, and seems to prefer the strong backs of the distant mountains for his canvas, and then to erase the same with the rays of the next day's sun.

Oftentimes the scene seems to present a picture of contentment, for the huge and massive mountains sleep quietly beneath their fleecy white blankets of snow and breathe forth a breath of quietness and peace and silent happiness.

Then again 'tis a pleasing and sad picture too when the snow-clad mountains respond to the kiss of the morning sun and their faces blush and glow and sparkle, and then in the late afternoon to see them cling so tenaciously and part so reluctantly with the golden and crimson splendor with which he robes them when he bids good day.

And we look with wonder and admiration at the picture of Age that is painted, for old Grandfather's head is white and his bended form and rough and wrinkled brow and stooped shoulders, tells the story of burdens and responsibility.

But the greatest of all the pictures is the picture of the Artist himself. The greatness of the picture suggests His mercy, for it stretches from the East to the West, and is as high as the heavens are above the earth; lofty Mt. Mitchell tells that His name is above every name; the immense hills argue that his name is great and greatly to be praised, and his greatness is unsearchable; the heavens above declare his glory, and his righteousness is like the great mountain; the strength of the hills is his also; He giveth snow like wool, He scattereth the hoar frost like ashes, for the earth is the Lord's and the fullness thereof. We like to view these pictures and study them and lift up our eyes unto the hills from whence cometh our help, and pray that as the mountains are round about Rutherford so may His goodness and mercy be about us all of our days.

The Quarterly Conference for this circuit met at Connelly Springs on the 27th of January. It was decided at that meeting to move the parsonage from Connelly Springs to Rutherford College, and a committee was appointed to look after the same. We will be very glad to have our pastor to live in our village.

Hon. C. H. Mebane will lecture in the College Chapel on next Saturday evening, February 9th, and Rev. E. L. Bain on Friday evening, February 22nd. We hope to have one or two lectures each month during the remainder of the term.

The library and reading room have been nicely fitted up and we continue to make progress.

L. W. CRAWFORD, JR.

Rutherford College, N. C., Feb. 3, 1901.

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QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2	3
Bessemer City circuit Concord	"	9	10
Cherryville circuit, Laboratory	"	16	17
McAdensville station	"	22	23
Gastonia, Main st	"	24	25
King's Mountain station	Mar	2	3
Stanly Creek circuit, Mt. Holly	"	9	10
Mountain Island	"	10	11
Lowesville circuit, Hill's Chapel	"	16	17
Shelby circuit, Pine Grove	"	23	24
Shelby station	"	24	25
Polkville circuit, Elliott's	"	30	31
N Cleveland circuit, Casar, March 31	Apr		1
Lincolnton circuit, Marvin	"	6	7
Rock Springs circuit Mt. Pleasant	"	13	14
Lowell circuit	"	20	21
Et Bethel circuit	May	4	5
Gastonia, West End and Ozark	"	11	12
South Fork circuit	"	18	19

MORGANTON DISTRICT, 2d Round —IN PART.—

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9	10
Marion station, Marion	"	10	11
Table Rock circuit, Obath	"	16	17
Broad River circuit, Providence	"	23	24
Henrietta & Caroleen, Henrietta	"	23	24
East Rutherford circuit, Salem	Mar.	2	3
Forest City & Thermal City station, Pleasant Grove	"	3	4
Rutherfordton circuit, Gilboa	"	9	10

GREENSBORO DISTRICT—2d Round in part

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb.	3	4
Asheboro station	"	10	11
Wentworth circuit, Carmel	"	23	24
Ware's Chapel	"		24
Greensboro circuit, Mt Pleasant	Mar.	2	3
entenary	"		3
St. Paul	"	9	10
Naomi station	"	10	11
Randolph circuit, Vernon	"	16	17
High Point station	"	17	18
West Randolph ct, Hopewell	"	23	24
West Market Street	"		31
Spring Garden Street	"		31

District Stewards meeting at West Market St. Feb. 7th, at 1 o'clock.

WAYNESVILLE DIST.—2d Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, Penland's	Mar	2	3
Clyde circuit, Fincher's	"	2	3
West Haywood circuit, Delwood	"	9	10
Leicester circuit, Zion Hill	"	16	17
Mills River circuit, Avery's Creek	"	23	24
S S and League Conference Clyde	"	29	31
Spring Creek circuit, Spring Creek	Apr	6	7
Transylvania ct, Cone ies	"	13	14
Brevard station, Oak Grove	"	20	21
Haywood circuit	May	4	5
Sulphur Springs ct	"	11	12
Canton circuit	"	18	19
Waynesville station	"	25	26

District Conference at Mills River May 30—June 2.

CHARLOTTE DIST.—2d Round.

J C. Rowe, P. E, Monroe, N. C

Matthews	Feb	17	18
Clear Creek circuit, Zion	"	23	24
Monroe circuit, Oak Grove	Mar.	2	3
Monroe station	"	3	4
Waxhaw circuit, Bond's Grove	"	9	10
Pineville, Marvin	"	10	11
Calvary	"	16	17
Epworth—Seversville, Epworth	"	17	18
Brevard	"	23	24
Hoskin's	"	24	25
Morven, New Hope	"	30	31
Derita circuit, Trinity	Apr	6	7
Dilworth	"	7	8
Lilesville, Shady Grove	"	13	14
Wadesboro station	"	20	21
Charlotte, Tryon street	"	27	28
Charlotte, Trinity	May	4	5
Polkton	"	11	12
Ansonville circuit	"	18	19
Weddington circuit	"	25	26

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By J. A. Odell, President.

11-7 tf [Signed]

STATESVILLE DIST.—1st Round.

J. E. THOMPSON, P. E., Statesville, N. C.

Lenoir station	Dec.	2	3
Hickory station	"	8	9
Woodlief cir, South River	"	15	16
Statesville station	"	22	23
West End	"	23	24
Troutman circuit, Troutman	"	29	30
Newton circuit, Newton	Jan	5	6
Maiden circuit, Mayo	"	6	7
Iredell circuit Olive	"	12	13
Mooresville circuit, Fairview	"	19	20
Mooresville station	"	20	21
Catawba circuit, Catawba	"	26	27
Caldwell circuit, Hudson	Feb	2	3
Granite Falls station	"	3	4
Stony Point circuit, Liberty	"	9	10
Alexander circuit, Taylorsville	"	10	11
Statesville circuit Salem	"	16	17
Turnersburg circuit, Clarksburg	"	23	24
Lenoir circuit, Harpers	Mar.	2	3
Mt Zion station	"	10	11

WINSTON DISTRICT 1st Round

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Dec	8	9
Mocksville circuit, Center	"	15	16
Mocksville station	"	16	17
Winston circuit, Marvin	"	22	23
Winston, Burkhead	"	23	24
Madison circuit Madison	"	29	30
Kernersville circuit, Mt Vernon	Jan.	5	6
Forsythe circuit, Concord	"	12	13
Farmington circuit, Smith Grove	"	19	20
Walkertown station	"	26	27
Winston, Centenary	Feb.	2	3
Winston, Grace Church,	"	2	3
Davidson circuit, Centenary	"	9	10
Danbury circuit, Danbury	"	16	17
Summerfield circuit Summerfield	"	23	24
Jamestown circuit, Friendship	"	27	28

The District Stewards will meet at Centenary Church, Winston, Dec. 28, at 10 a m.

ASHEVILLE DISTRICT—1st Round.

R H Parker, P. E., Weaverville, N. C.

Bald Creek ct., Boring's Chapel	Jan.	5	6
Burnsville ct., Burnsville	"	12	13
Swannanoa ct Bethesda	"	19	20
Saluda ct Hilgirt	"	26	27
Hendersonville	Feb.	2	3
Cane Creek ct	"	9	10
Old Fort ct, Ebenezer	"	16	17
Weaverville ct Salem	"	23	24
Central Church	Mar.	2	3
Haywood Street	"	2	3

MOUNT AIRY DISTRICT—1st Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Jefferson circuit at Jefferson	Dec.	8	9
Boone circuit at Hopewell	"		11
Watauga circuit at Smith's Chapel	"		13
Creston circuit at Mill Creek	"	15	16
Healing Springs ct. at Helton	"		18
Laurel Springs circuit at Mt. Zion	"		20
Sparta circuit at Sparta	"	22	23
Mount Airy Station	"	30	31
North Wilkesboro at Union	Jan.	5	6
Wilkesboro at Beulah	"	12	13
Jonesville at Jonesville	"	19	20
Elkin station	"	20	21
East Bend at Yadkinville	"	26	27
Mount Airy circuit at Salem	Feb.	2	3
Pilot Mountain at Fairview	"	3	4
Stokes at Mount Pleasant	"	9	10
Rockford at Rockford	"	16	17

SALISBURY DISTRICT, 1st Round —IN PART.—

W. W Bays, P. E., Salisbury, N. C

Concord ct., Center	Dec	15	16
Concord Epworth	"	16	17
Concord, Central	"	22	23
Concord Forest Hill	"	23	23
Salisbury ct, Shiloh	"	29	30
Salisbury, Main St	"		30
China Grove ct., China Grove	Jan	5	6
Gold Hill circuit, Gold Hill	"	12	13
Lexington station	"	19	20
Linwood circuit, Ebenezer	"	26	27
Mount Pleasant circuit, Mt. Pleasant	Feb	2	3
Albemarle circuit, New London	"	9	10
Albemarle station	"	10	11
Norwood circuit, Norwood	"	16	17
Salem circuit Salem	"	23	24
Spencer station	Mar.	2	3
East Salisbury	"	2	3
Salisbury, First Church	"	2	3

FRANKLIN DISTRICT—1st Round.

J A Cook, P. E., Franklin, N. C

Macon circuit, Patton Chapel	Dec	8	9
Franklin station night	"	15	16
Franklin circuit, Watauga	"	22	23
Webster circuit Speedwell	"	29	30
Bryson City and Dillsboro sta., Sylva	Jan.	5	6
Whittier circuit & Cherokee Mission, Shoal Creek	"	12	13
Bushnell mission, Maple Springs	"	19	20
Robbinsville mission Robbinsville	"	26	27
Andrews circuit, Andrews	Feb.	2	3
Aquone mission Baldwin School House	"	9	10
Hayesville circuit, Oak Forest	"	16	17
Hiwassee circuit Grape Creek	"	23	24
Murphy station, night	"	24	25
Glenville circuit, Double Springs	Mar.	2	3

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

OUR WORK AT HOME.

The Appeal of the Century to Christian Women

"The Nineteenth Century has been pre-eminently woman's century,"—the century in which she has found herself, her powers, her privileges, and, in part her duties. Now, since every new privilege brings new responsibility, and all new power is really power to serve, to bless, we must ask, for what does the new century appeal to this richer, stronger womanhood?

That which was true when Paul wrote to the Christians in Corinth is more true today; there are diversities of gifts, but the same Spirit. More than ever we are listening, consciously, eagerly, for the voice of that Spirit, seeking to be filled and made ready for the Master's service. From all the world over comes the call for help. Some are set to be teachers, and countless millions in darkness of heathendom cry out to be taught. Some have the gift of healing, and the suffering of whole races call more and more for the blessed touch of women physicians. There must be many to show, by precept and example, what a Christian home may be. Many must go as the apostles went, two by two, preaching the kingdom of God and "healing everywhere." What more Christlike than the missionary tours?

And since women have learned to organize, and we have Woman's Boards, and White Cross and Red Cross societies, and clubs for every sort of purpose, in the new century there will be yet greater need for united effort. Some women must call together and hold together those forces which, combined, can do a work far too great for any one alone. Each new diversity of gift will be needed that we may meet the new demands. Be assured that whatever your gift may be, of body, brain and heart, however developed and multiplied, to it the Master will make appeal in the enlarged opportunities of the new century.

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." It is for more of that Spirit, which is the God dwelling in us, working in the life of Christian women that the world appeals That Spirit, filling our hearts, will teach us all much that is new.

We shall have a new sense of the brotherhood of all men, and of the fact that each is his brother's keeper. Strange, is it not, that in all these nineteen centuries we have tried to say Our Father, and have hardly yet thought that the next word must be, my brother. "If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Is not this a reason why we do not begin to know yet what it means to be children of God—that we shut our eyes to the other half of the truth, all men are my brothers? And if brothers, must we not share our every good with them? Shall I rest serene, complacent, with embroidery, or book or plaything while my brother is naked and starving? Shall I sit content and be fed in church, when so many know nothing of the Father's love? Nay, by God's wise appointment I am my brother's keeper, and I will not stay for rest or self indulgence till every child of man knows his birthright inheritance. The thought that all mankind as one is marching on with tremendous pace. Month by month it is taught us in some new, emphatic way. The thunder of the cannon of the allies before the gates of Peking sends this truth round the world. Never before in all history has all Christendom stood shoulder to shoulder against heathenism. Much of selfishness and grasping is mixed with the struggle, and when the peril is over there will be discord and perhaps fighting among themselves. O Christian women, let us teach the world that all are brothers because all are children of one Father!

And learning by heart this truth that all men are brothers, that all—red, brown, white, black, yellow—are alike children of God and alike dear to Him, there will come to us a new revelation of the meaning of the word "a child of God." We are so shut in by sense that we hardly catch a glimmer of the glory that is really ours in being children of the All-Father. And if children, then heirs—"heirs of God and joint heirs with Christ." How quickly would our apathy vanish, our burdens and sorrows seem of little account, did we truly believe that we are hastening to receive our inheritance! Greed, and selfishness and oppression will be changed to helpfulness and mutual burden-bearing when Christians and Christian nations truly believe that all men are brothers, all formed to bear the image of the heavenly—to be like Him.

As we gain this new vision of humanity we shall have also a new sense of the sacredness of money. Money is only a convenient means of exchange, yet, in its last analysis, it is the representative of human strength and of time, which mean life, and life is sacred. We have found that there are ways to exchange money for the salvation of souls, and can I squander it on anything less worthy. What is this dollar worth? A comfortable dinner, another ruffle on my gown, a ticket to the symphony—good things all of them. But with this dollar I may, God helping, give life to some perishing brother. Moreover, no dollar is truly mine. "Sne silver and gold is mine, saith the Lord of Hosts." Must I not use His money for His work?

That we may meet our new opportunities we need also a clearer view of relative values. Our life is far too conventional and therefore far too complicated and burdensome. We make our lives a great machinery, and have no time for real living. When women learn that "the things which are seen are temporal, but the things which are not seen are eternal," life will be much simpler, sweeter, higher. When each of us walk close to God, seeking in all things to hear His voice and to do His will, these outer things, which will be added, will take on new beauty, varied and meaningfull. Why choke ourselves with dust or toil through mire and brambles when all the while we might use our wings?

Again, we must be inspired and gladdened and solemnized by the fact that we are working together with God Very humbly, very joyfully we may feel that the Christ asks us to help Him in saving the world. His sacrifice is all sufficient, yet in great love and wisdom he asks that we lay our sacrifice, small and imperfect as it must be, beside His. Only so can we be made like Him. Each of us, too, may lay down our life, day by day, in acts of humble, loving service, and He will make it a ransom for some imprisoned soul. Are you not sure that if, all through these nineteen centuries, Christians had done their part as our Master did His that long ago some glad new year would have found "the earth filled with the knowledge of the glory of the Lord?" Instead of this we see greed, oppression, ignorance, sordidness, wars. Still is the earth far, far from being the kingdom of God. Is there not here an appeal to Christian women? One thing is waiting—will wait—for Christian women, the bringing of light to those millions of women in the Orient whose maimed, useless feet and secluded lives symbolize too truly their imprisoned souls. When all these mothers have the gospel their sons and daughters will come from the east and west and from the north and south to sit down in the kingdom of God. Do you not hear this appeal?

We must learn as a new and heart-searching lesson that the very law of our being is not self-seeking in any of its forms, but self-sacrifice. Only in giving all, time, strength, ambition, love, simply to the Master and to His service, can we breathe our native air. And how can we serve Him save in serving our fellows, His other children.

This, then, is the appeal of the coming time which rings in my heart as the voice of the Lord of the ages—an appeal for the Spirit which will give to us all a new sense of the brotherhood of all men, and of the unimagined glory that is the birthright of every child of God; a new sense of the sacredness of money, since through it we may bring salvation to souls, and a clearer vision of the relative values of things eternal; a deep apprehension of the truth that only in sacrifice can we share the joy of our Lord, and find the meaning of life.

Men call these years since Christ came visibly to the world the Christian era, but Christianity has been greatly hampered by the weakness and perversity of the men to whom it has been intrusted. What can we do to make each succeeding year of the new century be to all mankind, more and more, truly, worthily, blessedly, the Year of Our Lord?

The time is ripening; the Spirit is waiting for us; the kingdom of heaven is at hand. O women, let us, with complete and joyful sacrifice, hear and answer this appeal!—Mrs C. M. Lamson, in Light and Life for Woman.

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IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

	Daily No. 31	Daily No 27
Lv. New York, P.RR.	3 00 p m	12 1. a m
Lv Philadelphia, P.R R	3 24 p m	7 20 a m
Lv Baltimore, P. R R.	5 50 p m	9 34 a m
Lv. Washington, P. R. R	7 - p m	10 15 a m
Lv. Richmond, S.A.L.Ry	10 40 p m	2 45 p m
Lv. Petersburg,	11 3. p m	3 30 p m
Lv Ridgeway Jct. "	1 .0 a m	5 53 p m
Lv. Henderson, "	2 30 a m	6 20 p m
Lv. Raleigh, "	3 43 a m	7 39 p m
Lv. Southern Pines "	5 36 a m	9 35 p m
Lv. Hamlet, "	6 30 a m	10 35 p m
Lv. Columbia "	8 40 a m	12 55 a m
Ar. Savannah, "	12 10 p m	5 0. a m
Ar. Jacksonville, "	8 00 p m	9 10 a m
Ar. Tampa, "	6 30 a m	5 50 p m
	No. 46.	No. 41.
Lv. New York, N.Y.P.&N	†8 .0 a m	9 00 p m
Lv. Philadelphia, "	10 .0 a m	11 26 p m
Lv New York, O.D.S.S.Co.	0. p m	
Lv. Baltimore, B S.P.Co.	.....	† 6 00 p m
Lv Washington N &W S B		6 .(p m
Lv. Portsmouth, S. A. L.	9 00 p m	8 3. a m
Lv. Weldon, "	1. 33 a m	12 01 p m
Lv. Ridgeway Jct. "	12 52 a m	1 20 p m
Lv Henderson "	1 19 a m	2 1. p m
Lv. Raleigh, "	3 02 a m	3 51 p m
Lv. Southern Pines "	5 15 a m	6 09 p m
Lv. Hamlet, "	6 30 a m	7 30 p m
Lv. Wilmington, "		3 .6 p m
Ar. Charlotte, "	9 21 a m	10 .0 p m
Lv. Chester, "	9 .3 a m	10 55 p m
Lv. Greenwood, "	11 .6 a m	1 .7 a m
Lv. Athens, "	2 08 p m	3 4. a m
Ar Atlanta, § "	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.	5 10 p m	.....
ar. Macon, C. of Ga.	7 2. p m	11 10 a m
Ar. Montgom'ry, A.&W P	9 20 p m	11 00 a m
Ar. Mobile, L & N.	6 0. a m	4 12 p m
Ar New Orleans L. & N.	5 40 a m	8 30 p m
Ar. Nashville N.C.&St.L	6 40 a m	6 .5 p m
Ar. Memphis,	4 0. p m	8 10 a m

NORTHWARD

	Daily. No. 32.	Daily. No. 38.
Lv Memphis, N.C.&St. L.	11 30 a m	8 45 p m
Lv. Nashville.	9 50 p m	9 10 a m
Lv. New Orleans, L & N	7 45 p m	7 45 p m
Lv. Mobile, L. & N.	12 20 a m	13 50 a m
Lv Montgom'ry. &W P	6 .0 a m	11 .0 a m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 45 a m	
Lv Atlanta, § S. A. L. Ry.	1 .0 p m	9 00 p m
Ar. Athens, "	2 52 p m	11 23 p m
Ar. Greenwood, "	4 56 p m	2 0. a m
ar. Chester, "	6 53 p m	4 25 a m
Lv. Charlotte, "	6 .0 p m	5 00 a m
Lv. Wilmington "	....	12 .. p m
Lv. Hamlet "	10 0 p m	8 03 a m
Lv. Southern Pines "	10 59 p m	9 03 a m
Lv. Raleigh, "	1 0 p m	11 50 a m
Ar Henderson, "	1 46 a m	1 20 p m
Lv. Rid'way Jct. "	3 10 a m	2 .6 p m
Lv. Weldon, "	4 30 a m	3 .5 p m
r. Portsmouth "	7 0 a m	5 50 p m
Lv Washington N &W S.B.		1 0. a m
Ar. Baltimore B. S P.Co		† 6 4. a m
Ar, New York, O.D.S.S.Co.	.....	† 1 20 p m
Ar Phila'phia, N.Y P.&N	†5 46 p m	5 10 a m
ar. New York "	8 33 p m	7 43 a m
	No 44	No. 66
Lv. Tampa, S A L Ry.	10 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 58 a m	11 59 p m
Lv. Columbia, § "	6 40 p m	5 45 a m
Lv. Hamlet "	9 .5 p m	9 .0 a m
Lv. Southern Pines "	10 37 p m	10 .2 a m
Lv Raleigh, "	2 24 a m	12 05 p m
Lv. Henderson, "	1 .6 a m	1 32 p m
Lv. Ridgeway Jct. "	2 12 a m	2 .5 p m
Lv. Petersburg, "	4 20 a m	4 45 p m
Lv. Richmond, "	5 5 a m	6 00 p m
Ar. Washington P R R	8 4. a m	9 0 p m
Ar. Baltimore, P R R.	10 03 a m	11 35 p m
Ar Philadelphia P & P.	12 27 p m	2 56 a m
Ar. New York P R R.	3 08 p m	6 13 a m

Note —† Daily except Sunday.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent from Surry county writes: "I have a young apple orchard planted about five years ago. They have grown nicely and seem to be in a healthy condition. Have been cultivating the land in tobacco, corn, potatoes and peas. For the past three years I have been sowing peas one year, and putting the land that was in peas last year in corn the next year. I find that the peas do not make a very heavy growth and do not fruit very well. The land is red clay, and the soil is mixed with slate while the subsoil is a stiff red clay. Now I think I know what my land needs. The trees were planted before the land had been cultivated and being fresh and full of stumps and roots, and in places rocky, the land could not be broken as deep as it should have been, and it has never been plowed deeper than one horse could do it. But now the stumps and roots are getting out, so it can be plowed deeper. How do you think it would do to plow the land between every other row as deep as one horse could pull the plow, and run a subsoiler after the turn plow, and sow clover on the deeply plowed land, and then cultivate the alternate spaces between the rows that are not plowed and sow peas this year. The next year plow these in the same way. I have about 23,000 pounds of tobacco stems, and I think it would be a good idea to top dress the land where I sow the clover with these. I find that there is nothing better for young apple trees than tobacco stems. I have been putting them around the trees more or less every year since they were planted, and they are as large now as trees usually are at ten years old or more, which are planted in old land and not pushed. To sow clover over the whole orchard at once I fear would check the trees too much I have seen more orchards ruined here by sowing in grass and mowing everything off than in any other way. Now I expect you will tell me to plow the land with a two horse plow, but I suggest one horse as it may not be best to plow too deep at once, and part of the land is too steep and cannot be well plowed with two horses. I have been reading your letters in the ADVOCATE and find them valuable, and they will help any one who does not think he knows it all. Please give me through the ADVOCATE such advice as you think will be helpful." You have been doing very well and so far as the fertilization is concerned you could not do much better for the young trees than to give them tobacco stems, for these have over 2 per cent. of nitrogen a small per cent. of phosphoric acid and over 8 per cent. of potash. In fact just about what the trees need in a form that becomes gradually available as they can use it. But in order to know how to treat trees, we should understand how they grow. You will find that the entire growth of the shoots on the apple trees is generally completed and the terminal bud formed by July. Any cultivation after this is apt to excite an abnormal late growth that does not ripen up well, and is liable to damage in the winter. But the apple, while it is making this growth in the early part of the summer, needs a great deal of moisture, and clover will take away so much moisture during the early hot months that the growth of the trees will be seriously checked. For the same reason no peas should be sown in the orchard before July. During the early years of the trees' life, growth is what we want, and hence good cultivation till the season's growth is complete is what is necessary, but no cultivation after this growth has been made. Then too a rapid growth is not the most favorable to early fruiting, and after the trees have been well cultivated till they are large enough to begin to bear I think that grass is the best thing for the orchard. But do not make the mistake of supposing that I would put the orchard in grass for hay-making or for pasture. I would put the grass there for the express purpose of making a temporary check to the trees to throw them into making fruit spurs. But I would cut the grass several times during the summer and let every particle of it rot on the land to form a mulch for the trees, and I would top dress the land annually either with tobacco stems or some fertilizer strong in potash, and keep up the fertility of the soil and growth of grass. In short I would grow the grass for the benefit of trees alone, and would take nothing off the land but apples. Treated in this way, the dead grass will gradually mulch the soil and enrich it and preserve the moisture, and you will get more regular crops than in any other way. No, I would not plow the orchard deeply, but for a few years longer would continue to cultivate such crops in it as I could handily till July, and then I would sow peas and let them remain on the land, and sow crimson clover among the peas in September as a winter cover and plow all under in the spring and cultivate again till July, until I had the trees in shape for fruiting, and would then seed the orchard down to orchard grass, and grow it for the trees alone as I have suggested You are right in saying that many orchards have been ruined by being sown to grass and clover and hay taken off annually. Farmers as a rule fail to understand that trees cannot thrive any more than any other crops on land that is run down in fertility. The peas will be all right, but as yet do not sow them early in the orchard, but cultivate every row every spring, and do not plow deep enough to cut the roots. Deep plowing will simply drive the roots down into the cold subsoil when you ought to keep them in the best soil. After the trees are well grown the grass will not hurt if it is treated as I have suggested, but will be a positive help.

From Haywood Co.: "Will the grapes of the Scuppernong family come true from seed, or would I have to procure cuttings or vines? When first introduced here, the Niagara grape would freeze to the ground in winter, but now it is perfectly hardy, and I believe the Scuppernong can be made to bear here." No, the Scuppernong class of grapes will not come true from the seed. Seedlings from the Scuppernong almost invariably are black in color and show a tendency to revert to the original Bullace. We do not think it would be worth your while to try to experiment with the Scuppernong in the elevated lands of Haywood. The vines would probably freeze out to the ground if not entirely, and if they survive they would be too late to ripen any fruit. You had better stick to the Labrusca or bunch grapes, any of which will do well with you.

From Wilkes County: "I wrote to you some time ago, asking what kind of grass to sow on rough north hillsides for permanent pasture. You told me to sow orchard grass and Meadow fescue. I did it on Oct. 1st, later than you advised, but as the fall was warm I have a good stand. I have another piece of land of the same description in woods, which I wish to clear and put in grass for pasture. How ought I to manage this? Will it do to clear it and burn off and sow at once this fall with rye or alone, or would it be better to tend in corn for a year or two before putting in grass? Would you advise the same kind of grass as on the other piece? I have some low creek-bottom land mainly black sandy, which I wish to sow in corn every year. Have done so for two years. This year my corn was much better than last year. I sow peas when I lay the corn by and do not break the land till spring. Will it improve the land faster to sow vetch or crimson clover, and when should they be sown. Will it hurt the wheat crop to let sheep run on it till March? Please answer in the CHRISTIAN ADVOCATE" In clearing the land from the woods you will for some time be troubled with the sprouts, and it would be better to get the land into good order before seeding to grass. Plant in corn, and sow peas among the corn to keep up the humus in the soil. In the fall plow down the peas and sow rye and the grasses as advised with the other piece. You will have better success if you can, before planting the corn, give the land a light dressing of freshly slaked lime, at rate of even ten bushels per acre, then scatter a little red clover seed with the grasses. You speak of sowing corn on the bottom land. I suppose you mean planting it in the ordinary way for grain. While that kind of land may stand that sort of treatment for years it is not the best thing you can do for it. It would be an improvement to sow vetch or crimson clover among the peas and corn in September, and thus get more growth to turn under in the spring But you will find that while the peas and clover will add organic matter and nitrogen to the soil it will ere long be getting short of mineral matters and you had better use some phosphate and potash on it, say 200 pounds per acre of acid phosphate and 50 pounds of muriate of potash With this application on land of that character, and peas and clover sown annually you can keep up and even increase the production of corn till the land gets in an acid state and the clover refuses to grow, and then you will have to add a dressing of lime. Such a method of cultivation may be practiced on land of that character which is no suited to a regular rotation, but if well drained and not liable to overflow, it would be far better to put the land into a regular rotation of crops I have often been struck in traveling up the beautiful valley of the Yadkin, with the fact that all that fine bottom land is making smaller crops than it should, mainly because the farmers seem to think of nothing for it but corn, and the corn as a rule is not near what it should be on such land There is hardly an acre of the Yadkin bottoms that should not be making 100 bushels of corn per acre if farmed right, and big crops of wheat and grass too If some of the Yadkin valley farmers could go up to the valley of the Juniata in Pennsylvania, and see how the Dutchmen farm, and see their barns, as big as two or three of our country churches on land no better, if as good, as the Yadkin bottoms they would realize how far they are behind in the farming of their lands. We trust that the new century will see a change in the farming of the Old North State. Light pasturing will do no harm to the wheat, but don't get it too close.

As gardening time will soon be here I will say that I still have a lot of my bulletins on the Home Garden which will be sent to any one in North Carolina on application.

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The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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MARRIAGES.

CARVER—SHELL.—At the home of the bride's brother, Jno. W. Jonns, Forestville, N. C., on January 23rd, Mrs. O. J. Carver to Jas. L. Shell, of Norfolk, Va., son of the late Rev. Lemuel Shell of the N. C. Conference; Rev. W. S. Hales, assisted by Rev. N. L Seabolt, officiating.

PARKS—VESTAL —At the residence of Hugh Parks, the bride's uncle, in Franklinville, N. C., January 29, 1901, Miss Sallie Parks to Mr. Chas. L. Vestal of Centre Valley, Ind., Rev. W. F. Craven, of the N. C. Conference, officiating.

ALRED—McMATH.—At the bride's home in Ramseur, N. C , January 23, 1901, Mr. George Alred and Miss Sippie McMath, Rev. T. S. Ellington officiating.

HURLEY—WOOD.—At the parsonage in Ramseur, on the 30th January, 1901, Mr. W. C. Hurley, of Troy, N. C., and Miss Ida Wood, of Ramseur, N. C., Rev. T. S. Ellington officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

NIXON.—Bartlett Nixon was born May 4, 1830, and died Jan. 11, 1901. He was a quiet and industrious citizen, and loved the church, but did not join the church until a few months before his death. During his last illness Bro. Salyer received him into the church, and administered the Lord's supper to him at his request. He testified that he was saved by grace.

We buried him in Hill's Chapel cemetery January 12, 1901.

That he has gone to be with his Lord no one has the slightest doubt. May God's blessings rest upon his friends.

J. J. GRAY.

Lowesville, N. C., Jan. 28, 1901.

DELLINGER.—William Cosky Dellinger was born May 31, 1877, and died January 25, 1901. He had been a member of the Methodist Episcopal Church, South, four years; joined while Bro. Litaker was pastor. During my residence in the community, I have heard no criticism against this young man.

He was killed by the falling of a tree. It lay across him for at least an hour. A man passing heard his groans and went to him, but could not get him out till he secured help. He lived but a short while.

I have never seen a family more broken up with sorrow. May God administer consolation.

The whole community sorrows with his parents and brothers and sisters.

A large congregation attended the funeral, which took place from Hill's Chapel. J. J. GRAY.

Lowesville, N. C., Jan. 28, 1901.

FARRISS.—Mrs. Laura Ada Farriss, wife of J. J. Farriss, and eldest daughter of Rev. P. F. W. and H. F. Stamey, was born April 24th, 1872, in Lincoln county, N. C., and died in High Point January 9, 1901.

She was converted when but a child and joined the Methodist Church, in which she had been a faithful member to the day of her death. She was married to Mr. J. J. Farriss July 22, 1891, being then in her 19th year.

These facts constitute the brief record of the life that has just closed in our midst and that leaves our hearts in sadness.

Mrs. Farriss was possessed of many virtues and graces. Her beauty of person and charming manners made her a favorite wherever known. She possessed a fascination thas drew people to her and the noble graces of heart and culture of intellect bound them the more firmly wherever she was known. Seldom have I known one in any community so beloved as she was in this town where she had spent the last twelve years of her life. The deep interest shown for her, the tenderness in the voice when her name was mentioned, have impressed me with the strong hold she had upon the affections of the people. There are many friends who grieve for her as if she had been a beloved sister.

Fidelity to every trust was one of the characteristics of her life. This was shown in her work for the church. She loved the church with an intense and abiding devotion, and gave to it her best service. She was organist of this church for about ten years, and all know how faithfully she filled that position. She was always in her place when in town, and not only at the Sunday service but at the prayer meeting as well. Neither cold nor heat kept her away. She has been at her post when no one else but the sexton was there, and when declining health forced her to resign the position it was a real grief to her.

But she was equally faithful to every obligation. In her home she was bright and cheerful, and had ever a hearty greeting for all who crossed the threshold. To her husband she was all that a wife could be, and to her friends constant and true.

During the term of years spent at Greensboro Female College she made many friends and so impressed herself upon the faculty that the president recently said that "taking her all in all he did not know that they had ever a better young lady in the school."

But I am a stranger, and it is useless for me to attempt to portray her life to you who have known her and loved her all the years she has lived among you. Words are empty things on an occasion like this, and I would not mar the bright picture of her life she has painted by loving deeds and tender ministries upon your hearts.

For two years her health has been declining, but her life grew sweeter in the power of suffering. God was ripening and enriching her life by affliction for the home above. She wanted to live and work, but she did not murmur. The end came suddenly, but she was ready. Just as she was breathing her last I approached her bedside and spoke to her. She opened her eyes, smiled sweetly, and in reply to a question as to her trust in Christ she replied, "I am wholly trusting in Him." These were her last words. She has gone from us, but is not dead, for the Master said, "He that liveth and believeth in me shall never die."

She leaves a husband, mother, one brother and five sisters who weep in loneliness today, but she has gone to be with her sainted father and dear little boy in a world of light and love, where sorrow cannot come.

HER PASTOR.

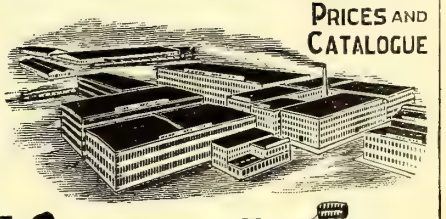
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AT RUTHERFORD COLLEGE, N. C.
A nice six room cottage, in good repair—open fire places in 5 rooms, good outbuildings, excellent water, 2 acres of land. Excellent school, fine faculty, the school belonging to and under supervision of W. N. C. Methodist Conference. Number of students now (first of second session under new management) 110.
Climate and healthfulness unsurpassed. A veritable Switzerland in winter. Also a nice vacant building lot containing one acre. DR. R D. JENNINGS,
jan30 1m Connelly Springs, N. C.

POSITION WANTED.
A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.
Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. je 27tf-

NEWS OF THE WEEK.

Thursday, Jan. 30th.—The Venezuelan insurgents have been defeated, with heavy loss———The schooner Lizzie J. Parker, 1,399 tons, is ashore near Port Limon——— Victoria's funeral procession through London will be a gorgeous military pageant———It is rumored at Cape Town that deWet has entered Cape Colony with fairly strong force———The crew of the abandoned schooner Albert Mason, reach New York on the steamer, San Juan——— The Jefferson hotel in New York, is burned. Two persons are killed There were some narrow escapes ———Gen. Kitchener reports a battle between the forces of deWet and Knox with no particulars to hand———A Massachusetts woman undertakes to follow Mrs. Nation's course and finds herself in the house of correction———The seventy five animals in Bostock's "Zoo" in winter quarters in Baltimore perish in the burning of the building———There is little doubt but that Mr. V. E. McBee will permanently succeed Mr. E. St. John on the Seaboard Air Line———At Anthony, Kans , a band of W. C. T. U. women, escorted by their mail relatives go on a barroom wrecking crusade. They break up four places———The fate at this session of congress of the ship subsidy bill will be settled today in a conference of Democratic and other senators opposed to the measure———The body of Wyatt Hicks of the Fourteenth infantry, who was killed at the storming of Pekin has been brought to Raleigh, his home, and will be buried today———Prof. Slaby, of Berlin, has secured multiplex wireless telegraphy; his system can also be used to send many messages at the same time on submarine cables.

Friday, Jan. 31st.—The Boer peace envoys are shot by order of Gen. deWet ———Gen. Kitchener reports several skirmishes with Boer forces———The British ambassador to Germany has been suddenly ordered home———Nicaraguan troops cross the Costa Rican frontier and capture a military post———The navy department will today open the bids for construction of three big protected cruisers——— The joint legislative committee decides to favorably report the Aycock school text book bill———Dun & Co. report the business failures for January as 1 242 in number and $11,220,811 in amount——— The Illinois Railroad Company pays to the state of Mississippi $750,000 as back taxes under a recent decision———The Philippine commission has passed the municipal government bill and that for provincial governments has been drafted and its public consideration will be immediately entered into ———In the rooms of Mrs. Ada Hermon in Cincinnati, arrested for blackmailing, is found a letter in the same handwriting as those written to Mrs. Cudahy offering to reveal the kidnapper of the latter's son———Last night there was a line of warships, British, French and German, anchored at close intervals all the way from Cowes to Portsmounth, awaiting the passage today of the yacht bearing the queen's remains to the latter port.

Saturday, Feb. 1st—The union painters at Tampa strike for higher wages ———A battle occurs in Abyssinia in which 7,000 men are killed———John Ruffin was hanged at Burlington, N. C., yesterday———Fifteen counties in this state are now building improved public roads———The navy department yesterday opened the bids for building the proposed big cruisers———A number of Filipinos will be baptized at Malibay, island of Luzon, by Presbyterian and Methodist missionaries tomorrow——— Union Pacific railroad interests secure control of the Southern Pacific and have now a consolidated route from San Francisco to Baltimore———The bill in the South Carolina legislature prohibiting child labor in factories is defeated. Six thousand operatives had petitioned to be let alone———Queen Victoria's remains were taken to Portsmouth on the yatch Alberta yesterday. They will be taken ashore and to Windsor, through London, today———President Taft, of the Philippine commission expresses pleasure that the governing board of the federal party has decided to take no part in the religious controversy———The house judiciary subcommittee on the impeachment resolution has Justice Clark on the witness stand for a long time. It has subpoenaed ex-Treasurer Worth and ex-Auditor Ayer———A movement is on foot to change from May 30th to May 20th the date of the Mecklenburg declaration of independence on the North Carolina Memorial stone in the Washington monument.

Sunday, Feb 2nd—Representatives of Southern railroads reached an agreement to maintain uniform rates in the South Atlantic and Gulf States———A detachment of thirty American soldiers attacked by Filipinos; five Americans were killed, four wounded and two missing ———The President has signed the army reorganization bill; enlistments for the month of January were 2,732——— Continued talk in Washington about the probability of an extra session of Congress; the President says it is necessary ———All the exchanges in New York, excepting the Coffee Exchange, closed yesterday as a tribute of respect to the memory of Queen Victoria ——The King and Queen of Great Britain expressed themselves as profoundly touched by the manifestations of sympathy in the United States———An attempt was made to lynch a negro, charged with rape, in Nottoway county, Va , but he escaped———Special services at St. John's Church, Washington, in honor of Queen Victoria were attended by President McKinley and his cabinet

TO THE DEAF

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

Perry Davis' Pain-Killer.—Its valuable properties as a speedy cure for pain cannot fail to be generally appreciated, and no family should be without it in case of accident, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes; there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

ATLANTA, GA , Oct. 1st, '99.

Allow me to thank you for the good your Tetterine has done me Four boxes cured me of a case of Tetter, after trying specialists and spending several hundred dollars and getting no benefit from them.—Henry W. Johnson, 281½ Marietta street. 50 cents box at druggists or by mail from J. T. Shuptrine, Dept. D, Savannah, Ga.

For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

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jan 24-1y.

Big Clothing Sale.



We have commenced our big sale of Men's and Boys' Fall and Winter Suits, Overcoats, Hats, Shirts and Underwear. We have the largest and best assortment in North Carolina. Can fit all sizes and shapes. We sell at ONE PRICE and CASH to all. All wool suits from $5.00 to $20 00. Underwear 50c. to $8.00 per suit. Everything NEW and UP-TO-DATE. It wont cost you a penny to look through our big stock. You will not be urged to buy--your judgment will tell you what to do. We sell

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Suits made to order All mail orders promptly filled. We refer you to Editor of this paper.

Vanstory Clothing Co.,

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C M. Vanstory, President; W. G. Balsey, Vice President; G. A. Rankin, Secretary.
Directors:—T. L McLean, J. Van Lindley, Jno. R. Cutchin. oct 10-2m

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DR. SCOTT MASON,
Cor. Franklin and Seventh Sts., Richmond, Va.
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Wanted.—Active, reliable agents in unoccupied territory. Liberal salary paid. No risk. Address Quvbon, 119 S. Fairfax street, Alexandria, Va.
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INSURE Your Steam Boiler Four good inspections per year guaranteed.

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OF NEW YORK.

MURRAY BROS.
AGENTS,
Greensboro, N. C.
oct 11-1y

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH,
Macon, Ga.

GRIPPE KNOCKERS cure the severest colds and LaGrippe in ten hours—25c. If your dealer doesn't handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C , for a box. 1-30-3m

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 20, 1901. VOL. XLVI., NO. 8.

A LIFE---MOTTO.

Love thy neighbor near: behold thy duty
To college beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter.
This is the Christ-religion which men need.

—Selected.

To be truly Christ like one must learn to be both master and servant—the master of himself, the servant of others

Some people often wonder how others no better off than themselves can give so much more. The reason is not far to find. What one expends for little indulgences, for luxuries and even comforts, the other, in the spirit of self-denial, saves and gives for better things. And which, think you, is the nobler way?

The late Philip D. Armour was a princely giver and showed his wisdom by making his gifts when he could have the satisfaction of seeing the good thereby accomplished To relatives and friends, it is said, he gave, while living, $27,000,000, but the Armour Institute in Chicago will ever stand the noblest monument to his memory. Few men have given as he did, three fifths of their means during their life time.

The generous offer of that noble St. Louis layman, Mr. Samuel Cupples, to endow a new chair of theology in Vanderbilt University, has not met with that immediate and spontaneous response that might have been expected. His proposition is to give $50,000 for this purpose if the church will raise $100,000 more. Little has so far been given besides the $30 000 raised in Nashville. Surely every Southern Methodist will see to it that the opportunity to secure this $50,000 from Mr. Cupples does not pass unheeded.

A close study of the precepts, warnings and incidents of the Bible on the subject of giving almost leads one to the conclusion that, with certain limitations, a man's Christian character may be guaged by the amount of financial sacrifice he is willing to make for God's cause. In the Old Testament the severest test was put to the widow of Zarephath when the opportunity was offered her to give her last morsal of bread for the preservation of the life of God's prophet, Elijah. She responded satisfactorily to the test and her table ever after was amply supplied. Christ put a severe test to the self-righteous young man when He said, "Go, sell what thou hast and give to the poor," but the young man was found wanting. Some such tests, not so severe perhaps, are repeatedly coming to us. How are we meeting them? Judged by such a rule, what is the strength of our individual Christian character?

A touching little story, true to life, furnishes a noble example of how earthly possessions may be transformed into Christian character. Such instances of far-sighted wisdom and personal sacrifice are only too rare. There stands, it is said, an old-fashioned two-story house, surrounded by about three acres of ground, in Greencastle, Ind , once the property of Doctor Aaron Wood and his noble wife, Maria. Years ago, when they had their three boys in college, their funds gave out, and they were unable to make money to keep the boys in school. They sold this old home, and put the money into the training of their boys. The result is, that old homestead has been more than thirty years in the mission-work in South America in the character of the oldest boy, Thomas, who is one of the most useful men in our mission work. The old homestead is also in the character of Dr. John Wood, a prominent physician and Christian in New Mexico; and also in the character of Joseph Wood, member of the Baltimore Conference, who spent some time in mission fields, but has been in the ministry in this country for years. Dr. Aaron Wood died in 1886; his wife, Maria, this last September. They were both poor at death in worldly goods; but few indeed have lived among us who left so many friends, and those that would have gladly and heartily helped in their support if they had needed it. They became poor that the world might become rich.

The Michigan Advocate, in a recent editorial voices, we believe, the wishes of people generally when it says: "When a preacher is appointed pastor of a Methodist church, the members expect to see him in the pulpit fifty-two Sundays-less those he is away on vacation. They prefer to hear him preach rather than a stranger. They are not pleased if he gets somebody else to preach every time he can. They soon tire of lecturers, agents and evangelists. They object to having men put in their pulpit whose character and standing are unknown. Most of them would prefer to have the pastor conduct the revival himself, assisted possibly by a neighbor, or co-operating with another church in the same village."

Another point at which hurtful mistakes are sometimes made is in calling upon some one to pray who is not fitted to lead the devotions of a congregation. In one of his "Lectures to Students," the sainted Charles H. Spurgeon gives this pointed advice: "As a rule, if called upon to preach, conduct the prayer service your self; and if you should be highly esteemed in the ministry, as I trust you may be, make it a point, with great courtesy, but with equal firmness, to resist the practice of choosing men to pray with the idea of hon oring them by giving them something to do. Our public devotions ought never to be degraded into opportunities for compliment. I have heard prayer and singing now and then called 'the preliminary services,' as if they were but a preface to the sermon. This is rare, I hope, among us; if it were common, it would be to our disgrace I endeavor invariably to take all the service myself for my own sake, and I think also for the people's sake. I do not believe that anybody will do for the praying." No, sirs; it is my solemn convic tion that prayer is one of the most weighty, useful and honorable parts of the service, and that it ought to be even more considered than the sermon."

The latest report of the state of the Twentieth Century Thank-offering credits the Western North Carolina Conference with only $41,773 50. It is probable that all that has been given or subscribed may not yet have been reported, but allowing for that we are still far behind what we ought to do, and which, surely we will do eventually. Every giver has been accorded the privilege of directing his gift. This money is needed, and needed at once, to put our own Conference schools on a better financial basis. Our Vanderbilt University, whose Theological Department is the only special Training School for young preachers in Southern Methodism, also appeals strongly to us. What are we going to do about it? The New Century Education for February endeavors to discover our weak point and to show how we may make it strong. Let every Methodist man and woman give ear:

We set out two years ago to raise a minimum fund of $1,500,000 for Christian education by the 1st day of January 1901 The reports up to date show that we are still $69,474 37 short of that amount. We further undertook to secure this fund in small thank offerings from the entire membership of our Church, and yet the most sanguine estimate cannot make it out that more than one in ten has responded. There has not been a single gift, perhaps, which was larger than it ought to have been, so that if we had come anywhere near the ideal of a universal century thank offering there must have resulted a much larger sum than the one we set out to raise.

It is a painful thought that, at the close of the century which has meant so much to us as a Church, there should be a million and a quarter out of our million and a half members who have presented no gift in token of their gratitude. But if we are Christians we can come to only one decision, and that is to redouble our diligence to bring about a change in the Church for the better. It will take time, prayer, love, and infinite patience to do this. It is very easy to say that these indifferent members are "no account," and to give them over to "hardness of heart and reprobacy of manner," but it is not Christlike. The Twentieth Century Movement has done us one great service in that it has shown us our weak point. It has been a sort of general judgment day, in which every member and every pastor has been brought to the bar of the Church for trial. Happy are we if, having discovered our weak point, we are willing to go to work and make it strong. It is now plain to us that we lack connectionalism; that it is hard to get all our people to agree to any one object or plan of action; that our connectional interests suffer because they are not on the heart of the Church; and the duty of the leaders is to bring these interests to the common people and press them home until the response shall be general. These connectional matters can be attended to only by the Church as a whole. The united strength of the mass of believers must go into them before they will ever be done in the right way. And they cannot be set aside for the sake of local Church interests To do this would be to lose the meaning of organized Church life. The great movements of the kingdom of heaven must be carried on by a united Church, and without them there must always be poor and uncertain results in local Church matters.

CONTINUE THE CANVASS FOR THE ADVOCATE.

Several of our station preachers who could not find a Sunday in February to devote to the interests of the Advocate and a number of the brethren on circuits who could not canvass all their congregations are continuing active work in the effort to secure subscribers until the work is thoroughly done. We hope all will follow this example.

If the church paper is going to succeed, the pastors as well as the office force must work in earnest for it. A word spoken in the official meetings and from the pulpit will do good, but these must be followed up by a personal canvass. Many Methodists will take two or three political papers and not their Conference organ, and tell you that they haven't time to read it. Others who are spending money all the time for things that hurt them will plead poverty when you ask them to take the church paper; and some farmers and merchants and mechanics who are in easy circumstances will deprive their families of the weekly visits of the Advocate in order to save $1 50. We are now giving ten papers of fresh garden seed to every new subscriber. Press the canvass.

CONTRIBUTIONS.

Matrimony Restored to the Edenic Standard.

W. H. L. McLAURIN.

(Concluded.)

In the former chapter I have shown that the Savior condemns the divorce and forbids the marriage of those who are divorced while their former companions live. In this chapter I desire to show the same sentiments set forth by the Apostle Paul. He says in Romans 7:1 2, "Know ye not brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth. For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband."

It is generally supposed that the law here spoken of by Paul, which he says binds the woman to her husband as long as he liveth, is a law of Moses, but this is a mistake. I have previously shown that the law of Moses allowed a divorcement for any and every cause; hence that could not be the law that binds the woman to her husband as long as he liveth. Moses' law never bound husband and wife together for life, except as a punishment for crime. Deut. 22:19 29 Evidently the Apostle is here speaking of the law of Christ, which is the only code ever given that binds husbands to their wives, and wives to their husbands as long as life continues, without a single exception. We do not mean to say by this latter expression that Christ required men to live with leved companions; He permitted a separation in such cases, as has been previously shown, but He did not even in such cases dissolve the bond of matrimony to the extent that either party was free to marry again.

The conclusion drawn by the Apostle from the fact that thelawof Christ bound husband and wife together as long as they live is as follows: "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress, though she be married to another man,"—verse 3. The Apostle's teaching here cannot be easily misunderstood. He expressed himself plainly, and all can see that he teaches the same as the Savior teaches, that nothing but death can dissolve the bond of matrimony.

In I Cor. 7:9 he again sets forth the standard of Christ's law on matrimony as follows: "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." It is plain to be seen that Paul knew nothing about any dissolution of the bond of matrimony for any cause whatever, to the extent that either party was at liberty to be married again while the former companion lived. He binds them together until separated by death, after which he says they are at liberty to be married to whom they will, only in the Lord; that is, they must marry a saved person.

In the same chapter from which I have quoted, the apostle considers the subject of saved and unsaved people living together in matrimony. His words are: "If any brother hath a wife that believeth not, and she shall be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace"—verses 12, 15. There are many circumstances under which a saved and unsaved person may be yoked together in matrimony They are not allowed to marry, but where two sinners have been married and one seeks the Lord: or two saints are married and one backslides, or in any other case in which they have been married, it matters not whether either or both are saints or sinners, the marriage bond must by no means be dissolved, nor can it be legally dissolved while both live. True he says, "if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases," but he does not allow the believing to depart from the unbelieving (except in cases of whoredom); that is, if the unbeliever be pleased to dwell with the believer.

By the saying, "A brother or sister is not under bondage in such cases," he does not mean that the marriage bond is broken, and that the believer has the right to see another companion, because he says in another place, "Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband: let not the husband put away his wife"—verses 10 11. According to this, if it is by any means possible, the believer must cling to his unbelieving companion. And if living together is impossible, he must remain single so long as his companion lives The real meaning of Paul's expression, "A brother or a sister is not under bondage in such cases" is this, he means to lighten the hearts of all who may be thus abandoned by unbelievers, with the idea that they are not to be blamed and are not under condemnation before God. Generally such separations are caused by the simple fact that one of the parties has sought the Lord, and the other being determined that his companion must give up the service of the Lord, dissolves the union because she will not. Such are to feel perfectly free in their conscience before God; for God never allows, much less requires, us to forsake Him for the sake of a companion, but he requires us to cling to Him although we should be abandoned by our companions.

Since it is seen that both Jesus and Paul completely ignore divorcement, and bind husbands to their wives and wives to their husbands as long as they both live, and pronounce all marriage under any circumstance to a second companion while the former lives, adulterous, it might be asked, what instruction shall be given to those who have thus unscripturally married? I am not at all favorable to the idea of requiring a separation in every case; because many have entered into unscriptural marriages ignorantly, and Jesus taught that ignorance excuses men who do contrary to our Heavenly Father's will, John 15:22 24; 9:39-41. If ignorance of God's law is an excuse for those who do evils, it is an excuse for those who ignorantly enter into an unscriptural marriage relation. Therefore men can obtain and retain salvation in such unscriptural marriages where they have entered into them in blindness and in sin; but let every man beware how he enters into such a marriage knowingly. Where men with clear light upon the subject enter marriage unscripturally, I believe it to be one of the most heinous of sins, and almost unpardonable."

The foregoing strong scriptural grounds against divorce is reproduced from "The Better Testament," by Wm. G. Schell, and herewith presented for publication, because of the light it shed upon that perplexing problem, and because it may help to fasten this all important subject on the hearts of the people, until they shall demand, and obtain of our law makers such a righteous law as will forever blot out the disgraceful divorce laws of the several States, from our statute books. If this writer be correct, every State in the union, and every court, is guilty of the enactment, and the operation of a law, that directly and unequivocally sets at defiance the commandment of God. And, to put it a little more forcible, every such divorced person, for whatever cause, who is again married, is living in open adultery, and in defiance of God's law. Whether the author be right in all his conclusions or not, he certainly makes out a strong case against divorce, which should engage the attention and earnest study, of every man who loves his country, and the souls of his fellow men. Might not the present Legislature, which at this time, is considering some phases of the existing divorce laws, find in the "South Carolina Divorce Law," or something akin to it, the solution of the disgraceful state of affairs in matrimonial circles? Separation, not re marrying, seems to be the Scriptural remedy for infidelity or adultery on the party of husband or wife. This seems to, and I might say does, work a hardship on the innocent party, but it is God's law, it seems, and is intended no doubt, to prevent people from lightly entering into the marriage contract. This holy institution of God for the propagation of the human race, is fast tumbling down, through the very lax laws of the lands, and needs the enactment of a strong civil law, in perfect accord with the scriptures, to prevent its total collapse. Every year there are hundreds of divorces granted by the courts of our States, and this wrong must be righted, or the "marriage vow" will be but a "huge joke" with the on coming generations. I hope the present Legislature will do itself the honor, and the country the great service to prohibit divorce entirely except for the Scriptural cause, and then permit separation only, prohibiting either party to remarry while they both live.

If this be the only Scriptural law of divorcement, as it seems to be, then any law less scriptural will place us under the condemnation of God's law and bring ultimate and final ruin to society and the State. God holds as guilty, every law maker, and every party to that law, which is not in accord with His law.

Let us, therefore, take scriptural grounds, not expediency or civic conceptions of that law, as the sole basis of all our legislation, civil and ecclesiastical.

Little Things.

PHILO.

One of the annoyances (in little things) of the itinerant preacher's life, is the reckless manner which a good many thoughtless people have of prying into his private affairs, and in volunteering adviso and assistance in running his private business for him. Now and then you meet with a person that seems never to weary of plying you with the most idle and curious of questions, until you would gladly retreat into some opening that could be pulled in after you.

Were it not for the grace of God, the pastor would sometimes lose patience, and deliver himself rashly, when the layman (otherwise well informed and well-to-do) coolly suggests that the Parsonage lot ought to have more acres in it, so that the pastor (already at the point to receive the "last straw to his burden of work) might make a part of his support. Neither the Bible nor his ordination vows allow him to pursue secular callings while he writes "P. C." after his name. Unless he devotes his whole time to his work, he perjures his soul.

Preachers are not objects of charity. They earn every cent paid them, and more. You are not confering any special favor upon them when you pay their salary. It is a matter of justice and right. The money they get is not a gift or present until the assessment for the whole charge has been settled in full. It is just as dishonest to fail to pay the man who splits rails and plows your fields for you, as it is to fail to pay the man who brings to you the Word of Life. It would be no greater sin to wait till your field hand had worked a year, before you paid him any thing, than it is for you to wait till just before Conference before you pay your pastor.

When you settle your assessment in country produce, it should be at the cash price of it, and not at what it will bring in trade. To do otherwise, is unfair to the pastor, not only because it is wrong in itself, but it makes the division between the pastor and Presiding Elder unequal; the latter usually being paid his part in cash. Do not unload your produce upon the pastor, without first consulting him as to whether he desires it or not, unless you know that he can find a ready market for it; and then the price should be put enough below the market price, to cover the expense to him of marketing it. You would not pay your bill with a merchant without consulting him as to whether he would take the article you have to sell.

Who will deliver the church from the would be leaders—those who will not work anywhere but in the lead? All such demonstrate their unfitness for leadership. It is said of Hannibal that he knew both how to obey and how to command. No one is fit to command who does not know how to obey, and submit gracefully to the authority above him. The church is not suffering as much for leaders, as it is for followers of Christ. There is too much straining after the show of success. You need not be so much concerned about the "lightning falling from heaven," as you are that your name and record is all right up there.

It is as much the duty of the people to hunt up the preacher, and get acquainted with him, as it is for the pastor to hunt up them. But you say the pastor has taken a vow to visit from house to house So he has. But you have also taken a vow "to endeavor by the help of God to obediently keep God's holy will and commandments and walk in the same all the days of your life." You will find one of these commandments recorded in 1st Thes. 5:12 13, and it reads as follows, "But we beseech you, brethren, to know them that labor among, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their works' sake. Be at peace among yourselves." (Revised Version) No failure on the part of the pastor to do his duty, releases you from your own obligations

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

We are in danger of fostering wrong educational ideas. One brother is quoted by the paper as saying: "The difference between a man sitting in high places and a hewer of wood and a drawer of water, is a man expending his energies to meet time's demand, and a contemptible parasite loafing in the streets, the one is conserving energy, the other is a waste of God-given talent." Now this does the aforesaid "hewer and drawer" an injustice. There is nothing discreditable either in hewing wood or drawing water. The great majority of our race will continue to do this kind of work for some time to come, doubtless; at least until some labor-saving machine is invented to do it for them. But until this machine arrives, let's not abuse these fellows by calling them "contemptible parasites." Mr. Webster defines a parasite thus: "One who frequents the table of the rich and earns his welcome by flattery, (2) a hanger-on; (3) a dependent companion and flatterer; (4) a toady." Now, it would have been a strong epithet to have simply applied the word parasite. But to prefix the adjective "contemptible" puts the honest toilers of our country in a rather bad light. To put them in the same class with loafers and dead beats is too much. The honest yoemanry are the very foundation of society and good government in any country. The phrase "sitting in high places" used in the foregoing quotation shows that the author is abnormally infatuated with the positions "at the top." It will be a thousand times better for any young man never to see inside of a college or university; yea, he would better be condemned to plow a blind mule with one suspender the most of his natural life and retain his simple, honest, sterling character, than for him to get all the highest degrees ever conferred and then "forget the rock from whence he is hewn and the pit from whence he is digged." Rather give us the sentiment, of Scotland's greatest bard,

"An honest man though e'er so poor,
Is a king of men for a' that."

Georgia Letter.

BY GEO. G. SMITH.

I have not written a letter for the NORTH CAROLINA CHRISTIAN ADVOCATE in a long time. I have not been entirely neglectful of you, however, for now and then I have sent a Fireside Sermon, but my letters have not been forth coming The truth is I have been writing, and have just published a new book. It is a study in Georgia History. I cannot get about with facility, and so I spend more of my time in my study. I live on the outskirts of the city. The mail man comes to my door twice a day. The grocer sends his porter every morning, the street cars are within 50 yards of my front piazza and pass by me every fifteen minutes, and as I walk so badly, I have but little disposition to bestir myself, so I spend my days with my pen and my books. My "Story of Georgia" is somewhat like Wheeler's History of North Carolina, only not so extensive. Georgians are largely of North Carolina and Virginia origin, and of the people in upper Georgia nine-tenths of them are from these older States, so in studying Georgia I have been compelled to give much attention to North Carolina. To write a large book of 700 pages three times from beginning to end is a somewhat laborious work. It is more like secular work than any I have undertaken for some years, but while not distinctively religious, I have been very careful to give religion and temperance a fair show in its pages.

While we Georgians go to the North Carolina Annals to find our ancestors, you North Carolina people must come to Georgia to find your kin folks. The fact is North Carolina is a good State to move from, if we may judge by the people who came from there to Georgia. They have been our staunchest, worthiest people. The Waltons, Murrays, Craidfords, Grants, Howards, Stubbs, Reids and scores of others have come to us from the old Tar Heel State. We have now a delightful immigrant, who scarcely knew a man but myself in Georgia when he came, who really fills the pulpit of the First Church in Atlanta. When I heard him a few weeks ago he filled not only the pulpit, but the great church. The congregation are delighted with him. We sent Dr. Kendall to take his place in Owensboro and I learn the same thing is true there. I like this swapping business. I don't like it to be all on one side. I was talking with some brethren in the Holston Conference who were not pleased at receiving some transfers, and I said to them, "call your wanderers home and there will be no need for transfers to fill your pulpits, but when the leading pulpits of so many of the Conferences are filled by Holston men, it is but justice that you should be paid back for your losses." In Georgia we recognize the fact that Georgians are everywhere, and when the Bishop sends such a man from another State as Byrd we take him and if we can we keep him, and so we expect to cage this big Bird if we can. One of our transfers is Pinson, from Texas. He has just entered the field of authorship and has given us in "White and Black," a study of old Southern life. It greatly interested me, and made me laugh and cry. I do not read much fiction, so I am no critic of such books, but this book is pure, wise, interesting, and will do anybody good who reads it. Well people will read, and, alas, the leading literary men are not for our Lord, and those who love him who can write, ought to do so, and the man who can write good fiction, I think is a man to be envied.

I have written some stories, and none of them were artistic and none have ever even called for an unfriendly criticism. I sent my "Boy in Gray" to the Northern Methodist papers, only one ever noticed it, and the Editor evidently had never read it. I have about 200 copies of my Life of Asbury yet unsold, and the publishing house wants the money for making them The book was originally priced at one dollar, but any one who sends me fifty cents in stamps, shall have it sent by mail postage paid. This offer will hold till the edition is sold. I know that it is a good book. I wish everybody would read it. If I could afford it I would give every Methodist preacher in the whole connection a copy of it, and $50 could not be better spent than in giving away 100 copies of that Life. I can say this without egotism, because the book is almost entirely from Asbury's own pen as far as subject matter is concerned.

I thank you for keeping the notice of my little catechism before the people. I send many copies to North Carolina. You know Dr. Kirkland relieved me from my place on the staff of the Sunday School editors for incompetency; the verdict stands, but I am sure I do know what children need, and I say decidedly and with all emphasis that children who get no more than the uniform Lessons teach, it matters not by whom prepared, are trifled with shamefully. They must be taught the catechisms. I do beg thoughtful, earnest pastors to go into their infant classes, and examine the lesson papers, the calvary catechisms and the picture cards used there and then decide as to whether the religious instruction of children is attended to. In this I make no distinction between our infant helps, and those of any other denomination. Miss Tucker, the gentle lady who edits the little people, has her work cut out for her, and does her best. The first attack on me when I edited these papers came from eastern North Carolina, and I venture to say the brother who made it, and who thought he was hitting poor dear Cunnyngham, had not examined the little papers. He simply took it for granted that the work ought to be changed. I beg our preachers to teach the catechism to their children, we cannot get along without it, and teach Methodist catechisms. There is none better than "Thigpens" for children of ten years old. I have tried to make one to meet the need of younger ones.

It is now near half past ten, and with a God bless you, some of the best Methodists take them all in all I ever saw, I will lay down my pen.

Vineville, Macon, Ga.

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ARE MADE WITH

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Hot-breads, biscuit, cake, rolls, muffins, crusts, puddings, and the various pastries requiring a leavening or raising agent.

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There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM STREET, NEW YORK.

Reverence for God's House.

The house of God is no ordinary place. It is a building "set apart from all unhallowed or common uses, for the worship of Almighty God," and dedicated to him "for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship." Such a place should be regarded with great reverence, and whenever we enter it we should deport ourselves with the utmost respect. The church is God's earthly dwelling place. In a peculiar sense it belongs to him In it he has promised to meet with and bless his people.

It is painful to see at any time and anywhere a lack of proper reverence and respect for the house of God, yet this is often seen by some of us But we are persuaded this is due in most cases to thoughtlessness, or the lack of proper training, or to both of these.

Often men and boys wear their hats into the church and keep them on until the services begin, then put them back on as soon as the benediction is pronounced. This does not show the proper respect, and should never be done. Loud, promiscuous talking and laughing are sometimes indulged in; and the habit of using tobacco in church has not yet been totally abandoned in some places How filthy and irreverent is this! Every thoughtful Christian person should by example and precept seek to abolish this uncleanly custom Children are sometimes allowed to play and romp in the church before service and between services, where two services are held the same day. The children are not to blame for this, but their parents are.

The young should be taught to reverence the house where God's name is recorded and where his honor dwelleth.

I am persuaded that a good deal of this irreverence is due to Christmas tree and similar entertainments now so frequently given in the church. A good enter-

tainment is alright for the Sunday-school and for others, but some other place than the church would be much better to give it. Everything that is innocent and harmless is not becoming in the house of God. A day-school, a political meeting, a secret fraternity, may be harmless, but it would be out of place to have any of these or similar things in the church.

I hope the day is near at hand when we will have no more entertainments of the kind above alluded to in our churches, and when a greater spirit of reverence in all respects for God's house will characterize the people. The results will be beneficial to men and pleasing to God.

W. R. WARE.

Shelby, N. C., Feb. 4, 1901.

Dottings.

BY W. H. PERRY.

DEAR ADVOCATE:—After preaching on the subject of "Reading" the 4th Sunday, we presented the claims of the ADVOCATE and secured one subscription and the promise of another later. And since then have still secured another whose name we inclose you. Much success to the ADVOCATE Wish I could put it into every home in my charge. Will you please send me some samples to use in securing subscribers.

Would it not be a good idea to have a directory of the different officers of our women mission and other boards or societies in the bounds of our Conference published in our minutes for the benefit of those who wish to know; also a directory of our local preachers in the bounds of the Conference? If Sister Crawford will give the address of the President, Treasurer and Secretary of the Woman's Foreign Missionary Society in the ADVOCATE, some of our ladies will appreciate it, as our ladies of Danbury have a Union Missionary Society in which each member has her contributions applied to the mission work of her own denomination.

HELP FOR CHINA.

Would it not be a good idea for all of us in the Western N C. Conference who can possibly do so, to supplement our Twentieth Century Thank-offering by a special contribution for the work in China in answer to the most urgent appeal made by our Missionary Secretary for our University there, even if we have to sacrifice to do so? I am willing to pledge five dollars more especially for this work. Who else will follow suit? Report to the ADVOCATE and let our Conference Secretary take the names and amount

We are moving on fairly well with our work. Have had better congregations than usual for winter save last Sunday, which was quite rainy. We would kindly ask all our brethren in the ministry as well as other Christians to pray at least one earnest prayer for God's blessing upon us and our work that He may give us grace, wisdom, health and zeal to discharge our whole duty; and that he may overrule all hindrances, obstructions and conditions to the furtherance of His cause; and that this may be a most successful year on this charge, both spiritually and mentally and materially.

We feel that we need the prayers of our brethren as well as the co operation of our people and the blessing of God to enable us to accomplish the work He has for us to do. We have passed through peculiar vicissitudes and sorrows in the last few months

Brethren, pray for us.

Yours in Christ,
W. H. PERRY.

You can do no better in the U S. than to buy your Piano of WRIGHT, Greensboro, N. C.

Our Rutherford College Letter.

DEAR ADVOCATE:—On Saturday evening, February the 9th, the first of the lecture series for this term was delivered by Hon. C. H. Mebane, President of Catawba College, Newton, N. C. Mr. Mebane spoke for more than an hour on the subject of Education—a subject with which he is thoroughly familiar—and his lecture was well received. To the students he brought a message of good cheer, especially to the poor students who are working their way through school, and his talk was replete with many illustrations which pointed to the fact that the development of the brain is an investment that far more than pays. Education commands the fingers to work easier and better, and it dictates a policy for the using and the handling of the simple material things in a way that will bring in return a hundred, sixty and thirty-fold. "Yankee tricks" are not merely tricks, but the results of the investment of brains. The great trouble with our State and South land lies largely in the fact that we have not recognized and valued rightly this truth. We are beginning to realize it and hence a brighter day is dawning. The all round education is three-fold, intellectual, moral and spiritual.

The next lecture will be on Thursday evening, February 21st, instead of Friday the 22nd, as before announced. It will be delivered by Rev. E L Bain, of Asheville, N C.

Commencement will be held on Tuesday and Wednesday, May the 28th and 29th Dr. C. W. Byrd will preach the commencement sermon on Tuesday morning. On Tuesday afternoon and evening the society representatives will declaim and orate respectively, and on Wednesday morning the Literary Address will be delivered by Professor P. P. Claxton of the State Normal and Industrial College, Greensboro, N. C.

Sometime ago we announced that Mr. J. D. Glass had moved into the village and was occupying the house recently erected by his son on the old Gunter property. It was a mistake, and Mr. D. P. Goode and family moved into the above mentioned house last week We are glad to have "Uncle David" with us.

We are sorry to announce that Mr. H. W. Connelly, who is now living at Connelly Springs, still continues unwell. He has been sick off and on all the year. He is a great friend of the institution and a good man, and we hope for his speedy recovery.

Prof. W. E, Abernethy, of this place, has accepted the editorship of the Morganton Herald, and the results of this gifted writer's work has readily been noticed in the second copy of his paper.

Many letters have been received recently in regard to the school and the establishment of business interests in the village. Our progress still continues.

L. W. CRAWFORD, JR.
Rutherford College, Feb. 17th, 1901.

A Manly Spirit.

"Here is a splendid instance of a properly brave and manly spirit," says Richard Harding Davis in Everybody's Magazine. It has nothing to do with "the arms and the man," but has for its hero a small boy who used to go to Cutler's School in New York City. He was on the school football eleven, and one day his mother appealed to me to assist her in persuading him that football was a demoralizing and brutal pastime.

"It isn't that he won't give it up if I ask it," she said, "but he doesn't want to give it up just yet, and for such a queer reason"

I assured him I knew a hundred reasons for wanting to play football and asked him what was his particular reason.

'When I am trying for free catch, and am looking up in the air for the ball," he exclaimed eagerly, "and I hear the other team charging down on me and know I'll be thrown whether I catch the ball or not, I get terribly frightened. And I asked mother to let me play on until I can get over being scared. I hate to stop so long as I'm afraid of them."

God's Promises.

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said: "I will show thee the land." At Bethel: "This is the land." In Canaan: "I will give thee all the land, and children innumerable as the grains of sand" It is thus that God allures us to saintliness. Not giving us anything till we have dared to act that he may test us Not giving everything at first—that he may not overwhelm us. And always keeping in hand an infinite reserve of blessing Oh, the unexplored remainders of God! Who ever saw his last star?—Rev. F. B. Meyer.

Asheville District Missionary Institute.

DR. CRAWFORD: I send you a program for our District Missionary Institute to be held in April, exact date and place and names of speakers to be announced later. R. H. PARKER

Our motto—"The assessments for missions in full this year."

PROGRAM.

Tuesday evening, 7:30—Missionary Address: "The Holy Spirit in Missions."

Wednesday morning 9:00–9:15—Devotional Exercises.

9:15—Eleven Reports, from Presiding Elders, Pastors, Laymen.

(Let reports embrace the following items: "What your charge did last year for missions." "What it is doing now." "What your plans are for the year.")

11–11:30—Comparative statement of District with chart.

11:30–12—Prayer. Half hour.

Wednesday afternoon 2:30–2:45—Devotional Exercises.

2:45–3:15—The Missionary Sermon.

(1) Outline of Sermon.

(2) What is the purpose of a Missionary Sermon?

(3) How often should a Pastor preach an Missions, on a circuit? On a station?

(4) Name two or more main points in your missionary sermon.

3:15–3:45—Missionary Literature.

(1) What books has been most helpful to you?

(2) What results have been obtained from the "Review of Missions," and how can it be placed in every Methodist Home?

(3) What tracts or leaflets have produced good results?

3:45–4:15—The Sunday-school Missionary Society.

(1) How to organize the S. S. into a Missionary Society.

(2) What is the best use to make of topics selected for Missionary Day?

(3) Is it a good plan to have each class pledge a certain amount for the year?

(4) Examples of successful Missionary Societies.

Wednesday evening 7:30—Missionary Address: "A Summary of Results of Missionary Effort."



To produce the best results in **fruit, vegetable** or **grain,** the fertilizer used must contain enough **Potash.** For particulars see our pamphlets. We send them free.

GERMAN KALI WORKS,
93 Nassau St., New York.

Thursday morning 9–9:15—Devotional Exercises.

9.15–9:45—Missionary Feature of the Epworth League.

(1) By whom is the Missionary Committee appointed?

(2) Give the main features of some successful Missionary Meeting

(3) Examples of successful missionary study classes.

(4) Examples of the successful use of a Missionary Library.

(5) Should the League contribute to missions as members of the League, or as members of the church?

(6) How can the League best aid the Pastor in securing the collections?

9:45–10:30—The missionary assessment.

(1) Should it be the minimum or maximum?

(2) What is the best time for securing the collections?

(3) How do you take your collections?

(4) What per cent of our membership contributes to Missions?

(5) Who contributes most liberally, those who practice tithing or those who do not?

(6) Does special effort to raise the missionary assessments work to the disadvantage of the other collections?

10:30–11:15—The Missionary mass-meeting.

(1) What are the principal objects to be obtained by a mass meeting?

(2) Is there any advantage in having a printed itineracy for mass meetings in the District?

(3) How can laymen be used to best advantage in the mass meeting?

(4) Can the Quarterly Meeting and the Mass-meeting be combined?

(5) Examples of successful mass-meetings.

11:15–12:00—Our missionary obligations.

12:00–12:30—Prayer half hour.

Thursday afternoon 2:30–2:45—Devotional Exercises.

2:45–4:30—Complete the organization of the District. Plans for mass-meetings, etc.

Thursday evening 7:30—Missionary address, "The evangelization of the world in this generation."

NOTE 1.—That the meeting may be as practical as possible, it is expected that the leaders will ask the questions given in the program and call on the delegates for the answers, they themselves interjecting each remark as may seem proper.

NOTE 2—All the Pastors of the District [and one layman from each charge appointed by the Presiding Elder] are delegates.

NOTE 3.—Bring note-book and pencil.

Programme District Missionary Institute---Centenary Church, Winston, N. C., March Fifth and Sixth, 1901.

TUESDAY AFTERNOON

2:00 o'clock—Opening Devotional Exercises—Dr. D. Atkins.

2:15—Organization.

2:30—Full collections, (10 min) W. H. Willis, Discussion (35 min)

1 Why should each charge pay in full?

2 Where were the Deficits last year? (chart)

3 One reason for the failure of your charge?

3:15—Missionary Intelligence (10 min.) L A. Falls. Discussed (35 m.)

1 Do your people have a proper conception of the world's need and of their corresponding obligation?

2 What Missionary book has helped you?

3 What tract have you found useful?

4 How can we better use our church and secular papers?

5 Should the Review of Missions circulate more largely on our charges?

4:00—The Missionary Sermon (10 m.) T. F. Marr. Discussion (35 m)

1 What is the purpose of a Missionary sermon?

2 Give one or two main points in one of your Missionary sermons?

3 How often can you preach on Missions, (a) in a station? (b) in a circuit?

TUESDAY EVENING—MASS MEETING.

7:30—Devotions, P. E. Parker.

7:45—Missionary Experience Meeting (15 min) Topic: My Missionary Convictions.

8:00—Program, (1 hour.) (To be arranged by Local Societies.)

WEDNESDAY MORNING.

9:00—Opening Devotions, W. H. Perry.

9:15—Taking the collections (10 min) M. H. Hoyle, Discussion (35 m)

1 Who should do it?

2 What preparation should be made, (a) as to himself (b) as to the church?

3 Should all the Conference Benevolences be taken at the same time?

4 What is your method for securing subscriptions?

5 When should these subscriptions be secured?

6 When is the best time to collect these subscriptions?

10:00—The Lay Helper, (10 min) J. A. Bowles, Discussion (20 min.)

1 What should be his qualifications?

2 What can he do?

3 How can he be made to feel a becoming share of the responsibility?

10:30—Missionary Mass Meetings, (10 min.) W. C. Wilson, Discussion 20 m.

1 What are their objects?

2 Where should they be held?

3 Should they be held in connection with the Quarterly Meeting?

4 Is there any advantage in having a printed itinerary?

5 What can be done to secure a large attendance?

6 How can laymen be best used in these meetings?

7 Give one feature of a successful missionary mass meeting?

11:15—The Epworth League and Missions, D. H. Coman, Discussion (35 min)

1 How has your League assisted you in raising the collections?

2 Do your Leaguers read Missionary Literature? What?

3 Give an account of a successful League missionary meeting.

4 Can the Juniors be made useful?

WEDNESDAY AFTERNOON.

2:00 o'clock—Devotions, R F Bryant.

2:15—Supplemental Agencies, (10 min) M. H. Vestal, Discussion (35 m.)

1 From what sources has your Missionary fund been augmented—in addition to regular contributions?

2 What do you do to get contributions from (a) Friends of the church (b) Members who have moved away?

2 What is your opinion of (a) Gleaning cards, (b) Missionary hens, (c) Missionary plots, (d) Invested nickles.

3:00—Missionary Societies.

(a) The Woman's Foreign Missionary Society (10 min)—Mrs T. G. Cozart.

(b) The Home Missionary Society (10 min)—Mrs. T. F. Marr.

(c) The Sunday-school Missionary Society (10 min)—W. L. Sherrill.

General Discussion (15 min)

3:45—Missionary Obligations, (10 min) P. J. Carraway. Discussion (35 min)

1 Is it the duty of the church to evangelize the present generation of the Heathen?

2 Is our obligation limited by the amount of the assessment?

3 What are legitimate motives on which to ground a missionary appeal?

4 How can private and united prayer for missions be promoted?

4:30—Remarks, Reports, Minutes, Adjournment.

NOTES—All delegates will receive free entertainment. Send name to Rev. T. F. Marr. Reduced Railroad rates have been applied for. Each delegate should be prepared to answer each question stated in the program Bring pencil and note book

From Mills River.

DEAR DR CRAWFORD:—I have been confined to my room for more than three weeks with "bronchitis" and "la grippe" I was having a good revival at Horse Shoe; but the sixth day I had to close out and go home. We had 17 professions of faith, and 10 or 12 will join the church. I never had a finer prospect for a sweeping revival in life, had I been able to have gone on with it, but I had to stop, as much as I hated to do so

We were making a fine start on our 3rd year. The people received us kindly, and have given many tokens of their love and appreciation of our humble labors among them. Just before starting to Conference the young ladies of Mill's River church presented their pastor with a purse of $11 00 to buy a new overcoat. So it has been almost one continuous pounding by the good people of Mills River and Horse Shoe since Christmas.

During our sickness they have been remarkably kind to us. With our two younger children, wife and I all down with the la grippe, not one able to wait on the others for a week or more, our kind neighbors looked after us so closely we did not suffer for want of attention. The brethren have kept us well supplied with wood for the cold weather. The question with me is, how can I show my appreciation for such kindness.

Many of our neighbors have been and are now suffering from "la grippe." Hardly enough well ones to wait on the sick ones. But thus far there has been no death, for which we are profoundly thankful.

I will not be able for much work before warm weather.

By the kindness of Prof. Kirby, of Weaverville, I will be able to have my pulpits of the first and second Sundays filled, and of course well filled. I am endeavoring to have the other two Sundays filled.

Ask all the brethren to pray for my recovery.

I love to work for the Master and to win souls for Christ, and heaven is my chief delight.

But I must say the blessed "Lord's will be done."

J. A. SRONCE.

Mills River, N C., Feb. 11, 1901

UNCLE SAM'S BUSY MEN

Use Peruna For Colds, Coughs and Catarrh.



Postoffice Building, Montgomery, Ala.

Hon. John C. Leftwich, Redeemer of Public Moneys, whose office is in the magnificent building above shown, in a letter written from Montgomery, Ala., says: "I take pleasure in recommending Peruna as an excellent tonic and it is recommended to me by those who have used it as a good catarrh cure."

Hon. Robert Barber, Register United States Land Office, also writes from Montgomery, Ala.: "For some time I have been a sufferer from catarrh in its incipient stage, so much so that I became depressed and feared my health was generally in a decline. But hearing of Peruna as a good remedy I gave it a fair trial and soon began to improve. Its effects were distinctly beneficial, removing the annoying symptoms and was particularly good as a tonic."

Hon. J. K. Burke, Collector of Port, of Mobile, Ala., writes: "Peruna I can recommend as a fine medicine. It has been used in my family and as a tonic it is excellent. I take pleasure in testifying to its fine qualities."

P. D. Barker, Postmaster of Mobile, Ala., in a recent letter, says: "Allow me to send to you my testimonial as to the good qualities of Peruna. I have used it for the past three months and find it a most excellent tonic."

As the skin covers the outside of the body, so the mucous membranes line the inside. Every organ, every duct, every passage, every cavity of the body, is lined by mucous membrane. These mucous membranes are liable from various causes to become irritated or inflamed. When this occurs it is called catarrh, and catarrh may be located in the head, nose, middle ear, throat, bronchial tubes, or air cells of the lungs, liver, bowels, kidneys, bladder, procreative and urinary organs. Wherever there is a mucous membrane, there catarrh may be also.

To be sure, catarrh of these various organs has been known by different names; that is, catarrh of the stomach has been called dyspepsia, catarrh of the kidneys, Bright's Disease; catarrh of the bowels, diarrhœa or dysentery; catarrh of the procreative organs, female trouble, and so on, and so on. But our claim is, that these are all one and the same disease—catarrh—and that our remedy, Peruna, is applicable to catarrh of all of these various organs.

Peruna is not a "cure all"; it cures just one disease—catarrh. But since catarrh is able to fasten itself within the different organs of the body, so it is that Peruna cures affections of these organs. But we insist that Peruna cures one disease only. We claim that Peruna is the only internal, scientific remedy for catarrh yet devised. We claim that catarrh is a systemic disease; that is to say, it invades the whole system. We claim that Peruna is a systemic remedy; that is to say, it eradicates catarrh from the system. Catarrh is not a local disease; Peruna is not a local remedy. Since catarrh invades the system, only a systemic remedy can reach it. This is, in brief, our claim in assigning to the disease—catarrh—our remedy, Peruna.

An instructive and interesting treatise on catarrh in its different forms and stages, will be sent free to any address by The Peruna Medicine Co., Columbus, Ohio.

A Great Sunday School Tour.

The International Sunday school Executive Committee has planned a great Sunday-school Tour which extends across the continent. Five practical Sunday-school specialists start in Virginia in February, and visit eighteen States, closing their work in Kansas, after having been to the Pacific Coast. This involves over 10,000 miles of travel for each member. The entire party will be present at our State Convention at High Point, N. C, Feb 20 22 It will be a rare opportunity for the Sunday-school workers of our State and it is expected many delegates will be present. For information address,

J. W. BRYAN,
Goldsboro, N. C.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

Board of Church Extension.

The Executive Committee of the Board of Church Extension will meet in the office of O. W. Carr & Co., over the Greensboro National Bank Wednesday, February 27th, at 10 a m.

O. W. CARR, Ch'm'n.

We Recommend "OLD GLORY . . . SHOES"

As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

Price $3.50.

Mail orders solicited. Satisfaction guaranteed.

J. M. Hendrix & Co

GREENSBORO, N. C.

nov 15-tf.

THE CHRISTIAN LIFE.

Steps Upward.

Take the guide's strong hand, and go!
If his name be Sorrow,
Do not fear to climb with him
To a clearer morrow.
He can take thee where the night
Passes to divinest light.

Pain holds out a hand to thee,
Take it, never shrinking;
Lift thy feet and rise with him
Higher than thy thinking.
He who follows Pain's behest
Has at length most perfect rest.

It is God's hand all the time
Urging upward ever;
Oh, be brave through faith and trust,
Rising by endeavor.
Are the steps dark? Yet go on,
Every step is victory won.

God has heard thy prayers. Be glad,
Thou art in his keeping;
Morning songs may sweeter be
After nights of weeping;
Sad one, thou shalt sing again
In the sunshine after rain.

Does the mist bewilder thee?
Climbing make thee weary?
Yet go forward braced by hope,
Confident and cheery;
To thy many guides is given
Power to lead thee up to heaven.

—Marianne Farningham.

Man Blessing God.

REV. GEO MATHESON, D. D.

"Bless the Lord, O my soul!"—Ps. 103:1

We commonly begin our prayers with a request that God will bless us; the Psalmist begins his prayer by calling on his soul to bless God! The eye of the heart is generally first directed to its own desires; the eye of the Psalmist's heart is first directed to the desires of God! It is a startling feature of prayer, a feature seldom looked at. We think of prayer as a mount where man stands to receive the Divine blessing. We do not often think of it as also a mount where God stands to receive the human blessing. Yet this latter is the thought here. Nay, is it not the thought of our Lord himself? I have often meditated on these words of Jesus, "Seek ye first the kingdom of God and His righteousness." I take them to mean: Seek ye first the welfare of God, the establishment of His kingdom, the reign of His righteousness. Before you yield to self-pity, before you count the number of the things you want, consider what things are still wanting to Him. Consider the spheres of life to which His kingdom has not yet spread, consider the human hearts to which His righteousness has not yet penetrated. Let your spirit say, "Bless the Lord!" Let the blessing upon God be your morning wish. It is not your power He asks, but your wish. Your benediction cannot sway the forces of the universe; your Father can do that without your prayer. But it is the prayer itself that is dear to Him, the desire of your heart for His heart's joy, the cry of your spirit for His crowning, the longing of your soul for the triumph of His love. Evermore give Him this bread!

Lord, take my blessing on Thy labors! Take my prayers for the harvest—Thy harvest! I often give Thee prayers for mine. But I would remember that thou, too, hast a sowing time and a waiting time. I would remember that Thou hast committed Thy seed to an uncertain soil—the soil of my heart. I would remember that between Thy spring and Thy autumn there are many blasting gales, many blighting influences. I would sing a new song to Thee this day. All the old songs have had one refrain, "Lord, send my harvest home!" But the song I would now sing is of higher strain; and the rhythm of its music is this: A good harvest to Thee, O Lord! May earth grant Thee Thy heart's desire! May the wings of Thy love be untrammeled! May the flight of Thy hope be unfettered! May the sweep of Thy grace be unhampered! May the power of Thy peace be unimpeded! May the reign of Thy righteousness be unchecked! May the joy of Thy presence be unbroken! May the light of Thy countenance be unsullied! May the music of Thy voice be unmuffled! May the sway of Thy Spirit be unceasing! These are my morning wishes—my burden of blessings on Thee.—Christian World.

Passing Through Life Unhurt.

It is a wise saying of Bernard: "Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault." There is no power in the world that can really injure us. Temptation can harm us only when we let it into our heart. We cannot evade life's ills—bodily infirmities, hard toil, adversity, trial, or care—but we may so meet them that instead of harming our life they will become means of grace to us. An enemy may do us cruel wrong, but if we keep our heart full of love, not growing angry, not seeking revenge, not cherishing resentment, the wrong has not hurt us.

We carry about with us the only possibilities of harm to ourselves. If we lift the latch to temptation, the evil will come in. If we grow bitter in suffering, adversity or meeting trial, hurt comes to us from the experience—the hurt is in the bitterness, not in the experience. If we fail in the spirit of forgiveness, the unkindnesses of others have left ugly wounds on our spirit, but it was not the unkindnesses, but our own wrong way of enduring them, that was the cause of the hurt.

The great problem of living is, therefore, to pass through all struggles, all sorrows, all life's experiences of whatsoever kind, keeping the heart meanwhile pure, sweet, loving, and at peace. Then nothing amid all the world's mighty forces of evil shall have power to hurt us.—Forward.

"Jesus Touched Him."

One of the electric bells in my house lately refused to ring. I could not discover the cause. A bell-hanger, after some time spent over it, found that right up under the bell, so small as to be almost imperceptible, was a place where the point of contact was lost. That was the trouble.

And so it is often in the Church of Christ. Your batteries are all right in the cellar, your wires and machinery all right. But the point of contact is often defective. That, in my judgment, is where the great work of the kingdom of God is to come in—the point of contact. Follow the footsteps of Christ, and you will see that it was through the point of contact that he did his work. It was through the marvelous touch of the Son of God. We must go back to first principles, and we find the difficulty just there. There was never better organization, never better working force, never better principles in the Church of Christ than there are today. I believe we shall see a brighter day yet for the Church.—Rev. Cortland Meyers, D. D.

Frightened at a Blessing.

How we do shrink back from our best blessings! It has always been so. When the Lord sent his angel to tell the shepherds of Bethlehem of the greatest gift he had ever sent to men, they were "sore afraid," and shrank from the light of his glory. When the disciples of Jesus were in a fierce storm on the wild lake in the darkness of the night, they were most troubled when they saw Jesus coming to them. An old clergyman was preaching his fortieth anniversary sermon. He said that, as he looked back, he could see that the very things for which he had now most reason to be grateful were those things at which he cried out as they came: "O Lord, spare me from this! I am unable to bear it." What foolish children of a wise and loving Father we are! Why should we ever shrink from any gift he sends us? His gifts are all and always good.—Sunday-school Times.

An Indian Girl's Prayer.

Miss Mary L. Lord, a teacher among the Sioux Indians, relates the following touching incident in The Christian Press:

An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter, a few years older, who was a Christian.

"Father," said the little girl, "little sister is going to heaven tonight. Let me pray." As she said this she kneeled at her father's knee, and this little prayer fell from her lips:

"Father God, little sister is coming to see you tonight. Please open the door softly, and let her in. Amen!"—Selected.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic,

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache.
For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNING, Attorney, 1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Doyouwanttosavemoney?

You can possibly buy Buggies, Wagons, Harness or Farm Machinery cheaper of C. C. TOWNSEND, Greensboro, N. C., than anywhere in the South.
june 20-8m.

The Piano House of N. C. is on South Elm St., 212, Greensboro, N. C.

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 28 Daily.	No. 35 Daily	No. 108, Daily ex. Sunday	No. 42, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58	....	..	.....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P M				
Leave Tarboro	12 21		6 00	....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 53
Leave Wilson.	1 59	10 44	7 10	5 57	2 40
Leave Selma.....	2 55	11 8	..	.	.. ..
Lv. Fayetteville..	4 30	12 35			.....
Ar. Florence.....	7 35	2 40		..	....
	P.M.	A.M.			
Ar. Goldsboro	....	.	7 55		....
Lv. Goldsboro	.....	.	...	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...			...	9 20	6 00
			P.M	A.M	P M

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 5		7 35		.....
Lv. Fayetteville..	12 15		9 41	..	.....
Leave Selma.....	1 50		11 3	.....	.....
Arrive Wilson....	2 3	.	12 13	...	.....
		A.M.		P.M	A.M.
Lv. Wilmington..		.		7 00	9 35
Lv. Magnolia		.		8 30	11 10
Lv. Goldsboro ..		4 50		9 3	12 26
	P. M.		A M	P.M.	P. M.
Leave Wilson	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 53
Arrive Tarboro		6 46		.....	.....
Leave Tarboro	2 3	.....		.....	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P. M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m arrives Sanford 1 43 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10. Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 p m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m., arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:56 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R KENLY General Manager.
T. M EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir..	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway. No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKER Scure the severest colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C., for a box.

THE HOME.

Beautiful Things.

Beautiful faces are those that wear—
It matters little dark or fair—
Whole souled honesty printed there

Beautiful eyes are those that show,
Like crystal panes where heart fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

—Selected.

Old Letters.

What to do about letters is a question with those who receive a number, and who have a certain tender sentiment about letters of friendship. Shall they be kept indefinitely, or for a fixed period, or shall they be destroyed as soon as they are answered? In the course of time, writers of letters and their correspondents pass away, and none are so helpless as the dead. The personality which yesterday held back with a strong hand every one who should curiously inspect its possessions, is powerless against intrusion when the breath has left the body, and the most imperious will is like a withered reed beside a frozen brook, when the grave has covered the form which held it. If we wish our life story in any phase to be unrevealed, we must ourselves destroy its written records. If —and this is equally important—we are custodians of the secrets of others, we must not leave their letters for strangers to read when we have gone away from earth.

One often has the feeling when reading those most fascinating of all books, biographies, that he has no right to read intimate correspondence in which the soul life was laid bare. Many of us felt, for instance, when reading the Browning letters, that we were setting profane feet upon a sanctuary, and looking over the shoulders of the dead poet to read what belonged only to themselves. The lapse of time seems in most cases to justify to the consciences of survivors the publication of any correspondence, no matter how private and personal. In the matter of the Brownings, their letters showed them to have been essentially singleminded, lofty and delicately-wrought people, and one loved them the more for the glimpse of their sweetness and their simplicity and strength. And yet, it has never seemed to many of us quite right that their letters should be read by other eyes than their own.

In the memoir of Lord Tennyson the careful edition of a reverend son eliminated everything which the public had no right to observe or read, and, as a consequence the poet's letters appear commonplace and shorn of some individuality.

"Somebody should be keeping track of ——'s letters," said a publisher one day, "she is growing old, and she has been a voluminous correspondent. After her death her letters will make a charming book."

This was commercial, and to the lady in question would have been most offensive. It had a flavor of heartlessness which the speaker did not suspect.

A good way for ordinary every day custom is to keep the letters interesting to a family until every one in the group has read them, and, if needful, they have been sent to the kinsfolk at a distance. Then, answered, let them be burned. Some canny persons keep only the last letter they have received from a correspondent, feeling that this preserve, intact the connection between them and their friend. Others, less methodical, have a grand clearing up of letters with other debris at intervals, after which their desks and tables wear for a while a semblance of great order and neatness

To all of us a day is coming when our letters and our other affairs will be of little moment; they will belong to the past. The eyes of indifference may regard as rubbish what is to us of great moment now. A wise thing for most of us is to clear the way for the future by getting old things out of the road — Christian Intelligencer.

The Forward Look

"I feel just like sitting down and having a good cry over myself," said a young girl, recently, to an older friend "It seems as if I couldn't be what I ought to be I have so many faults, and they don't get any better I hate myself! I am sick of myself!"

"Then why in the world, Ethel don't you get away from yourself?" asked her friend. "If you believe in the religion of Christ, why do you cling to the religion of self?"

"Why, that's exactly what I don't want—the religion of self!" cried Ethel, indignantly. "I want to be unselfish You don't understand"

"Yes I do," said her companion, smiling. "I've been there myself, and that is how I know about it. I used to keep looking at myself, and fretting over myself, until I woke up one day to realize that so long as my religion centered in the spiritual power of my own personality; it could never be anything but a caricature. My dear child, suppose, when a seed was planted in the ground, it should keep on saying to itself: 'How small I am, and how unable I am to lift the earth that presses on me! I have no leaves, no stem, no root, as yet. I have no strength. I am not growing. I can't grow. I never shall grow!' Do you think it would be a promising seed if it had such ideas? Don't you see that the proper thing for a seed to say, as it lies in the ground, is: 'I must reach the light. I know it is up there, and I must push toward it. Even if I die, I must get to the sunlight!' Then it thinks no more of itself; it thinks only of the sun; and the sun smiles upon its first green leaves, and then on its growing stem, and after awhile upon blossom and fruit. The way to grow is to grow toward the sun. Even a plant in a cellar knows that, and sends out long shoots toward the light. Don't you see what I mean?"

Ethel nodded assent with the light of a new idea in her face. "Go on," said she.

"But that's just what I want you to do," said the older woman, "to go on. Look forward, look ahead. Look out for others and help them. Look anywhere, everywhere, except backward or at yourself. Then you'll grow, because you can't help it. You will be in the sunlight of God's smile, in the atmosphere of His will, and flower and fruit will come in His chosen time."

Was she not right? Is there any other way to grow? Is there anything more hindering to growth than to be shut in to self?—Mary Whiting Adams, in Wellspring.

His Eyesight Too Good

Much is said in these days of the importance of training the young to habits of observation. It is well to keep one's eyes open, but there are times when it is not a man's first duty to see everything that is going on.

A farmer hired a man, so the story goes, and put him in his field to work. After a while the farmer came along and accosted the new hand:

"Did you see a carriage go down the road a while ago?"

"Yes, I did. One of the hosses was a gray hoss and the other was a roan, and lame in his off leg."

I thought I heard some men shooting over there on the edge of the woods."

"Yes, one of them was Colonel Jones; he was the tall one The second one was Major Peters, and the third one was Tom McSniffer Colonel Jones had one of them new fangled breech loadin' guns what breaks in two"

'Did you see those wild pigeons fly over just now?'

"See'em? Rather There were nineteen of 'em. They lit in that old cornfield down yonder"

"Well, you see too much for a man that is hired by the day. When I want a man to keep watch what is going on I'll send for you."—Stray Stories.

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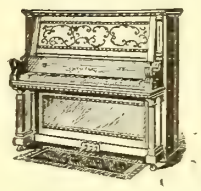
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PSYCHOLOGY AND SOUL SAVING

A man called of God and the church to the office of the ministry has weighty responsibilities and multiplied duties His work is varied and manifold and he needs to put his life and energies into many different channels Yet it is a fact that his chief work is to lead men and women and children to Christ. To know how to do this successfully is the one great practical problem he has to solve.

When our Lord first called his apostles He said to them, "Follow me and I will make you to become fishers of men." To Peter he said, "Feed my sheep; feed my lambs" In His Great Commission he said to them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world"

A little thought reveals the fact that each of these directions presupposes an acquaintance with human nature, and a knowledge of the main springs of human action. Psychology, is the phenomenology of mind, the discourse or doctrine that treats of the mind. Just as people become intelligent, just as they think and reason, just as they are governed by facts and arguments and not by impulses, in the same proportion must they be approached and appealed to through the avenues of the mind. How necessary then that the soul winner understands the laws of thought.

A young pastor, once said in the presence of an older minister, 'I do not like psychology" The older minister replied, "You should study it that you might know the laws of mental action, that you may adapt your discourses to the needs of your hearers, that they receive the truth that they shall explain. How many ministers like the young pastor have little or no appreciation of psychology and seem to think that a knowledge of it will not repay one for the study it requires to obtain it What a mistake.

It is true that a zealous, earnest person may win many souls to Christ without ever having heard of psychology. His native common sense may cause him to adapt himself unconsciously and with divine aid to the needs of the individual. Yet, would he not be more successful still with the added equipment of the careful consideration of thought life.

Jesus was indeed a student of the soul. He knew the psychological condition of each applicant for help who came to him. The proof of this is found in the marked difference in the treatment he gave to each. How manifest is this difference to those who study the facts as they are given in regard to the persons who were healed.

The strong faith of the syrophœnician woman, He tested, as it would seem, almost to the point of breaking, but with an evident purpose, not only for her good, but also that the disciples might be taught a valuable lesson. The weak and tender faith of the nobleman whose daughter lay at the point of death is lovingly and tenderly encouraged. Be not afraid, only believe. The paralytic, bourne of four is first forgiven and afterward healed. The man at the pool is first healed and afterwards blessed. One blind man is healed with a word, another by the use of means and afterwards is allowed to grope his way out into the sunlight of the Master's love. How great a variety, what adaptability on the part of Jesus, and may we not as soul winners learn the lesson of variety in method, while we have the one end in view.

We can never be soul winners in the highest sense until we acquaint ourselves with the great laws of the human mind that control the action of people. We must be familiar with all the avenues by which we can reach the heart and convince the mind, and we must know the difference between the mental condition of youth and manhood, old age and child life.

Why should not our Sunday school children walk into membership of the church by a confession of faith, as naturally as John and Andrew came to Jesus when the Baptist introduced them. It may take an earthquake for some old and hardened sinners, but not for these. One in the secret of his chamber may find his Lord; another at the altar may be born again. They are both the children of the King, and shall one condemn the other because he did not come in his own peculiar way. Ought not soul winners to take into account varying psychological conditions, watch for the moving of the spirit and be ready to follow, not holding back for the one way only or condemning another who is successful because perchance he walketh not with us?

PRAYERS WITH AND FOR THE SICK.

Among the most delicate and important duties a pastor has to perform is that of visiting and ministering to the sick. The poor and the sick he always has with him. and whenever he desires he may do them good. While suffering is never a desirable experience, and while afflictions, looked at from a worldly standpoint, are always to be regretted, yet sickness in the family or community creates a fine opportunity for the pastor to accomplish good, and blind indeed is the man who does not see it.

His presence in the home or with the sick may be greatly beneficial to them, but, granting that his visits and ministrations fail to do them good directly, neither he nor others can know what effect a preacher's visits to the homes of suffering ones has upon other members of the family, the friends and neighbors and the public generally. There is a very strong and deep impression in the minds of the people that the man of God ought to minister, by his presence and sympathy and prayers, to suffering ones, and when he, like his Savior, is ever going about to do good, and is often by the bedside of the suffering people, it gives him an influence and a power in the pulpit and out that nothing else will.

But it is not an easy matter to know how to approach and minister to sick and suffering ones. Some men are seemingly fitted by nature for such delicate and and difficult ministrations, but many are not, and it requires long training and much practice to enable them to do so successfully.

We have often been impressed with the easy, natural and happy manner some ministers have of finding their way into the homes of the people and of winning the esteem and affection of the afflicted and suffering and we have more frequently been impressed with the seeming rudeness and lack of sympathy and delicacy of some ministers in going into the presence of the afflicted. The result is the coming of one is regarded as an angel visit while the presence of the other is felt to be an intrusion and an injury.

As a rule, to which there are frequent exceptions, the pastor ought to pray in the home of the sick if not in the presence of the suffering. Frequently the sick one is not in a condition of body or mind, and the sick chamber is not so arranged as to make it prudent or best to have worship by the bedside, but some other room in the house could be easily used and the pastor and some members of the family could profitably offer prayers for the sick and the household.

It is also a difficult thing to offer an appropriate and helpful prayer, either in the presence or home of seriously sick persons. The voice, the spirit, the words and the petitions are all to be in harmony with the occasion and such as will favorably impress and meet the hearty response of the afflicted and draw them nearer to the pastor and to the Saviour.

During the illness of the late Queen Victoria many prayers were offered in her behalf. Two of those we noted impressed us as being model prayers We publish them in full:

The following simple, sincere, and comforting prayer was offered at the bedside of the dying Queen Victoria by the Bishop of Winchester:

"O Father of mercies and God of all comfort, our only help in time of need, look down from heaven, we humbly beseech Thee; behold, visit and relieve Thy sick servant, for whom our prayers are desired. Look upon her with the eyes of Thy mercy; comfort her with a sense of Thy goodness; preserve her from the temptation of the enemy; give her patience under her affliction, and in Thy good time restore her to health and enable her to lead the residue of her life in Thy fear and to Thy glory; or else give her grace so to take Thy visitation that, after this painful life is ended. she may dwell with Thee in life everlasting; through Jesus Christ our Lord. Amen.

On Jan. 21st, at the opening of the United States Senate, the chaplain, Dr. W. H Milburn, uttered a prayer for the queen of marvelous beauty and tenderness. It was as follows:

With a multitude which no man can number we come with tremendous anxiety and the profoundest awe to the bedside of the great, good queen who lies on the border of two worlds. Living for more than threescore of years in the fierce light which beats upon a throne, by her conduct and character she has won not only the loyalty of her own people, but the veneration and homage of all true hearted men and women around the world. And now, as it seems she is to depart from the earth, crowned with the blessings and love of countless myriads of the human family, let Thy heavenly grace cheer and sustain her in this supreme hour.

Likewise minister Thy tenderness and sympathy to all the members of her bereaved family and to the people of her realm, who feel as if their mother were departing from them. We confide her, her children, and her people to Thy almighty care and providence, through Jesus Christ our Saviour.

THE ILLUSTRATED HISTORY OF METHODISM.

Our church has produced scholars as well as made converts. While our preachers, from the daye of John Wesley and Whitefield have, like flaming evangels, gone through the world preaching the gospel with fervid eloquence and irresistible power, others of their number have, by study, reading and patient toil, been acquiring scholarship, gathering facts, writing articles and publishing books that have enriched the church and have greatly added to the world's literary treasures.

Methodism has been particularly fortunate in producing men who were competent to gather up her highest thought, her richest experiences and her fullest, divinest life, and incorporate these into their mental and spiritual being and reduce them in a written form and transmit them to others.

American Methodists have not been without their great historians, and the names of Stephen, McTyeire and others will long live in the annals of our country and will ever be dear to all intelligent Methodists.

But our age and generation are not without their scholars, thinkers and authors. The "Illustrated History of Methodism," a volume of 750 pages, just from the press of the Methodist Magazine Publishing Company, of St. Louis, edited by Rev. James W. Lee, D. D. Rev. Naphtali Luccock, D. D., and James M. Dixon, M. A., is a most valuable addition to our historic literature.

The standpoint of the History is political and literary as well as religious. It is wide in its scope, broad in the range of topics it covers and discusses, clear in style, accurate in its statements, and free from the prejudices that so often spoils the beauty of what would

otherwise be helpful and inspiring.

The illustrations, of which there are about thirteen hundred subjects, have only to be seen to be appreciated. The beauty of these half tones surpasses anything which has yet been done in this field. A glance at the alphabetical list of these illustrations reveals their extraordinary profuseness. Unless we are greatly mistaken, both foreign and home Methodists will welcome this new and marvelous publication and will find that it fills a long felt want and an important place. We congratulate the learned authors and the enterprising publishers on the completion of a work so valuable and important. Every family ought to have a copy of it. The price of the book is cloth, $2 75; half Russia; $3 50; full Russia, $4.75 Address Methodist Magazine Publishing Co., 233 N. Second St., St. Louis, Mo.

A TRULY GOOD MAN GONE.

It is, alas, too true that death is not a respecter of persons. The angel reaper seems to recognize no difference in age, position or character, since it is appointed unto all men once to die.

On last Friday morning, Feb. 15th, at his home in Greensboro, George W. Alley, Sr., after many weeks of suffering passed quietly away, at an advanced age, having passed his three score years and ten.

For twenty years we have known him and for all these years he had been our warm personal friend, and we had ample opportunity to study his life and character.

We thought, on our first acquaintance, that we saw in him all the elements of a noble, Christian man, and each year that we knew him we were more impressed with this fact.

When we came as pastor to West Market Street Church in December 1882 we found him a steward in that church, and during two pastorates he proved himself to be one of our strongest, truest and safest men. We advised with him confidentially about divers matters and we never had any trouble from following his advice.

Either by nature or through grace he seemed always to take a wise, kind and conservative view of men and questions and be able to give his pastor helpful suggestions as to a safe course. He never got excited, never lost his balance, was always calm, self poised and decided.

He was a native of Viginia, was born near Petersburg and had back of him a line of noble ancestry, but most of his long life was spent in this State.

While he never lost his affection for his native State, he became thoroughly identified with the interests of Greensboro and of North Carolina and was content to live and die among us and sleep with his departed loved ones in Green Hill cemetery.

Brother Alley leaves two sons, several grandchildren, two brothers and many friends wherever he was known who sorrow because of his departure, but rejoice in the belief that he has only passed into a higher sphere and a better life. "Mark the perfect man and behold the upright, for the end of that man is peace."

EDITORIAL NOTES.

Rev. G. H. Detwiler, of Gastonia, has been at Trinity College for a week holding a series of meetings. Our regular correspondent there will report the results.

Rev. W. L. Grissom has been at the Johns Hopkins Hospital in Baltimore for some days. It is not customary for the physicians there to report the results of diagnosis and treatment in less than a week and it is not known what improvement he has made. His family, and friends everywhere are hoping for a speedy restoration.

Mr. W. A. Blair has received letters from Dr. Lyman C. Abbott, one of New York's great preachers; Dr. Seth Low, President of Columbia College, New York, George Foster Peabody, Dr. E A. Alderman and other men of prominence, who state that they expect to attend the Educational Conference to be held in Salem in April.

Rev. J. F. Butt, our pastor at Ware's Chapel in Reidsville, entered upon his work early in the year with his usual zeal and devotion. He occupies a cottage in the midst of his people and has made an unusually fine beginning. He recently held a most successful meeting. Large numbers attended the services and many professed conversion. Webster's Weekly speaks in very high praise of Bro. Butt and his work.

Rev. H. F. Chreitzburg, pastor of Tryon Street Church, Charlotte, has written a very strong article, which was published last week in the Charlotte Observer, against the evils of card parties, which are becoming so common in some places. The doctor characterizes them as primary gambling schools, which we think correct. A great educator once said, "Keep card playing out of the homes and I will close the gambling hells of this country. We hope soon to find room in the ADVOCATE for the publication of this timely article.

We see that a number of towns in the State are seeking to establish dispensaries. We hope they will succeed. A dispensary is by no means prohibition of the liquor traffic. And we believe evil and only evil results from its sale in any form, and blight and ruin are the inevitable consequences—but after noting the working of a dispensary in Greensboro for a year, we are impressed that it is a great improvement over the licensed saloon.

Persons who have sent new subscribers since our last report: Revs J. E. Abernathy, 1; J. W. Bradley, 1; N. R. Richardson, 3; G. D. Herman, 6; P. J. Carraway, 1; T. A. Boone, 1; A. W. Plyler, 1; E. C. Steadman, 1; W. Y Scales, 3; S. R Surratt, 35; Messrs. W. J. Groome, 1; W. W. Wood, 1; R. B Crawford, 3

Up to date Rev. A. R. Surratt has sent the largest number of new subscribers this year to the ADVOCATE He has sent 35 yearly subscribers. Well done.

The commencement exercises at Rutherford College, will take place on May the 28th and 29th Rev. C. W. Byrd, D. D., of Atlanta, Ga., will preach the sermon on Tuesday the 28th and Prof. P. P. Claxton, of the State Normal and Industrial College at Greensboro, will deliver the literary address. Dr. Byrd is too well known in our state to need an introduction and Prof. Claxton is one of our foremost educators, editor of the Educational Journal, and an untiring worker in the interest of the common school and higher education.

The joint committee on insane asylums agreed unanimously to recommend the full amount of appropriations asked for by the Western, Central and Eastern Asylums as follows: Morganton annual $110,000, special $150,000; Raleigh, $55,000, special $100,000; Goldsboro annual $48,000, special $50,000. They also recommend the purchase of the Grimes farm for the Raleigh asylum at a cost of $13,000 The sub committee recommends that the dangerous insane be sent to the asylums in the territory from which they came. This puts 13 negroes at the Goldsboro, 10 whites at Raleigh and 13 whites at the Morganton asylums. There was considerable opposition to this.

The leading article in McClure's Magazine for March will be a character study of Edward the Seventh, written by Geo. W. Smalley, the American correspondent of the London Times, and illustrated by a remarkable collection of photographs. "Life Portraits of Queen Victoria will be a feature in this issue. The series is made up of reproductions from photographs and paintings, and it is of notable historical value. They cover the life of the queen from infancy to old age, and are accompanied by descriptive text. Theodore Roosevelt, Vice-President elect of the United States, will contribute to this number an article entitled "Reform Through Social Work."

Mrs. Ned Ireland Thacker, who is so well and favorably known in Greensboro and vicinity, and who has been for some time connected with the widely known millinery firm of Mrs. Cator & Co., has purchased the stock and secured the services of a first class milliner, and will continue the business on an enlarged scale. In addition to millinery, notions, gloves, hosiery, corsets, etc., will be carried in stock and furnished her customers. Mrs. Thacker is prepared to furnish the best goods, newest styles and give all customers prompt attention by competent sales-ladies, and she will attend promptly to all mail orders. We take pleasure in commending Mrs. Thacker to all our readers. Call at her place of business or write for anything needed in her line.

Hon. Carroll D. Wright, of Washington, D. C., will deliver the address at the next commencement of A and M College. Mr. Wright is United States Commissioner of Labor, and is one of the most distinguished and learned scholars in America. He is the highest authority in the United States on industrial subjects and is a popular writer and speaker. He is in great demand for commencement and other occasions where the highest culture and talent are required. The address will take place in the Academy of Music. The college is to be congratulated on securing so distinguished and popular a speaker, but not less fortunate are they in their choice for commencement preacher. Rev. J. J. Lafferty, D. D., the great Virginia wit, scholar and rhetorician will preach the commencement sermon. He is one of the ablest ministers in the Methodist church, a polished writer, brilliant on the lecture platform and magnificent in the pulpit. With two such men taking a prominent part the commencement next May will assuredly be an enthusiastic success.

DEAR ADVOCATE: I enclose some statistics. The wealth of the country is in the hands of Church people If the waste money was given to God and the Church would pray for workers in the harvest fields, how long would it take God's people here to send God's gospel to the unsaved natives over yonder? The Church has been playing with missions. God, as he looks down upon the Church, must feel ashamed of us, as he sees our selfishness and lack of liberality to this greatest of causes. Only $5,500,000 were given to foreign missions last year by all the Churches in the United States, and all of Christendom contributonly $15,513,972. The following table will show the millions wasted in the United States yearly:

Drink (men's throats)	$1,500,000,000
Tobacco (smoke)	750,000,000
Theaters (pleasure)	350,000,000
Jewelry	60,000,000
Feathers (vanity)	60,000,000
Chewing gum	30,000,000
Dogs	10,000,000
Total waste	$3,600,000,000
Foreign missions	$5,500,000

While millions are wasted each year in the United States only five and a half millions are raised for foreign missions.

C. F. SHERRILL.

Littleton Female College has at present a total enrollment of 157 boarding pupils and continues to receive more applications for teachers from among its former pupils and graduates than it can accept. At this time every former pupil of the institution, so far as can be ascertained, who desired to teach is at work.

A teacher is desired immediately for a good country school. Any young lady wishing this place may write at once to REV. J. M. RHODES,
Littleton, N. C.

The Truest Hero.

"It is so easy to mistake bravado for bravery and recklessness for courage," says Richard Harding Davis in Everybody's Magazine, "and it is always necessary to discriminate sharply between the man "who does not know fear," and the man who knows it in all its sickening horror, and who fights against it and persists in his duty. People always speak of the man "who does not know what fear is," as though the fact were something greatly to his credit. Instead of which, of course, it is something for which he is only to be much envied, and for which he should be most grateful. A man who smokes a lighted cigar over a powder-magazine, performs no surprising feat, and praising bravery which comes from ignorance of fear is like applauding a man because he is not ill at sea. The ship's steward, who is so sick that he cannot hold up his head, but who forces himself to perform his duties, is a better man than the steward with the cast-iron stomach who laughs at him. The latter is in the same class with the hero "who does not know fear."

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Notice.

The demand for the Annual Report of the Board of Missions for 1900 has been so heavy that the supply has run very low. Will not all who have copies and are through with them return them to us? We will gladly remit postage.

W. R. LAMBUTH,
Nashville, Tenn.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for February 24, 1901.

JESUS IN GETHSEMANE.
Matt. xxvi. 36 46.

GOLDEN TEXT.—"Thy will be done." Verse 42.

TIME.—Thursday night of Passion Week.

PLACE.—The garden of Gethsemane, an increase of olive trees on a level space between the brook Kidron and the western base of Mount Olivet.

Home Readings.

Sunday—In my Father's House, John xiv. 1-14.

Monday—Another Comforter, John xiv. 15 31.

Tuesday—The Vine and the Branches, John xv. 1 11.

Wednesday—Servants and Friends, John xv. 12-27.

Thursday—The Spirit of Truth, John xvi. 1-15.

Friday—The High-Priestly Prayer, John xvii. 1-26.

Saturday—Agony in Gethsemane, Matt. xxvi. 36 46.

Introductory.

When the last supper was ended Jesus engaged in a long and solemn conversation with his apostles, concluding it by offering up the great high-priestly prayer. (The record of all this is to be found only in St. John xiv. xvii.) Then the concluding part of the Halel (Ps. cxv.-cxviii.) was chanted, and the little company went forth into the darkness, across the brook Kidron, to the place of the agony.

Explanatory Notes.

Verse 36. Then cometh Jesus with them.—About midnight they left the upper room in Jerusalem where they had celebrated the passover, and the Lord had instituted the Lord's Supper, and went out to the side of the mount of Olives. Called Gethsemane.—It was so called from the fact that at some time there was a press there for taking the oil from the olives grown on the trees. Luke indicates that they often went there, probably for prayer. Sit ye here.—At the entrance of the garden, possibly to ward off interruption.

Verse 37. Peter and the two sons of Zebedee.—James and John were these sons. On several occasions these were selected for special experiences. They probably understood Jesus better. Sorrowful and very heavy.—These two expressions indicate the beginning and progression of the same feeling.

Verse 38. My soul is exceeding sorrowful.—Note that it was his soul that was sorrowful. It was not the physical sufferings of our Lord that slew him, but the sorrow of soul. Even unto death.—If continued it would have resulted in death. And watch with me.—Not to protect him from physical harm, but to bear him company. This was an expression of his hungering for human sympathy.

Verse 39. And he went a little further.—Human friendship and sympathy could go a certain distance with him, but there they must stop. Just the sense ot companionship was something, even though they did not understand the struggle before him; but even this he must leave behind, and go to the divine fellowship. And fell on his face.—This is the natural position for agonizing prayer. And prayed.—Continuous and sustained prayer is implied. If it be possible.—That is, if God's work of redemption could be carried on by some other way than his suffering and death. This cup.—The agony of the trial and crucifixion which he sees just before him. But as thou wilt.—But if it is God's purpose and will to redeem men in this way, he is willing to submit to his Father's will.

Verse 40. Findeth them asleep.—Three times he came to them during the awful struggle to get the human sympathy of their watching, and three times he found them asleep. Luke says it was from sorrow that they slept. Their eyes were heavy with the anxiety and strain of several days past. It was very late, past midnight, long after their accustomed hour of sleep. They have seen exciting times and now reaction has come. It seems that they might have kept awake, and the gentle rebuke of Jesus implies this. Said unto Peter.—Possibly because of the strong assertion made by Peter in verse 33.

Verse 41. Watch and pray.—This is Jesus' time of testing, but theirs is soon to come. They must watch for themselves and be open to divine influence. Into temptation.—Used here as in the Lord's Prayer, in the sense of trial. Flesh is weak.—While Jesus gives this as an excuse for the sleepiness, it is also given as a reason why they should watch and pray.

Verses 42 44. Three times he prayed, and in the same words; he had the same needs and the same words expressed them. After the first prayer angels came and comforted him (Luke 22: 43). The agony increased to the last until he sweat drops of bloody sweat (Luke 22-44). The disciples tried to remain awake, but in vain. They were so much confused at being found asleep at this trying time of their Lord's life, that they did not try to give any excuse for their conduct (Mark 24: 40).

Verse 45. Sleep on now and take your rest.—Several explanations of this passage are given, but probably the meaning is, "I do not need your sympathy now; sleep on." Behold the hour is at hand.—A short interval elapses between this clause and the last, during which the armed band led by Judas approaches. Jesus sees them and knows their mission.

Verse 46. Rise, let us be going.—Not "going" to try to escape, but to meet his enemies. He has had the struggle and won the victory, and is now going out to make the sacrifice.

Reflections.

1. There is no sin in shrinking from pain, unless from God's will in it.
2. Where there is a conflict between flesh and duty, there is Gethsemane.
3. We are not wise enough to insist upon having our own will at all times.
4. If he will not remove, he will give strength to drink the cup.
5. Is the church still sleeping while Christ is still suffering and praying?
6. The best people are most ready to find excuses for the failures of others.—Scholars' Quarterly.



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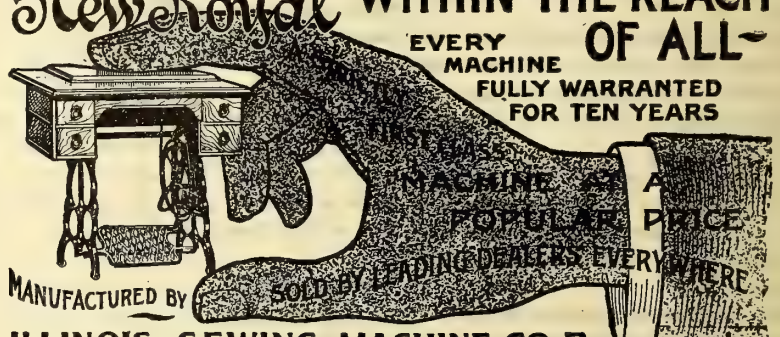
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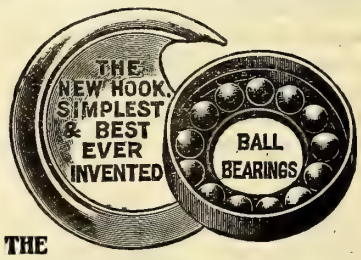
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June 28-1y nrm

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for February 24, 1901.

"Trusting in the Lord Jesus Christ for Strength."

Phil. 4: 4 13.

Daily Readings

Monday—The first grace. Matt. 18: 1-5.

Tuesday—Trusting God only. 2 Cor. 3: 1-6

Wednesday—The assurance of trust. Psa. 46: 1-11.

Thursday—Its great gain. Psa. 33: 16-22; 118: 8, 9.

Friday—Confidence and power. Psa. 62: 1 12.

Saturday—In the secret place. Psa. 91: 1 7.

Topic Thoughts.

TRUSTING.

"Rejoice." "Thanksgiving." "Peace." "Contentment." These are all conditions based upon trust. Without trust there can be no peace; without peace no contentment; without contentment no rejoicing.

WHAT BRINGS TRUST.

It is not God's almightiness but his fatherliness that inspires love and confidence. We cannot fathom it. It passes understanding But a child can receive and return love without being able to understand it. Trust is the placing of ourselves so near God that we may love him more and more and enter into sympathy with him for our highest development. "Acquaint now thyself with him and be at peace" Trust comes through knowledge. The more we know of Jesus Christ the fuller our trust will be.

HOW TO TRUST CHRIST.

With all thy heart. Half a trust is no trust at all. Enter into fullest confidence with thy Lord. Trust him for the small things as well as the larger. It is the little cares of life that wear the heart out One of the most horrible tortures of the Inquisition was to place the victim in such a position that cold water could be slowly dropped on his head He did not feel this at first, but the monotony of the thing became so awful that the agony cannot be explained. So it is with little cares. It is the ceaseless drop, drop that tends to irritate life and make it unbearable. To remedy this our Lord has invited us to cast all our cares on him.

FOR WHAT TO TRUST CHRIST.

For the "all things." Nothing is too hard for the Lord. Be caraful for nothing. Look into your own heart Make each request known to God. He is able and willing to supply your every need. Keep from paralyzing fear. Rise to the regions of faith. A trusting heart has a prayerful breath. Trust for strength. Trust for wisdom to walk aright. Trust for the graces that make up a well-rounded Christian life. Distrust corrodes the mind and heart. It weakens the system. It leads to indifference. This deadens faith.

WHAT TRUST DOES.

Trust says—
I am not my own.
I am thine.
I will follow thee.
Take my lips and speak through them.
Take my heart and set it on fire with love's sacred flame.
I give, Father; take thou.

THINK ON THESE THINGS.

For what should we trust Christ?
When is Christ to be trusted?
What is worry?
Why is it wrong to worry?
How is trust in Christ attained?
What is the test of our trust?
Give two good examples of trust.—Evangelical Herald.

Led by Jesus.

Feeble, helpless, how shall I
Learn to live and learn to die?
Who, O God, my guide shall be?
Who shall lead thy child to thee?

Blessed Father, gracious One!
Thou hast sent thy holy Son;
He will give the light I need,
He my trembling steps will lead.

Thus in deed and thought and word,
Led by Jesus Christ the Lord,
In my weakness, thus shall I
Learn to live and learn to die.

Learn to live in peace and love,
Like the perfect ones above;
Learn to die without a fear,
Feeling thee, my Saviour near.

—FURNESS.

Our trust in men and things is often misplaced, but our trust in the Lord Jesus—never. He is always true to his promises. His mercy endureth forever. His character is always the same. His habit relative to the returning penitent sinner is always the same. His love for his disciples never wanes. His readiness to forgive, comfort and strengthen God's children remains ever the same. "Lord to whom shall we go, thou hast the words of eternal life" What a grand thing it is for young people to trust in the Lord.

Put your trust in God; but, mind to keep your powder dry.—Edward Hayes.

Quoted.

O holy trust! O endless sense of rest!
Like the beloved John
To lay his head upon the Savior's breast,
And thus to journey on.

—LONGFELLOW.

I have found repose for my weary soul,
Trusting in the promise of the Savior;
And a harbor safe when the billows roll,
Trusting in the promise of the Savior.
I will fear no foe in the deadly strife,
Trusting in the promise of the Savior;
I will bear my lot in the toil of life,
Trusting in the promise of the Savior

—REV. H. B. HARTZLER.

Jesus is the Savior and the only Savior. And Christianity is alone, for it is the only religion which presents the Savior. The comparative study of religions has its uses and values. But when it ends simply in comparing the lofty sentiments and moral precepts of other religions with those of Christianity it misses the mark. It fails to grasp the supreme thing in Christianity.

I want to live, I want to live, if God will give me help, such a life that, if all men in the world were living it, this world would be regenerated and saved. I want to live such a life that, if that life changed into new personal peculiarities as it went to different men, but the same life still, if every man were living it, the millenium would be here; nay, heaven would be here, the universal presence of God —Phillips Brooks.

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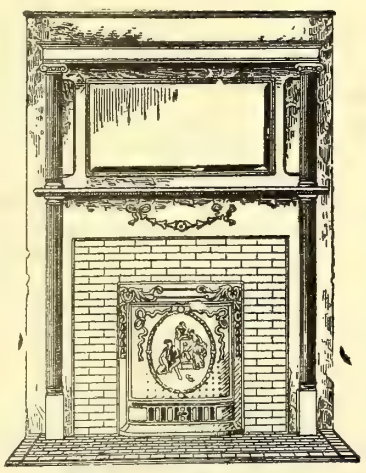
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Trinity College Notes.

Rev. G. H. Detwiler, of Gastonia, is conducting a series of religious services at the Park this week. Mr. Detwiler is a member of the Western North Carolina Conference, and is a man of great power and originality. The meetings have been well attended, and great interest is manifested. Mr. Detwiler has made many friends during his stay at the Park.

It has been decided to postpone the Civic Celebration until later in the Spring or the Fall. An interesting program has been arranged, and a distinguished speaker has been secured to deliver the address on this occasion. Announcements will be made later.

Dr. Edwin Mims is away from the college to fill engagements to lecture at Greensboro Female College, and at Centenary Church, Winston.

The Literary Societies have elected the following officers for commencement: Chief marshal, Earl W. Webb, Morehead; chief manager, J. H. Ormond, Ormondsville. The assistants have not yet been selected.

The Science held its regular meeting Saturday evening. A very interesting program wos presented.

The Archive for February is out. The table of contents is: The Spectator, by Wm. H. Wannamaker; The Man Without the Hoe (Poem), by H. H. North; Bill Arp, by D. W. Newsom; Tennyson and the Queen, by H. A. Lambeth; the Mountain Girl (Poem), by E. C. Perrow; the Snap Dragon, by F. D. Swindell, Jr.

All Roads Lead to High Point.

High Point, N. C., will be the scene of much activity and great interest on Feb. 20-22. Our State Sunday-school Convention will be held there on these dates and the entire International party of five workers, every person a specialist, including a Primary worker, will be present. There is great interest throughout the State in this meeting, and there will no doubt be many hundreds of earnest Sunday-school workers who will make the pilgrimage to the Convention at this time. It is certainly an oppotunity of a lifetime to hear five Sunday-school specialists at one meeting. Programs may be had of

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1. This offer does not apply to any persons who have already renewed their subscriptions, or to any new subscribers who paid before February 15, nor to any who subscribe or pay their renewal to any agent who charges us for his services. The reason is we cannot pay twice for the same renewal or subscription.

2 The seed are sent at the risk of the subscriber. We cannot be responsible for the losses sustained through the mails In some cases last year we had to fill the same orders two and three times.

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MELON, (Water)—Mountain Sweet, Kolb Gem, Duke Jones, Dixie, Georgia Rattlesnake, Ice Cream, Peerless.

MUSTARD—Mammoth Curled, Black or Brown.

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PARSNIP—Fine Sugar, Student.

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RADISH—Early Long Scarlet, Early Red Turnip, Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Turnip, White Strasburg,

SALSIFY—Buist's Mammoth.

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QUARTERLY MEETINGS.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P E., Shelby, N. C.

Belwood circuit Fallston	Feb	2 3
Bessemer City circuit Concord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N Cleveland circuit, Casar, March 31	Apr	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
E Bethe circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

GREENSBORO DISTRICT---2d Round in part

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb.	3 4
Asheboro station	"	10 11
Wentworth circuit, Carmel	"	23 24
Ware's Chapel	"	24
Greensboro circuit, Mt Pleasant	Mar.	2 3
entenary	"	3
St. Paul	"	9 10
Naomi station	"	10 11
Randolph circuit, Vernon	"	16 17
High Point station	"	17 18
West Randolph ct, Hopewell	"	23 24
West Market Street	"	31
Spring Garden Street	"	31

District Stewards meeting at West Market St. Feb. 7th, at 1 o'clock.

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9 10
Marion station, Marion	"	10 11
Table Rock circuit, Obath	"	16 17
Broad River circuit, Providence	"	23 24
Henrietta & Caroleen, Henrietta	"	23 24
East Rutherford circuit, Salem	Mar.	2 3
Forest City & Thermal City station, Pleasant Grove	"	3 4
Rutherfordton circuit, Gilboa	"	9 10
Silver Creek circuit, Missionary Ridge	"	16 17
Morganton station	"	17 18
Green River circuit, New Hope	"	23 24
Connelly Springs circuit, Bethel	Apr.	6 7
Morganton circuit, Gilboa	"	13 14
Elk Park circuit, Thompson's Chapel	"	20 21
Bakersville circuit Snow Creek	"	27 28
Estatoe circuit, Mt. Vernon	"	28 29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct, Marshall	"	16 17
Ivy circuit, Bethel	"	23 24
Bald Creek circuit at Riverside	"	30 31
Burnsville circuit, Shoal Creek	Apr.	6 7
Saluda ct, Reedy Patch	"	13 14
Swannanoa ct, West's Chapel	"	20 21
Old Fort ct, Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct, Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

FRANKLIN DISTRICT—2nd Round —IN PART.—

J. A Cook, P. E., Franklin, N. C

Franklin station	Mar	9 10
Franklin circuit Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr	6 7
Bryson City sta, Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit Homestead	"	17 18

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview	March 31, Apr.	1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel	"	27 28
Sparta circuit at Shiloh	"	28 29

WINSTON DISTRICT – 2d Round

D ATKINS, P. E., Winston, N. C.

Thomasville station	Mar	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 4
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Southside	Apr.	3 4
Winston circuit, New Hope	"	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit	May	4 5
anbury circuit, Danbury	"	1 12
Summerfield circuit, Summerfield	"	18 19
Jamestown circuit	"	25 26

Missionary Institute Centenary, Winston, March 5, 6, opens March 5, 2 p m.
District Conference Mocksville, July 4-7.

WAYNESVILLE DIST.--2d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Belwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	2 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

CHARLOTTE DIST.—2d Round.

J. C. Rowe, P. E, Monroe, N. C

Matthews	Feb	17 18
Clear creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

STATESVILLE DIST.—1st Round.

J. E. THOMPSON, P. E, Statesville, N. C.

Lenoir station	Dec.	2 3
Hickory station	"	8 9
Woodlief cir, South River	"	15 16
Statesville station	"	22 23
West End	"	23 24
Troutman circuit, Troutman	"	29 30
Newton circuit, Newton	Jan	5 6
Maiden circuit, Mayo	"	6 7
Iredell circuit, Olive	"	12 13
Mooresville circuit, Fairview	"	19 20
Mooresville station	"	20 21
Catawba circuit, Catawba	"	26 27
Caldwell circuit, Hudson	Feb.	2 3
Granite Fall station	"	3 4
Stony Point circuit, Liberty	"	9 10
Alexander circuit, Taylorsville	"	10 11
Statesville circuit, Salem	"	16 17
Turnersburg circuit, Clarksburg	"	23 24
Lenoir circuit, Harpers	Mar.	2 3
Mt Zion station	"	10 11

SALISBURY DISTRICT, 1st Round

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Center	Dec.	15 16
Concord, Epworth	"	16 17
Concord, Central	"	22 23
Concord, Forest Hill	"	23 23
Salisbury ct., Shiloh	"	29 30
Salisbury, Main St	"	30
China Grove ct., China Grove	Jan	5 6
Gold Hill circuit, Gold Hill	"	12 13
Lexington station	"	19 20
Linwood circuit Ebenezer	"	26 27
Mount Pleasant circuit, Mt. Pleasant	Feb	2 3
Albemarle circuit, New London	"	9 10
Albemarle station	"	10 11
Norwood circuit, Norwood	"	16 17
Salem circuit Salem	"	23 24
Spencer station	Mar.	2 3
East Salisbury	"	2 3
Salisbury, First Church	"	2 3

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A good Rem-Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

APPEALS FROM DIFFERENT MISSION FIELDS.

From Women and Children as the Close of the Century Finds Them.

JAPAN

For seven years and more Japanese women and girls have been my "hobby," not because of their charming manners and attractive looks, although both these things are true, but because of their intense desire to reach out for higher things. Notwithstanding the testimony of many tourists, their charming ways and attractive faces do not take the place of the real soul culture which we know that they need, and for which many of them so earnestly strive.

In one of the small interior towns, not far from Kyoto, there lived some years ago an old Samuria family in very comfortable circumstances. The father's business was the selling of wine and liquors. One of the daughters received a common school education, and before she was sixteen years old was forced by her father and family friends to marry a man whom she could not respect. Love was out of the question. After a very turbulent year of married life he left her and in a very short time he married again. Her people were greatly displeased that she did not "suit," and oppressed her in many ways. As a child she detested her father's business, and tried to have him change it, but he would not.

Poor, down-trodden, heart-broken woman-girl! What could she do, now that her husband had deserted her, and she did not want to return to her father's house—nor did they want her?

One of our lady missionaries had just gone to live in the town, and our girl went to live with her and to teach her Japanese. At this home, for the first time, she heard of that One who said, "Come unto Me and I will give you rest." Little by little she received the truth and accepted Jesus Christ as her own Saviour Not many years after, she came into our school, first as a pupil, then as a teacher. Hers was not an overflowing, joyous life, but she was known everywhere as faithful in little things; a faithful member of the church, a faithful Sunday-school teacher, constantly seeking for more light. A few months ago there came to her an opportunity for larger usefulness, to work among Japanese girls in Honolulu. Gladly she started, but on the voyage sickened and died, after a week's illness, at her friend's house. Just before her death she requested her friends to pray for her parents, who were not yet saved, and closing her eyes whispered, "O Lord Jesus Christ, O my Saviour, take me now to Thee," and was gone where there are no misunderstandings nor sorrows.

For a year and a half it was my pleasure to work with another of Christ's own disciples.

She was a Bible woman trained at the Kobe Bible school, and although she had seen much sorrow in the death of her husband, and consequent separation of her only boy, this sorrow drew her nearer to the Lord. Her unbounded trust in the Lord at all times, and her cheerful way of looking at things, were an inspiration to the people among whom she worked. There are many who will thank the Lord for her strong faith and smiling face. She continues the same loving energetic Bible woman, working now in Mr. Harada's church in Kobe, beloved by all. Thank God for the Bible women carrying the Blessed Word to their sisters. Thank God for the Christian teachers of Japan, some of whom have been called to higher service, the greater part still living to serve Him Friends, is it our privilege and highest joy to work for, to pray for, to give ourselves to these sisters who, with us, are a part of the many for whom Jesus Christ gave Himself a ransom?

LUCY E. CASE.

MICRONESIA.

I speak for those through service for whom has come the truest happiness my life has known—the women of Micronesia.

"Is it, after all, worth while," I have been asked, "to spend so much money and life on them? Are they not too degraded to make real development possible?"

Worth while? Can any one of us dare say that in the eyes of the Saviour of men one soul is of less value than another? Are not these among the "little ones" for whom Christ died? The very least among them, it may be, through isolation, through lack of natural endowment, through the influences of generations of a low form of heathenism, beside the teeming millions of China and India a mere handful—the few sheep gone astray—yet are they less precious to the heart of the Shepherd of souls, whose parting promise was of one fold into which all should be brought, His parting prayer a petition for this wider flock, embracing even "the least of these?"

But is real development possible to these women? Ah, that is the wonder of the grace of God!. In the darkened life of every island girl born into an atmosphere of ignorance and superstition and moral vileness lies hidden the germ of womanhood, with all its noble possibilities. The soul is not dead, but sleeping; and some day, reached by the awakening touch of the love of Christ, that soul is brought under the transforming power of the Spirit of purity and holiness, and we marvel as we watch the daily development in faithfulness, in patience, in truth, in moral courage, in spirituality, in all those graces of womanhood which Christianity alone can bring.

And how many times has God permitted us to witness this marvelous change! Look at Batetiba, the first from our school home to enter the eternal life, giving us, as she passed, a glimpse into its glory which is an abiding legacy; at Lijebar, the helpful wife and devoted mother, the faithful guide of the women who are beginning dimly to see the light; at Maria, for nine years zealously training, with watchful earnestness, a band of girls as candidates for the Kusaie School, while she cares for her own growing family. See Tibora and Miriam, Ana and Limwot, Abana, Teria, Tebeau, Boaia, and many more—some of whom have even known what it means to suffer persecution for the name of Christ—living quiet, steadfast lives as wives, mothers and teachers, their Christian homes, in a land which has no word for home, as little centers of light in the darkness. In these homes lies our hope for Micronesia; in the earnest, womanly lives, transformed through the power of the love of Christ, and kept by his grace, lies the strongest argument for Christianity; and in their children we see already the finer strain which gives us hope for the generations yet unborn.

And so I plead for more abundant opportunity and a richer blessing, through your more generous help and sympathy, for the women of Micronesia, remembering the word of the Lord Jesus, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me"

SARAH L. GARLAND.

—Life and Light for Woman.

The City National Bank of Greensboro

We publish elsewhere in this issue the report of Mr. J. M. Walker, president of the City National Bank of Greensboro, which was made to the stockholders at their recent annual meeting. It makes interesting reading. The success of this banking institution for the past few years has been remarkable. It is fast becoming one of the leading banks of the State. The president gives all his time to the affairs of the bank and Mr. Lee H. Battle, the cashier, has large experience, and is familiar with the latest methods in banking. Mr. E. L. Sides, the teller, makes friends of all who have business associations with him, and the result is the business of the institution is rapidly growing. Persons who want a safe place in which to deposit their money need have no fear of putting it in the City National Bank of Greensboro, and those who want accommodation will find the polite officials of this bank always ready to serve them.

Our Job Office Department.

We have frequent inquiries from our preachers and others about doing job printing. Heretofore we have not been prepared to fill such orders. But being desirous of furnishing the best printing service for our preachers and others, we have arranged with a first class job office to have all printing done, promptly, and in the best style at the lowest possible rates for good work.

Letter and bill heads, circulars, pamphlets, visiting cards, catalogues, conference minutes and all kinds of plain and fancy work will be promptly done.

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Owing to ill health we have been unfortunate in losing Mr. W. R. Rankin from our firm. (After a rest Mr. Rankin will engage in some out of doors employment.)

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IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

	Daily No. 31	Daily No 27
Lv. New York, P.RR.	1 00 p m	12 1[illegible] a m
Lv Philadelphia, P.R R	3 24 p m	7 20 a m
Lv Baltimore, P R R.	5 50 p m	9 34 a m
Lv. Washington, P. R. R	7 [illegible] p m	10 55 a m
Lv. Richmond, S.A.L.Ry	10 40 p m	2 45 p m
Lv. Petersburg,	11 3. p m	3 30 p m
Lv Ridgeway Jct.	1 [illegible] a m	5 52 p m
Lv. Henderson,	2 30 a m	6 20 p m
Lv. Raleigh,	3 43 a m	7 59 p m
Lv. Southern Pines	5 36 a m	9 35 p m
Lv. Hamlet,	6 30 a m	10 35 p m
Lv. Columbia	8 40 a m	12 55 a m
Ar. Savannah,	12 10 p m	5 0[illegible] a m
Ar. Jacksonville,	3 10 p m	9 10 a m
Ar. Tampa,	6 30 a m	5 50 p m
	No. 402.	No. 41.
Lv. New York, N.Y.P.&N	18 00 a m	9 0[illegible] p m
Lv. Philadelphia,	10 [illegible] a m	11 26 p m
Lv New York, O.D.S.S.Co.	[illegible] p m	
Lv. Baltimore, B.S.P.Co.	.....	† 6 00 p m
Lv. Washington, N.&W S.B.	[illegible]	6 [illegible] p m
Lv. Portsmouth, S. A. L.	9 00 p m	4 3[illegible] a m
Lv. Weldon,	10 33 a m	12 01 p m
Lv. Ridgeway Jct.	12 [illegible] a m	1 2[illegible] p m
Lv Henderson	1 19 a m	2 13 p m
Lv. Raleigh,	3 02 a m	3 51 p m
Lv. Southern Pines	5 18 a m	6 09 p m
Lv. Hamlet.	6 30 a m	7 30 p m
Lv. Wilmington,	[illegible]	3 [illegible] p m
Ar Charlotte,	9 21 a m	10 [illegible]0 p m
Lv. Chester,	9 43 a m	10 55 p m
Lv. Greenwood,	11 45 a m	1 07 a m
Lv. Athens,	2 08 p m	3 4[illegible] a m
Ar Atlanta, §	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.	5 10 p m	.....
Ar. Macon, C. of Ga.	7 2[illegible] p m	11 10 a m
Ar. Montgom'ry, A.&W P	9 20 p m	11 00 a m
Ar. Mobile, L. & N.	3 0[illegible] a m	4 12 p m
Ar New Orleans, L. & N.	7 40 a m	8 30 p m
Ar. Nashville N.C.&St L	6 40 a m	6 [illegible]5 p m
Ar. Memphis,	4 0[illegible] p m	8 10 a m

NORTHWARD

	Daily. No. 402.	Daily. No. 38.
Lv Memphis, N.C.&St. L.	11 30 a m	8 45 p m
Lv. Nashville,	9 [illegible]0 p m	9 10 a m
Lv. New Orleans, L & N	7 45 p m	7 45 p m
Lv. Mobile, L. & N.	12 20 a m	11 [illegible]0 a m
Lv Montgom'ry, A.&W.P	6 [illegible]0 a m	11 [illegible]0 a m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, § S. A. L. Ry.	1 [illegible]0 p m	9 00 p m
Ar. Athens,	2 52 p m	11 23 p m
Ar. Greenwood,	4 56 p m	2 05 a m
Ar. Chester,	6 53 p m	4 25 a m
Lv. Charlotte,	6 [illegible]0 p m	5 00 a m
Lv. Wilmington	....	12 6 p m
Lv. Hamlet	10 [illegible]0 p m	8 03[illegible] a m
Lv. Southern Pines	10 59 p m	9 03 a m
Lv. Raleigh,	1 0 p m	11 50 a m
Ar Henderson,	1 46 a m	1 20 p m
Lv. Ridgway Jct.	3 10 a m	2 [illegible]6 p m
Lv. Weldon,	4 30 a m	3 25 p m
Ar Portsmouth	7 0 a m	5 50 p m
Lv Washington, N.&W S.B.		[illegible]0 a m
Ar. Baltimore B. S. P.Co.		† 6 45 a m
Ar. New York, O D.S.S.Co.	.....	† 1 30 p m
Ar Philadelphia, N.Y P.&N	15 46 p m	5 10 a m
Ar. New York	8 38 p m	7 43 a m
	No 44	No. 66
Lv. Tampa, S A L Ry.	10 00 p m	8 00 a m
Lv Jacksonville,	10 20 a m	7 45 p m
Lv. Savannah,	1 58 a m	11 59 p m
Lv. Columbia, §	6 40 p m	5 45 a m
Lv. Hamlet,	9 45 p m	9 20 a m
Lv. Southern Pines	10 37 p m	10 12 a m
Lv. Raleigh,	12 24 a m	12 03 p m
Lv. Henderson,	1 46 a m	1 32 p m
Lv. Ridgeway Jct.	2 12 a m	2 [illegible]5 p m
Lv. Petersburg,	4 20 a m	4 45 p m
Lv. Richmond,	5 5 a m	6 00 p m
Ar. Washington P R R.	8 45 a m	9 [illegible]0 p m
Ar. Baltimore, P R R.	10 03 a m	11 35 p m
Ar Philadelphia P R R.	12 27 p m	2 56 a m
Ar. New York P R R.	3 03 p m	6 13 a m

Note —† Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Train Nos. 31 and 44

‡ Central Time § Eastern Time.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Madison County: "I read your letters in the N. C. CHRISTIAN ADVOCATE with much interest. You answer questions in such a common sense way for farmers, who can follow your advice, that I want you to give me a rotation of crops for a steep hilly county like Madison. If we cultivate corn, our land washes away. I sent for the Station Bulletin on Hillside Terraces, but it only takes a man with one eye to see that they are impossible on such laud as this. We use a bull tongue plow, with one able bodied mule or ox. My land is rather thin, 15 to 20 bushels of corn and 4 to 10 of wheat per acre would be a fair yield. Red clover does well, and a crop of clover well plastered will double the yield of corn or wheat the next year, but I am not sure whether it adds nitrogen or makes the potash available. Cow peas are new here yet. What is the relative value of Broomsedge for a permanent pasture? It takes some of our land in a few years. What do you think of cane as a forage crop. Mr. Brown of Eastview farm, Ohio, lauds it as you do the cow pea. He says that it will make from 4 to 10 tons per acre and you can mow it and let it rain on it 7 weeks and put it up with little damage. He also feeds it green to horses all winter. Can a man with his own labor farm over twelve acres with a rotation of peas, wheat, and corn on two acres flat and cane sowed three acres hill? I can divide my farm so as to have three fields and each one will have about two acres of land which I can prevent from washing, and two or three acres of hill. This will leave me about 16 acres for pasture, most of which will make good orchard grass or broomsedge."

We have given this letter nearly in full as illustrating the difficulties of one of the finest sections of the state. The lands of Madison, so far as I have observed them in the neighborhood of the French Broad, are about as steep as farm lands can get to be anywhere, and so long as they are plowed with one mule and a bull tongue they will wash as a matter of course, for there is nowhere for the water to go except down the hill and take the little plowed land off with it. But that these lands can be farmed in rotation and not wash I know full well, for I have farmed on just such hills and have stopped old gullies and got more grass in them than on the land alongside. But it cannot be done with a bull tongue plow and a single mule or ox. I have plowed land so steep that I have had team, plow and man slip down hill forty feet in making a turn on the soft ground, and yet on those hills I never had a new gully start after I had begun their improvement, and I made no terrace either Take a new piece of the hill land of Madison just cleared from the woods for some one's tobacco patch. Did you ever see such a piece of land wash at first? Never, for it is full of vegetable fiber and the old tree roots have subsoiled it so that the water sinks in the soil. But keep on cultivating that piece regularly in clean hoed crops of corn or tobacco, and the soil begins to run together and the subsoil gets compact and the gullies begin. Now as you say, it takes a man with but one eye to see that this practice is wrong. That hill land should never be in a hoed crop more than one season at a time, and for that season's crop it should be broken. I was one fall plowing a steep field of about twenty acres that rose in a sharp mount 150 feet above the bottom. I had a No. 40 Oliver Chilled plow with three heavy mules abreast to it, and right behind this team I had a heavy pair of horses pulling a subsoil plow in the bottom of the same furrow, and we were breaking that land full 16 inches deep, my intention being to let the winter frost mellow the land and then seed down to grass and clover with oats in the spring. One of my neighbors, also a mountain land farmer, passed by and stopped. "You are going to have all the soil washed off that hill this winter," said he. I told him that I thought it had been washing because there was no place for the water to go but down hill. But I watched that hill all winter with some fear that I might be wrong. I had skipped the old gullies and left the weeds and grass in them fearing to loosen them. The land did not wash a particle, and in the spring was as mellow as the typical ash heap, and the stand of grass I got on it was the admiration of the whole neighborhood. In the spring I happened over at my neighbor's who thought my hill would wash away, and I found him busy on an old steep hill he was going to plant in corn, with three mules to a big plow and two more behind to a subsoiler. I told him I feared his land would wash away, in a jocular tone. "Look here," said he, "I am no fool, and when I get a new wrinkle I try to use it." What the steep lands of Madison need more than anything else is a good plowing and subsoiling, and then keeping them in a rotation that will call for plenty of clover and grass and only an occasional working in corn. I am an earnest advocate for peas, and even in Madison, peas will come in handy at times. But on your lands the main reliance should be red clover and orchard grass. Whenever the land is plowed for a hoed crop let it have a heavy sod to plow under, and put it under deep and loosen the subsoil. With the land plowed 12 to 16 inches deep and a good sod turned under, you need not fear much washing in one season. Then in the fall get the land into wheat again and seed to grass and clover. Of course the wheat would be slightly better put in on a clover sod, but if you use a fair dressing of fertilizer on the wheat you can get more wheat after corn than you say you get now. I have had 30 bushels per acre after corn. Seed clover and orchard grass on the wheat, and mow two years and return to the corn before the grass runs into broomsedge. You need not fear the washing if you break the land and get a sod under whenever you put the land in corn, for you thereby bring in the same conditions that prevent the new land from washing, plenty of vegetable fiber and a deep bed of soil to absorb the rainfall. Now as to the value of broomsedge. There is no doubt that a broomsedge pasture that was burnt off in the winter will make as fine a cow pasture in the spring as any grass we have. But it is only in the spring and soon gets tough and worthless. Get the land up to the production of good crops of orchard grass, and do not let it stay in grass long enough to run out into broomsedge, and do not be afraid to plow the land because there is a good sod on it. The way to keep a good sod is to break it and renew it often. Let a hill pasture stand till the grass runs out and every cow track will be making a gully. Break it before the grass runs out and make the sod better every time. There is not a hill field in Madison so far as I have seen the country, which cannot be made to yield over 50 bushels of corn and 30 bushels of wheat per acre and in the mean time cut two tons of hay per acre. Peas are a fine thing, but in your hills stick to the clover and grass, and use the peas now and then as a catch crop, and sow them among the corn at last working, and then cut the corn off at the ground as soon as glazed and cure in shocks and prepare the surface finely with the disk harrow for the wheat without any rebreaking of the land. Now there are steep lands in all upper Piedmont sections to which the same rules will apply as in the mountain country of Madison. No one system is adapted to every section, and you cannot transfer the three year system that suits the lower country to your hills with success. But in all parts of the state the uplands are inclined to wash even worse than the steep hills of Madison, because of the entire wearing out of fibrous material in the soil. In some places the hillside terraces may be a good thing if the old methods are to be continued, but with improved farming and a short rotation there will be less and less need for the terraces, and I feel certain that I could cultivate and improve any land in the state and keep it from washing without a single terrace or a hillside ditch. In fact so far as I have observed the hillside ditches have made more gullies than they have cured, and the man who is farming the rolling uplands and endeavors faithfully to keep up and develop the new ground conditions in his soil will never need to bother about terraces. Deep breaking and subsoiling will do more to stop washing in connection with peas and clover than all the terraces that can be contrived.

From Lancaster Co., S. C.: "I have been reading your letters in the ADVOCATE and am pleased with your advice to farmers. I have 8 acres of nice level sandy land, which will make about half a bale of cotton per acre, and I want to double that amount. I have worked part of this in cotton two years since I changed the crop. I shall put all my stable manure on this land. Please tell me what to use with it? I have also 7 acres of pea stubble which has been sown in wheat two years in succession, followed with peas, and it now looks as though it is in a good fix for cotton. What should I use on it as a fertilizer, and how much per acre? Would you advise deep plowing in the preparation of the land in the spring? Please give me any advice you can? Does it hurt deep sandy land to work corn after cotton?" Here we have the same old inquiry. How shall I make a piece of thin land rich all at once. If you have manure enough to go over that eight acres broadcast then a little commercial fertilizer in the furrow to start it off should make good cotton. If your land is deep sandy, do not plow it deep for it will be of no advantage, but rather a disadvantage. A sandy soil with no clay in reach should not be plowed deep, but every effort should be made to form a hard bottom to retain fertility and to keep the manure from leaching away. Practices which are excellent on a heavy upland clay soil are not equally adapted to your land. Any good fertilizer of the standard 7, 2, 2 goods will answer for the furrows at rate of 300 pounds per acre. The land that has had peas on it two years in succession will not need as much nitrogenous fertilizer as the other. For this I would make a mixture of 1200 pounds acid phosphate, 400 pounds of cotton seed meal and 400 pounds of kainit to make a ton and would use 400 pounds per acre one half broadcast and one half in the furrow. It will be of no disadvantage to work the land in corn after cotton if you raise manure to cover the corn tend over, and then follow with winter oats or wheat and peas before going back to cotton. It will be a great advantage to give your peas a dressing of acid phosphate and kainit in equal parts. Put your stable manure on your corn and your acid phoshate on the peas and feed all the peas you can grow and make manure, and you will soon get the bale per acre.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

A QUICK CURE
FOR COUGHS
and COLDS
Pyny-Pectoral
The Canadian Remedy for all
Throat and Lung Affections.
Large Bottles, 25 cents.
DAVIS & LAWRENCE CO., Limited,
Prop's Perry Davis' Pain-Killer.
New York, Montreal.

Southern
—Railway.
THE . . .
Standard Railway of the South
The Direct Line to All Points
TEXAS,
CALIFORNIA,
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CUBA AND
PORTO RICO.
Strictly FIRST-CLASS Equipment on all Through and Local Trains; Pullman Palace Sleeping Cars en all Night Trains; Fast and Safe Schedules. . . . . .
Travel by the Southern and you are assured a Safe, Comfortable and Expeditious Journey. . .
Apply to Ticket Agents for Time Tables. Rates and general information, or address
R. L. VERNON, T. P. A., Charlotte, N. C,
T. C. STURGIS, C. T. A. Raleigh, N. C.
No Trouble to Answer Questions.
PHONE 141
S. H. HARDWICK, G P. A.,
Washington, D C.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

DOBBINS.—Lida, the little daughter of Mr. and Mrs. J. L. Dobbins, was born Sept. 20th, 1899, and departed this life at the home of her parents at Union Mills, N. C., Dec. 19th, 1900, aged 15 months.

She was said to be an exceptionally bright child. Her life on earth was brief, but not without results. She lived long enough to win a place in the affections of her parents and grand parents that time can never erase.

Our heavenly Father doeth all things well. Jesus showed his love for little children when here on earth by taking them up in his arms and putting his hands upon them and blessing them. He said, "suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

May the God of all grace comfort and sustain the bereaved ones.

L. L SMITH.

February 14th, 1901.

Resolutions of Respect.

Passed by the W. F. M. Society, M.E. Church, South, Asheboro, N. C.

Whereas, death has invaded our ranks for the second time since the organization of our Society in 1894, and taken our dearly loved and faithful president, Mrs. Mamie Frazier Moore, one whose loss we deeply mourn, and one worthy of our sincerest love and admiration; therefore, be it

Resolved 1st. That while we deeply deplore the loss of our sister, yet we bow in humble submission to the will of our heavenly Father.

2nd. That in the death of our sister, we have lost a valuable member, and we extend our heartfelt sympathy to the sorrowing husband, parents and brothers bereft of one whose life is the noblest monument to her memory.

3rd. That a copy of these resolutions be spread upon the minutes of our Society, a copy sent to the family, and to the N. C. Christian Advocate and Asheboro Courier.

MRS. E. T. BLAIR,
MRS. W. H. MORING,
Committee.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p m A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p m.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

INAUGURAL EXCURSIONS
SEABOARD AIR LINE RAILWAY
To
Washington, D. C. March 1, 2 & 3, 1901.

On account of the inaugural ceremonies of the President and Vice-President, at Washington, March 4th, the Seabord Air Line Railway will sell excursion tickets from all stations at rate of one first class fare for the round trip. Tickets will be good going on all trains of March 1st, 2nd and 3rd, and valid for return March 9th, inclusive.

For fine trains and fast schedules take the Seaboard Air Line Railway. Their famous "Florida and Metropolitan Limited" and "Florida and Atlanta Fast Mail" run direct to Washington.

For tickets, schedules and sleeping car accommodation, call on or address any agent of the Seaboard Air Line Railway.

MARDI GRAS CELEBRATIONS.

New Orleans, La, Mobile, Ala., and Pensacola, Fla.
February 14th-19th, 1901.

For these occasions tickets will be sold February 12th to 18th inclusive, from Washington, D. C., and all points on the Seaboard Air Line Railway, at rate of one fare for the round trip, tickets good returning until March 7th, 1901, inclusive. With its new passenger service inaugurated January 27th, the Seaboard Air Line Railway is now operating the finest and fastest trains in the South, and a trip to the Mardi Gras on one of these magnificent trains via any of their many attractive routes will certainly prove the quickest and most enjoyable. See that your tickets read via Seaboard Air Line Railway.

HARRY POEZOLT

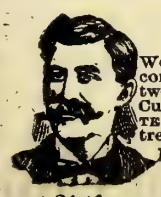
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oct 24-3m



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DR. H. H. GREEN'S SONS, BOX K. ATLANTA, GA.

oct 24-tf eow



FOR THE BEST

You prefer a druggist for drugs and medicines; a tailor or exclusive clothing store for a suit of clothes; a jeweler for your watches diamonds and jewelry. Why so? It is an acknowledged fact that one who makes a specialty of any line of business is better prepared to give you the . . BEST.

The Most Sensitive

Member of the human make-up is the Eye The Best is none too good for it Drs. R L. & E H MOORE devote their entire time to the study and adjustment of glasses. From them you get the BEST. Their work is fully guaranteed.

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Opp. U. S. Patent Office, WASHINGTON, D. C.

For Sale Cheap!!

AT RUTHERFORD COLLEGE, N. C.

A nice six room cottage, in good repair—open fire places in 5 rooms, good outbuildings, excellent water, 2 acres of land. Excellent school, fine faculty, the school belonging to and under supervision of W. N. C. Methodist Conference. Number of students now (first of second session under new management) 110.

Climate and healthfulness unsurpassed. A veritable Switzerland in winter. Also a nice vacant building lot containing one acre. DR. R D. JENNINGS,

jan30 1m Connelly Springs, N. C.

Diamonds..

GOLD WATCHES, . . .
RINGS, BUTTONS, &C.

Sterling Silver Spoons, Knives, Ladies, Cut Glass, Umbrellas, &c. at Lowest Prices. . . . . .

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LEADING JEWELERS.

WRITE QUICK FOR FREE . . . SCHOLARSHIP.

POSITIONS GUARANTEED

Under $3,000 Cash Deposit.

RAILROAD FARE PAID.

Open all year to Both Sexes. Very Cheap Board.

Georgia-Alabama Business College,

aug 15-tf. ROME, GEORGIA.

POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N C. je 27tf-

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No Locality Offers Safety--
Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN ONE NIGHT.

"I took laGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results.
W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

sep 19-tf



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BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES: 200 PRIZES WON THE PAST 3 YEARS.

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks and Pea Fowls.

FOWLS & EGGS FOR SALE AT ALL TIMES

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, Fine as Split Silk.

YOU GET PEDIGREED STOCK IF YOU BUY OF US. EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, Durham, N. C.

LARGEST AND MOST COMPLETE BUGGY FACTORY ON EARTH WRITE FOR PRICES AND CATALOGUE



OUR GOODS ARE THE BEST
OUR PRICE THE LOWEST

PARRY MFG. Co. Indianapolis, Ind.

1 year

NEWS OF THE WEEK.

Thursday, Jan. 30th.—The Venezuelan insurgents have been defeated, with heavy loss———The schooner Lizzie J. Parker, 1,399 tons, is ashore near Port Limon———Victoria's funeral procession through London will be a gorgeous military pageant———It is rumored at Cape Town that deWet has entered Cape Colony with fairly strong force———The crew of the abandoned schooner Albert Mason, reach New York on the steamer, San Juan———The Jefferson hotel in New York, is burned. Two persons are killed There were some narrow escapes ———Gen. Kitchener reports a battle between the forces of deWet and Knox with no particulars to hand———A Massachusetts woman undertakes to follow Mrs. Nation's course and finds herself in the house of correction———The seventy five animals in Bostock's "Zoo" in winter quarters in Baltimore perish in the burning of the building———There is little doubt but that Mr. V. E. McBee will permanently succeed Mr. E. St. John on the Seaboard Air Line———At Anthony, Kans, a band of W. C. T. U. women, escorted by their mail relatives go on a barroom wrecking crusade. They break up four places———The fate at this session of congress of the ship subsidy bill will be settled today in a conference of Democratic and other senators opposed to the measure———The body of Wyatt Hicks of the Fourteenth infantry, who was killed at the storming of Pekin has been brought to Raleigh, his home, and will be buried today———Prof. Slaby, of Berlin, has secured multiplex wireless telegraphy; his system can also be used to send many messages at the same time on submarine cables.

Friday, Jan. 31st.—The Boer peace envoys are shot by order of Gen. deWet ———Gen. Kitchener reports several skirmishes with Boer forces———The British ambassador to Germany has been suddenly ordered home———Nicaraguan troops cross the Costa Rican frontier and capture a military post———The navy department will today open the bids for construction of three big protected cruisers——— The joint legislative committee decides to favorably report the Aycock school text book bill———Dun & Co. report the business failures for January as 1 242 in number and $11,220,811 in amount——— The Illinois Railroad Company pays to the state of Mississippi $750,000 as back taxes under a recent decision———The Philippine commission has passed the municipal government bill and that for provincial governments has been drafted and its public consideration will be immediately entered into ———In the rooms of Mrs. Ada Hermon in Cincinnati, arrested for blackmailing, is found a letter in the same handwriting as those written to Mrs. Cudahy offering to reveal the kidnapper of the latter's son———Last night there was a line of warships, British, French and German, anchored at close intervals all the way from Cowes to Portsmounth, awaiting the passage today of the yacht bearing the queen's remains to the latter port.

Saturday, Feb. 1st—The union painters at Tampa strike for higher wages ———A battle occurs in Abyssinia in which 7,000 men are killed———John Ruffin was hanged at Burlington, N. C., yesterday———Fifteen counties in this state are now building improved public roads ———The navy department yesterday opened the bids for building the proposed big cruisers———A number of Filipinos will be baptized at Malibay, island of Luzon, by Presbyterian and Methodist missionaries tomorrow——— Union Pacific railroad interests secure control of the Southern Pacific and have now a consolidated route from San Francisco to Baltimore———The bill in the South Carolina legislature prohibiting child labor in factories is defeated. Six thousand operatives had petitioned to be let alone———Queen Victoria's remains were taken to Portsmouth on the yatch Alberta yesterday. They will be taken ashore and to Windsor, through London, today———President Taft, of the Philippine commission expresses pleasure that the governing board of the federal party has decided to take no part in the religious controversy———The house judiciary subcommittee on the impeachment resolution has Justice Clark on the witness stand for a long time. It has subpoenaed ex-Treasurer Worth and ex-Auditor Ayer———A movement is on foot to change from May 30th to May 20th the date of the Mecklenburg declaration of independence on the North Carolina Memorial stone in the Washington monument.

Sunday, Feb 2nd—Representatives of Southern railroads reached an agreement to maintain uniform rates in the South Atlantic and Gulf States———A detachment of thirty American soldiers attacked by Filipinos; five Americans were killed, four wounded and two missing ———The President has signed the army reorganization bill; enlistments for the month of January were 2,732——— Continued talk in Washington about the probability of an extra session of Congress; the President says it is necessary ———All the exchanges in New York, excepting the Coffee Exchange, closed yesterday as a tribute of respect to the memory of Queen Victoria———The King and Queen of Great Britain expressed themselves as profoundly touched by the manifestations of sympathy in the United States———An attempt was made to lynch a negro, charged with rape, in Nottoway county, Va, but he escaped———Special services at St. John's Church, Washington, in honor of Queen Victoria were attended by President McKinley and his cabinet

TO THE DEAF

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

Perry Davis' Pain-Killer.—Its valuable properties as a speedy cure for pain cannot fail to be generally appreciated, and no family should be without it in case of accident, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes; there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

ATLANTA, GA, Oct. 1st, '99.

Allow me to thank you for the good your Tetterine has done me Four boxes cured me of a case of Tetter, after trying specialists and spending several hundred dollars and getting no benefit from them.—Henry W. Johnson, 281½ Marietta street. 50 cents box at druggists or by mail from J. T. Shuptrine, Dept. D, Savannah, Ga.

For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

CITY NATIONAL BANK,

Of Greensboro, N. C.

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Capital - - - -	$100,000 00
Surplus and Profits - -	13,000 00
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Offers more security to depositors than any bank in Greensboro. Accounts of Individuals, Merchants, Firms and Corporations are handled with care and economy

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jan 24-1y.

Big Clothing Sale.



We have commenced our big sale of Men's and Boys' Fall and Winter Suits, Overcoats, Hats, Shirts and Underwear.

We have the largest and best assortment in North Carolina. Can fit all sizes and shapes. We sell at ONE PRICE and CASH to all. All wool suits from $5.00 to $20 00. Underwear 50c. to $8.00 per suit. Everything NEW and UP-TO-DATE.

It wont cost you a penny to look through our big stock. You will not be urged to buy--your judgment will tell you what to do. We sell

Wholesale and Retail

Suits made to order All mail orders promptly filled. We refer you to Editor of this paper.

Vanstory Clothing Co.,

236-238 South Elm St., GREENSBORO. N C.

C M. Vanstory, President; W. G. Balsey, Vice President; G. A. Rankin, Secretary.
Directors:—T. L McLean, J. Van Lindley, Jno. R. Cutchin. oct 10-2m

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

CANCER QUICKLY CURED

No knife, no blood, no pain. No cure, no pay, and no pay till cured, at our Sanitarium. Also Home Treatment at small cost. Write or come at once to

DR. SCOTT MASON,
Cor Franklin and Seventh Sts., Richmond, Va.
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Wanted.—Active, reliable agents in unoccupied territory. Liberal salary paid. No risk. Address Quvbon, 119 S. Fairfax street, Alexandria, Va.
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EVERY

Manufacturing enterprise and all concerns employing a large number of men should carry

Liability Insurance.

INSURE Your Steam Boiler Four good inspections per year guaranteed.

The Fidelity & Casualty Co.,
OF NEW YORK.

MURRAY BROS.
AGENTS,
Greensboro, N. C.
oct 11-1y

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If youhave not examined it write for a specimen copy (free) to REV. GEO. G. SMITH,
Macon, Ga.

GRIPPE KNOCKERS cure the severest colds and LaGrippe in ten hours—25c. If your dealer doesn't handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C, for a box. j-30-3m

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 20, 1901. VOL. XLVI., NO. 8.

A LIFE---MOTTO.

Love thy neighbor near: behold thy duty
The college path beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter.
This is the Christ-religion which men need.

—Selected.

To be truly Christ like one must learn to be both master and servant—the master of himself, the servant of others

Some people often wonder how others no better off than themselves can give so much more. The reason is not far to find. What one expends for little indulgences, for luxuries and even comforts, the other, in the spirit of self-denial, saves and gives for better things. And which, think you, is the nobler way?

The late Philip D. Armour was a princely giver and showed his wisdom by making his gifts when he could have the satisfaction of seeing the good thereby accomplished To relatives and friends, it is said, he gave, while living, $27,000,000, but the Armour Institute in Chicago will ever stand the noblest monument to his memory. Few men have given as he did, three fifths of their means during their life time.

The generous offer of that noble St. Louis layman, Mr. Samuel Cupples, to endow a new chair of theology in Vanderbilt University, has not met with that immediate and spontaneous response that might have been expected. His proposition is to give $50,000 for this purpose if the church will raise $100,000 more. Little has so far been given besides the $30 000 raised in Nashville. Surely every Southern Methodist will see to it that the opportunity to secure this $50,000 from Mr. Cupples does not pass unheeded.

A close study of the precepts, warnings and incidents of the Bible on the subject of giving almost leads one to the conclusion that, with certain limitations, a man's Christian character may be guaged by the amount of financial sacrifice he is willing to make for God's cause. In the Old Testament the severest test was put to the widow of Zarephath when the opportunity was offered her to give her last morsal of bread for the preservation of the life of God's prophet, Elijah. She responded satisfactorily to the test and her table ever after was amply supplied. Christ put a severe test to the self-righteous young man when He said, "Go, sell what thou hast and give to the poor," but the young man was found wanting. Some such tests, not so severe perhaps, are repeatedly coming to us. How are we meeting them? Judged by such a rule, what is the strength of our individual Christian character?

A touching little story, true to life, furnishes a noble example of how earthly possessions may be transformed into Christian character. Such instances of far-sighted wisdom and personal sacrifice are only too rare. There stands, it is said, an old-fashioned two-story house, surrounded by about three acres of ground, in Greencastle, Ind., once the property of Doctor Aaron Wood and his noble wife, Maria. Years ago, when they had their three boys in college, their funds gave out, and they were unable to make money to keep the boys in school. They sold this old home, and put the money into the training of their boys. The result is, that old homestead has been more than thirty years in the mission-work in South America in the character of the oldest boy, Thomas, who is one of the most useful men in our mission work. The old homestead is also in the character of Dr. John Wood, a prominent physician and Christian in New Mexico; and also in the character of Joseph Wood, member of the Baltimore Conference, who spent some time in mission fields, but has been in the ministry in this country for years. Dr. Aaron Wood died in 1886; his wife, Maria, this last September. They were both poor at death in worldly goods; but few indeed have lived among us who left so many friends, and those that would have gladly and heartily helped in their support if they had needed it. They became poor that the world might become rich.

The Michigan Advocate, in a recent editorial voices, we believe, the wishes of people generally when it says: "When a preacher is appointed pastor of a Methodist church, the members expect to see him in the pulpit fifty-two Sundays-less those he is away on vacation. They prefer to hear him preach rather than a stranger. They are not pleased if he gets somebody else to preach every time he can. They soon tire of lecturers, agents and evangelists. They object to having men put in their pulpit whose character and standing are unknown. Most of them would prefer to have the pastor conduct the revival himself, assisted possibly by a neighbor, or co-operating with another church in the same village."

Another point at which hurtful mistakes are sometimes made is in calling upon some one to pray who is not fitted to lead the devotions of a congregation. In one of his "Lectures to Students," the sainted Charles H. Spurgeon gives this pointed advice: "As a rule, if called upon to preach, conduct the prayer service yourself; and if you should be highly esteemed in the ministry, as I trust you may be, make it a point, with great courtesy, but with equal firmness, to resist the practice of choosing men to pray with the idea of honoring them by giving them something to do. Our public devotions ought never to be degraded into opportunities for compliment. I have heard prayer and singing now and then called 'the preliminary services,' as if they were but a preface to the sermon. This is rare, I hope, among us; if it were common, it would be to our disgrace I endeavor invariably to take all the service myself for my own sake, and I think also for the people's sake. I do not believe that anybody will do for the praying." No, sirs; it is my solemn conviction that prayer is one of the most weighty, useful and honorable parts of the service, and that it ought to be even more considered than the sermon."

The latest report of the state of the Twentieth Century Thank-offering credits the Western North Carolina Conference with only $41,773 50. It is probable that all that has been given or subscribed may not yet have been reported, but allowing for that we are still far behind what we ought to do, and which, surely we will do eventually. Every giver has been accorded the privilege of directing his gift. This money is needed, and needed at once, to put our own Conference schools on a better financial basis. Our Vanderbilt University, whose Theological Department is the only special Training School for young preachers in Southern Methodism, also appeals strongly to us. What are we going to do about it? The New Century Education for February endeavors to discover our weak point and to show how we may make it strong. Let every Methodist man and woman give ear:

We set out two years ago to raise a minimum fund of $1,500,000 for Christian education by the 1st day of January 1901 The reports up to date show that we are still $69,474 37 short of that amount. We further undertook to secure this fund in small thank offerings from the entire membership of our Church, and yet the most sanguine estimate cannot make it out that more than one in ten has responded. There has not been a single gift, perhaps, which was larger than it ought to have been, so that if we had come anywhere near the ideal of a universal century thank offering there must have resulted a much larger sum than the one we set out to raise.

It is a painful thought that, at the close of the century which has meant so much to us as a Church, there should be a million and a quarter out of our million and a half members who have presented no gift in token of their gratitude. But if we are Christians we can come to only one decision, and that is to redouble our diligence to bring about a change in the Church for the better. It will take time, prayer, love, and infinite patience to do this. It is very easy to say that these indifferent members are "no account," and to give them over to "hardness of heart and reprobacy of manner," but it is not Christlike. The Twentieth Century Movement has done us one great service in that it has shown us our weak point. It has been a sort of general judgment day, in which every member and every pastor has been brought to the bar of the Church for trial. Happy are we if, having discovered our weak point, we are willing to go to work and make it strong. It is now plain to us that we lack connectionalism; that it is hard to get all our people to agree to any one object or plan of action; that our connectional interests suffer because they are not on the heart of the Church; and the duty of the leaders is to bring these interests to the common people and press them home until the response shall be general. These connectional matters can be attended to only by the Church as a whole. The united strength of the mass of believers must go into them before they will ever be done in the right way. And they cannot be set aside for the sake of local Church interests To do this would be to lose the meaning of organized Church life. The great movements of the kingdom of heaven must be carried on by a united Church, and without them there must always be poor and uncertain results in local Church matters.

CONTINUE THE CANVASS FOR THE ADVOCATE.

Several of our station preachers who could not find a Sunday in February to devote to the interests of the Advocate and a number of the brethren on circuits who could not canvass all their congregations are continuing active work in the effort to secure subscribers until the work is thoroughly done. We hope all will follow this example.

If the church paper is going to succeed, the pastors as well as the office force must work in earnest for it. A word spoken in the official meetings and from the pulpit will do good, but these must be followed up by a personal canvass. Many Methodists will take two or three political papers and not their Conference organ, and tell you that they haven't time to read it. Others who are spending money all the time for things that hurt them will plead poverty when you ask them to take the church paper; and some farmers and merchants and mechanics who are in easy circumstances will deprive their families of the weekly visits of the Advocate in order to save $1 50. We are now giving ten papers of fresh garden seed to every new subscriber. Press the canvass.

CONTRIBUTIONS.

THE CHURCH IN THE TWENTIETH CENTURY.

The Church and the Tenement.

BY REV. DANIEL DORCHESTER, D. D.

One hot summer afternoon last summer in New York city, after preaching in the morning, I was riding in a car down town, and was drawn into conversation with a gentleman who proved to be one of the foremost philanthropic and business men of that city. He asked me if I would like to see something of the degradation of the "slums," and the work that was being done for their amelioration. I replied, "Nothing would please me better." And although the heat was intense, and I had to preach again that evening, I tramped for three hours in a section fairly swarming with people, miserably housed in rickety buildings, filthy beyond description, where Crime goes hand in hand with Innocence, and Poverty is mated with Despair. Certain districts in New York have the unhappy pre-eminence of being the most thickly populated and having the worst tenement houses in the world. Bombay comes next, and Prague follows, while the most congested portion of London is only half as densely populated as these sections of New York There are houses in New York packed almost beyond belief with human beings. No ray of sunlight ever comes into them; fever has a perennial lease. Every story is stained with crime, and nearly every room is the grave of decency and morality. Innocent Childhood and gray-haired Vice, maidenly Purity and foul-mouthed Depravity, the sons of God and the sons of satan, are in one living burial blent.

A thousand years ago, it is said, the Norsemen came up Boston Harbor in shallops, every one of which had on its sail a painting of a cormorant raven and at its prow a wolf's head So there are coming up in all of our cities the children of a vicious ancestry and more vicious surroundings. If we could read the tendencies living in their blood we should see these two ensigns, the raven of crime, thirsting for indulgence, and the wolf of an ignorant, lazy poverty, ever leading the way into pauperism. The stream of wretchedness is continually pouring into society, and the church and other philanthropic agencies are doing noble work in alleviating it, but the fountain, the over-crowded tenement house, is continually generating more misery.

There is one thing upon which all the students of social science are agreed, namely, that such tenement-houses as exist in the most densely populated portions of our cities are the most prolific sources of the evils that vex and debase society. Some contend that the saloon, with its baleful influences, renders an important social service; there is another vile institution which is believed by some to be a necessary evil; but I have yet to hear or read of anything but condemnation for the tenement-house.

Jacob Riis, writing in reference to New York city, says:

"In the tenements all the influences make for evil, because they are the hotbeds of the epidemics that carry death to rich and poor alike; the nurseries of pauperism and crime that fill our jails and police-courts, that throw off forty thousand human wrecks to the island asylums and work-houses through the year; that turned out in the last eight years a half a-million beggars to prey upon our charities; that maintain a standing army of ten thousand tramps, with all that that implies; and because, above all, they touch the family life with deadly moral contagion."

A French writer says: "The tenement-house stands for the exasperation of one part of society against the other." This is the most serious phase of the subject. The degradation of the slums is dreadful beyond the power of man to estimate, but it is not so terrible as that bitter feeling, rankling in the hearts of thousands, that there is something wrong in the constitution of society, in which a few live like princes, and many like beasts The submerged many seldom reason correctly, but they see the frightful contrasts between luxury and wretchedness; their imaginations are inflamed, and they are goaded by hunger to resentful feelings, which are a constant menace to society. These discontented masses are all the more dangerous because they are partly right in their contention. They have their own improvidence and intemperance to blame for their misery, but many were born to misery; their surroundings crushed their self respect; there was nothing in their homes to inspire ambition or thrift, and, in most cases, no training to get an honest living.

The very growth of the city, the increase of population of which we are so proud, has added to their burdens. Land increases in value, rents are advanced, and, as a consequence, the poor, who have to live near their places of employment, are crowded into smaller quarters, and are obliged to pay more for what they have. The humble tenement-house, where one or two families used to live, becomes the abode of several families. Then houses and blocks are converted into barracks, which are constructed without any regard to the safety or comfort of the tenants. Then begins the custom of underletting, and the middle-man or agent appears. Nothing now stands between greed for rent, which in many well authenticated cases is as high as thirty per cent., and the defenceless inmates. The sunlight is shut out, the foul air is shut in, and the fouler moral atmosphere, engendered by so many persons of both sexes and all ages, living without partition or screen in one room.

Nor is this all of the poor man's burden in a growing city. The increasing population makes the demands for subsistence greater, but the owners of land and natural resources, which are limited find in this increasing demand an opportunity for constantly higher charges upon the productive ability of the community. This makes the struggle for existence severer. It touches us all, but it grinds upon the poor and incompetent. This is the modern fate. In every great city thousands are being born into conditions that undermine their physical, mental and moral stamina, while the path to success is becoming more crowded, and the requirements for getting even an honest living are being steadily raised. If a boy or girl, born in a Christian home, with all the advantages of the schools, finds the struggle severe, how terrible must be the odds against the children of the tenement-houses.

The incompetent are being pushed to the wall in large numbers—some because they have thrown away their opportunities, but others because they were too weak to fight their way in the surging throng; they were handicapped by the very society which has trodden them under foot. We should remember that incompetency is a relative as well as an individual matter. It may be due to the very necessities imposed by the competent. They determine how the race of life should be run; they set the pace and rush on to victory, while the many, born of starved and vicious parents, living in unhealthy and disease-breeding tenements are out of the race and linger sullenly in the rear.

There is not perfect equality of opportunity in this land of the Declaration of Independence, and the miserable inmates of the tenement houses are partly right when they say that society is to blame for their inability to compete It is certainly true that, so long as society allows the crowded, unsanitary tenement-house to exist, and does nothing to moralize those who live in the slums, it is responsible for its wretchedness and crime. In a democracy like ours the kind of manhood that we produce, the lowest as well as the highest, sits in judgment upon us. The worth of our philanthropy and religion, the degree in which Christ abides within us, is determined by our treatment of the least of these his brethren.

Mr Riis declares that, "as a class, the tenants are better than the houses they live in. They respond quickly to improved conditions." In Pittsburg, when its magnificent court-house was completed, a little girl used to come every day from the slums to look with wondering admiration upon its noble arches and aspiring towers; she wandered up and down its corriders, gazed with eager interest upon its majestic halls and handsome furnishings; and every night went home to her dismal attic refreshed. A new life was quickened within that child; a new impulse was created, and she yielded to the invitation of a kind-hearted woman to go to school, although she had spurned all such offers before.

Environment has a much greater influence upon human endeavor and achievement than we think. "A party of women once had the privilege of inspecting a factory devoted to the manufacture of spool thread Their guide was the proprietor of the factory, which is the largest and most complete in the world, but what most impressed the visitors was, not the size and evident prosperity of the plant, but the beauty of the place. Not only was every hygienic and commercial necessity attended to, but, so far as possible, every æthetic consideration was observed as well. Around each wall of the spacious, well lighted apartments where the work was done, ran a broad, exquisitely painted frieze. The figures upon it were a dainty, dancing company, beautiful in color as well as in form, and fit to grace the walls of a dwelling rather than of a mill. Finally, one of the women, a practical, plain-spoken dame, asked the mill-owner why he made beauty such an object. 'I don't see the use of such a frieze in a factory like this,' she said bluntly. 'Why do you have it?' The mill-owner smiled, 'Well, come to think of it, it's a very practical reason,' he said. 'I find that it makes better thread.'"

Will not the contemplation of the beautiful in improved tenement houses and surroundings make better human thread as truly as better spool-cotton? This movement for the improved housing of the people has taken on large proportions. In London nearly 200,000 people are living in new model tenements, while a far larger number are transferred to cottages in suburbs. In New York city whole acres of disease-breeding tenements have been razed to the ground, and in their place have been erected beautiful buildings, full of light and air. Every apartment, whether it has two, three or four rooms, is private in all respects, equipped with all modern appliances, and in some cases a block of such houses is connected with a small park. It has been found that for the same rentals now paid in the slum dwellings much more room is given in these new homes, and the hygienic and moral comforts are improved beyond comparison. These buildings are not charitabiy established, but are business enterprises paying to the investors five or six per cent. in money, and to the community a physical and moral rate of interest beyond all computation.

If the over-crowded unsanitary tenement stands for the exasperation of one part of society against the other, the improved tenement and industrial school are the means of reconciliation and the bringing them together into social harmony.

There is an inviting field for what is called "investment-philanthropy," which means public spirit and business enterprise governed by conscience and directed for the benefit of those to whom the community owes a helping hand. It is not charity that is most needed, but justice. No class of persons in a Christian community should be compelled to pay a rental of ten per cent. and upwards for housing which means physical and moral degradation, when by a little organization on our part they can get better accommodations as cheap, and give us more for our investment than we can get from bonds or savings-banks.

This is one of the most promising methods for advancing the kingdom of God. Many methods of religious work barely keep us alive spiritually, and do not reach those whom Christ came to save.

Our popular Christianity must swarm or it will die on our hands. Christ is popular with the masses, but the Church is not, because she does not sufficiently minister to the needs that seem to them sorest. We most show our neighbors in the slums that Christianity provides the means of social betterment, that it throws open the door of opportunity to the good things of earth as well as to the felicities of heaven. The corrupt politician renders the poor many substantial acts of service, and often shows himself more friendly than most of the professed followers of Christ. It is natural that the discontented masses should follow his lead, and that retribution should fall upon the community.

The Christian Church and every reform movement must be directed much more than they are to those things which, as Carlyle says, "burn away in mad waste the divine aromas and plainly celestial elements of our existence, which change the Holy of Holies into a place of riot, which make the soul itself hard, impious and barren. Surely the day is coming when men will be born right the first time, to be born right the second time," when every human being shall be surrounded by such conditions of living and means of improvement that he may become an independent, God fearing, society-loving man. Then, and not till then, will the kingdom of God fully come.

St. Louis, Mo.

The First Decade of the Western North Carolina Conference.

The Western North Carolina Conference has just completed ten years of organized existence. It is common on anniversary occasions to retrospect the past. Now that we have gone into our second decade, and at the same time entered into a new century, let us look back over our past history and see what there is in it for us. There is much to encourage us, and some things calculated to induce sober reflection. We are going ahead, and making progress in nearly all lines of our work. But it may be

doubted whether the progress is commensurate with the outlay. We have a great Conference. Great in the wonderful resources of its territory, and great in its investment of men and means. And we ought to do great things for our Lord in spreading His kingdom in this beautiful country.

Ours is a very popular Conference. And perhaps, it might be said, without reference to the writer, who is an unworthy member, that, man for man, our Conference will compare favorably with any Conference in the connection for ministerial ability. We have no great cities, no "high steeple" appointments, and no "giraffe" preachers. We have quite a number of good, growing towns, and are trying to keep pace with the growth of our civilization.

Having been the Statistical Secretary of the Conference for the last five years, I have became more interested in figures than some people may be. I give below a table of comparative statistics:

	1890	1900	Gain	pc
No Districts,	9	11	2	22
No. Pastoral Charges,	183	184	51	38
No. Local Preachers,	177	180	3	01
No Members,	56524	72194	15670	27
Paid Presiding Elders,	$8584	$11635	3051	35
Paid Preachers in charge,	$6 3 1	$8393	$ 3551	37
Paid Foreign Missions,	$7766	$12989	$5223	67
Paid Domestic Missions,	$4344	6526	2182	50
No Stations,	30	60,	30	100
No. Circuits,	94	118	24	25
No. Members on Circuits,	49010	54900	5890	12
No. Members on Stations,	7519	18500	10981	145
Paid Pastors on Circuits,	$43188	$45830,	2642	06
Paid Pastors on Stations,	$1913	$41194	2 06	115
Average Salary on Circuits,	$459	388	loss 71	15
Average Salary on Stations.	637	686	g'n 49	07
Average No Members on cts	521	465	loss 56	10
Average No. Members on sta's	250	308	g n 58	23
Pd. Pastors per Member, cts	$0 88	$0 83	loss 5	05
Pd. Pastors per Member, sta's	$2 55	$2 22,	33	13
Paid For. Missions on cts,	$4895	$7535	g 2640	54
Paid For Missions on sta's.,	$.412	4895,	2483	102

I wish to offer a few observations upon facts as shown in this table. The figures here are not strictly correct, as odd cents and decimals beyond hundredths are omitted for lack of space. But they are close enough to the facts for my purpose.

We are struck with the small gain we have made in the number of local preachers. This is doubtless owing to the change in the law, which requires candidates for license to preach to attend the District Conference, pass the requisite examination before a committee and be licensed there. If this law continues, the probability is that the number of local preachers will decrease, as but few are now licensed who do not intend to join Conference. The local preachers have ever been a right arm of strength to Methodism. We fear the old time local preacher will soon become a thing of the past. However, it may be better as it is. The field is being more and more occupied by the itinerant, and there is correspondingly less and less necessity for the local preacher.

Our gains in contributions to missions are quite encouraging. It now seems probable that we will pay out in full, and we ought to do that this good year. It will be noticed that the greater part of our work is still on circuits. This fact is not properly appreciated. The circuits are more numerous than the stations, have more members, and pay more money, not only for the ministry, but for the collections, in the aggregate, than the stations. But it will be noticed that most of our increase on all lines is on stations. The membership on circuits has increased 12 per cent. in ten years, while on stations the increase reaches 145 per cent. The amounts paid to pastors on circuits has increased 6 per cent. in ten years, but they pay 115 per cent. more on stations

Our country work is making but little progress. This is a very serious matter, and should engage the attention of all who love our Zion. The growth of purely country churches, away from railroad and village, is very rare now. Most circuits have a small growing town as a nucleus. The parsonage, if there is one, is usually located in the town or village, and the greatest part of growth is generally in the town. We are not more than holding our own in purely country churches, as a rule. I believe a canvass of our country churches would prove this. It is not necessary, perhaps, for me to offer any suggestions as to the course or the remedy. But if a change can be made which will give us a better showing in the country it should be made.

I fear we are not keeping pace with the progress of other denominations in rural work. The Free Will Baptists have doubled their membership in the mountains of Tennessee and North Carolina in one year. The Presbyterians are pushing ahead all through this country, while the Missionary Baptist church is going ahead. I have not the statistics of these other churches. I cannot say that the purely country churches are doing better than we are, except the Free Will Baptists, whose work is entirely in the country. But we should not be satisfied with the showing.

It will also be seen that we do not contribute as much per member now as we did ten years ago. That is, our growth in membership is greater than our financial growth. Man for man we pay less than we did ten years ago. Then we paid 88 cents per member on circuits for pastors; last year we paid 83 cents per member. The same tendency shows itself in our town work. Ten years ago they paid $2.55 per member; but last year they reached only $2.22 per member.

Ours is a popular Conference and some seem to fear we will be over-run by transfers. But there is no danger. We have received by transfer 59, while 53 have gone from us the same way; 96 have been received on trial, 23 have died. Our transfers are valuable men, and we are in no danger yet I am sure.

Ten years ago there were three papers bidding for the organship of the Conference. That matter is certainly in the best shape it has ever been. We now have a Conference organ second to none in the church, which has but one Conference to support it. Indeed it will not suffer by comparison with papers having half a dozen Conferences back of them. It cannot but be a matter of astonishment to those familiar with newspaper matters that one Conference sustains such a paper as the NORTH CAROLINA CHRISTIAN ADVOCATE.

With all our territorial and climatic advantages we must go ahead, and we will go ahead, in the great work to which our Lord has called us. "Scriptural holiness," of the Methodist type must be spread over these lands. Every city, town and village, and every highway and by way must be occupied by the itinerant. No mountain gorge is too deep and dark for Methodism to penetrate. No land should be so sterile, so poor as to exclude the itinerant, if people make it their home. No slum should be so low and dangerous that we cannot enter it with the light of salvation. Let the close of this decade find us up in the forefront with the armor buckled on, and the sword drawn doing valiant service in the great army of the Lord. Many of us may answer to the roll call in the Conference above before the close of this decade. Let us "work the work of Him that sent us while it is day."

R. M. TAYLOR.

Weaverville, N. C, Jan. 31, 1901.

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Programme District Missionary Institute---Centenary Church, Winston, N. C., March Fifth and Sixth, 1901.

TUESDAY AFTERNOON.

2:00 o'clock—Opening Devotional Exercises—Dr. D. Atkins.

2:15—Organization.

2.30—Full collections, (10 min.) W. H. Willis, Discussion (35 min.)

1 Why should each charge pay in full?

2 Where were the Deficits last year? (chart.)

3 One reason for the failure of your charge?

3:15—Missionary Intelligence (10 min.) L. A. Falls. Discussed (35 m.)

1 Do your people have a proper conception of the world's need and of their corresponding obligation?

2 What Missionary book has helped you?

3 What tract have you found useful?

4 How can we better use our church and secular papers?

5 Should the Review of Missions circulate more largely on our charges?

4:00—The Missionary Sermon (10 m.) T. F. Marr. Discussion (35 m.)

1 What is the purpose of a Missionary sermon?

2 Give one or two main points in one of your Missionary sermons?

3 How often can you preach on Missions, (a) in a station? (b) in a circuit?

TUESDAY EVENING—MASS MEETING.

7:30—Devotions, P. E. Parker.

7:45—Missionary Experience Meeting (15 min.) Topic: My Missionary Convictions.

8:00—Program, (1 hour.) (To be arranged by Local Societies.)

WEDNESDAY MORNING.

9:00—Opening Devotions, W. H. Perry.

9:15—Taking the collections (10 min.) M. H. Hoyle, Discussion (35 m.)

1 Who should do it?

2 What preparation should be made, (a) as to himself (b) as to the church?

3 Should all the Conference Benevolences be taken at the same time?

4 What is your method for securing subscriptions?

5 When should these subscriptions be secured?

6 When is the best time to collect these subscriptions?

10:00—The Lay Helper, (10 min.) J. A. Bowles, Discussion (20 min.)

1 What should be his qualifications?

2 What can he do?

3 How can he be made to feel a becoming share of the responsibility?

10:30—Missionary Mass Meetings, (10 min.) W. C. Wilson, Discussion 20 m.

1 What are their objects?

2 Where should they be held?

3 Should they be held in connection with the Quarterly Meeting?

4 Is there any advantage in having a printed itinerary?

5 What can be done to secure a large attendance?

6 How can laymen be best used in these meetings?

7 Give one feature of a successful missionary mass meeting?

11:15—The Epworth League and Missions, D. H. Coman, Discussion (35 min.)

1 How has your League assisted you in raising the collections?

2 Do your Leaguers read Missionary Literature? What?

3 Give an account of a successful League missionary meeting.

4 Can the Juniors be made useful?

WEDNESDAY AFTERNOON.

2:00 o'clock—Devotions, R. F. Bryant.

2:15—Supplemental Agencies, (10 min) M. H. Vestal, Discussion (35 m.)

1 From what sources has your Missionary fund been augmented—in addition to regular contributions?

2 What do you do to get contributions from (a) Friends of the church (b) Members who have moved away?

2 What is your opinion of (a) Gleaning cards, (b) Missionary hens, (c) Missionary plots, (d) Invested nickles.

3:00—Missionary Societies.

(a) The Woman's Foreign Missionary Society (10 min.)—Mrs. T. G. Cozart.

(b) The Home Missionary Society (10 min)—Mrs. T. F. Marr.

(c) The Sunday-school Missionary Society (10 min)—W. L. Sherrill.

General Discussion (15 min).

3:45—Missionary Obligations, (10 min) P. J. Carraway. Discussion (35 min.)

1 Is it the duty of the church to evangelize the present generation of the Heathen?

2 Is our obligation limited by the amount of the assessment?

3 What are legitimate motives on which to ground a missionary appeal?

4 How can private and united prayer for missions be promoted?

4:30—Remarks, Reports, Minutes, Adjournment.

NOTES—All delegates will receive free entertainment. Send name to Rev. T. F. Marr. Reduced Railroad rates have been applied for. Each delegate should be prepared to answer each question stated in the program. Bring pencil and note book.

What is Greatness?

BY WILLIAM M. SHERRILL.

My creed is very simple: it is, That goodness is the only greatness.—Emerson.

There is subject matter enough in this seemingly simple, yet good sentence, for a voluminous book, if a man wise enough to deduce all that is in it could ever be found, but which I very much doubt.

If we study minutely and carefully the lives and animus of all the worldly great men, and some whom the world have not called great, because the deep, perennial spring emanating from the Fountain of all good, has not been apprehended; or if so, wickedly or innocently, or unknowingly ignored—their declaration will be similar.

Indeed, if we are even half-way conversant with human nature, with the multiform complexities and attributes of the natures of heart and intellect oculating them, we will come to find that the whole lives of such men may be reduced to this one restricted sentence: "Nothing else save goodness was worth the chase; and if the element of simple goodness was not incorporated and ingrained into such lives, they were abject failures, with regard to the design and end for which they had being."

If I could take the deposition of every man of great heart and intellect, and carefully and closely note it down, it would read something like this: "I have lived an eventful and checkered space of time, as men measure it, called human life; I have been in sunshine and storm; in valley and vale; I have experienced all the ramifications and complexities of intellectual emotion; today transported with indefinable joy; tomorrow bended low with indefinable apprehension and sorrow; I have been through all; my heart has known much care and burden; but, also, my heart has experienced much peace and joy. And now, after a long struggle of weary years I am brought face to face with the great unknown and unknowable something men call 'eternity;' what it is I cannot divine; what its wonderful import, alas! my poor human

intellect does not furnish me more than a clue. I am soon to go somewhere, and an indefinable, divine, afflatus within me tells me I am yet to have a career as long, deep and wide as this same indefinable word signifies. What has been the dominant purpose of my life? I have always simply and assiduously sought out "goodness" as the only thing worth striving for; as the only warp and woof of character, which, something tells me, must forever remain unhurt, unblemished and untarnished when all else of me has paid the tribute which time demands of everything of which it is master. It is my eternal character. I am persuaded that that can never be separated from my real and true self; it is a part and parcel of me; indeed it is the whole of me. What prospect has this investment of "goodness" in my character brought me? It gives me the key to infinite eternity, whatever that is; it opens wide the portals of celestial glory, of which, even at this moment, I am already enjoying in earnest, it comforts me when I see all else of my creation ready to totter and tremble into the grave; it puts into my feeble and unworthy grasp the joys and highly exalted privileges of intellectual endeavor throughout the cycles of the state of being which suggestion defines as "a circle, whose center was nowhere, and whose circumference was everywhere." Indeed, I feel that it gives me the key to the mansion of beatific bliss, and soon I am going upon my inheritance, and roam and explore, from glory to glory, from beauty to beauty, from bliss to bliss, ever greatening in knowledge from the eternal and perennial Fountain, and bolting my etherially thrice-happy soul in the pure crystal waters of the River of Life, which flows hard by the throne of God, my King. This, sir, is what the future holds out to a poor, unworthy mortal, as I am."

If I were to ransack all history, both sacred and profane, and read men's lives between the lines, I am sure I would find a declaration from each one, who lived as his eternal, redeemed conscience dictated, a deposition of like import as the above. I speak only of men who lived life "strenuously"—as the word is today frequently used; and I must say an expressive one—in the larger domain of intellectual and soul culture for which infinity adopted and endorsed it. Their creed, too, like unto all great men, has been very simple: "Goodness is the only greatness."

Now, for a specific and supreme example of the truth which I am endeavoring to drive home to every thoughtful mind, allow me to site the case and example of Solomon, as to the point.

Sacred history records that Solomon—reckoned the wisest man who ever lived—run the full garnet and gauntlet as to a full and fair trial of the so-called joys of sensual and earthly gratification. He tried all, as he himself confessed. You remember that he had every reasonable resource at his command to gratify his most absurd and intense sensual fancy or whim. He got to himself men singers and women singers; pomp, pagantry, power; was reveling in a perfect laborynthine maze of intoxicating worldly affluent gratifications; his lust and passion, in every shade of the meaning of that word, I am sure, found full and free gratiation. I almost imagine him saying, in the maze and devilish whirl of round after round of dance and debauching revelry, "On with the dance; let joy be unconfined."

This is chapter the first, I may call it, in Solomon's life history. I shall now trouble you to speak briefly of chapter the second, the last and the sequel.

I imagine again I hear Solomon saying, in his heart of hearts, for God was moving upon his conscience: "O the emptiness and nothingness of these vain and silly revellings! I feel my soul sinking within me; real hope and happiness has become to me a stranger; where is the happiness I knew, when first I saw the Lord? These mighty and inward impulses of good which used to sway through my soul in hallowness of peace benign, are receding from me; they are going; they are gone! 'O miserable man that I am; who shall deliver me from this body of death!'"

But Solomon pauses. Lo, the kindly light of priceless reason begins to dawn upon his intellect, (for reason first has its work in the head, and thence to the heart); I am resolved what I will do; like the poor, outcast Prodigal Son, I will just go back home to my Father, so help me God! "For like that same blessed prodigal boy, he has 'come to himself.'" All these bad years he has been insane and stupid in worldly madness and folly. He is just now again "coming to himself." And back to God, pleading nothingness, hunger, vagabondism, astrocism—a beggar upon the bounty and mercy of a Father's inexhaustible storehouse of plenty—Solomon, O, indeed, wise man, winds his weary way. In sackcloth and ashes, here is a princely, earthly king borned before God, the scalding tears of impenitence and woe almost burning their way adown his furrowed face. His Father and God, always on the eager lookout for such belated wanderers as he, sees him and runs to his relief. His plea avails; he is reinstated in his old domicile; happiness sits enthroned where vice and misery held high and discordant revelry. He is at home again, praise God; he is saved!

This is chapter two in Solomon's life, and I have sought to make it true to life.

In conclusion I may say that Solomon's experience is—not the experience of an isolated few—but the experience of the multitude—of all. Or, I should say, it must be the experience of every man and woman who lives now, or who will live after us. It must all come home to us, even as it comes to the haughty and proud King Solomon. Who of us are wise enough to learn the lesson from the exemplary experience of others without the shame and mortification of going over the same foolish ground? It is a question of the grandest import and I hope my readers will not pass it by nonchalantly, or refuse to learn of what it inquires.

"Goodness is the only greatness." If you, my reader, can learn that you already have the key of which I spoke a short while ago, go in and possess, for no place in glory is debarred from you, and nothing which the good God desires you to have is too good for you.

Have you wisdom? If so, hold on to her, for "her price is far above rubies."

Kings Mountain.

DEAR ADVOCATE: The good women—thank Heaven for good women! What would become of this world without them?—have added $87 in carpets and other needed articles to the parsonage in Kings Mountain since we came here, Dec. 6th, 1900. This we much appreciate.

We have added twenty-two to our membership by letter, and expect to add many more before our next Conference. The outlook for our church here is favorable.

Our Sunday-school now gets 25 copies of the Children's Visitor, which is the best children's paper of which we have any knowledge. It is a shame that every Sunday-school in the M E. Church, South, is not well supplied with this paper.

There are nine more subscribers to the N C. CHRISTIAN ADVOCATE than when we came, and there will be more. I trust the time is near at hand when some man who has money, and wants to do the greatest possible good, can be persuaded to endow our conference organ. My experience as a pastor has led me to believe that endowed church papers are as essential to the potency of a church as endowed colleges. The N. C. CHRISTIAN ADVOCATE ought to be in every Methodist home within the bounds of our Conference, and in every family which has no church ties. Some of our members do not read the ADVOCATE because their pastor has failed to make an earnest personal appeal, and others because they are ignorant of the superior quality of our Conference organ. It is sometimes said that our members do not want the ADVOCATE. If this statement is correct, then the answer is at hand: It is the pastor's business to so present its claims that they will want it. So far as I know, there is nothing of any permanent value to the race which will succeed without much hard toil back of it. On some of our charges the time would not be misspent, if the pastor should decide to give half the year in order to reach every home with the ADVOCATE and the Review of Missions. The people must have pure literature and no one has better opportunities to assist in its circulation than the pastor.

Bro. Rudisill, of El Bethel charge, is making a good impression on his people. We hear good reports from his pulpit efforts. He is a promising young man and will no doubt have a good report to make at Conference. Our brethren at El Bethel are preparing to build a parsonage.

About Jan. 6th we had a smallpox scare here, which lasted several weeks and resulted in sore arms, and some loss of time, especially to the preachers.

Fraternally,
GEO. D. HERMAN.

Feb. 21, 1901.

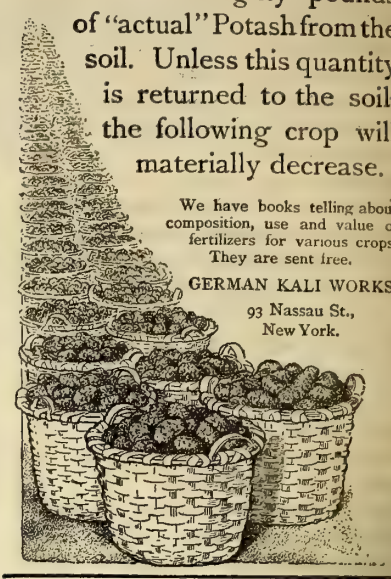
Pleasant Garden Circuit.

The first quarterly conference for this charge was held at Pleasant Garden February 2nd and 3rd. Our beloved brother Scroggs was on hand and looked after the interests with the skill of a master. There is no danger that the Presiding Eldership will become a "fifth wheel" with such men as he in the office.

This charge is fortunate in having three members of the Conference residing within its bounds. They are ready to stand by the pastor and hold up his hands in every good work. It is an inspiration to the pastor, as he stands before the large audience that greets him at Bethlehem, to have those pure heavenly-minded itinerants, Revs. M. C. Fields and J. F. Craven, to sit before him. When Jesus comes to reward his own, and make up his jewels, these two faithful ones, who have braved the hardships and deprivations of the itinerancy for over a quarter of a century, will not be forgotten. Their record is on high.

Then at Shady Grove there is the gifted, cultured Rev. P. L. Groome, D. D. Repeated attacks of the grippe have left him in delicate health, but his soul is still stirred with love for the Master's cause. He lacked only a few months of completing the work required at Johns Hopkins University for the degree of Ph. D. If God still spares him and gives him health (for which we devoutly pray), the church will hear from Dr. Groome,

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

GERMAN KALI WORKS,
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New York.

and he will give a worthy and gallant account of himself.

We have begun our missionary campaign. I have distributed nickels to the children to be used as talent-money with which to work for the cause of missions during the year. I have begun to preach on the subject. Have taken subscriptions at two churches, and made a very respectable beginning. At Bethlehem last Sunday brother Peter Field sprang a pleasant sensation, when I was pressing a $4 proposition, by announcing that he would pay twice that much, or $8 00. May his tribe increase. We want to make the apportionment the minimum of our efforts, so that what the children raise shall be a surplus It is my purpose to secure a subscription from every member. No one should allow his name to remain on the register unless he pays something toward the conquest of the world for Christ.

Yours, E. J. POE
Pleasant Garden, N. C., Feb 16, 1901.

From Rockford Circuit.

DEAR BRO. CRAWFORD:—Bro. Renn, our beloved P. E., closed his first round at Rockford February 16 and 17. He preached three excellent sermons. Bro. C. C. Williams, a local preacher, was present and preached a good sermon on Saturday night.

The outlook is very good for a successful year.

We had a protracted pounding last week which increased our supply of groceries considerably. The pounding began Thursday with the people of Rockford and Stony Knoll, and was followed up by the congregations from Siloam, Dobson and Pleasant Ridge. The pounding closed Saturday evening.

It is pleasant to serve so kind a people.

Our prayer to God is that He will enable us to be worthy of such kindness.

Sincerely yours,
SEYMOUR TAYLOR.
Rockford, N. C., Feb. 20, 1901.

Epworth Church, Concord

Please say in the ADVOCATE that we have been unmercifully pounded by the children of our charge. Will organize a Junior League next Sunday. Our work progresses. Have received thirty-six members since Conference. The outlook is favorable.

Very truly yours,
J. H. BARNHARDT.

The Piano House of N. C. is on South Elm St., 212, Greensboro, N C.

For Emerson Pianos see John B. Wright, 212 South Elm St., Greensboro.

Winston District Missionary Institute.

Prospect is bright for a good Institute March 5–6 Some names have been already sent in for homes. The Norfolk & Western grants reduced rates from Stoneville and intermediate points. The Southern grants rates from Thomasville, Greensboro, Rural Hall, Mocksville and intermediate points.

The following lay delegates have been appointed by their respective pastors:

C O McMichael, G W Masten, C W Fields, Dr G M Ivie, J C Flynn, Nix Wall, R P Price, F S Lambeth. Marvin Rothrock, J S Ragsdale, A G Kirkman, Lee Smith, Wm Lambuth, Samuel Lowry, W A Branson, Jno C Thomas, Alex Zimmerman, Rev E M Fishell, D C Ader, E W Hauser, C F Meckles, D A Binkley, C B Doub, E A Conrad, John Turner, W N McBride. Geo Mack, G V Fulp, Clement M Weavil, Frank Sink, J R Stone, Miss Sue E Dalton, J R Elkins, J O White, Anderson Buson, A W Ellis, S A Jarvis, E C Smith, A H McMahan, H T Smithdeal, Dr C F Anderson, G A Atkinson, Rev J E Petree, S A Burk, A M Smith, Frank Woosley, J W Carter, C M Thomas, Z Correll

Three charges have not yet reported. Send names at once—preacher or layman—if you intend coming, to T F Marr.

Truly,
W. H. WILLIS

Trinity College Notes.

The series of meetings conducted by Rev. G. H. Detwiler, of Gastonia, closed Sunday evening. Mr. Detwiler was instrumental in doing much good during his stay. He is a preacher of power and of great originality of thought. The meetings were well attended, and great interest taken in the services. During his stay at the Park, Mr. Detwiler made many warm friends who will remember his visit with great pleasure.

The college community is looking forward with great pleasure to the series of lectures to be delivered by Chancellor James H. Kirkland of Vanderbilt University.

Prof. A. H. Merritt will spend Sunday in Winston, where he goes to fill an engagement to speak before the Y. M. C. A.

Dr. W. P. Few has gone to his home in South Carolina to visit relatives.

Asheville District Missionary Institute.

The Asheville District Missionary Institute will convene at Weaverville, N. C., Tuesday evening, April 23, and embrace Wednesday and Thursday, 24 25.

Our motto—"The assessments for missions in full this year."

PROGRAM.

Tuesday evening, 7:30—Missionary Address: "The Holy Spirit in Missions." J. H. Weaver.

Wednesday morning 9:00–9:15—Devotional Exercises. A. W. Jacobs.

9:15—11.—Reports from Presiding Elders, Pastors, Laymen.

(Let reports embrace the following items: "What your charge did last year for missions." "What it is doing now." "What your plans are for the year.")

11–11:30—Comparative statement of District with chart. W. M. Curtis.

11:30–12—Prayer. Half hour. Opened by J. W. Bradley.

Wednesday afternoon 2:30–2:45—Devotional Exercises. L. H. Triplett.

2:45–3:15—The Missionary Sermon.

(1) Outline of Sermon. E. L. Bain.

(2) What is the purpose of a Missionary Sermon?

(3) How often should a Pastor preach an Missions, on a circuit? On a station?

(4) Name two or more main points in your missionary sermon.

3:15–3:45—Missionary Literature. E. K McLarty.

(1) What books has been most helpful to you?

(2) What results have been obtained from the "Review of Missions," and how can it be placed in every Methodist Home?

(3) What tracts or leaflets have produced good results?

3:45–4:15—The Sunday-school Missionary Society. J. C. Postell

(1) How to organize the S. S. into a Missionary Society.

(2) What is the best use to make of topics selected for Missionary Day?

(3) Is it a good plan to have each class pledge a certain amount for the year?

(4) Examples of successful Missionary Societies.

Wednesday evening 7:30—Missionary Address: "A Summary of Results of Missionary Effort." C. C Thompson.

Thursday morning 9–9:15—Devotional Exercises. C. M Greer.

9.15–9:45—Missionary Feature of the Epworth League. G C. Hackney.

(1) By whom is the Missionary Committee appointed?

(2) Give the main features of some successful Missionary Meeting.

(3) Examples of successful missionary study classes.

(4) Examples of the successful use of a Missionary Library.

(5) Should the League contribute to missions as members of the League, or as members of the church?

(6) How can the League best aid the Pastor in securing the collections?

9:45–10:30—The missionary assessment. J. D. Gibson.

(1) Should it be the minimum or maximum?

(2) What is the best time for securing the collections?

(3) How do you take your collections?

(4) What per cent of our membership contributes to Missions?

(5) Who contributes most liberally, those who practice tithing or those who do not?

(6) Does special effort to raise the missionary assessments work to the disadvantage of the other collections?

10:30–11:15—The Missionary mass meeting. G. W. Crutchfield.

(1) What are the principal objects to be obtained by a mass meeting?

(2) Is there any advantage in having a printed itineracy for mass-meetings in the District?

(3) How can laymen be used to best advantage in the mass-meeting?

(4) Can the Quarterly Meeting and the Mass-meeting be combined?

(5) Examples of successful mass-meetings.

11:15–12:00—Our missionary obligations. R H. Parker, R M. Taylor.

12:00–12:30—Prayer half hour. Opened by J. B. Craven.

Thursday afternoon 2:30–2:45—Devotional Exercises. J W. Moore.

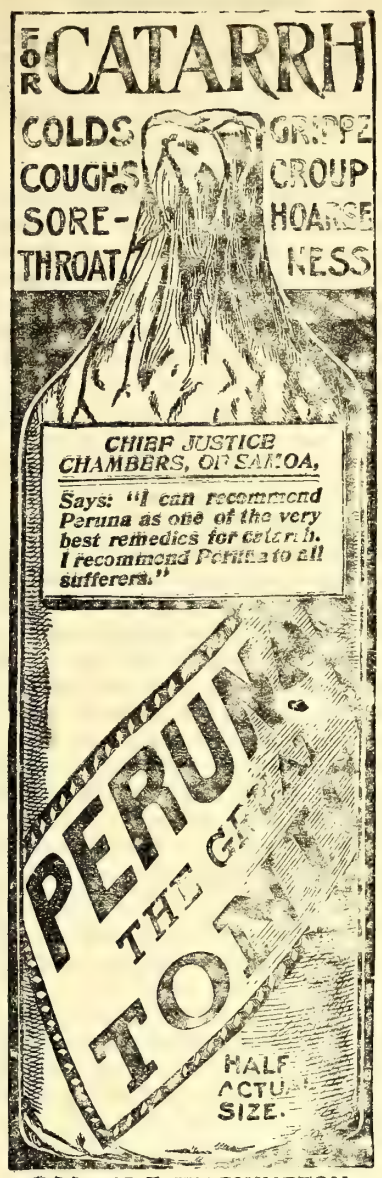
2:45–4:30—Complete the organization of the District. Plans for mass-meetings, etc.

Thursday evening 7:30—Missionary address, "The evangelization of the world in this generation." S. H. Hilliard.

NOTE 1.—That the meeting may be as practical as possible, it is expected that the leaders will ask the questions given in the program and call on the delegates for the answers, they themselves interjecting each remark as may seem proper.

NOTE 2.—All the Pastors of the District [and one layman from each charge appointed by the Presiding Elder] are delegates.

NOTE 3.—Bring note-book and pencil.



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Of Tuskegee, Ala., writes: "I have never taken any medicine that has improved me as much as Peruna. For catarrh it is certainly a blessing."

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SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York. P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 39 p m	3 10 a m
Lv. Baltimore, P. R R.		5 45 p m	6 24 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	12 23 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv Norlina,	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 39 a m	3 55 p m
Lv. Raleigh,	"	3 46 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 10 p m
Lv. Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 20 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 00 a m	5 00 p m
		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv New York O D.S S.Co.		†8 00 p m	
Lv. Baltimore, B S.P.Co.		.....	† 6 30 p m
Lv. Washington N &W S B.			6 30 p m
Lv. Portsmouth, S. A.L..		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 36 p m
Lv. Norlina,	"	12 55 a m	2 10 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv. Hamlet.	"	6 45 a m	8 05 p m
Lv. Wilmington,			3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 08 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv. Athens,	"	2 19 p m	4 18 a m
Ar Atlanta. §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile L & N.		2 55 a m	4 12 p m
Ar New Orleans L. & N.		7 30 a m	8 30 p m
Ar Nashville N.C.&St.L.		5 30 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

		Daily. No. 402	Daily. No. 38.
Lv. Memphis, N.C.&St L.		1 00 p m	8 45 p m
Lv. Nashville,		10 55 p m	9 30 a m
Lv. New Orleans, L & N.		7 45 p m	.....
Lv. Mobile, L. & N.		12 20 a m	.....
Lv Montgom'ry, A. &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	.....
Lv Atlanta, § S. A. L Ry.		12 00 p m	8 00 p m
Ar. Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	4 50 p m	2 04 a m
Ar. Chester,	"	6 43 p m	4 25 a m
Lv. Charlotte,		6 30 p m	5 00 a m
Lv. Wilmington,	"	3 30 p m	
Lv. Hamlet		9 10 p m	8 10 a m
Lv. Southern Pines	"	10 55 p m	9 03 a m
Lv. Raleigh	"	1 0 a m	11 30 a m
Ar Henderson.	"	2 27 a m	1 10 p m
Lv. Norlina	"	3 10 a m	2 0 p m
Lv. Weldon,	"	4 20 a m	3 10 p m
Ar Portsmouth	"	7 00 a m	5 50 p m
Ar Washington N &W S.B.			6 55 a m
Ar Baltimore B S . Co			† 6 4 a m
Ar New York, O D.S S.Co.		.....	† 1 30 p m
Ar Philadelphia N.Y P &N		†5 46 p m	5 10 a m
Ar New York	"	8 40 p m	8 00 a m
		No 44	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 4 p m
Lv. Savannah,	"	1 50 p m	11 59 p m
Lv. Columbia, §	"	6 7 p m	5 45 a m
Lv. Hamlet	"	9 0 p m	9 10 a m
Lv. Southern Pines	"	10 3 p m	10 09 a m
Lv Raleigh	"	2 2 a m	12 07 p m
Lv. Henderson	"	1 44 a m	1 27 p m
Lv. Norlina.		2 10 a m	2 15 p m
Lv. Petersburg,		4 0 a m	4 48 p m
Ar. Richmond,		4 56 a m	5 30 p m
Ar. Washington P R R		8 4 a m	9 0 p m
Ar. Baltimore, P. R.		10 03 a m	1 15 p m
Ar Philadelphia P R R.		12 27 p m	2 56 a m
Ar. New York P R R.		3 15 p m	6 10 a m

Note.—†Daily except Sunday

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THE CHRISTIAN LIFE.

Be Patient.

O heart of mine, be patient!
Some glad day,
With all life's puzzling problems
Solved for aye,
With all its storms and doubting
Cleared away,
With all its storms and doubtings
It shall be thine to understand at last.

Be patient; some sweet day
The anxious care,
The fears and trials, and the
Hidden snare,
The grief that comes upon thee
Unaware,
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be patient; keep thy life-work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot what'er it be, is
Wisely planned;
What'er its mysteries, God holds the key,
Thou well canst trust him, and bide patiently.

—Presbyterian Messenger.

Faith Tested.

People say: "It is easy to trust God when things are going well with us." That is quite true. But it is a great deal easier to stop trusting God or thinking about him, when things are going well with us and we do not need him so much as in the hours of darkness. You remember the old story about the traveler, when the sun and the wind tried which could make him take off his cloak; and the sun did it. Some of us, I dare say, have found out that the faith which gripped God when we felt we needed him, because we had not anything else but him, is but too apt to lose hold of him when fleeting delights and apparent treasures come and whisper invitations in our hearts. There are diseases that are proper to the northern, dark, ice-bound regions of the earth. Yes, and there are a great many more that belong to the tropics; as there is such a thing as sunstroke, which is, perhaps, as dangerous as the cramping cold from the icebergs of the north. Some of us should understand what that scripture means: "Because they have no changes, therefore they fear not God." Prosperity, untroubled lives, lives even as the lives of those of the majority of my audience now, have their own most searching trials of faith

But, on the other hand, if there are "ships that have gone down at sea, when heaven was all tranquility," there come also dark nights of wild tempest, when we have to lay to and ride out the gale with a tremendous strain on the cable. Our sorrows, our disappointments, our petty annoyances and the great, irrevocable griefs that sooner or later darken the very earth, are all to be classified under this same purpose: "That the trial of your faith * * * might be found unto praise and honor and glory." And so, I beseech you, open your eyes to the meaning of life and do not suppose that you have found the last word to say about it when you say, "I am afflicted," or "I am at ease." The affliction and the ease, like two wheels in some great machine working in opposite directions, fit with their cogs into one another and move something beyond them in one uniform direction. And afflictions and ease co operate to this end, that we might be partakers of His holiness.—Rev. Alexander Maclaren.

Origin of a Great Hymn.

Charles Wesley had been for years groping in spiritual darkness,

"Without one cheering beam of hope
Or spark of glimmering day."

On a bright morning in May, 1738, writes J. B. Wakeley, he awoke wearied and sick at heart, but in high expectation of the coming blessing. He lay on his bed "full of tossings to and fro," crying out: "O Jesus, Thou hast said, 'I will come unto you;' Thou has said, 'I will send the Comforter unto you;' Thou hast said, 'My Father and I will come unto you, and make our abode with you.' Thou art God, who canst not lie. I wholly rely upon Thy promise. Accomplish it in Thy time and manner." A poor woman, Mrs. Turner, heard his groaning, and constrained by an impulse never felt before, put her head into his room and gently said, "In the name of Jesus of Nazareth arise and believe, and thou shalt be healed of all thine infirmities." He listened, and then exclaimed: "O that Christ would but thus speak to me!" He inquired who it was that had whispered in his ear these life-giving words. A great struggle agitated his whole frame, and in another moment he exclaimed: "I believe! I believe!" He then found redemption in the blood of the Lamb, experiencing the forgiveness of sins, and could look up and

"Behold, without a cloud between,
The Godhead recoiled."

The hymn he wrote to commemorate the anniversary of his spiritual birth shows the mighty change that had taken place, and is best expressed in his own language:

"O for a thousand tongues to sing!"

—Selected.

Cheer Him

At a fire in a large city, while the upper stories were wrapped in smoke, and the lower stories were all aglow with flame, a piercing shriek told the startled firemen that there was some one still in the building in peril. A ladder was quickly reared until it touched the heated walls, and driving through the flames and smoke a brave young fireman rushed up the rounds on his errand of mercy. Stifled with smoke, he stopped and seemed about to descend. The crowd was in agony, as a life seemed lost, for every moment of hesitation seemed an age. While this shivering fear seized every beholder, a voice cried out, "Cheer him! cheer him!" and a wild "Hurrah!" burst from the spectators. As the cheer reached the fireman he started upward through the curling smoke, and in a few minutes was seen coming down with a child in his arms The cheer did the work. How much we can do to help the brave ones who are struggling with temptation or almost fainting in their effort to do good to others. Don't find fault with your brother in trial, but cheer him. Give him a word that shall urge him on the way; and if you can't help him in any way, give him a cheer.—Selected.

Hearing Christ

I can imagine that Mary was in the habit of slipping off to the temple very often to hear Christ. Whenever he came into the city she was there. Martha would remonstrate. She would say:

"Monday, this is wash day. We must have our washing done anyway."

But Mary would say: "Christ won't be here long. He will soon be gone from Jerusalem, and I am going to get all I can from him"

And it may be one Monday that Martha stayed at home and did the work, and Mary slipped over to the temple and came back and told Martha that she had heard Christ say: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Wasn't that better than attending to the washing? I would say, let the washing go for a little while, if I could get such a feast of fat things.

Then Tuesday, ironing day; and Martha remonstrates again, but Mary must go. She must get all that she can. She was going to drink deep because she needed it. It is a great thing to drink from Christ's fullness when you can, so that when the time comes that you need grace you will have it and your soul will be kept in perfect peace and perfect rest.

I do not think that Mary was a shirk. Jesus never made people lazy and never will. Perhaps when Mary came back from the temple she may have sat up late at night to help Martha with the mending, or she may have risen early and done some of the ironing. I don't believe she made it any harder for Martha by following Christ. If you are really serving him you don't make it any harder for those around you; you will help them and save them work in every way you can. I like what Mr. Morgan says about this He says that the "also" in verse thirty-nine—"which 'also' sat at Jesus' feet"—means that Mary did her share of the work and in addition sat at Jesus' feet. She hurried her work, perhaps, that she might have time to be with the Master.—D. L. Moody.

Faith in Christ.

Not long ago the Mayor of a town professed faith in Christ, and told the people a touching story of how he was awakened by the death of his only little boy. Just before the child died, he looked up, and said very earnestly, "Up! up!" His father thought he meant that he wanted to go up stairs, and said: "Yes, Willie, papa will carry you up stairs" "No," he said, "higher, higher; papa don't know the way; let mamma come." He saw, then, that his little boy was dying, and he stood on one side, while the mother came and held him in her arms and prayed with him. He said the thought that in the hour of death he could not pray with his dear boy, and the words: "Papa don't know the way," led him to resolve to seek the Saviour.—Selected.

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GLOBE TELEGRAPH COLLEGE,
June 13-tf Lexington- Ky.

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 28 Daily.	No. 35 Daily	No. 108, Daily ex. Sunday	No. 41, Daily	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P M.
Leave Weldon.	11 50	8 58	...	..	....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P M				
Leave Tarboro	12 21		6 00	....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 49	7 10	5 57	2 40
Leave Selma..	2 55	11 8	..		.. ..
Lv. Fayetteville...	4 30	12 35			.....
Ar. Florence.....	7 35	2 40		.	....
	P. M.	A.M.			
Ar. Goldsboro	....		7 55		....
Lv. Goldsboro.	.....		..	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P.M	A. M	P M

TRAINS GOING NORTH.

	No 78. Daily	No. 102, Daily ex. Sunday.	No. 93, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P M		
Lv. Florence.....	9 5'		7 35		....
Lv. Fayetteville.	12 15		9 41		.....
Leave Selma.....	1 50		11 3	.	.....
Arrive Wilson....	3 3'		12 13	...	.....
		A.M.		P.M	A.M.
Lv. Wilmington.				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 30
	P. M.		A M	P.M.	P M.
Leave Wilson	2 35	5 38	2 13	10 45	1 18
Ar. Rocky Mount	3 30	6 10	12 45	11 23	1 53
					....
Arrive Tarboro		6 46		...	.....
Leave Tarboro	2 3.	...			.....
Lv. Rocky Mount	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	..	.....
	P. M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad. Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir..	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

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THE HOME.

Mother's Hymn.

Up to me sweet childhood looketh,
Heart and mind and soul awake.
Teach me of thy ways, O Father,
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow;
That its blossoming may praise thee,
Whereso'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps,
So direct my daily way,
That, in following me, the children
May not go astray.

Let thy holy counsel lead me;
Let thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand unto thee,
For thy word's sake, unforgot—
"Let the little ones come unto me
And forbid them not."

—From the German.

"Nobody Cares for Me."

The surest way to make that true is to think it, say it, and act upon it. There are very few people in a Christian land of whom it can really and necessarily be said; but once let a man or woman get the idea that such is their forlorn condition, and the notion will grow with very little feeding until it takes possession of the mind, turning light into darkness, and what might be a sweet quietness into bitter melancholy. Did you ever happen to come across anybody—it is generally a woman, being more in her line—who was continually saying: "It is not worth while for me to go here or there, to do this or that, for nobody wants me—nobody cares to see me—nobody loves me—I am laid on the shelf and useless now?" And coming across such a one, did you not feel like getting as far as you possibly could from her as she thus bemoaned herself? Did she not do much toward producing the very state of things which she deplored?

There comes a time in most people's lives, if they live long enough, when they are conscious of fading charms, failing powers, faltering steps, and a general falling back in the race of life, while others are pressing on to possess the place and perform the duty which was once theirs. When this consciousness comes, what shall we do about it? Well, there are several ways of dealing with it. One is to fight it, determined to hold our place and not to be beaten or thrust aside, considering the younger, stronger ones who are rushing by us as interlopers to be resisted and overcome.

Another way is to stand apart, gloomy and idle, bewailing the loss of opportunity and ability to labor, insisting on the indifference and forgetfulness of former friends and companions, and reiterating the melancholy cry: "Nobody cares for me! I am necessary to no one on earth!"

But there is yet another way of meeting this inevitable point in life, and we submit that it is decidedly the best of the three. It is to accept the position bravely and patiently, so far as it is inevitable, and then resolve to make the very most and best of what is left to us in the service of others. We can make people care for us by caring for them in every way open to us. We can be so cheerful and loving and willing to aid, that our brightness and helpfulness shall become necessary to those who are within our influence. We can quietly yield to younger and more vigorous hands the work which in days gone by we have been glad and proud to hold in our own strong grasp, and we can stand in the lot appointed for us by God to fulfill whatever task he gives us there.

Who does not know some elderly people who have reached and passed the summit of life's hill, but who yet bless the world while they are in it, and leave it poorer when they go out of it? Their opportunities may have been few and insignificant in their later years, and their sphere of influence very limited; but there has been no wail of loneliness, nor cry after departed friendships, nor longing for old time activity. The heart and life have so gone forth into other hearts and lives in the quiet of the afternoon-time that there is no desire to recall the long morning hours or the hot noontide. They are content; and they bring an atmosphere of peace and contentment wherever they go or wherever they abide.

Are you on the down-hill side of life, reader? Then do not ever let yourself say or think that nobody cares for you or needs you. Care for those about you—all within your reach, near or far. Make their joys, their sorrows, their anticipations, their plans your own, even if these are far different from those you once cherished. Live in their lives and you will surely find yourself loved, cared for, needed, so long as you need love and care

If physical powers fail even more rapidly than mental, and weak nerves often favor depressing thoughts, all the more does the effort to overcome these become important to those who would hold love and sympathy through the decline of life. As a rule, very few people have patience with the long-continued complainings of their fellow creatures. Nobody will care for us if we keep up a never ceasing moaning whatever ears we reach.

The light from heaven, our Father's house, falls more clearly and brightly on that side of the hill which is nearest to it. Let its reflection shine unmistakably upon all who touch our lives in any way as we travel gently down the slope toward the river, passing which we shall find ourselves encompassed by the changeless love and clothed with the immortal vigor of the "life that knows no ending."—Mary H. Pekins, in "Through My Spectacles."

What the Century Received, and What it Bequeaths.

Wonderful progress turning on material things has been made during the century now completed. A professor in one of our leading colleges gives his views as follows under this test regarding the most notable steps forward during the century:

This century received from its predecessors the horse; we bequeath the bicycle, the locomotive and the automobile

We received the goose quill, and bequeath the typewriter.

We received the scythe; we bequeath the mowing-machine.

We received the sickle; we bequeath the harvester.

We received the hand printing-press; we bequeath the Hoe cylinder press.

We received ordinary light; we bequeath the Roentgen rays.

We received the painted canvas; we bequeath lithography, photography and color photography.

We received the hand loom; we bequeath the cotton and woolen factory

We received gunpowder; we bequeath nitroglycerine.

We received the tallow dip; we bequeath the arc light.

We received the galvanic battery; we bequeath the dynamo.

We received the flintlock; we bequeath automatic Maxims.

We received the sailing ship; we bequeath steam-ships.

We received the battle-ship Constitution; we bequeath the Oregon.

We received the beacon signal fire; we bequeath the telephone and wireless telegraphy.

We received wood and stone for structures; we bequeath twenty storied sky-supports of steel.

We received the weather unannounced; we bequeath the Weather Bureau.—Selected.

Ten Rules of Politeness for Children.

1 To be polite is to have a kind regard for the feelings and rights of others.

2 Be as polite to your parents, brothers, sisters and schoolmates as you are to strangers.

3 Look people fairly in the eyes when you speak to them or they speak to you.

4 Do not bluntly contradict anyone.

5 It is not discourteous to refuse to do wrong.

6 Whispering, laughing, chewing gum or eating at lectures, in school or at places of amusement, is rude and vulgar.

7 Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing or making remarks about them. Do not stare at visitors

8 In passing a pen, pencil, knife, or pointer, hand the blunt end toward the one who receives it

9 When a classmate is reciting, do not raise your hand until after he has finished.

10 When you pass directly in front of anyone or accidentally annoy him, say: "Excuse me," and never fail to say "Thank you" for the least favor. On no account say "Thanks" —School Rules of Santa Barbara, Cal.

Arrest
disease by the timely use of Tutt's Liver Pills, an old and favorite remedy of increasing popularity. Always cures
SICK HEADACHE,
sour stomach, malaria, indigestion, torpid liver, constipation and all bilious diseases.
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The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

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CHRISTIAN ADVOCATE.

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THE CARE OF OUR ORPHANS

One of the sad facts that meets us everywhere is that every community and every congregation has fatherless, and alas, oftentimes motherless children. Not unfrequently these are without any means of support and have no near relatives or friends who are able and willing to provide for them. These orphans are helpless and dependent children, and no other class so strongly appeals to the sympathy and help of all good people as this class.

But it is one of the delicate and difficult problems the church has to solve to know how to provide for these orphans without emphasizing too strongly, their unfortunate condition and making them feel too greatly, the fact that they are a pauper class, and are dependent upon the charity of the people for sustenance and education, and develop in them a feeling of humiliation, as they get older, because they have been the objects of public charity and made conspicuous in the eyes of the people as helpless and friendless orphans.

We have the kindest feeling for those who have established orphanages, and we greatly appreciate the effort on the part of those who have done so much in providing for the comfort of the fatherless children in our State and commend their spirit and work. At the same time we never visit an orphan asylum or meet a group of these children on the train or attend a concert given by orphans but that we ask ourselves the question, is this the best way to care for these children? If it is, then let us heartily go on with it, but if a better way can be provided let us, by all means, do so.

We have long recognized the importance of this matter and we have seen the many difficulties connected with it, and since the Western North Carolina Conference has done nothing yet in the way of establishing an orphanage, or in making any special provision for the support, education and training of our fatherless and motherless children, we venture a suggestion, believing there is enough in it to make it worthy the consideration of those who are most concerned in the future welfare of the church and especially of these unfortunate children.

It seems clear to us that, as a Conference, we must make some provision for the better care of our orphans and other needy children. For it is a fact that there are children among us whose parents are living, who need as much help as if they were orphans, and are as deserving.

After much thought we have been impressed that what we need is industrial schools, wisely located at convenient distances in different parts of our territory. Local interest would help very much in securing suitable sites and buildings, and the scheme can be so arranged as to establish schools, one at a time, as we can secure the means necessary to put them on a safe and solid financial basis.

We have made a beginning, and we now have the Brevard Epworth Industrial School. The experiment made under the most unfavorable circumstances has fully shown the practicability of such a scheme. If we had not been on the ground and looked carefully into the matter we would not make this statement.

The advantages an Industrial School has over an Orphanage are these. An Orphanage has to be supported entirely by charity and the cost of purchasing ground and erecting buildings is considerable. The expense of employing a superintendent and other competent help is also very great. We are informed that it takes $60 00 a year to support an orphan at an asylum, besides travelling expenses and doctor bills.

Rev. Fitch Taylor, principal of the Brevard Industrial School agrees to provide for any girl for ten months for fifty dollars—and we suppose that for sixty he would take one for a year—certainly for seventy.

An Orphanage can receive nothing but orphans, but an Industrial School can admit any children and charge them for board and tuition; which is a source of income.

Everything connected with an orphanage emphasises the unfortunate condition of those who are its inmates and necessarily humiliates those who are of a sensitive nature: An Industrial School is composed of all classes, and Brevard has demonstrated the practicability of such a scheme. We have been on the ground, looked closely into the matter and know whereof we speak.

The advantages several Industrial Schools have over one large Orphanage are these:

1 Local interest will largely contribute to securing suitable sites and erecting and furnishing buildings. Then each school becomes a center of influence and power.

2 If properly located they will secure a large patronage from the community and contiguous country, that will pay for board, rooms and tuition. This will be a source of income, which will help to pay expenses.

3 In an Industrial School, work of different kinds is carried on and it yields some revenue, which, to some extent, lightens expenses.

4 These schools can be operated without a general superintendent, or other high salaried officers.

5· An Orphanage can receive only orphans, but an Industrial school is open to all who desire to avail themselves of its advantages.

6. Everything in an Orphanage emphasises the unfortunate condition of its inmates, and humiliates those of a sensitive nature—but it is not so with an Industrial School.

For these reasons we think it will be much better for the Western North Carolina Conference to establish several Industrial Schools at a cost of five or ten thousand dollars each than to build one Orphanage which costs forty or fifty thousand dollars.

A PLEA FOR WEAVERVILLE COLLEGE.

We have received several letters recently communicating to us the fact that Weaverville College, at present, greatly needs the financial support of its friends. We have several times given sketches of this institution and have been informed by certain brethren that we are making too much of these mountain schools, but as long as they are owned by the church, and are in a condition to need the special help of friends, we shall do what we can to aid them.

Weaverville College is located eight miles North of Asheville, in the very heart of the mountains. Its surroundings are almost ideal. The elevation is equal to that of the far famed city of Asheville, the scenery is indescribably beautiful, the climate is fine and the health conditions perfect. The people in the town of Weaverville are intelligent, thrifty, moral and religious, and with few exceptions are all Methodists. It would be hard to find a place where there are so few temptations to evil and so many encouragements to do right. For twenty-five years this school has been doing fine work and filling an important place as an educational institution. In the primary, preparatory and collegiate departments a hundred and fifty to two hundred and twenty-five pupils have annually been enrolled and the school has gone on quietly and efficiently doing its work.

Five years ago, in order to meet the demands of the growing patronage and furnish better facilities for the work of the College, the trustees ordered the erection of a large brick building. To do this they created a debt of some four thousand dollars. The interest on this debt has been annually paid and the principal will soon be due. The trustees have been hoping that the Twentieth Century Thank-offering donations would enable them to pay off this debt—but these Thank-offering contributions are coming in very slowly.

The object of this article is to urge all those who have promised to give their offering to Weaverville College to do so at once, and if possible pay the whole amount. If the College can get what is promised it in the next few months it can greatly reduce the debt, which is so important, but one, two or three years is a long time to wait.

But we want also to urge the friends of education to make a liberal gift to Weaverville College. Such institutions are greatly needed and they can not be dispensed with in our church. We do not claim infalibility, and we may be wrong, but we believe nowhere will money for education yield a larger return than the money put in colleges like Weaverville. Let us do what we can to unfetter it and let it go forward without hindrance in its important work.

Dr. J. A. Reagan, of Weaverville, is treasurer of the trustees and you can send any subscriptions or donations to him.

AN ENDOWED CHURCH PAPER NEEDED.

Elsewhere in this issue will be found a letter written by the Rev. Geo. D. Herman, our pastor at Kings Mountain. We hope all will look it up and read it carefully.

Among other valuable thoughts presented, the writer sets forth the value of a good church paper, and emphasizes the importance of ehdowing the Conference organ. Brother Herman does not write as a novice, but after thoroughly testing the value of the ADVOCATE in his own work and among his people. It has been his custom for a number of years to spend a good deal of his time in putting good reading matter in the homes of his people.

In many instances, where he finds families unwilling to subscribe for the ADVOCATE, he orders it sent at his own charges, and the results have been so favorable that he now thinks it a good financial investment, even if he has to pay the bills himself, to say nothing of the larger and greater value in giving the church a more intelligent, liberal and spiritual membership.

After considerable observation and much study, we are satisfied of the wisdom of his recommendation. We believe that ten thousand dollars spent annually for the next four years for ten thousand copies of the ADVOCATE placed judiciously in the families of church members, and others who are not professed Christians, will accomplish more for the cause of Christ and Methodism in the bounds of the Western North Carolina Conference, than fifty thousand dollars spent in any other way.

The North Carolina Conference, at its session in Newbern last December, passed a resolution requiring each pastor to raise this year, if our memory is correct, one tenth the amount of his salary for the Conference organ—only two thousand dollars of the stock of which is owned by the church.

We are not prepared to commend such a plan at present, for we think it is putting great pressure on the pastors, who have so many other collections to raise, to require them to collect this additional amount. But we are satisfied there ought to be an earnest effort made by every pastor and his official men to put the ADVOCATE in every family in the congregation, and raise a fund to supply intelligent families that are too poor or, for other causes are unwilling to take the paper.

If we are to hold our ground and cultivate to the best advantage the territory covered by our Conference we must use our church paper to an extent it has never been used. Our pastors are in a position to greatly help or hinder the work and influence of the paper. We are sparing no effort or labor in the office to make the ADVOCATE the greatest possible power for good, and many of the preachers are co operating with us. What are you doing? Give us your help.

EDITORIAL NOTES.

Will some one please give us the address of M. R Perry and oblige us very much?

The total value of the wheat crop last year was $323,515,000, an increase of $4,000,000 over the previous year. The year 1900 was one of the best the American farmer ever had.

Now a Buddhist priest says the Japanese discovered America exactly 1,000 years before Columbus did. But Columbus seems to have been the only one who had sense enough to stake his claim.

We are sorry to learn that Rev. J. R Brooks, D. D, of Reidsville, has been confined to his bed for a week with La Gripp. He was better at last report and it is hoped that he will soon be out again.

The Review of Reviews for March is on our table. Like most of its predecessors, this number is full of fine articles written by the best contributors It is worth far more than the price and frequently one number would be cheap at the cost of twelve.

If our preachers will take advantage of our seed offer to make a canvass for the ADVOCATE, either from fhe pulpit or from house to house, they will find it a great help to get new subscribers. Try it brother. Remember the seed offer expires by limitation on March 15th Send your order at once.

The dam in the river Nile, that an English company has been working on for some time, has been completed at a cost of $10,000,000, and is one of the great engineering feats of the age. It will create a lake 144 miles long, with a storage capacity of 1,000,000,000 tons of water, which may be discharged by sluices capable of carrying 900,000 tons a minute.

Since printing the first part of this paper we have received a new schedule of the Seaboard Air Line Railway and publish the same on the fifth page of this paper. Persons who travel on that road, will note that the schedule on the 5th page is the new and correct one. The schedule on the 15th page is incorrect. We are anxious to have these schedules reliable.

Rev. Dan Atkins, D D., Presiding Elder of the Winston District, spent several hours in Greensboro on last Friday on his way to Summerfield to attend his Quarterly Meeting. He spent an hour with us. He is looking well and is in fine spirits. We have no more progressive men than Dr. Atkins, and he is planning for large things this year.

The meeting at Ware's Chapel, Reidsville, has been in progress for four weeks and continues with unabated interest. There have been sixty conversions and many penitents are still in the congregation. The meeting will continue as long as the interest will justify. Rev. John F Butt, the venerable and popular pastor, is assisted in the meeting by Rev. J. V. Williams, of New York City, and Rev. W. R. Ware, of Reidsville.

Spring dress materials, early spring millinery, spring amusements for children, the Lenten table, a spring breakfast, and 84 styles of spring dressmaking are part of the offering to women in the March Delineator. The ruff which, in many forms, has so decidedly changed the appearance of garments in past years, is described in the March number of The Delineator under the heading "The Evolution of the Ruff." The article is very fully illustrated and traces the ruff back beyond Elizabethian times.

How many men were ever made loyal, enthusiastic adherents of the Church because a preacher criticised the Church and scolded its members? Not many. When a man is in peril he holds his breath, acts with great caution, saves every atom of strength. In a time of religious feebleness is not the same plan a good one? Or is this not such a time? By no means in the way or to the degree that some suppose. We need to understand our era with the insight of Christian men.

A Chinese newspaper is to be started in New York on Monday next. The new paper will be largely filled with news translated from the metropolitan dailies. At present the only way in which the vast majority of Chinamen can hear the news is by paying from 1 to 5 cents each night at some informal club while a professional reader translates extracts from the daily papers. The editor has imported from China a font of type which consists of 12,000 characters.

Rev G. G. Harley, who is now traveling in the interest of Brevard Epworth School spent last Saturday in Greensboro in the interest of that school. He informs us that the school is full to overflowing and a number of pupils have been turned away for lack of room. This is one of the most deserving schools in North Carolina and any money given to it will be wisely donated. Give Bro. Harley your sympathy and co operation and always speak a kind word for Brevard Epworth School.

One of the difficult things for an editor to do is to know what to do with lengthy communications and long articles sent him for publication. If the articles are cut down by the editor the writer thinks the best part is always left out and he has been very harshly delt with. If the article is published in full, other brethren think we are filling up the paper with heavy matter to the exclusion of their letters and other interesting matter, and complain to us of unfairness. We find it impossible to please all, but we shall persist in trying to do right to all our contributors. We ask all who write, to condense as much as possible and to limit their letters to one column of space. Few people will read an article longer than that.

The executive committee of the Guilford County Good Roads Club held a meeting in Greensboro recently and discussed the advisability of holding an election on the question of issuing bonds for improvement. A committee was appointed to draft a bill which the Legislature will be asked to pass, allowing the county commissioners to call an election. A meeting of all tax payers interested was held on Saturday, February 23rd, when the matter was further discussed. It is proposed to issue bonds to the amount of $300,000, which it is estimated will macadamise over 100 miles of roadway. If the bonds are issued, eight roads, radiating from Greensboro, in as many directions and reaching every section of the county, will be macadamised. The work will be in charge of a road commission, the members of which will be drawn from the various sections of the county.

We find on our table an illustrated booklet of the Pan-American Exposition, which is to be held at Buffalo, N. Y., May 1st to November 1st, 1901. It consists of sixteen pages, and is covered in light green. It is a popular picture book and contains fine cuts of all the buildings, and much valuable information.

It is very difficult for persons at a distaace to understand upon what an immense scale this exposition is projected on. Ten millions of dollars are being spent on it and it is to rival the World's Exposition held at Chicago some years ago. It will give a fine opportunity for our Southern people to see a good deal of Maryland, Pennsylvania, and a large part of New York State besides the exposition itself, which will exhibit the products and the resources of North and South America.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Asheville District Conference will convene at Burnsville, N. C., Thursday morning, July 18th, embracing the 21st.

The Statesville District Conference will be held at Maiden July 25, and embrace the 3rd Sunday in July.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Washington's Birthday.

DEAR ADVOCATE:—At the foothills of the South Mountains, in the picturesque county of Burke, is the tiny little village of Valdese, with its curious and odd looking houses and its strange and peculiar people.

Possibly nearly every one in Western Carolina has heard something of the Waldensians, and it is interesting to traverse the acres that include their settlement and see what were once barren and rough hills blossom beneath the steady tillage of their industrious hands.

From Northern Italy they came, from the upper fertile valley of the Po, less than a half-score of years since, and their life has been a hard one. For years the barren soil did not readily respond to their efforts for a livelihood, and abundant sheaves of poverty were reaped instead But now mother earth seems more kind to them and on American Carolina soil the Italian-French are prospering, and from thousands of poles planted in the ground as many more grape vines stretch their long entwining and crooked arms, and in season are burdened with their luscious fruit, and today acres are green, painted by the myriad brushes in the hands of as many tiny wheat blades.

On Friday last, February the 22nd, it was indeed inspiring to be in this village and see there the stars and stripes wave so proudly in the cold breeze of one of the last winds of the winter months. The school house without and within was decorated with flags and the blending of the two nation's standards was unique and the effect was indeed effective.

In the school room the exercises were held and the voices of more than a score of boys and girls, some foreign born, all in their peculiar accent, yet distinct English, sang the patriotic songs of our own land; waved our flag triumphantly; told the story of Washington's life with short selections, rendered by as many boys and girls as there are letters in our great hero's name.

A strange yet uplifting feeling of reverence seemed to grasp me during the almost supreme silence when the Rev. Mr. Garro offered prayer in a foreign language. For what he seemed to beg so earnestly I did not know, but I was so glad that God knew and could understand, and I felt more of the truth that this greatness is unsearchable.

For my native county and land too came a greater pride and my sense of patriotism was touched deeply; for my own church, however, I felt a tinge of jealousy when I saw the great work being done by the Northern Presbyterian church, for Miss Le Duke—the successful mistress of that little school house, with the efficient aid of Mrs. Grant—has just reasons to be proud of the great and good work that has resulted from her efforts, so plainly shown at the Washington birthday celebration.

Would that our church was doing more of such work!

L. W. CRAWFORD, JR.

Rutherford College, N. C., Feb. 23.

From Jefferson, N. C.

DEAR BRO. CRAWFORD: We have just closed a most excellent meeting here at Jefferson. It continued nineteen days, and out of the nineteen, I think, it snowed fifteen. But notwithstanding the extremely cold weather, the meeting grew in interest from the very first service until it closed. There were forty-three conversions, a goodly number reclaimed and the church graciously revived. Twenty-six joined the Methodist church with others to follow, and eight or ten gave their names to join the other churches.

The people say this is the best meeting they have had in twenty years. Methodism is on the up grade in Jefferson. The church is in the best condition, by far, it has been in since I have been here and this is my third year. We feel like praising God, for what he has done for us; and we want to live closer to him and do more for him than ever before. Pray for us, brethren.

Rev. E. C. Glenn, of Greensboro, was with us in this meeting and did the preaching and I want to assure you that he did it well.

A better gospel preacher, a more earnest worker and thoroughly consecrated man, I have never been associated with than Bro. Glenn. He will always have a warm place in our hearts. And anyone will be fortunate who may be able to secure his help in a meeting. A man like him will not be without employment. He went from here to North Wilkesboro to assist Bro. L. P. Bogle in a meeting.

Bro. Crawford we are going to expect a visit from you this year, as you failed to visit us last year.

Yours fraternally,

W. M. ROBBINS.

Feb. 19th, 1901.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 3, 1901.

JESUS BETRAYED.
John 18: 1-14.

GOLDEN TEXT.—The Son of man is betrayed into the hands of sinners. Matt. xxvi. 45.

TIME.—Thursday evening of Passion Week, A. D. 29.

PLACE.—The garden of Gethsemane.

Home Readings.

Sunday.—Christ Betrayed—John 18: 1-14.

Monday.—The Price of Betrayal—Zech. 11: 10 14

Tuesday.—The Betrayer Named, Matt. 26: 14-25.

Wednesday.—Betrayed with a Kiss—Matt. 26: 47-56.

Thursday.—Death of Judas—Matt. 27: 3 10.

Friday.—Peter's Denial—Luke 22: 54-62.

Saturday.—Gethsemane—Mark 14: 33-42

Introductory.

"Judas had been busy. Exposed and dismissed by his Master from the company of the apostles, he had only been the more set to carry out his miserable purpose. Hastening through the illuminated streets to the authorities, he had forthwith reported that the favorable moment seemed to have come. . . . The authorities at once detached a part of the temple watch, a body acting as the police of the temple, and only armed in a few cases with wooden batons or clubs. The officers of the watch, and even some of the priests and elders in their excitement, accompanied them." (Geikie.) A small "band" of Roman soldiers, probably at the request of the Jewish rulers, also went along. These were followed by a rabble of "servants" with "lanterns and torches."

Explanatory Notes.

1. When Jesus had spoken.—The things, namely, recorded in chapter 17. He went forth.—From the city. The brook Cedron.—The well-known ravine, full of water in the winter and dry in the summer, which separated the temple mount from the Mount of Olives. Where was a garden.—Gethsemane, that is, "oil press." Entered.—"The garden would naturally be inclosed by a fence, which secured the privacy of the retreat." (Westcott)

2. Judas . . . knew the place.—As our Lord was aware of this fact, it is not possible that he should have resorted thither for the purpose of escaping arrest. Betrayed.—The Greek word designates not a finished act, but one in process of completion. Ofttimes.—Not only on this visit to Jerusalem, but on other occasions also.

3. Band.—The Greek word means a "cohort." It here designates a detachment of Roman soldiers from the tower of Antonia. Officers from the chief priests, etc.—Representatives of the temple police. Lanterns and torches.—Not mentioned by the other evangelists. In spite of the fact that it was full moon, they had prepared themselves against the possibility of concealment on the part of their victim. Weapons.—See introductory note.

4. Jesus therefore, knowing all things.—And knowing "that his hour was come." Went forth.—Probably from the garden. Whom seek ye?—"This question perhaps had two objects: to withdraw attention from the disciples, and to make his captors realize what they were doing." (Plummer.)

5. Jesus of Nazareth. Literally, "Jesus the Nazarene." There is a tinge of contempt in the expression. I am he.—The word "he" is not found in the original, but is properly supplied by the translators; for the expression is intended as a revelation of the person sought, and not of his nature. Judas also . . . stood.—"Tragic moment in the descriptive picture of this scene, without any further special purpose in view." (Meyer)

6. Went backward, and fell to the ground.—"The Lord's assailants were overawed by him in some way, and they fulfilled their commission only by his consent."

7. Then asked he them again.—Stirring them up thus to the work from which they hung back.

8. Let these go their way.—Jesus interceded even at the crises of his own career for the disciples around him.

9. That the saying might be fulfilled.—The saying recorded in the high-priestly prayer. John 17: 12.

10. Then Simon Peter having a sword, etc.—This incident is described by all the evangelists, but John alone mentions the names of Peter and Malchus. The high priest's servant.—Not an official, but a slave, who perhaps pressed impudently to the front. Cut off his right ear.—"Not purposely, but the blow which was aimed at the head missed." This is conjectural. Malchus.—A not uncommon name

11. Put up thy sword.—Literally, "Cast thy sword into the sheath; my servants may not use force." (Meyer.) The cup . . . shall I not drink it?—This "cup" is his sacrificial death. During his agony in the garden, of which John gives no account, he had received strength to meet the great catastrophe; hence the serenity which he now displays.

12. The band and the captain.—Literally, the "cohort and the chillarch." The words, however, are probably used in a general and not in a technical sense to denote a detachment of soldiers and the officer in command of it. Officers.—In charge of the temple police. Took Jesus.—Apprehended him, arrested him. Bound him.—Securely tied his hands, but not his feet.

13. To Annas first.—Annas was one of the most remarkable figures in the Jewish history of the time. He had himself been high priest, and five of his sons successively filled the office. At the time of which the text treats he was virtually, though not nominally, the religious head of the nation. For he was father-in-law to Caiaphas. "And Caiaphas would, therefore, be sure to respect the results of a preliminary examination held before him" Which was the high priest that same year.—The office had ceased to be permanent, and was handed about from one aspirant to another.

14. Now Caiaphas was he, etc.—This statement, for a fuller explanation of which see John 11: 50, was added to show what kind of man Caiaphas was, and what sort of judgment he would be likely to render.

Reflections.

1. Cowardice takes extra precautions; it carries a torch even on moonlight nights.

2. We dishonor Jesus when we resort to secular methods for advancing the in-



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terests of his kingdom; he forbids his disciples to use the sword.

3. The majesty of absolute innocence is one of the mightiest things imaginable; it sometimes overawes even the coarsest and hardest natures.

4. The example of Jesus teaches us to be gentle and forbearing to even our worst enemies.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 3, 1901.

RELIGIOUS BARRENNESS.
Luke 13: 6–9.

This passage is the parable of the barren fig tree. It is one of the most heart-searching of all our Lord's parables. Who can read it over and apply it to himself but will feel ashamed of the barrenness of his own life? The story is that a certain man had a fig tree planted in his vineyard. It was a good place for the tree. The vineyard was well cared for, and every attention showed to it was an advantage to the fig tree.

At the proper time the owner came to his fig tree to find fruit, and found none. After having come three years and finding none, each time, he ordered the tree cut down. The dresser of the vineyard was loth to cut it down, and pleaded for it to be spared yet another year. And he said he would dig about it and give it every advantage, and see what the result would be, and if there appeared no fruit, then the tree should be cut down.

Topic Thoughts.

Let us not go into an analysis of the parable, and attempt to adjust its paraphernalia; let us rather draw some spiritual lessons from it, and really seek to profit by the study. This parable had a very pertinent spiritual lesson for the Jews. They felt it keenly.

I. We are here taught by implication that we are placed in a good environment for life and growth and fruit. We are as surely placed amidst the advantageous conditions as did ever a master plant a tree in a good place.

II. We are here taught that where God gives opportunities and blessings he expects some proper return. The most natural thing for that tree to do was to bring forth fruit. Looking at our spiritual advantages we would expect that we would have more penitence and faith, more holiness and zeal, more activity and fruitage.

What God expects of us is "fruit." What he desires is "more fruit."

John 15: 2—"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

III. We are here taught that the Lord comes expecting fruit. He pictures this in the parable by the man coming three years in succession to find if his tree was bearing.

So he examines us, he tests us, and he will surely know if we have any fruitage. This is a sad thought to the worldly minded, unconverted church members. Their profession is not fruit. They may be unconsciously barren, but barren nevertheless.

IV. How clearly we are here taught the blessed result of the intercession of Christ. Henry says, "Had it not been for Christ's intercession the whole world would have been cut down." He is called the Advocate. 1 John 2: 1: "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous."

V. We are here plainly taught the goodness and mercy of God the Father in being willing to wait longer and see if we will improve our opportunity. How unprofitable the most efficient one of God's servants has been. Hunt among the saints of God on earth and find the one whose heart is seemingly richest in experience, and whose life has been most unselfish and therefore most useful, and ask him if he is not thoroughly satisfied with the great service which he has rendered to his God. He will doubtless stop your question as soon as he sees its import. On one occasion, after listening to Dr. Girardeau preach one of his most excellent and heart-searching sermons, in walking home with him, I remarked: "Doctor, I want to thank you for that most excellent sermon this morning." He laid his hand on my arm and stopped me, and said: "Don't say that, Anderson; I cannot preach."

That was a revelation to me. I have looked deeper since and see how thoroughly correct he was in his religious experience.—Rev. W. M. Anderson in Christian Observer.

Little Texts for Short Talks.

"Planted—came—sought fruit—found none."

The constant message—"I come seeking fruit."

"Why cumbereth it the ground?"

"Let it alone this year."

"If not, then after that thou shalt cut it down."

Selected.

"The Jewish nation had drifted into cold religious formalism. Pride, selfishness and bigotry characterized the leaders of the people. The masses were fed on traditionalism and secularism. The spiritual had given place to the temporal, and religious truth to time-serving policy. How truly was this people represented by the barren fig tree!"

"Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide, and the dewy eve;
Waiting for the harvest, and the time of reaping,
We shall come rejoicing, bringing in the sheaves."

—KNOWLES SHAW.

"One of the sure signs of Satanic influence is religious barrenness. The life current has somehow become stagnated with evil. The vital connection between the branch and the true vine has been severed by sin. We must judge a tree by its fruit. A good tree will bring forth good fruit. And so, Christian character will bear Christian fruit."

The admonition that comes to us is, to "watch and pray" and to be ever ready for death or the sudden coming of our Lord, whom we love. If we love him we will delight in keeping ourselves ready, and in preparing others, for his glorious coming. So, then, "let us not sleep, as do others, but let us watch and be sober."

Daily Readings

UNFRUITFULNESS

Monday—First wrong steps.—Matt. 21: 33 39

Tuesday—Forgetting the pledge.—1 Sam 12: 6 15

Wednesday—Selfishness.—Rom 12: 1 5.

Thursday—Hypocrisy vs. sincerity.—Jas. 3: 15: 17

Friday—At a distance from Christ.—Luke 22: 54 62

Saturday—Quenching the Spirit.—1 Thess. 5: 15-23.

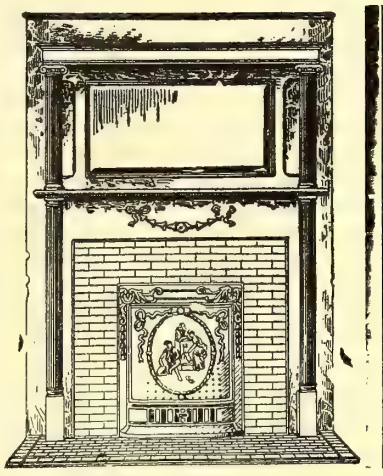
Sunday—Topic: Religious barrenness.—Luke 13: 6-9.

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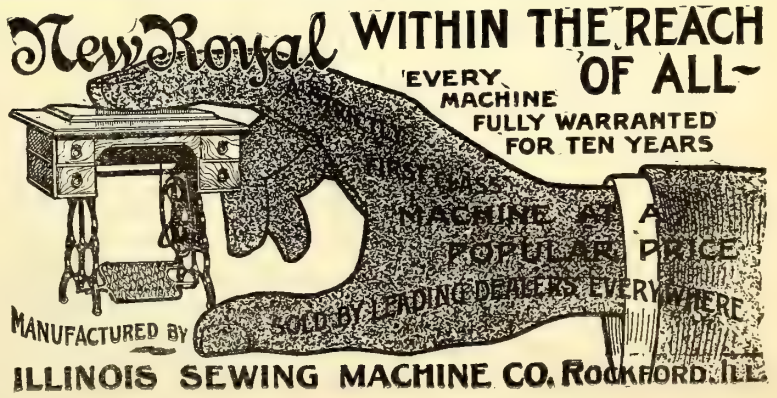
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Winston District—

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Our Bishops, without an exception, all recognize its worth and recommend it to the preachers by repeated articles in the Church papers, etc. There has been no movement undertaken in the M. E. Church, South, for the last twelve years that God has more signally blessed in all of its departments.

Read the Constitution and By-Laws that govern our Auxiliaries and you will see that the Pastor's Aid is included under "Local Work," which means that committees are elected and appointed by the Auxiliaries in any church to assist the pastor in visiting the sick and strangers and new members, distributing from the church collections and their own private collections to the wants of these persons. They also carry books, papers, leaflets, pamphlets, etc., to persons who read them. Moreover, they raise money by various means to furnish churches, pay on church debts, furnish parsonages, and one half of the Home Mission dues of each member ($1 20 a year) is appropriated by the Conference for the building of parsonages within its own bounds. Are not these specific works, aids to pastors in just the same way and to the same extent as those furnished by the Aid Society?

Now, while the Home Mission Society does all the local work done by the private little church societies, it also has a broader scope, and brings the members of each Auxiliary in touch with the whole great cause of Home Missions now being carried on in the M E. Church, South, at large.

These women who cannot afford to pay the dues nor contribute toward any part of the work except their private church claims, can be local members of the Home Mission Society and have the advantage of hearing and learning about our connectional work and of having all their church work reported which gives inspiration and encouragement in Christian work, as well as in all other kinds of work. There are very few of us who cannot afford to pay $1 20 dues each year. And by thus becoming a regular member of the Home Mission Society we lend a helping hand to one of the grandest works in which we were ever engaged.

It was only a few years ago that one of our worthy ministers was sent to a little place where there was no parsonage, and no place to take his wife, and he wrote to the headquarters of our Society that he and his wife were literally living in an old buggy in the day time taking their meals wherever they could, and sleeping in anybody's house that would let them in. This was not from the far West, but right in one of our largest Southern States. Can we sit up in our comfortable homes and know that one of God's ministers is thus homeless, and yet refuse to join this Society, and say that we are content to have merely our own Pastors Aid Society? May God grant to broaden our views, deepen our sympathies, and give us greater zeal in His cause.—Selected.

The University of North Carolina.

The University was visited on Monday and on Wednesday by committees from the Legislature. They seemed deeply impressed by the work of the institute and the need of increased means of carrying on its great work.

Thursday evening in Gerrard Hall our State Chemist, Dr. B. W. Kilgore, delivered a popular lecture on "Food, its value and Adulteration and the State's protection of its citizens' interests"

Friday, Washington's birthday, was a holiday and was fittingly celebrated by the Literary Societies in joint meeting with speeches. Hon. F. D. Winston made the closing address.

Friday afternoon a delegation from the Mecklenburg Alumni Association accompanied by several ladies arrived by special train for a days visit to the University. In the evening there was a meeting in Gerrard Hall with speeches by President Venable and Mr. Whitehead Kluttz, of the University, and by Messrs. Heriot Clarkson, G. E. Wilson and D. A. Tompkins, of Charlotte. Mr. Tompkins delivered an exceedingly interesting address embodying his views on education, particularly with references to engaging in the industrial arts. The delegation was very much pleased with its visit and left for Charlotte Saturday afternoon.

Feb. 23, 1901.

OUR ANNUAL SEED OFFER.

To every subscriber to the North Carolina Christian Advocate who will pay up all past dues and will send $1 50 between now and the 15th of March, 1901, and to all new subscribers who will send us $1 50 before the last named date, we will mail to his or her address in five days, ten papers of Buist's garden seed selected from the list below. In all cases the money must accompany the order. It may be sent in registered letter, post office money order, or by bank checks.

1. This offer does not apply to any persons who have already renewed their subscriptions, or to any new subscribers who paid before February 15, nor to any who subscribe or pay their renewal to any agent who charges us for his services. The reason is we cannot pay twice for the same renewal or subscription.

2 The seed are sent at the risk of the subscriber. We cannot be responsible for the losses sustained through the mails. In some cases last year we had to fill the same orders two and three times.

Write your name and post office plainly and also the varieties of seed wanted and send without delay.

BEETS - Extra Early Turnip or Bassons, Early Dark Blood Turnip, Early Egyptian Red Turnip, Early Eclipse Red Turnip.

CABBAGE—Etamps, Buist's Early Large York, Buist's Improved Late Drumhead, Buist's Improved Late Flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Large Surehead, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Express, Early Summer, Marblehead Mammoth, Green Curled Savoy, Green Globe Savoy, Large Drumhead Savoy.

CELERY—Mammoth Large White Solid, Golden Self-Blanching, Giant Paschall, Boston Market, Rose or Pink.

CUCUMBER—Improved Early White Spine, Early Frame. Early Cluster, Early Short Green, London Long Green, Jersey Pickle

EGG PLANT—Buist's ImprovedLarge Purple.

KALE Green Curled Scotch.

KOHL RUBI—Large Green or White.

LETTUCE—Early White Butter or Cabbage, Early Curled Simpson, Early Boston Market, Improved Royal Cabbage, Philadelphia Market, Salamander.

MELON, (Cantaloupe or Musk)—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON, (Water)—Mountain Sweet, Kolb Gem, Duke Jones, Dixie, Georgia Rattlesnake, Ice Cream, Peerless.

MUSTARD—Mammoth Curled, Black or Brown.

OKRA—Buist's Dwarf, Tall, or Long Green.

ONION - White or Silver Skin, Large Red Wethersfield, Yellow Prize Taker.

PARSLEY—Double Curled, Champion Moss Curled.

PARSNIP—Fine Sugar, Student.

PEPPER—Bell, or Bull-Nose, Long Red Cayenne, Red Cherry.

PUMPKIN—Cashaw, Large Cheese.

RADISH—Early Long Scarlet, Early Red Turnip, Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half-Long Scarlet, Early White Turnip, White Strasburg,

SALSIFY—Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH—Early Bush, or Patty-Pan, Yellow Summer Crook-Neck, Boston Marrow.

TOMATO — Ponderosa, Livingston's Perfection, Livingston's Beauty, Buist's Selected Acme; Buist's Selected Trophy, Early Smooth Red.

TURNIP—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

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Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

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These are all convincing proofs that treatment with B. B. B. should be taken at once. It is remarkable how quickly it heals every sore, how it enriches and purifies the blood, giving a rich glow of health to the skin, stops the itching, burning sensation and stimblates the digestion. So sufferers may test B. B B., we will give a trial treatment free. Large bottles for sale by druggists at $1 Complete directions with each bottle. For trial treatment address Blood Balm Co., 42 Mitchell St, Atlanta, Ga., and Remedy sent at once. Describe your trouble, and we will give free medical advice. Don't despair of a cure; over 3000 voluntary testimonials of cures by B. B. B.

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HAIR RESTORATIVE

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Not a dye, but restores the rich, natural color; stops dandruff; promotes growth; prevents baldness.

HIGHEST TESTIMONIALS.

From Rev. W W. Bennett, D. D, President of Randolph-Macon College, Virginia: "I tried the Xanthine, and found it to be all it claims in restoring the hair to its naturel color, and removing dandruff"

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A lady graduate of Dement's Shorthand School Chicago, and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. je 27tf-

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Our Country for the World.

Our Country for the World we sing,
But in no worldly way;
Our Country to the Lord we bring,
And for her fervent pray:
God make her true; God make her pure;
God make her wise and good;
And through her may the Christ make sure
Man's world wide Brotherhood!

O, broader than her wide domains
Be her designs divine;
And richer than her golden veins
Her charities benign;
Firmer than buttressed mountain-tower
Her fixed faith in Thee;
Her triumphs nobler through Thy power,
Than gain on land or sea!

Great God, our Country for the World;
And all the World for Thee!
Christ's banners o'er all lands unfurled
In high expectancy!
Fair Day of God, speed on, speed on!
Speed truth and peace and love;
Till all below for Him be won
Who reigns o'er realms above.

The General Missionary Conference.

A full statement of the origin, purpose and scope of this Conference has been given officially to the Church through the Church papers and through widely circulated special literature. Its design is to accomplish for the Southern Methodist Church something of what was accomplished for the Christian world by the Ecumenical Missionary Conference held in New York City last May. The executive committee appointed by the Board of Missions to formulate plans has made and worked them out almost to the last details. The Conference will be held in New Orleans, April 24-30. The program is attractive both in the topics and the speakers selected. The appointed delegates number 1091 and many visitors are expected.

"This Conference," says the Executive Committee, "should create an epoch in the missionary work of the Methodist Episcopal Church, South. It will be the first Conference in her history of the character and scope contemplated in the paper presented by our delegates who were in New York. While the meeting will be held under the auspices of the Board of Missions, aided by the Secretaries of our several Connectional Boards, and while the problems to be considered will bear more especially upon the missionary enterprises we have ourselves inaugurated, yet there is a broader sense in which the body of workers will be called upon to put themselves in vital touch with questions of world-wide significance. The aim of the Conference will not be that of generating enthusiasm—something more permanent is contemplated. The time has come to give the fullest consideration, in a spirit of honest inquiry, to the evangelistic problems which confront the Church. We trust the result will be a more complete occupation of the fields where we have missions, more adequate provisions and equipment for work and workers; a wiser policy of administration and self support in our domestic missions and in foreign lands, more efficient methods of disseminating missionary information, and the creation of intelligent conviction as to personal responsibility in seeing to it that the gospel is preached to every creature. We are entering upon a new and wonderful era. The world field is white unto harvest. Such a Conference should be approached with earnest supplication for that visitation of the Holy Spirit which will give those who tarry for his coming a vision of the Christ enthroned and of the nations of the earth gathered into his kingdom. Our faith will be the measure of its power."

Woman's Work in Home and Foreign Missions will be given due consideration. One hundred delegates appointed by different Conference Societies will represent the foreign, and seventy-five the home work. Saturday will be given entirely to different phases of the work of the Woman's Foreign Missionary Society. The program for that day reads as follows:

SATURDAY, APRIL 27, 1901.

9 A. M.—Woman's Work. Foreign Missions.

The Aim and Scope of Woman's Foreign Missionary Work.

Educational Work.

Bible Woman's Work.

Medical Work.

8:30 P. M.—Woman's Work at Home and Abroad.

It is sincerely hoped that not only every delegate appointed by our Conference, but many of our members will attend. We greatly need the inspiration they may catch and then diffuse among our workers. We cannot afford to lose any of the possible benefit. From this time forth let every one who reads these lines intercede daily that the Holy Spirit may be present in such power as to give strong and immediate impetus to our united efforts to win the world for Christ.

Extract From Mrs. Trueheart's Monthly Letter.

The mission stations in all our fields present encouraging aspects. The missionaries in Shanghai are expecting to go out to their stations March 1. The outlook for Soochow was never so bright and the ladies from there were never more hopeful and enthusiastic. We hope the Laura Haygood Memorial will be ready for building before many months. Just as soon as the Twentieth Century Offering will make it possible. Miss Pescud has opened school in Porto Alegra, Brazil, but the Board decided not to recommend the teacher who had charge when the Alegra school was turned over to the Woman's Board, from the M. E. Church. This teacher is now at home for a rest. She has sent in no testimonials, and does not seem disposed yet to do so. A number of candidates now at the Training School will make application at the next Board meeting, June 6, and as they are greatly needed in our foreign field, it is most earnestly hoped the funds necessary will be in the treasury. I regret to say many have withdrawn their usual contributions from the general fund to make their Twentieth Century Thank Offering. The Twentieth Century fund has been appropriated to educational purposes and must go to such. I have had no returns yet so cannot tell you the state our treasury will be in when March remittances come.

Miss Harbough, has I trust, reached Japan, and will soon be in Korea. Pray for the General Missionary Conference. As a Woman's Board of Foreign Missions may we not expect there a wonderful uplift? May we not make the best showing we have ever made in our history, both as to members and contributions. March 20 will end our fiscal year; the record will then be ready for publication for God and the work What shall it be?

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic,

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c. and $1 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache.
For palpitation and heart failure take Lemon Elixir
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malaria and chills take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys The Elixir cured me I found it the greatest medicine I ever used. J. H. MENNING, Attorney, 1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

WRIGHT will sell you a fine piano right. Call 212 So. Elm St., Greensboro, N. C.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---2d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb	3 4
Asheboro station	"	10 11
Wentworth circuit, Carmel	"	23 24
Ware's Chapel	"	24
Greensboro circuit, Mt Pleasant	Mar.	2 3
Centenary	"	3
St. Paul	"	9 10
Naomi station	"	10 11
Randolph circuit, Vernon	"	16 17
High Point station	"	17 18
West Randolph ct, Hopewell	"	23 24
West Market Street	"	31
Spring Garden Street	"	31
Liberty circuit, Liberty	Apr.	6 7
Ramseur, Concord	"	13 14
Ruffin circuit Penial	"	20 21
Jackson Hill circuit, Union	"	26
Uwharrie circuit, Tabor	"	27 28
Asheboro circuit, Lebanon	"	29 29
Pleasant Garden ct Shady Grove	May	4 5

STATESVILLE DIST.—2nd Round —IN PART—

J. E. THOMPSON, P. E, Statesville, N. C.

Iredell circuit Hopewell	Mar	16 17
Maiden circuit St Paul	"	23 24
Woodleaf cir, Ebenezer	"	30 31
Statesville station	Apr	6 7
West End	"	7 8
Troutman circuit, Rocky Mt	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar	9 10
Concord, Epworth	"	10 11
Concord, Central	"	16 17
Concord, Forest Hill	"	16 17
Salisbury ct., Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station (night)	"	14
Salisbury, First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 2
Linwood circuit Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a m

FRANKLIN DISTRICT—2nd Round —IN PART.—

J. A Cook, P. E., Franklin, N. C

Franklin station	Mar.	9 10
Franklin circuit Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr	6 7
Bryson City sta, Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit Homestead	"	17 18

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Murphy's		
Marion station, Marion	"	10 11
Table Rock circuit, Obath	"	16 17
Broad River circuit, Providence	"	23 24
Henrietta & Caroleen, Henrietta	"	23 24
East Rutherford circuit, Salem	Mar.	2 3
Forest City & Thermal City station, Pleasant Grove	"	3 4
Rutherfordton circuit, Gilboa	"	9 10
Silver Creek circuit, Missionary Ridge	"	16 17
Morganton station	"	17 18
Green River circuit, New Hope	"	23 24
Connelly Springs circuit, Bethel	Apr.	6 7
Morganton circuit, Gilboa	"	13 14
Elk Park circuit, Thompson's Chapel	"	20 21
Bakersville circuit Snow Creek	"	27 28
Estatoe circuit, Mt. Vernon	"	28 29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct., Marshall	"	16 17
Ivy circuit, Bethel	"	23 24
Bald Creek circuit at Riverside	"	30 31
Burneville circuit, Shoal Creek	Apr.	6 7
Saluda ct. Reedy Patch	"	13 14
Swannanoa ct, West's Chapel	"	20 21
Old Fort ct, Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct. Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit Concord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N. Cleveland circuit, Casar, March 31	Apr	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
Ei Bethel circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview March 31,	Apr.	1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel	"	27 28
Sparta circuit at Shiloh	"	28 29

WINSTON DISTRICT - 2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Southside	Apr.	3 4
Winston circuit, New Hope	"	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church,	"	27 28
Davidson circuit	May	4 5
Danbury circuit, Danbury	"	11 12
Summerfield circuit, Summerfield	"	18 19
Jamestown circuit	"	25 26

Missionary Institute, Centenary, Winston, March 5, 6, opens March 5, 2 p m.

District Conference, Mocksville, July 4-7.

WAYNESVILLE DIST.- 2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	20 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30--June 2.

CHARLOTTE DIST.—2d Round.

J. C. Rowe, P. E, Monroe, N. C

Matthews	Feb	17 18
Clear Creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton,	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

GRIPPE KNOCKERS cure the severest colds AND LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD. Greensboro, N. C., for a box.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Our school is increasing, and I find it difficult to keep up with the many letters that ask for reply in these columns. Hence our friends must not wonder if it takes a week or two to get to their letters, as space for this department is limited.

From Forsyth Co.: "I wish to join your list of information seekers whom you are weekly advising. I am clearing a piece of new land this winter which I want to sow in small grain next fall, and to sow some grass with it, so as to make a pasture till the roots rot away. It is strong red land with a hickory growth on it, the oak timber having been cut a few years ago. I was thinking of sowing orchard grass and red clover for the pasture. What do you think of this? I do not want to do anyting to exhaust the soil but to build up its fertility." If you can get the land into shape I believe that it would be better to cultivate it in corn this summer and cut it in time for the fall grain. This will get the land into better condition for the grain and grass than if let lie during the summer. There is no better grass that you can sow for the purpose you want it for than the orchard grass. But I would add some red top as a bottom grass, for the orchard grass is apt to get into tussocks and the red top will fill in very well. Then of course sow some red clover with the grass. And do not be stingy with the seed for there are far more failures in grass from scanty seeding than from any other cause alone.

From Burke Co.: "I read all your letters in the CHRISTIAN ADVOCATE and get new ideas from all of them. I find the sowing of peas means more wheat and fat cattle. I want to know how to kill sheep sorrel. It has troubled me a great deal on one piece of land. I have been turning it as deep as I could with a No. 13 Oliver plow, and I find that it is the very thing it likes. Two years ago I cultivated it in corn and that killed a great deal of it, but it is now as bad as ever. The field was in wheat last year. I am thinking of not turning it this spring, but just stirring with narrow bull tongues and sow in peas in June with a disk drill. It makes about 15 bushels of wheat per acre. How much and what kind of fertilizer should I use?" The sorrel grows because the land is too acid for better plants. The acid in the sorrel however does not come from the soil but is the result of the assimilation of carbon from the air. Still it is a plant that thrives in an acid soil. Clover will not thrive under such conditions, and the best remedy to get rid of the sorrel will be to lime the land and get it in clover. Your plan for sowing the peas is good, for the peas will smother a great part of it. Then in the fall, cut the peas for hay and give the land a good preparation for wheat and give it a coat of freshly water-slaked lime. A bushel of good stone lime should slake three bushels when slaked to a powder, and even a light coat of ten bushels per acre will bring about conditions that will enable clover to thrive on the land. Then sow clover on the wheat and if you get a good stand you will not be much longer troubled with the sorrel, for the peas, wheat and clover following each other will clean it up, and the lime will bring in conditions favorable to clover and unfavorable to sorrel. Put the lime on top the prepared land and do not plow it under, for it will go down fast enough and should go through the whole soil.

From Randolph Co.: "I have a field for corn that has been resting for two years, and want to know how to prepare it. It has red clay subsoil and is rolling. Have a nice bunch of manure and want to know how much to put in the hill. I have eight acres for corn and want to know how to make 150 bushels of corn on it. I am a young man just starting out in farming and want to make the most I can on a few acres. Have been reading your articles since last summer and have not missed one and am still reading, and am trying to follow your advice as near as I can." The first thing to do is to get the land deeply and well plowed and prepared for the corn. If it had been growing peas or something useful it would be in better condition than by what is called resting. The best way to rest land is to keep it at work between sale crops growing some thing that will help it. Put the manure all over the land as far as it will go. Manuring in the hill is not the way to make corn. Better have half the land well manured than all of it in the hill. Cover the land all over with something if only earth from the woods. It must be poor land if eight acres will not easily make 150 bushels of corn. Prepare the land deeply and well and when planted do not put a plow into it any more, but cultivate it rapidly and well with the cultivator and never hill it at all, but keep flat and level. Running a plow through large corn to lay it by is the cause of more loss of corn than anything you can do. Land of that character, if farmed right, should easily be brought up to make more than twice 150 bushels on eight acres, but it cannot be all at once brought from a poor condition to a rich one. The process must be a gradual building up and restoration of matters the soil has been robbed of.

From Wake Co.: "I have been thinking for a long time to write and tell you how much I appreciate your efforts to help the farmer. I read all your letters and bulletins and have been helped a great deal by them, and I am getting along in the effort to improve and sometime will write you an account of how I am succeeding in improving a farm that was once very poor. I want you to tell me and others where we can get a good farm paper, one that is edited with common sense and will answer questions asked." I am associate editor of the Practical Farmer, a weekly paper published in Philadelphia at $1 per year. We are trying to make this paper of especial value in the South and have a long list of subscribers in North Carolina. I will take pleasure in sending you or your friends the paper, and believe it will help you as it has others.

A correspondent in Vance Co., asks for a remedy for weevil in wheat. We have so often told how to destroy these with carbon bi sulphide that it hardly seems necessary to repeat it. Put the wheat in a close room or bin and set carbon bi sulphide in an open vessel on top of it and close the room or bin tight, the fumes are heavier than air and will sink through the grain and kill everything in it. Have no animals about nor any fire, as the fumes are unwholesome to breathe and will explode with fire. Use one pound to each 100 bushels of wheat. After it has evaporated open up and air and all traces of it will soon be gone, as it is very volatile. You can get it at any drug store.

A Moore Co. correspondent has been troubled with rot in tomatoes. Spraying with Bordeaux mixture three or four times during the season will usually prevent the rot, but you must begin before there is any appearance of it for any remedy against fungus disease must be a preventative rather than curative.

From Rowan Co.: "How will grape vines succeed from spring planting, and what varieties are best for this part of the state?" Spring planting does very well. I am now about to plant nearly 300 varieties, and after awhile will be in a better position to tell you which are best. Still there are some standard sorts which we know do well. For the earliest use Diamond and the Green Mountain, next Concord, Delaware and Niagara, and for the latest get the Herbemont, an old grape of North Carolina origin, which is one of the best.

From Pamlico Co.: "I have read your letters in the Farmer & Mechanic with much profit, and would like you to answer the following questions: Will it pay to sow crimson clover after cotton in August or September, and where can good seeds be obtained? In what way can I best utilize my corn crop and when and how should it be harvested? Please mention the best hogs and cattle for marketing, those that will make the most meat per pound of feed? Give the address of two or three good journals for the farm? What can I get from Agricultural headquarters in good reading matter on stock raising and farming in general?" I fear if I undertake to answer all these questions in full the editor will have to mark this page "continued." It will certainly pay to sow crimson clover among the cotton as a winter cover to the land to prevent the loss of fertility by leaching in the winter rains. But in your soil you should give the clover a dressing of a mixture of acid phosphate and kainit in equal parts unless you have put some potash on the cotton Sow 15 pounds of the seed per acre. The best way to utilize the corn crop, if the object is to make feed of it, is to build a silo and cut the corn into it as soon as it reaches the roasting ear stage. Or if you wish to save the ripe grain, cut the corn off at the ground as soon as the ears are well glazed and the fodder still in good order, and cure it in shocks. Then gather the corn and run the cured fodder through a shredder and store in the barn for feed, and the cattle will eat the whole of it. Here at the College we harvest the corn with a machine drawn by two horses which cuts the corn and binds it in bundles easy to handle. It is then set up in shocks and the tops tied together to keep the shocks from blowing down. The grain can be ground, cob and all with a machine driven by one horse and when fed mixed with pea vine hay or clover hay will make the finest of cattle food. The best breed of hogs to fatten young is the Berkshire. Early spring pigs can be made easily to weigh 200 pounds at nine months old. Of cattle for beef the Herefords are in our opinion the best, but if you want milk and a general purpose cow use the Holstein. By getting a bull of pure blood you can soon breed up good animals from the common cows. But to keep up the improvement you should get occasionally a new pure blood bull, and never breed from a grade animal. By following this practice faithfully you will finally get a herd as good as full bloods. You will find the Practical Farmer, of Philadelphia, and the Southern Planter of Richmond, Va., papers suitable to your needs I write for both of them. By addressing the Commissioner of Agriculture, Raleigh, N. C, you can have your name listed for the bulletin of the Department which is published monthly, and I will have your name listed for the station bulletins, which come out at irregular intervals. Then you can write to the Secretary of Agriculture at Washington and ask him to send you the monthly list of publications of his department, and from that list you can send for such as you want. He will not list your name for all of them but you can order such as you want from the monthly list which he will send you regularly. You can get clover seed from any good seedman.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C, which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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The Words of a Seamstress.

Years ago a poor seamstress persuaded a boy to go to Sunday-school. The boy, Amos Sutton, was converted. He became a minister and missionary to India. It was by his influence that the Baptist mission among the Telegus was begun, and now there are connected with this mission over 30,000 converts. That poor seamstress went to her reward without knowing of the wonderful things for God to which her simple faithfulness led. —Kind Words.

Two Bidders for the Soul.

There are two bidders for your soul tonight. It is for you to decide which shall have it. Satan offers you what he cannot give; he is a liar, and has been from the foundation of the world. I pity the man who is living on the Devil's promises. He lied to Adam, and deceived him, stripped him of all he had, and then left him in his lost, ruined condition. And all the men since Adam living on the Devil's lies, the Devil's promises, have been disappointed, and will be, down to the end of the chapter. But the Lord Jesus Christ is able to give all he offers, and he offers eternal life to every lost soul here. "The gift of God is eternal life." Who will have it? Will any one flash it over the wires, and let it go up to the throne of God, that you want to be saved?—D. L. Moody.

How Nannie Gave.

Nannie had a bright silver dollar given her. She asked her father to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it."

When she got it into smaller coins, she laid out one of the ten.

"There," she said: "I will keep that until Sunday."

When Sunday came she went to the offering box in the church vestibule and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to him, and I cannot give him what is his own. So, if I give him anything, I have to give him what is mine."—Selected.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

SHERRILL.—Eli F. Sherrill died at his home near Enochville Feb. 15, 1901. He was born Dec. 9, 1821, and was in his 80th year.

Brother Sherrill was a prominent member of the Methodist Episcopal Church, South, at Old Bethpage. He has one son in the ministry, Rev. Albert Sherrill, and one of his daughters is the wife of Rev. W. V. Honeycutt.

He leaves a wife and five children to mourn their loss, which was his gain. May the Lord comfort the bereaved ones.

E. G. PUSEY.

PROFFIT.—Col. Wm. Proffit, of Bald Creek, Yancey Co., N. C., was born Dec. 25, 1827, and died Jan. 13, 1901. He married Minerva J. Billingsly Oct. 17, 1850, from which union sprang two sons and three daughters, who survive. The death of this good man was an irreparable loss to the state and church. He was an ideal citizen versed in public affairs, combining rare intelligence with integrity, such as made him an acknowledged leader. He was a brave soldier, a capable military officer, and a wise legislator. He was a faithful Christian, serving the Methodist Church for fifty years, and exemplifying his religion by numberless deeds of charity that will make his memory ever fragrant. I was with him in the last ordeal, and saw his life go out. He saw clearly the Light in the valley and said to us, "All is well." No truer man ever lived.

L. BERGE ABERNETHY.

Bald Creek, N. C.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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Washington, D. C. March 1, 2 & 3, 1901.

On account of the inaugural ceremonies of the President and Vice-President, at Washington, March 4th, the Seabord Air Line Railway will sell excursion tickets from all stations at rate of one first-class fare for the round trip. Tickets will be good going on all trains of March 1st, 2nd and 3rd, and valid for return March 9th, inclusive.

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New Orleans, La., Mobile, Ala., and Pensacola, Fla.
February 14th-19th, 1901.

For these occasions tickets will be sold February 12th to 18th inclusive, from Washington, D. C., and all points on the Seaboard Air Line Railway, at rate of one fare for the round trip, tickets good returning until March 7th, 1901, inclusive. With its new passenger service inaugurated January 27th, the Seaboard Air Line Railway is now operating the finest and fastest trains in the South, and a trip to the Mardi Gras on one of these magnificent trains via any of their many attractive routes will certainly prove the quickest and most enjoyable. See that your tickets read via Seaboard Air Line Railway.

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The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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IN EFFECT NOVEMBER 25th, 1900

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		1 00 p m	12 15 a m
Lv. Philadelphia, P.R.R.		3 24 p m	7 20 a m
Lv. Baltimore, P. R. R.		5 50 p m	9 34 a m
Lv. Washington, P. R. R		7 [illegible] p m	10 55 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg,	"	11 35 p m	3 30 p m
Lv Ridgeway Jct.	"	1 55 a m	5 52 p m
Lv. Henderson,	"	2 30 a m	6 20 p m
Lv. Raleigh,	"	3 43 a m	7 39 p m
Lv. Southern Pines	"	5 36 a m	9 35 p m
Lv. Hamlet,	"	6 30 a m	10 35 p m
Lv. Columbia,	"	8 45 a m	12 55 a m
Ar. Savannah,	"	12 10 p m	5 05 a m
Ar. Jacksonville,	"	3 50 p m	9 10 a m
Ar. Tampa,	"	6 30 a m	5 30 p m

		No. 402.	No. 41.
Lv. New York, N.Y.P.&N.		†8 00 a m	9 05 p m
Lv. Philadelphia,	"	10 50 a m	11 26 p m
Lv New York, O.D.S.S.Co.		†5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S.B.			6 30 p m
Lv. Portsmouth, S. A.L..		9 00 p m	9 30 a m
Lv. Weldon,	"	11 33 a m	12 01 p m
Lv. Ridgeway Jct.	"	12 52 a m	1 20 p m
Lv Henderson	"	1 19 a m	2 13 p m
Lv. Raleigh,	"	3 02 a m	3 51 p m
Lv. Southern Pines	"	5 18 a m	6 09 p m
Lv. Hamlet.	"	6 30 a m	7 30 p m
Lv. Wilmington,	"		3 15 p m
Ar. Charlotte,	"	9 21 a m	10 10 p m
Lv. Chester,	"	9 43 a m	10 55 p m
Lv. Greenwood,	"	11 45 a m	1 07 a m
Lv. Athens,	"	2 08 p m	3 41 a m
Ar Atlanta, §	"	4 15 p m	6 05 a m
Ar. Augusta, C. & W. C.		5 10 p m	...
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar. Mobile, L. & N.		8 00 a m	4 12 p m
Ar New Orleans, L. & N.		7 40 a m	8 30 p m
Ar. Nashville. N.C.&St.L.		6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

		Daily. No. 302.	Daily. No. 38.
Lv. Memphis, N.C.&St.L.		11 30 a m	8 45 p m
Lv. Nashville,		9 00 p m	9 10 a m
Lv. New Orleans, L & N		7 45 p m	7 45 p m
Lv. Mobile, L. & N.		12 20 a m	11 10 a m
Lv Montgom'ry, A.&W.P		6 10 a m	11 10 a m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	....
Lv Atlanta, § S. A. L. Ry.		1 00 p m	9 00 p m
Ar. Athens,	"	2 52 p m	11 23 p m
Ar. Greenwood,	"	4 56 p m	2 05 a m
Ar. Chester,	"	6 53 p m	4 25 a m
Lv. Charlotte,		6 50 p m	5 00 a m
Lv. Wilmington		....	12 15 p m
Lv. Hamlet		10 00 p m	8 05 a m
Lv. Southern Pines	"	10 59 p m	9 03 a m
Lv. Raleigh,	"	1 0 p m	11 30 a m
Ar Henderson,	"	1 46 a m	1 20 p m
Lv. Rid'way Jct.	"	3 10 a m	2 05 p m
Lv. Weldon,	"	4 30 a m	3 25 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar Wash't'n, N.&W S.B.			7 00 a m
Ar. Baltimore, B. S. P.Co		..	† 6 46 a m
Ar, New York, O.D.S.S.Co.		------	† 1 30 p m
Ar Phila'phia, N.Y.P.&N		†5 46 p m	5 10 a m
Ar. New York	"	8 38 p m	7 43 a m

		No 44	No. 66
Lv. Tampa, S A L Ry.		10 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 58 a m	11 59 p m
Lv. Columbia, §	"	6 40 p m	5 45 a m
Lv. Hamlet,	"	9 45 p m	9 40 a m
Lv. Southern Pines	"	10 37 p m	10 12 a m
Lv. Raleigh,	"	12 24 a m	12 08 p m
Lv. Henderson,	"	1 46 a m	1 32 p m
Lv. Ridgeway Jct.	"	2 12 a m	2 05 p m
Lv. Petersburg,	"	4 20 a m	4 45 p m
Lv. Richmond,	"	5 5 a m	6 00 p m
Ar. Washington P R R.		8 45 a m	9 10 p m
Ar. Baltimore, P R R.		10 03 a m	11 35 p m
Ar Philadelphia P R R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 03 p m	6 13 a m

Note.—†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Train Nos. 31 and 44
‡ Central Time. § Eastern Time.

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NEWS OF THE WEEK.

Wednesday, Feb. 20—The Westinghouse Electric Company will increase its capital stock to $25,000,000———The Colombian rebels occupy a position on the railroad between Colon and Panama ———The president sends in a list of army promotions, headed by Shafter to be major general———The Boers derail a train on which is General Kitchener's baggage and secure the latter———The powers call the attention of the Porte to the unsatisfactory state of affairs in Macedonia———Severe weather conditions are expected in Chesapeake bay section the latter part of this month———The house committee appears before the senate and demands the impeachment of Furches and Douglas———The Italian steamship Jupiter is lost at sea. All aboard are rescued except the captain and chief engineer———The Southern Railroad Company executes a mortgage for $15,000,000 for the purchase of the Louisville and St. Louis Air Line railroad———A party of Kansas men are determined to lynch a young man charged with criminal assault. The police spirited him away from them last night———The Atlas Line pays into court $50,000 prize money awarded for the capture of one of its steamers by the Marblehead during the Spanish war ———Minister Conger estimates the total demands upon China for indemnity at $400,000,000. Germany says hers must be paid in cash before evacuation. The minister says China can not possibly do this.

Thursday, Feb. 21—Mrs. Carrie Nation is to enter politics and edit a paper called The Smasher's Mall———The finance committee of the legislature fixes the franchise tax of the railroads at $17,000———A house committee reports unfavorably all bills to furnish supreme court reports to counties———The house finance committee makes some important changes in the draft of the revenue bill———There is little hope of rescuing the negro hemmed in by water in the mine near Tuscaloosa, Ala.———The impeachment managers and their counsel draft the articles of impeachment. There are nine counts———The Democratic caucus decides to form ten congressional districts if the November election can be used———The Cuban constitution is signed by all the members of the convention, save one who refuses because a copy is to be submitted to our government———Ten persons are killed and twenty-five wounded in a railway collision near Trenton, N. J. An express and a passenger train come together at full speed———James W. Tolbert was yesterday shot and badly wounded in McCormick, S. C. Before being shot down by the citizens, he had, without cause, opened fire on and wounded a stranger named Martin.

Friday, Feb. 22—The bill to give Yancey county prohibition is to be favorably reported to the legislature———The impeachment articles have been completed and will be presented to the Senate this morning———Owing to New Year celebrations most of the telegraph offices in China have been closed for a week——— American flags to the value of $25,000 have been sold in three provinces in Luzon in the past week———Twelve persons killed and about thirty injured was the result of the express train wreck near Trenton———The Virginia-Carolina Chemical Company buys out the Charleston Mining and Manufacturing Company———The Chinese peace envoys say the punishment edicts have been signed, but have not been received by them———It is thought the entombed miners near Tuscaloosa will be reached today. There are hopes for their rescue alive———A bill is introduced in congress to repeal the law imposing increase of duty on articles which receive bounty in foreign countries———The house judiciary committee decides to favorably report the bill for a code commission. There will be a big fight on this bill———Governor Odell signs the bill for single headed police commission in Greater New York, and Mayor VanWyck appoints Michael C. Murphy police commissioner, who appoints Chief of Police Devery first deputy commissioner———The steamship Rio de Janeiro was sunk near the entrance to San Francisco harbor yesterday morning. Latest figures place the loss of life at 122. Captain Ward, who has brothers and sisters living in Raleigh, went down with his vessel.

Saturday, Feb 23—Li Hung Chang says negotiations are at a deadlock———Imperial Chinese troops attacked a small force of Germans; the latter lost one man killed and seven wounded———Six men were injured by an explosion at the city gas works, Richmond, Va.———The great snow storm extended from Texas to the Atlantic coast; freezing temperature extended to the Southern part of Georgia and the coasts of Alabama and Louisiana———The S. A. L. is said to be negotiating for the purchase of the Tallulah Falls railroad, in Georgia——— One hundred and twenty-eight lives were lost in the wreck of the steamer, Rio de Janeiro

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The general symptoms of catarrh are, a discharge of white, yellowish or dark secretion, which is either blown from the nose, or drops back into the throat; a dull headache, a stopped up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, asthma and consumption.

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Christian Advocate.

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ESTABLISHED 1855. GREENSBORO, N. C., MARCH 6, 1901. VOL. XLVI., NO. 10

College Me

MY WISH.

BY M P. N.

I ask, O Lord, that from my life may flow
Such gladsome music, soothing, sweet and clear
From a fine-strung harp, to reach the weary ear
Of struggling men,
To bid them pause awhile and listen; then
With spirit calmer. stronger than before,
Take up their work once more.
I only pray that, through the common days
Of this my life, unceasingly may steal
Into some aching heart strains that shall help to heal
Its long-borne pain,
To lift the thoughts from self and worldly gain,
And fill the life with harmonies divine:
O, may such power be mine!
Thus would I live: and when all working days
Are o'er for me,
May the rich music of my life ring on
Eternally!

—Wesleyan Magazine.

DID it ever occur to you, dear reader, that you are a Heaven-commissioned evangelist to say to your friend, your neighbor, your own home folks it may be, "Come?" How are you fulfilling that commission? Have you ever tried to bring a single soul to Christ?

THE M. E. Church, in her forward movement for the conversion of 1,000,000 souls has struck, we believe, the key note of success in endeavoring to get her members to pledge themselves to personal effort for the salvation of men. One of the modern hindrances to revival results is the absence from revival services of the very people that need to be reached The most powerful sermon, eloquent and persuasive in its appeal to the unconverted, often falls flat. Why? Because the unconverted are not present to hear. If sinners will not come to church, the church must, in her individual members, go to them The question has been asked, "What, think you, would be the result if, for one week, Christian people should apply to the search for sinners and the effort to save them the same earnestness that they give during the year to the search for wealth, or pleasure or agreeable companions? How long would it take to save the world?"

EASTER is drawing near and no better preparation can be made for entering into its sacred hopes and joys than by beginning now to study the closing events of our Lord's earthly life. The International Sunday-school lessons, with great wisdom, have been arranged with reference to this, the topics following the experiences of our Lord through His passion, culminating in the resurrection on Easter Sunday. Without formally observing it, our Church might with profit make more of the Lenten season, which naturally lends itself to deep religious impressions. A series of lectures or sermons, narrating the last acts and words, the sufferings and death of the Saviour gives the preacher opportunity to tell most effectively the "old, old story," which can never lose its power over men. "If I be lifted up," said Christ, "I will draw all men unto me." What we all need is a clearer vision of the Christ. Let us all, in the Sunday-school, in the home and in our churches, endeavor, during these coming days, to so lift Him up before our own eyes and the eyes of the world that He may be able to lay His own irresistible attraction upon us.

INSTANT in season and out of season, says the Apostle. A bow drawn at a venture may often be heaven-directed. Among the mail of one who wishes to pass on the suggestion was one day found the following card:

Do You Pray?

Your mother prayed for you.
Your Saviour prays for you still (Heb. 7:25)
Prayer makes
Home Happy,
Sleep Sweet,
Business Better,
Labor Lighter.

"O Thou by whom we come to God,
The life, the truth, the way:
The path of prayer Thyself hast trod,
Lord, teach us how to pray."

REV. F. B MEYER, who is expected in New York March 13th, will this time make his first visit to the South. He will spend two or three days in Richmond, in Atlanta, in Birmingham and in Chattanooga. Mr. Meyer is a great favorite in this country. His preaching is directed to Christians on the line of the higher life, and our Southern people will doubtless hear him gladly and profitably. Another noted London preacher, the famous Spurgeon, was once invited to lecture fifty nights in America for $1,000 a night. He made the characteristic reply, "I can do better—I can stay in London and try to save fifty souls."

IT IS SAID of Mark Twain that he once tarried after a sermon to speak to his minister whose sermon had greatly pleased him. With a very grave manner he addressed him and said: "I mean no offense, but I feel obliged to tell you that the preaching this morning is of a kind I can spare. I go to church to pursue my own train of thought, but today I couldn't do it. You have interfered with it, and forced me to attend to you. I beg it may not occur again." The preacher of this thought compelling sermon doubtless appreciated the compliment none the less for the humorous expression thereof.

The twentieth century movement among the Wesleyan bodies is in the following condition as far as contributions to the various funds are concerned: Wesleyan Methodist—£921 951 promised toward 1 000,000 guineas, with £565,078 paid; Methodist Church, Ireland—£33,000 paid toward £50,000 to be raised; United Methodist Free Churches—£96 000 promised toward the 100,000 guineas aimed at, with 30,000 guineas paid; Bible Christians—£7,786 promised, with £9,155 paid, toward a proposed total of £25,000.

THE executive committee of the Missionary Conference to be held in New Orleans, April 24-30, is calling upon every member of the church to set apart a few minutes of each day for prayer in behalf of this great gathering of Christian workers called together to plan for the evangelization of the world. This call is to you and to me; let us not think lightly of it. These are objects for which we are to pray:

1. The Conference: That the presence and power of the Holy Spirit be manifest in all its plans and deliberations, and that each delegate shall realize a personal sense of obligation to Christ to carry out his last command.

2 Our Missionaries at Home and Abroad: That wisdom, faith and love be granted in abundant measure.

3. Our Native Christians: That in purity of life and singleness of purpose they may be faithful witnesses.

4. The Home Church: That our Connectional Boards and Missionary Societies be given wisdom both in policy and administration: that there be a missionary pastor in every pulpit and a missionary conscience in every pew, and that our young people be especially endued with power for service.

5. The World Field: That the "Lord of the harvest will send forth laborers into the fields so providentially prepared."

THE Minutes of the Annual Conference of our church in China, presided over last December by Bishop Wilson, are peculiarly interesting and encouraging. The work is well organized and slowly but surely developing and enlarging. Bishop Moore of the M. E. Church, whose episcopal residence is in Shanghai, in a letter to Zion's Herald says:

The Conference held by our Southern brethren in Shanghai last month was a delightful occasion. Their work has suffered nothing, and is healthy and growing. Their plant in Shanghai is complete and valuable, and their men, beginning with the venerable Dr. Allen, true Gospel knights. Their women, too, are noble workers, and hospitable almost to an extreme When Dr. Lucy Hoag and Misses Robinson and White refugeed from Chinkiang, with their schoolgirls, the dear Southern sisters shortened the session of their school and gave ours heartiest shelter. Nor to this day have they wearied in well doing. Heaven will surely reward such practical fellowship; let not our Church forget it.

The presence of Bishop and Mrs. Wilson added greatly to the interest and profit of the session. He is a great preacher and a sagacious statesman. He is practically in uninterrupted charge of the Southern work in Eastern Asia. This visit will cover a year, with the winter in Shanghai. I hope his next General Conference will make Shanghai an episcopal residence and name him the incumbent. With such a brother and counselor at hand this writer would feel reinforced by a grand army.

NEW discoveries are constantly adding to our knowledge of pre historic times, and strengthening faith in the Bible. Commenting on the recent discovery of the oldest known manuscript of the first seven verses of the Epistle to the Romans, the Congregationalist says: "During the last fifty years the ancient world has been rediscovered till great empires whose existence was unknown are as well understood as the kingdoms of Europe in the Middle Ages. And vast libraries which have been unearthed still wait to be read. Much of the library of Assur-bani-pal, the Assyrian historian, which was discovered nearly fifty years ago, is still untranslated. The great library of the Temple of Bel, recently dug out at Babylon by the expedition under Professor Hilprecht, will require the study of many years before it can be completely understood All the tablets were written more than 4,000 years ago. New discoveries are constantly being made in Egypt and Syria. All these as Professor Paton points out in an interesting article in the Hartford Seminary Record, are making the Old Testament a new Book. The history of the chosen people till within the present generation was the only reliable ancient history known, and the Bible the only source of knowledge of it. Now we have a quantity of historical records and letters written by Khammurabi, the contemporary of Abraham, and we have more exact knowledge of Palestine before the Israelites dwelt in it than we yet have of any Old Testament period afterwards. But we can trace the influence of other nations and their religious on the chosen people, and we can understand the situations in which Hebrew prophets spoke and often the specific reasons for their utterances far better than ever before. This unearthing of old records is one of the wonderful ways which John Robinson was not thinking of when he said that God had yet much more light to break forth from his Word."

CONTRIBUTIONS.

THE CHURCH IN THE TWENTIETH CENTURY.

A Prevailing Church.

BY WAYLAND HOYT, D. D.

"At the Gate of the Temple which is called Beautiful"—the record runs—Court of the Gentiles, broad and great, with its rich Mosaic floor and ranges of lofty and precious pillars; fourteen steps upward from this leading to the Court of the Women; fifteen steps still upward leading to the court of the Priests; still climbing upward, twelve steps more, leading to the culminating platform on which stood the Temple proper—the Holy Place; and further inward the Most Holy Place, the walls of which places were of the whitest marble, and the roof of which was gleaming gold, and the splendor of which was so dazzling that when the sunlight fell it was as though another sun were kindled there on Mount Moriah. And all the courts and area rich with curtains and sumptuous with carving. And vast clusters of golden grapes, each cluster as large as a man, wreathing the pillars and hanging their luxtrous luxuriance from the walls. And the nine gates giving entrance from the streets and opening from court to court, the leaves of these gates overlaid with gold and silver. And one more towering and resplendent gate, made of solid Corinthian brass, than silver and gold even more precious, the gate most eminent of all, called the Gate Beautiful

As I have thought of it, it has seemed to me that that Gate Beautiful is fitting symbol of what ought to be a Christian church.

Wise and true words, these of another: "I, for one, should like to see every temple in Christendom a gate called Beautiful. God's house should always be about the most beautiful house in the neighborhood, and God's people must not complain if they are called upon to contribute of their earthly possessions toward its adornment. When the church was in a state of comparative poverty a mound of earth, hastily thrown up with a rude spade served it for an altar—and the mound of earth was acceptable in the sight of God. But when the church increased in numbers and advanced in civilization and refinement, the altar of earth was justly superseded by an altar of shittim wood overlaid with brass; instead of the rude mound there was to be a little artistic work Finally, when the church had multiplied in numbers and had increased in possessions, God was not satisfied with the mound of earth, nor with the altar of shittim wood overlaid with brass; thenceforward the altar was to be of wood overlaid with fine gold. Do Christians increase in wealth? Let a portion of it flow to the Sanctuary of the Highest; let there be built a Gate called Beautiful."

But sometimes, when the Gates called Beautiful are builded, there are let fall upon them sad blight and damage.

The blight and damage of debt and mortgage are sometimes let fall upon them It is one thing to borrow. It is another thing to pay. It is so much easier a thing to borrow. It is so much harder a thing to pay. Churches will pay in the future, they say; and meanwhile debt and mortgage hang their darkness on the Beautiful Gate And meantime the burdensome interest of the present; and how soon that future changes into the present; and how that present stands remorsely demanding the payment of that debt, which the note or mortgage did not really pay, but only shoved ahead; and how that debt has added to itself the additional load of interest.

Another blight and damage often let fall upon the Beautiful Gate is the want of promptness in payment toward the necessary expenses of the Beautiful Gate. There must be expenses involved in the maintenacne of a Beautiful Gate. But suppose those who ought to pay, pay only laggardly. Can you not see into what disorder and difficulty such method thrusts those who must administer the affairs of the Beautiful Gate? Can you not see how the financial standing and credit of the Beautiful Gate must inevitably suffer?

Another blight and damage often allowed to hinder the full shining of the Beautiful Gate is the constant failure of those who can pay something toward its keeping up, to pay anything Of course there are those, and in every church there ought to be those, who are so straitened they cannot pay anything. Often the most valuable and precious members of a church are such. Yes, the prayers of such, the holy, submissive, sincerely Christian lives of such are the church's inestimable treasure. Is it not sadly true, however, that in many a church those who can pay somewhat, but do not pay at all, are an altogether too great a company? Every church member who at all can, surely ought gladly to pay his or her somewhat toward the expenses of the Beautiful Gate, reared for the honor and worship of our Lord and the best weal of fellow men. Every church member who can pay somewhat, but does not pay anything, is doing his share of hers toward the dimming of the fair lustre of the Beautiful Gate, is steadily hindering the prevailing of the church.

But think now of certain things which ought to go on under the shadow of the Beautiful Gate, in order to a prevailing church. For one thing Presence ought to be seen beneath the Beautiful Gate. "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." At the appointed hour for the public worship of Jehovah—at the ninth hour, three in the afternoon, as we would call it—Peter and John were passing through the Beautiful Gate to take their share in the public worship of Jehovah. Do you remember the etymolcgical meaning of worship? Worship is literally worthship. So worship is the reverent recognition of and setting forth of the worthship of the infinite God. Surely every member of a Christian church ought to have regular share in this, ought regularly to give to this his presence. Surely than this no duty can be more reasonable; no duty can be so supreme. Certainly the rendering of this worship ought not to be the sport of whim, or of convenience, or of distance, or of the weather, or of not exactly feeling like it, or of a slight Sunday indisposition, or of the attraction of the Sunday secular newspaper. Since God is so manifestly first, one's duties to God are first, all other duties, conveniences, desires are to range themselves beneath these topmost duties. And how much, passing beneath the Beautiful Gate at the regular hour for worship, one gains by it—of character, of noble habit, of right example, of benignant influence over others, of personal help, instruction, spiritual stimulus, of holy thought, of holy resolve. Did you ever think, as you read this story of the Beautiful Gate, that all the opportunity and utility of gracious service which came to the Apostles, came to them just because, at the hour of worship, they were passing through the Beautiful Gate into worship? The Apostles had missed it all, and the lame man and the throng to whom Peter preached of a risen Christ had missed it all, too, if these Apostles had not been going through that Beautiful Gate at the appointed time for worship. Oh, my brothers, it is no light and careless matter—it is a sad and losing matter—when a church member does not give habitual and steady presence under the gracious shadow of the Beautiful Gate.

Also, Beneficence should go on under the shadow of the Beautiful Gate. Here, where the worshipers were thronging, was the likeliest place for the crippled man to find brotherly assistance. How much this crippled, sinful humanity needs! It needs hospitals for its sickness, missions for its sin, help for its disasters, sympathy for its woes Where can it better find them than under the Beautiful Gate of the Christian Church? Where ought it quicker to find them? That can never be a prevailing church which shuts its ears to and holds its hand from the great world's sins and needs. Only a beneficent church can be a prevailing one.

Also, the giving of what one peculiarly has ought to go on under the shadow of the Beautiful Gate. The literal meaning of that "silver and gold have I none," which Peter said, is, "silver and gold is not to me." I don't know but the real significance is, "Oh, poor fellow, it is not silver and gold you chiefly need; you need something other and better; this better thing I have, and I give it thee." If this be the real meaning, the teaching is evident—that which each church member peculiarly has to give ought to be given under the shadow of the Beautiful Gate. If it be silver and gold—give that; if it be something more precious, the sympathy and service of a true and cultured soul—give that. But give, do not keep what you peculiarly have, O church member, if you would have yours a prevailing church.

Also, Power ought to go on under the shadow of the Beautiful Gate. The word of power, spoken by Peter in the name of Jesus, healed the crippled man. "You see that day is passed when the church could say, 'Silver and gold have I none,'" said Pope Innocent IV. to St. Thomas of Aquinum, as he pointed to the masses of treasure which were being carried into the Vatican. "Yes, holy father," was the saint's reply; "and the day is also past when the church could say to the paralytic, 'Take up thy bed and walk.'" It is not true that the church has lost even this power. Through her hospitals and various benevolences, she is still steadily and successfully saying that. But it is the saddest of sad days when, under the shadow of the Beautiful Gate of any Christian church, there is no spiritual power in that church to say to a soul crippled because of sin, "In the name of Jesus Christ of Nazareth, rise and enter the noble life" That is no prevailing church in which conversions do not constantly occur.

So, under the figure of the Beautiful Gate, I have tried to set forth some of the elements of a prevailing church. Sedulous care that do blight dim the fair shining of the Gate Beautiful; under the shadow of the Gate the going on of worship, beneficence, glad service, spiritual power—so shall a church prevail for God's glory and the best weal of fellowmen.

Philadelphia, Pa.

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Asheville and Environs.

The handsomest and most conveniently arranged parsonage in our Conference west of the Ridge is the one just completed by the Haywood Street church. So far as I know it is the best parsonage in the Conference. It has seven rooms, spacious halls, a large cellar, a thoroughly up-to date bath room We are fortunate in having in our church a contractor who is also a devoted church worker, and it has been his joy to turn over to the church as neat a job as possible, although at a personal sacrifice. His name is H. A. Dunham.

The location of the parsonage is Nellie Park on Patton Avenue, it is all that could be desired It is surrounded by good homes and is convenient to the church.

With its present plant located at a really stragetic point in Asheville, there is no church in my knowledge with a finer field or brighter future than Haywood Street. Since the change in its location by Rev. W. H. Willis, its growth has been marvellous. "Marvellous" is the word that discriminating user of English, Dr. James Atkins, applied to the case when I said to him that our membership was now three hundred and thirty-three. Easily in the ranks of the second stations now, inside two quadrenniums Haywood Street will be among the first.

Dr. J. H. Weaver and his flock at Central are expecting to break ground for a new church this spring. The subscription list has now reached $20,000 or more and the field has not yet been thoroughly canvassed. They will build upon the present property, though likely fifty feet from the street back of the magnificent oak trees just below the present site. The site now occupied by the church will probably be sold for several thousand dollars and the money used in the new building. Architects have been asked to submit plans of a building to cost about $35,000.

Dr. Weaver's congregations continue to grow. Last Sunday he was greeted by the largest audience he has had during his pastorate here. Chairs had to be placed in the aisles all the way from the doors to the front pews.

Rev. C. C. Thompson at Bethel, was transferred to us from Texas. He is in high favor with his people. For some weeks he has been preaching a series of sermons on the fundamental doctrines of Methodism. He has about succeeded in doing an unusual thing for Bethel, filling the church pews with auditors. His cultured wife is training an excellent choir. Thompson is going to take high rank among us.

The energetic and scholarly pastor of the North Asheville people, Rev. E. K. McLarty, is thoroughly enshrined in the affections of his flock. The new church enterprise there is making progress. They are ready to begin work now on the interior. It is by all odds the most beautiful church building in the city and occupies a commanding situation. That plucky congregation deserves great credit for the work already done and for the wisdom displayed in proceeding slowly with the enterprise.

The Swannanoa circuit begins the year in fine shape. The financial reports at the first Quarterly Conference were treble in size what they were last year. Rev. Geo. C. Crutchfield came to us a year ago from Kentucky. His strong preaching and his abundant labors are making of the Swannanoa one of the best country charges. He has the advantage of McLarty in having an excellent wife.

Rev. R. M. Taylor, of Weaverville, looks in upon us once in awhile. He has

much better congregations this year than last, and his work generally is in good condition.

Fine reports reach us of the work of Rev. R M. Curtis at Hendersonville. A series of unfortunate occurrences with respect to that appointment had a rather disorganizing effect upon the congregation, but Bro. Curtis is rallying the forces and succeeding splendidly. Rev. S H. Hilliard has sold his farm near Canton and moved with his family to Hendersonville to take charge of his father-in-law's business. He is a valuable addition to the ranks of the Methodists in that beautiful town.

The Presiding Elder, Rev. R H. Parker, is busy and happy He has nearly completed a round and the people like him. He intends building a home on his lot in Woolsey, a suburb of Asheville. When he does so he will move from Weaverville.

Rev. Geo. G. Harley, the financial agent of the Brevard Epworth School, was in our city some weeks ago looking after the interests of the building fund. This is the most vital and pressing enterprise now before our people. I have carefully studied the situation in these mountains for years and I unhesitatingly say the key to the situation is the industrial school conducted under religious influence. We have no missionary enterprise that promises greater returns in manhood and womanhood in the next generation than the Brevard Epworth School. If the church puts $10,000 into that school, it will not be a decade before the beneficiaries of it, the girls who are to makes the homes of these mountains, will more than pay it back into the church coffers.

EDWIN L. BAIN.

Asheville, N. C., Feb. 19, 1901.

Stop the Society Gambling.

To the Editor of The Observer:

"Why is your pastor so narrow, why is he not broad like our pastor?' This question was addressed to some of the ladies of my congregation this week, upon their refusal to attend a progressive euchre party. Ordinarily I would not notice it, but as our community is agitated, and rightly so, upon the subject of gambling, I deem it proper to give attention to it. As I am the "narrow" pastor referred to, it is to be presumed that I can give a more satisfactory answer than any one else. It will also give me an opportunity to say some things that should be said.

Let it be understood that I am esteemed "narrow" because of the fact that I do oppose progressive euchre. Time and again I have called attention to gambling, not only as practiced among the lowest and most disreputable classes of the community, but directly and emphatically to the gambling in high life—within the circle of the so-called Four Hundred. I refer to the progressive euchre gambling over which Charlotte society has become so crazed. This diversion is gambling, nothing more or less. It is of the same nature and essence of the diversion carried on in the gamblers' hells in our city, the difference being one of degree only; the one is the beginning, while the other is the ending of the gambler's course; the one, by virtue of the culture and refinement of its devotee, is far more dangerous than the other, which is in low and vulgar environment.

Remember, kind reader, the contrast instituted by the above question comes from a progressive euchre player. From it, then, we gather that the "broad pastor" referred to is one who, for reasons best known to himself, refuses to lift up his voice against this sin which is so deeply entrenched in the social life of our city, and in which some of the members of his own flock, perhaps expert winners of the prizes staked, may be found. But because of the fact that he ignores the progressive euchre's exploits, he is adjudged broad, liberal, a man of great discrimination; even to the extent that his silence is construed as favoring this social sin and his position is thus commended by the "wide open runners" of his flock By the same judges I am esteemed "narrow" because I am honestly unable to see the difference between fair women clad in soft raiment, from some of the best families of both social and church life, playing at cards (progressive euchre) for a valuable piece of cut glass or silver vase, and men, who make no profession of piety whatever, playing with the same cards (poker) for a box of cigars, a drink of intoxicating liquors, or one penny or $500. Where is the difference? Is there a gambler anywhere who will show it? I am candid to confess that the difference that I can see is, in addition to what I have said above, that one set is to be found in the parlors of Church members, and the other set—the bottom set—is to be found in the gambler's hell. The progressive euchre card table, with its cut glass, silver vase or other stakes, is the spring whence issues one of the most dangerous feeders to the stream that thunders over the cataract within the gambler's hell.

A reputable gentleman of this city informs me that a young man, whom he was lately endeavoring to dissuade from gambling, made this reply: "Mr ———, it is not any use to tell young men not to gamble as long as card playing for prizes is going on in Christian homes." Think of it! What a rebuke! and from the very class the community pretends to be interested in. What must that young man think of Christian homes? What must he think of "broad" pastors, who deliberately refuse to strike at gambling in high places? Read Ezekiel 33: 7-16. It is rumored that one of the euchre clubs in Charlotte requires its members every Saturday morning to place ten cents in "a pot," and the member who gains the largest number of games during the following week carries off "the pot." Already certain expert female players are being charged with "cheating and divers tricks" in order to win the valuable prizes offered at euchre parties. It may be alleged that these things are not so. Grant it; yet are not the reports sufficient to arouse sensible people? Are not such reports disgraceful? Is in not time that something was being done, if no more, at least for pastors to warn and call a halt? May not a pastor at any rate warn his own flock and entreat them to have nothing to do with such social excesses? If not, then we had better stop drawing our salaries, step down and out, and let men of sufficient veriebræ take our places.

In my long warfare against the saloon I have been repeatedly told that "prohibition will not prohibit;" that if I wished to stop the saloon evil, to begin with the mothers and fathers within the home. Urge them to train and fortify the boys against the drink habit, and saloons will fail for want of customers. I believe in working at both ends of the line, at the wrong perpetrated in the home training, and the wrong enacted by the government in legalizing the saloon. So, with reference to the gambling evil, I believe in doing the same thing. This is why I am endeavoring to get our fair women, as well as professed Christians, to cease gambling. It seems to be just as difficult to accomplish as it is to stop the black-leg. They are "set in their ways."

Now, I believe in both moral and legal suasion; moral suasion from the pulpit and in the home, legal suasion in the municipal and Criminal Courts, making exceptions of no classes nor conditions. While the authorities put the law to the old wrecked and ruined gambler, let the pastors and good people put the influence of the Gospel within the home and let it hurl out the card tables, the origin of the whole evil, so that our homes may not graduate others into the gambling hells. Would not such action on the part of all good citizens support the authorities in one laudable way as freeing our city of this evil which has already swamped some of our choice young men, and now threatens scores of others? I venture the assertion that if parlor gambling is stopped it will be easier for officials to discharge their duties with reference to other gambling. How can they be impartial in the administration of the law if that law is enforced against one class only? Is there not a smack of cowardice to assail one class of gamblers and to ignore, for any consideration, the other class? Let the law against gambling be enforced against all classes of gamblers, high and low, rich and poor, citizen and stranger, men and women, white and black, then the administration will be in honor and its power will be feared and respected. The failure to enforce the law against society women gamblers is just as censurable as the failure to enforce it against the blackleg far down the line. Who will deny this? Am I unkind in stating it?

A writer in The Evening News offers as a remedy the publication of the names of all gamblers in the city papers. That seems not to do any good even now. The names of the high flyers, the place of the game, and the stakes offered are constantly published. If that list is scanned closely some of the names of our city fathers and members of their families may be found. Now in all candor and justice, how could such an alderman sit in judgment upon the case of any other gambler? Thou that teachest a man should not gamble, dost thou gamble? "Consistency, thou art a jewel!" Citizens of Charlotte, down with all cant and selfish prejudices; look facts in the face; call a spade a spade, let honorable men and women who have been on the side of wrong repent and forsake that wrong; cease trappoosing around and playing the cuttle fish; face the facts as they are, and deal with them as they should be dealt with, without fear or favor.

I would like to say more about "narrow and broad," but I have already consumed too much space. Let me say, in conclusion, that not one word in this article has been recorded in unkindness. I am interested in Charlotte's future, if I am not to dwell here much longer. The purity of our homes should be our pride and bulwark. Let us guard them.

As one has said: "When we have shown the Christian women of this city that the prize card-playing is wrong, then we can bring combined Christian pressure to bear upon the gambling rooms of Charlotte."

H F. CHRIETZBERG

Charlotte, N. C., Feb. 7, 1901.

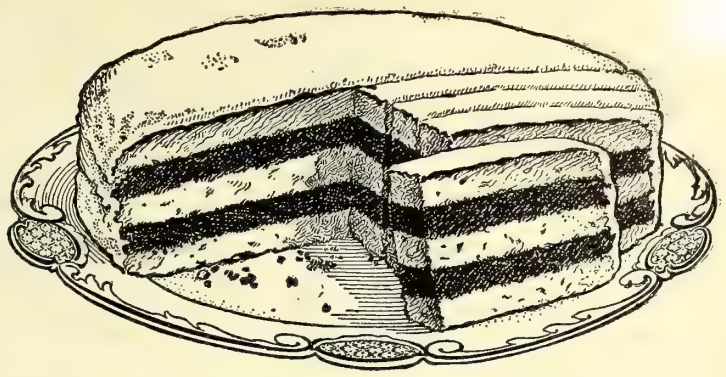
Annual Meeting of the State Farmers Mutual Fire Insurance Association of North Carolina.

This body met in this city on Tuesday and Wednesday, February 12th–13th. The following counties were represented: Vance, Cleveland, Catawba, Burke, Guilford, Davidson, Rowan, Granville, Mecklenburg, Alamance, Richmond, Scotland, Wayne, Caswell, Person, Martin, Pitt, Orange, Lenoir, Robeson, Halifax, Johnston and Wake.

The President of the Association, Mr. N. B. Broughton, being absent on account of sickness, Capt. T. B. Parker, of Orange County Branch, was called to the chair.

The President and Secretary Lindsey submitted their reports for past year, which proved that the organization of the Branches last March into a State Association was no mistake.

The following are the prominent changes made in the By-Laws:



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

1. Each Branch Association is required to keep an advance assessment in its Treasury so as to be ready to promptly meet a loss by fire when one occurs, and the Supervisors are to make the estimate of amount necessary.

2. The privilege is given each Branch to disclaim liability by or in consequence of loss by wind, provided this is added to the policy of member when same is issued.

3. The President of each Branch or his appointee is required to adjust all claims. Heretofore power was given only for disputed claims.

4. The Secretary of each Branch Association is required to make a monthly report of all new business, and annually the condition of his Branch to the General Office at Raleigh.

5. Agents are required to make monthly reports of all business done by them to the Secretary of their Branch. And the General Secretary is directed to make an annual report of the business done during the year in each and all the Branches.

It was decided that wherever two counties formed one and the same Branch, and at a meeting there was a mutual agreement by vote to separate, the liability of the old Branch ceased at that time

The following officers were elected for the year: President, N B Broughton, Raleigh; Secretary and Treasurer, A. E. S Lindsey, Raleigh; Vice President, T. B Parker, Hillsboro; Executive Committee, Richard Williams, Capt. W. E. Ardrey, R W Scott and T. B. Parker.

The time of the Annual Meeting of State Association was changed to the third Tuesday in January, and that of the Branch Associations to first Monday in January.

A tax of 50 cents on each $1,000 of new business issued by each Branch was ordered to be monthly reported to the General Secretary. And if this amount should fail to meet the expenses of the State Association, the deficit is to be pro rated among the Branch Associations, and they are to pay same on demand.

All of the Directors of the more than thirty Branch Associations represented expressed themselves as greatly delighted and felt more than ever the great benefit The Farmers Mutual Fire Association has been and may continue to be to the farmers of North Carolina in protecting them from loss by fire.

By the laws of North Carolina no Association has any legal existence in this State unless its policies are signed by the President of the State Association, and said Branch is making its monthly reports to the General Office; and it is the duty of every policy holder to see to it that his Branch is so doing, or else he may have a loss and wake up to find he belonged to something that had no legal existence.

It is required of the General Office in Raleigh to stimulate and help every County Branch, and to keep supplies of by-laws, policies, blank books, blank reports, etc , always on hand, so that they may be uniform and furnished at lowest cost.

The By-Laws, with changes and additions made, will be published and ready for order in about thirty days.

N. B Broughton, President.
A. E. S Lindsey, Secretary.
Raleigh, N. C , Feb. 18, 1901

Weaverville College Items.

The anniversary debate of the Delphian Literary Society will be held in the auditorium March 29th at 8 p. m.

Question—"Resolved; that the United States Government ought to help the Boers." Affirmative, W. T. Bird, W. L Weaver. Negative, Walter Sronce, Forest A. Carpenter. Orator, H. D. Russell. Declaimers, Elsas Lotspeich, R. R. Reynolds.

The anniversary debate of the Cliosophic Literary Society will be held April 12th at 8:30 p. m , in the auditorium. Subject: "Resolved; That Victory is England's Greatest Sovereign." Affirmative, H. C. Byrum, Chas. J. Edwards. Negative, J. F Armstrong, C M. Peeler. Orators, E P Crawford, J. T. Peeler.

Commencement exercises will come off May 19–21. The Baccalaureate sermon will be preached by Rev C. W. Byrd, D. D., of Atlanta, on Sunday morning May 19 at 11 o'clock in the college auditorium.

The Literary address will be delivered by Rev. W. R. Ware, of Shelby, and the Alumni address by Rev. R L. Ownby, of Murphy.

President Kirby has already signified his intention to resign at the coming commencement. Brother Kirby is an untiring worker and will be much missed not only in the college, but in the church and the community where he has stood for righteousness and truth like a man. We bespeak for him a successful career in the ministry, as that seems to be his preference. He is a strong, well qualified young man, fitted for almost any field in any part of the church.

But Weaverville College will be left without a president. Here the right man will find a great field for usefulness. The buildings are ample, and commodious, and a firm opportunity is offered for work and success. Weaverville College has a history, of which its friends are proud. Its alumni are filling many important positions in business and professional life. For twenty five years the institution has been an educational centre for Western North Carolina. It fills a place not filled by any other institution It stands in the very heart of this great mountain country. It is easy of excess, being just out from Asheville, the metropolis of Western North Carolina. A trolly line is expected to be built this year from Asheville, which will pass along the edge of the college grounds. The healthfulness of its location is beyond question. This country is nature's sanitarium. There is not a bar-room in Buncombe county outside of Asheville, and the Legislature has just passed an act prohibiting the manufacture and sale of intoxicating liquors in the county outside the towns. So we have no distilleries and no bar rooms.

Weaverville College ought to have 300 pupils every year. The enrollment this year has been about 150.

R M Taylor.
Weaverville, N. C., Feb. 26, 1901.

Washington Letter.

(From our regular correspondent.)

Washington, Feb. 27, 1901.

The indifference of Congress in matters pertaining to moral reform is, perhaps, more noticeable to the people of Washington than to those of the country at large, because the duty of making laws for the District of Columbia is vested solely in Congress It does seem a shame that moral suasion is the only weapon in the hands of the Commissioners of the District of Columbia with which to prevent the desecration of the Sabbath by theatrical performances, when a law prohibiting such desecration might so quickly be passed by Congress, but such is the fact. There is no law in the District of Columbia against Sunday theatrical performances, and when the Washington theatres announced performances for March 3rd, to catch the people who will be in Washington for the Inauguration, all the Commissioners could do was to request the managers not to give Sunday performances. Conditional promises have been made by the managers of what are known as first-class theaters—that they will give no Sunday performances if none of the other theatres did So that at this time it is really uncertain whether Washington theatres will be open or closed next Sunday.

A meeting of the Interdenominational Council of Women for Christian and Patriotic Service, which its projectors believe is destined to become a powerful factor for the betterment of our people, was held this week at the Church of the Covenant. The meeting was called to order by Mrs. T S. Hamlin, who introduced Mrs. Darwin R. James, of New York, president of the council, as presiding officer. Mrs James made the following explanation: "The council was organized in October, 1900, to unite women already engaged in Christian and patriotic service in a national union. The need for such a union had already been clearly apprehended, and when the movement to prevent a polygamist from taking a seat in the House of Representatives was successful, the women who led in that campaign resolved to effect a permanent organization The officers of the council represent the leading religious denominations, and in the near future this representation will be so enlarged as to include every phase of Christian faith, and we shall stand together, united in purpose, a great army of the living God, to resist and defeat any movement adverse to the Church of Christ or the welfare of our republic. We are not meddling with politics. We have no desire to enter the political arena We are confident that in matters involving the debasement of the home and the degradation of women those who represent us in the halls of legislation will listen to our appeals." The meeting unanimously adopted a resolution requesting the Commissioners of the District of Columbia to prevent Sunday theatrical performances in Washington, and another petitioning Congress to prohibit Sunday theatrical performances in the Territories and the District of Columbia. Mrs. Margaret E. Sangster, of New York, widely known and beloved as a writer, delivered an address on the sanctity of the home that appealed both to the reason and hearts of her hearers.

Epworth League Meeting, San Francisco, Cal , July 18-21, 1901

To Members and Connecting Lines:—

The following resolutions were adopted at meeting T. C. P. A., Chicago, Feb. 18 19, 1901: Resolved,

1. That advertising contracts should be confined to the usual arrangements with legitimate newspapers and the transportation given in exchange must be furnished only to bona fide representatives of papers.

2. Itinerary or special advertising: In cases in which such is necessary no cash shall be paid organizer of party to cover cost of such printing, but the initial Trans-Continental line may print same, arranging with lines in interest upon the division of the division of the actual cost of printing.

3. Compensation for leaders: No salary, commission or other form of compensation shall be paid for services in working up parties. No hotel bills, meals



No crop can be grown without Potash. Supply *enough* Potash and your profits will be large; without Potash your crop will be "scrubby."

Our books, telling about composition of fertilizers best adapted for all crops, are free to all farmers.
GERMAN KALI WORKS,
93 Nassau St., New York.

HUGHES'
CHILL TONIC.
(Palatable.)
BETTER THAN CALOMEL AND QUININE.
(ontains no Arsenic)
THE : OLD : RELIABLE
EXCELLENT GENERAL TONIC,
as well as
A sure cure for CHILLS and FEVER, Malarial Fevers, Swamp Fevers and Bilious Fevers
IT NEVER FAILS!!
Just what you need at this season
MILD LAXATIVE,
NERVOUS SEDATIVE,
SPLENDID TONIC.
Guaranteed by your Druggists. Don't take any substitute Try it 50c. and $1 00 Bottles.
Prepared by
ROBINSON-PETTET COMPANY,
(Incorporated),
LOUISVILLE, : : : KY.
mar 6-6ms.

10c. La Grippe
AND
COLD CURE
THAT CURES.
It has grown into good demand by actual tests, without much advertising. It is a prescription, which every skilled Physician will approve on sight The formula is in each box. It is not a Secret Patent Medicine. We have named it
Vick's Laxative Quinine Tablets
and put the Price 10 Cents so as to be in the reach of the poorest.
WE GUARANTEE
Vick's Laxative Quinine Tablets,
as we also do all VICK'S RELIABLE FAMILY MEDICINES Take no risk. Get this Reliable Remedy and break up the La Grippe or Cold at the first symptom.
Sold by your Druggist or Dealer, or sent postpaid by
L. Richardson Drug Co.,
Wholesale Druggists,
GREENSBORO, N. C.
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Three Papers, One Year Each, Only 50 cts.
WEEKLY TIMES,
Richmond, Va.,
Now Only Fifty Cents a Year
and including absolutely free
THE PARAGON MONTHLY, New York.
THE FARM JOURNAL, Philadelphia.
The Daily and Sunday Times
including Farm Journal and Paragon Monthly, NOW ONLY $3 PER YEAR.
25c. Per Month By Mail.
Address, THE TIMES,
Feb 27-4t Richmond, Virginia.

en route, sleeping car fare or other personal expenses shall be paid.

4. No free or reduced rate transportation or concessions of any character shall be given in connection with Epworth League traffic If any arrangements have been made which are in conflict with the above, it is the distinct understanding that such arrangements shall be at once canceled.

Resolved, That the arrangements governing the issue of transportation, the provisions for newspaper advertising and the printing of itineraries applicable to the Epworth League Convention, San Francisco, as set forth in preceding resolutions be also adopted for the government of similar arrangements account of the General Convention Episcopal Church, San Francisco, October 2, 1901, and that the Chairman be authorized to so announce the same in his circular promulgating arrangements for the Epworth League.

Members are respectfully urged to take prompt action to give effect to this legislation by instructing their representatives everywhere to faithfully observe the terms of the foregoing resolutions. A copy of such instructions to be filed with the Chairman.

Connecting Lines are respectfully requested to co operate in insuring a strict observance of the rules adopted by our lines for the solicitation and handling of this Epworth League and Episcopal Church Convention traffic from all territory

J CHARLTON,
Chairman.

Trinity College Notes.

A few years ago Mrs. E. B McCullers, of Clayton, N. C., donated a sum of money to Trinity College to be used for the establishment of a department of Biblical literature. This fund was given to commemorate the name of her first husband, Mr. W. H. Avera, and the department bears his name. Every two years a series of lectures is given under the auspices of this department, and they have always been of very great interest. In 1897 the lectures were delivered by Bishop Wallace W. Duncan of Spartanburg, S. C., and in 1899 by Bishop Warren A. Candler, of Atlanta, Ga. This year the lectures will be delivered by Chancellor James H Kirkland of Vanderbilt University, on Tuesday, Wednesday and Thursday, March 5th, 6th and 7th. The subject of the lectures will be the "Book of Job." Chancellor Kirkland is one of the most distinguished scholars in the Southern States and his visit is looked forward to with much pleasure.

Mr. and Mrs. McCullers have signified their intention of attending the lectures. They will arrive Tuesday afternoon and will be the guests of the college.

Rev. J. F. Butt.

People from the four wards of the city filled Hazell Street Methodist Church to overflowing Sunday afternoon. These people faced the brisk winds, but they were glad of it ere Rev. J. F. Butt had concluded his lecture on "Royal Road to Happiness," and then they were ready to depart for their homes to tell their friends about one of the best lectures ever heard in Reidsville. The pastor talked for an hour and held his hearers spell bound. He took two boys starting out in life for an example—one on the white road upward, and the other on the black road downward and which if followed to the end, will land you in torment. The man who followed the white road, at the age of sixty, possessed all the comforts of life, while the other man lay in the gutter on a drunken debauch, almost at the end of the black road, but he is carried to a temperance meeting by a sweet young lady where he takes the necessary pledge for reformation; he was saved and died happy. Mr. Butt explained that to remain in the white road it required Godliness, economy, perseverance, honor, honesty, industry, obedience; and for the black road: dishonesty, self-will, idleness, dissipation, degredation. The speaker referred to the saloons as hell holes and toll-gates to damnation. The lecture was indeed a grand effort—helpful to the sixty or seventy people just converted at his church, as well as all others present.—Reidsville Review

The Chief Justice of Samoa Says Peruna Is the Very Best Catarrh Cure.



Court Room Scene where Judge Chambers maintained the Supremacy of the United States in Samoa.

In a recent letter to The Peruna Medicine Co., Chief Justice Chambers says the following of Peruna :

"I have tried one bottle of Peruna, and I can truthfully say it is one of the best tonics I ever used, and I take pleasure in recommending it to all sufferers who are in need of a good medicine. I can recommend it as one of the very best remedies for catarrh.

W. L. Chambers.

A tonic is a medicine that gives tone to some part of the system. There are different kinds of tonics, but the tonic most needed in this country, where catarrh is so prevalent, is a tonic that operates on the mucous membranes.

Peruna is a tonic to the mucous membranes of the whole body. It gives tone to the capillary circulation which constitutes these delicate membranes.

Hon. J. E. Macias, recent postmaster at Porto Rico, in a letter from 1417 K street, N. W., Washington, D. C. says : "As a native born Cuban, serving as postmaster in Porto Rico, I contracted yellow fever and have been suffering from the ill effects of that dreadful disease since my return home. I was advised by a friend to use Peruna and I can speak in the highest terms of your remarkable medicine. I feel like a new man and shall take pleasure in recommending it to those similarly afflicted. It is a fine tonic, and is in every way a wonderful medicine. Peruna has become of national importance. It has the record of the greatest catarrh remedy of the age."

Peruna is a specific in its operation upon the mucous membrane. It is a tonic that strikes at the root of all catarrhal affections. It gives tone to the minute blood vessels and the terminal nerve fibres. Catarrh cannot existlong where Peruna is used intelligently. Peruna seeks out cararrh in all the hidden parts of the body.

Address the Peruna Medicine Co., Columbus, O., for a free catarrh book.

Violet Plants for Sale.

The Daughters of the Confederacy, at Kittrell, N. C., offer at $1 00 per hundred, delivered free anywhere, the best blooming and bedding varieties of Violets. Lower in quantities.

These plants can be set at any time from September 1st to June 1st. Cold weather does not harm them, therefore, they can be safely planted even in midwinter.

These Violets are the easiest of all plants to live and grow. They make beautiful borders for walks, flower beds, etc., remaining green through the most intense heat and drought of summer and the severest cold of winter. Even on soil which grass cannot survive the summer droughts these Violets thrive and beautify. They will also do well in the shade.

Planted a foot or a foot and a half apart along walks, etc., they soon form a solid emerald border; or, in a yard or plat in which grass dies out in summer these Violet plants can be set a foot and a half apart each and will cover the whole place and last for years.

They are such luxuriant bloomers that during the chief blooming period they are a mass of radiant purple. They afford blooms during the whole winter except in the severest spells, and with a little protection with leaves or straw will bloom freely even then.

These Violets are sold to raise a fund to mark the graves of confederate soldiers buried at Kittrell. At any time from April to November a large basket of roses, of largest, finest varieties, will be sent by express, safely packed in damp moss, for $1 00. Givers of entertainments can thus obtain a profusion of really magnificent roses for a very small sum and at the same time aid a good cause. Address,

MRS. O. W. BLACKWELL,
Pres. C. C. Blacknall Chapter, U. D.C.,
KITTRELL, N. C.

Accident to Rev. G. W. Ivey.

DEAR DOCTOR:—Bro. G W. Ivey was thrown from his buggy this morning He is suffering about the shoulders and back, but I don't think he is seriously hurt. No bones were broken. I hope he will be up in a few days.

Truly, J. E. THOMPSON.
March 4th, 1901.

IT WILL BE TO Your Interest

To examine our stock and get our prices before you buy

**Builders Hardware,
Paints, Oils,
Varnishes,
COOK STOVES & RANGES,
Heating Stoves and
Grates, Garden Tools,
and Farm Implements.**

We can save you money on your purchases in these lines See us when you need above.

Wakefield Hardware Co.,

mar6 1y.] Greensboro, N C.

YOUNG MEN WANTED!

With fair education and good character, to learn Telegraphy, Railroad Accounting and Typewriting. This is endorsed by all leading railway companies as the only perfect and reliable institution of its kind. All our graduates are assisted to positions. Ladies also admitted. Write for free catalog.

Fall Term opens August 15th.
GLOBE TELEGRAPH COLLEGE,
jun 13-tf Lexington Ky.

THE CHRISTIAN LIFE.

Light in Our Darkness.

Thou hast arisen, but Thou declinest never,
Today shines as the past.
All that Thou wast, Thou art and shall be ever,
Brightness from first to last.

Night visits not thy sky, nor storm, nor sadness,
Day fills up all its blue;
Unfading beauty and unfaltering gladness,
And love forever new!

Light of the world! undimming and unsetting,
O shine each mist away!
Banish the fear, the falsehood and the fretting,
Be our unchanging day!

—Horatius Bonar.

The Diamond Rule.

A rule better than the Golden Rule? Yes, one of as much more value than that as diamonds are more precious than gold. Apply the Golden Rule to the "greatest thing in the world"—love How would it read? "Love others as you would have them love you." How would the Diamond Rule read? Let us take it from the lips of Christ: "I would that ye love one another as I have loved you."

Here is a new standard, a diamond standard, for loving. Our highest conception of the love of others for us, according to the Golden Rule, would be love equal to that which we feel for ourselves. But, after all, how imperfect, how inadequate, how blind and limited, is the love of any one for himself! One might wish for himself a thousand good things, and after he had received them all discover that his best and most enduring good had not been promoted. So human beneficence as a measure for mutual human love is very narrow and inadequate. We should love one another in a deeper and wiser way than that. The Golden Rule of love is only the human way of loving The Diamond Rule of love is the divine way of loving. "As I have loved you"—if we could only realize that love in its fullness! But we can realize it to some extent, at least—enough to make our imperfect patterning after the divine love better, far better than our perfect realization of human love in return for human love.

To love one another as Christ has loved us—what large, sacrificial, far-reaching, discerning, discriminating love were that! Not a love of mutual indulgencies, but of tenderest sympathy and most helpful ministration. Not a love all of promises and gifts, but of profound and gracious interpretation and wise withholding. Not a love of sight so much as a love of insight—the deep love, the heart of love, the love that was in the beginning. Ah! this Diamond Rule of love—how much better and more precious than the Golden! Is it not worth while for us to try to love one another more after the fashion of Christ's love for us?—Zion's Herald.

"How Far Is It to Heaven, Papa?"

The question was asked by a sweet child with flaxen hair and blue eyes, whose pet name in the home was "Curly-head." It was a child's question, but also a man's, for who of us has not asked it?

Where is heaven? How far is it away? The father meditated long and profoundly. He remembered in his boyhood days that the blue sky seemed to be heaven, and the tall trees on the hill tops, with their upward branches were kissing it. But the sky is not heaven. People cannot reach it by climbing trees on hill or mountain.

One day the father started on a three thousand mile journey across the continent. On sleeper by night, and palace car by day, over mountain through canyon, now on arid plain, and over vast distances of rolling prairie; flying by crags and cities and streams, the transcontinental train carried him on and on. One thousand miles were tolled off, then five hundred more. Two thousand! Breakfast was called, then lunch, then dinner. An engine, mighty in its power, breaks down. Another is hitched and away we fly again. Oil is applied, and the wheels of the coaches are tested. Far into the night I hear the iron horse puffing and groaning and hissing. Three thousand miles! Who can grasp it? But we go on.

"How far is it to heaven, papa?"

This came flooding my mind. It was a vital question at last Is it three thousand miles? Is it as expensive as is this? How much power will it take to get me there? Many are over there. Days go by on this trip How many are the days required for that trip?

To me the subject became filled with weighty interest Suddenly the question took a new form, and I found myself asking the question: How far is it to home? And the more I reflected the more I was convinced that while I flew over the earth I was still at home. My family was along. No homesickness had annoyed. Friends we found everywhere Here is a college chum. How his face shone when he saw us! A stranger on the train stepped up and handing us his card said:

"I am a Baptist. I live in the city whither you go. The church of which I am a member is immediately across the street from yours"

Good! The Lord bless the Baptists! What glorious Christians some of them are!

Two thousand nine hundred miles are gone. Another hundred, and we will be there. Fly old train! It is 6 a. m. The porter says we are asked for.

Who now?

A member of the committee on pastor. Good! And he has some Oregon pears. My, how luscious! Didn't we feel at home? The whistle blows. The last turn of the wheel, and here we are—surrounded by a committee come to escort us to the parsonage. What splendid looking fellows they are! Our brothers! At the parsonage everything homelike. A warm lunch awaiting us. Good sisters to greet us. Why, this is home! Thus I found answer to the dear child's question. Home is where the heart is at rest, and the heart is at rest when in the way of duty. And where the heart is at rest in Jesus there is heaven. Right here is heaven to him who abides in Christ. And unto him who makes his earthly pilgrimage to be fraught with prayer and love, and loving service to the King, the final heaven is but a step—just across the grave.—J. R. T. Lathrop, in Epworth Herald.

"I Gave Them Myself."

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

I have my reward now. My sons are ministers of the Gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—Life of Faith.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

INAUGURAL EXCURSIONS
SEABOARD AIR LINE RAILWAY
To
Washington, D. C. March 1, 2 & 3, 1901.

On account of the inaugural ceremonies of the President and Vice-President, at Washington, March 4th, the Seabord Air Line Railway will sell excursion tickets from all stations at rate of one first class fare for the round trip. Tickets will be good going on all trains of March 1st, 2nd and 3rd, and valid for return March 9th, inclusive.

For fine trains and fast schedules take the Seaboard Air Line Railway. Their famous "Florida and Metropolitan Limited" and "Florida and Atlanta Fast Mail" run direct to Washington.

For tickets, schedules and sleeping car accommodation, call on or address any agent of the Seaboard Air Line Railway.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

June 28-1y pd.

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Fall Term opens August 15th.

GLOBE TELEGRAPH COLLEGE.

June 13-tf Lexington- Ky.

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 33 Daily	No. 35 Daily	No. 103, Daily ex. Sunday	No. 41, Daily.	No. 49, Daily.
	A. M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58	...		....
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P M				
Leave Tarboro	12 21		6 00	...	.....
Lv Rocky Mount	1 05	1 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 4	7 10	5 57	2 40
Leave Selma.....	2 55	11 8	...		.....
Lv. Fayetteville...	4 30	12 35			.....
Ar. Florence.....	7 35	2 40			.....
	P. M.	A.M.			
Ar. Goldsboro	....		7 55		.....
Lv. Goldsboro.	.....		...	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...				9 20	6 00
			P.M	A. M	P M

TRAINS GOING NORTH.

	No 78 Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P M		
Lv. Florence.....	9 5[illegible]		7 35		.....
Lv. Fayetteville.	12 15		9 41		.....
Leave Selma.....	1 50		11 3[illegible]	...	.....
Arrive Wilson...	2 3[illegible]		12 13	...	.....
		A.M		P.M	A.M.
Lv. Wilmington				7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro		4 50		9 3	12 26
	P. M		A M	P.M.	P. M.
Leave Wilson	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount	3 30	6 10	12 45	11 23	1 58
					....
Arrive Tarboro		6 46		...	.....
Leave Tarboro	2 3	...			.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 22		1 39	...	.....
	P M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m Returning leave Sanford 3 05 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad. Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 3:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:08 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63
Lv. Lenoir..	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton....	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKER Secure the severest colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B ALFORD, Greensboro, N. C., for a box.

THE HOME.

Mrs. Swift and Mrs Thrift.

"Well, for goodness sake, what kept you so late?" exclaimed Mrs. Swift, as Mrs. Biddy O'Conner made her appearance a half an hour late. "I've had the boiler on an hour or more, and I'd begun to think you never were coming."

She had no intention of speaking irritably, but she did so love to have the "clothes out" early that her usually pretty face was flushed from nervous excitement because of the late beginning of Monday's big washing.

Poor Biddy was nervous too, because of her mistress' greeting. She looked at the clock, then she said, deprecatingly:

"It's sorry I am to be behind time," sighing, "but two av me childer are sick. I didn't have me clothes off at all las' night. I'll be doing my best to make up for lost time, ma'am."

Mrs. Swift made no reply. She had no servant at present, so she left the laundry to the care of Biddy and went into the kitchen to the dishes. She did not know that some hot tears rolled down the washer-woman's cheeks after the door had closed.

"She didn't even ask what's the matter wid the childer," was Biddy's bitter thought, as she bent her tired back over the washtub.

But notwithstanding Mrs. Swift's lack of sympathy, the poor worn creature did her best. She had had no breakfast, for her time had been so taken up with the sick ones and her other home cares that she had not ventured to tarry a minute longer. You see she knew Mrs Swift of old.

It was a weary forenoon. Biddy's head as well as her heart ached long before the washing was done She was faint with hunger when one o'clock arrived, and she was glad when the time came to sit down to her repast, which was served in the kitchen. She ate hurriedly so as to get cleaned up. Mrs. Swift came out before she was through.

"I hope you'll get the clothes ironed this afternoon," she said.

"I'll try to," was the answer.

At two o'clock the laundry was in perfect order, and Biddy was ironing for dear life, as the saying goes. She ironed steadily until half-past six so as to "make up the lost half-hour," at which time the ironing was finished.

The Swifts were not yet through dinner when Biddy went home

"Wait and eat your dinner," said Mrs. Swift.

"No," Biddy rejoined. "I must be goin' to the sick childer. I'll not be waitin' any longer."

There were no further objections by Mrs. Swift, so poor Biddy went home, the smell of fragrant coffee and broiled beefsteak tantalizing her all the way home.

The following morning Biddy appeared in Mrs. Thrift's kitchen. Again she was late, a little more than half an hour. But there was no reproach in Mrs. Thrift's face, no censure in her voice.

"Good morning," she said with a smile, "I am glad to see you."

Biddy began her excuse.

"I'd a bere afore," she said, "but the childer is sick an' I couldn't git away early."

"I am sorry the children are sick," saik Mrs. Thrift; "what's the matter, Biddy?"

She spoke with such kindly interest that poor Biddy's heart warmed.

"I don't jest know," she said, "they be allin' for this four or five days, an' all night long they be callin' mamma."

"Perhaps you ought not to have left them," said Mrs. Thrift. "Who is with the children?"

"I had to leave 'em Somebody's got to earn something. My sister Norah's there while I be gone."

"Poor soul!" thought Mrs. Thrift; "she looks as if the rocking chair would do her more good than the washtub, and I don't suppose she has had any breakfast worth calling so."

Mrs Thrift kept no regular servant, except a young girl, who amused the two little ones, aged three and five years. Her oldest child, a daughter of sixteen, was upstairs making the beds.

Mrs. Thrift began to gather up the breakfast things. There was a nice thin piece of broiled ham on the platter and a slice of toast in the covered dish. These were arranged on a plate and put in the warming oven while the coffee came to a boil on the stove. Then going to the wash room, the thoughtful and kind woman said with a smile:

"Come, Biddy, I want you to sit down and have a taste of our breakfast, for with the sick children at home, I feel quite sure you didn't think of yourself."

Biddy's heart gave a bound; it was sweet to the tired creature to be thought of. The hot, fragrant coffee with loaf sugar and cream, toned her up, so did the delicious ham and the cream toast. She felt like another woman when she went back to the tub. After the washing was done, she cleaned up, and ironed as she had done at Mrs. Swift's. But she did not quite finish the ironing. Mrs. Thrift would not let her on account of the sick children. She insisted on her stopping at quarter of six.

"Now eat a good dinner," she said, "and then go home."

When Biddy went home, she carried a basket in which was a glass of lemon jelly, a pail of chicken soup and other delicacies Her honest face was wreathed in smiles and at sight of her and the good things, the poor little sick ones cried out in joy.

"O ma, where did you get all these things?"

"O ma, jelly and chicken! Who gave 'em to you, ma?"

Biddy laughed, but tears were rolling down her cheeks.

"'Twas an angel that give 'em ter me," she said, sitting down a moment to "rest her tired bones."

"An angel!"

"An angel?'

Biddy smiled.

"Well," said she, "they call her Mrs. Thrift, but in me heart, bless her, I call her an angel."—Mrs. W. S. Farley, in N Y. Observer.

The Debt of Honor.

Every son when he goes away from home carries with him the honor of the home to which he belongs, and he may either enhance it or dissipate it. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents.

There is nothing in this world more touching than the pride of a father or mother in a son's success. Many a student in the rivalries of academic life is thinking about this more than anything else, and on the day when he is being applauded by hundreds, he is thinking chiefly of hearts far away which are glorying in his honor. In the battles of life, in a city like this, there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off, whose hearts will be cheered by their well doing, and would be broken by their ill-doing

I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth who has been away in another city or in a foreign land, and bears in his face and demeanor tokens of his well-doing comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts which love him. Where is there a disappointment so keen or a disgrace so poignant as he inflicts who comes not back because he dare not, having in the foreign land or the distant city soiled his good name, and rolled the honor of his home in the dust?—Selected

Helps to Patience.

A woman, whose life has been long checkered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office, where he was compounding medicine one day, looking cross and ready to cry.

"'What is the matter, Mary?'

"'I'm tired! I've been making beds and washing dishes all day and every day, and what good does it do? Tomorrow the beds will be to make and the dishes to wash over again.'

"'Look, my child,' he said, 'do you see these empty vials? They are all insignificant, cheap things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine.

"'Nobody cares for the vials; it is that which they carry which kills or cures Your daily work, the dishes washed or unwashed or the floors swept, are homely things, and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life.'"

No strain is harder upon the young than to be forced to do work which they feel is beneath their facilities, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them."—Selected.

A CLEAR HEAD;

good digestion; sound sleep; a fine appetite and a ripe old age, are some of the results of the use of Tutt's Liver Pills. A single dose will convince you of their wonderful effects and virtue.

A Known Fact.

An absolute cure for sick headache, dyspepsia, malaria, sour stomach, dizziness, constipation bilious fever, piles, torpid liver and all kindred diseases.

Tutt's Liver Pills

The Atlantic and North Carolina Railroad.

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The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

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NORTH CAROLINA

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THE RECENT STATE SUNDAY-SCHOOL CONVENTION.

The hope of this country, as of all countries is in the right training of its children and youth, and nothing is so important in the right shaping and moulding of youthful character as a knowledge of God's word and the association and influence of truly pious people.

After many years of observation and careful study we do not hesitate to say, that in our opinion, there is no more potent factor, outside of the home, in the religious development of our young people than the modern Sunday school Here they are brought into contact with the very best element of our church membership They are also brought under the most powerful religious influences, at a period in life when they are most susceptible and responsive. Too much emphasis, then, cannot be given to the importance of the Sunday school work, and our people ought to be encouraged everywhere to enter fully into it and heartily to co-operate with those who are leading in this great movement. We had arranged to attend in person the recent State Sunday-school Convention, held in High Point, but circumstances made it impossible for us to leave the office at that time.

Our representative informs us that the meeting was a success in the best sense of the word. The attendance was the largest had for many years. There were a number of noted, not to say distinguished Sunday-school workers present from different parts of the United States. These men are well informed and thoroughly alive and up-to-date in their methods and teaching.

Mr. W. M. Hamill, who is so conversant with every feature of the Sunday-school work, and who is so happy in his methods of imparting Bible knowledge, made a number of very fine talks, but his address on the problem of the Big Boy in Sunday-school was a master effort and a real treat to all who heard it. The Rev. R H. Bossmajian, who long lived in Constantinople, but now resides in Boston, contributed greatly to the interest of the Convention in different ways and thrilled the large audience present by singing, in the Corean language, "Come to Jesus To-day," and Prof. E. O. Excell, of Chicago, the author and great singer, whose reputation is national, fully met expectation.

It is but just to say that every session of the Convention was largely attended and full of enthusiasm and interest. Those who were present received a large amount of real practical and valuable information, and returned to their homes with fresh zeal and inspiration.

The Convention was held in the Methodist church, of which Rev. J. E. Gay is pastor. His previous thoughtful preparation and his constant interest and oversight added greatly to the pleasure and profit of the visitors.

High Point extended the most cordial and bountiful hospitality and contributed one thousand dollars for the extension of the general work. Rev. George H Crowell, superintendent of the High Point Graded Schools, was elected president of the Association for the ensuing year. Prof. Crowell is a preacher of ability, an educator of large reputation and a wide-awake Sunday-school man. His selection as president was wise and fortunate He will meet fully the requirements of the position. Mr. J. W. Bryan, the field secretary and Mr. W. N. Snow, Treasurer, were continued in the same position as a matter of course

The Convention meets next year in the historic town of Fayetteville. We spent four years with those good people, and we are sure they will extend a most bountiful and refined hospitality. We wish great success to this organization that is doing so much for the best interests of North Carolina and her young people.

THE GAMBLING EVIL.

We begin the twentieth century with a civilization for which all good men are truly thankful. Its excellent features are numerous and prominent, and we rejoice in them all. Yet, it is a fact that even in North America, our civilization is not perfect. It has many objectional features and some that are positively vicious.

One does not need to become a member of a sporting club, or to live a fast life, or to participate in the wicked practices so conspicuous in some circles in order to find out that the gambling spirit is still alive in our favored land. Under different names it appears here and there, and in many different guises it disports itself in high and low places Few communities are exempt from its blighting and disastrous influences.

Cards, billiards, bucket shops, bowling alleys, faro banks, betting, dealing in futures, etc., etc. To gamble is to play a game for money or other stakes It is not necessary to be in a liscensed gambling house, or in a bucket shop, where facilities are given for betting small sums on current prices, on stocks or commodities, but at home, in the office, or exchange, or elsewhere gaming and speculating may be done that has in it all the elements of gambling

In this issue we publish an excellent article written by Rev. H. F. Chreitzberg, D D., in which he attacks the euchre party, or fashionable card playing, among church members and leading people in social life. We commend the article to the attention of our readers. We have never understood how ministers or church members could give countenance to anything of the sort. We hope the good doctor and others of our ministers will preach a special sermon on the Evils of the Bucket-shop, and the fearful ruin that is being wrought by prominent people gambling in futures of all sorts. It is a sad fact that there are many people who do not care to work for a living, if it can be gotten in some other way, and if large amounts of money can be gotten by chance games, by gambling or speculation, hundreds will resort to these methods of obtaining it, however damaging so doing may be to moral character or religious life.

It seems to us that one must be dull indeed who does not see that card playing, whether it is done in the home, in the club-room, or elsewhere, is a school for the training of gamblers. Betting small or large sums on chance games of one kind or another is cultivating a disposition that may grow into a habit that will ultimately destroy its possessor.

There is little hope of reforming the confirmed gambler, and we can hardly expect to change the habits of a man who has made large money by speculation; but we can do something to save the rising generation from acquiring a taste for such things, and certainly the church ought to deal very promptly with men, in high or low places, who practice gambling in any of its various and tempting forms, whether it is called by one name or another.

PROF. P. P. CLAXTON THE MAN FOR THE PLACE.

The resignation of Dr. W. H. Payne, to accept the offer of his old chair in the University of Michigan, leaves the presidency of the Peabody Normal College at Nashville, Tennessee, vacant, and the Board of Trustees will probably elect Dr. Payne's successor early next summer.

The Peabody Normal College is one of the most important factors in education in the South. No other institution is so closely in touch with the educational interests of every Southern State. Here a great many teachers in the public schools, normal schools, private schools and colleges of the South are trained for their profession. It is, therefore important that the president should be a man of good executive ability, of broad scholarship and culture. He should be a professional teacher who has demonstrated his fitness by a successful career in teaching and training teachers. He ought to understand the educational needs of the South, and have a thorough knowledge of the normal school problem.

We write this to suggest that Professor P. P Claxton of the State Normal and Industrial College at Greensboro, North Carolina, is the man for the place. He is a native of Tennessee and a graduate of the University of Tennessee with the degree of M. A. He began teaching in the graded schools of Goldsboro, N. C., in '82. In '83 he organized the graded schools of Kinston, N. C., and superintended them for one year. In '84 and '85 he attended Johns Hopkins University, doing work in Teutonic languages, history and pedagogy, the last under Dr. G. Stanly Hall. In '85 and '86 he continued this work in Germany, In '87 he was elected superintendent of the schools of Asheville, N. C., which he organized and superintended until the summer of '93, when he was elected to the chair of pedagogy in the State Normal and Industrial College, Greensboro, N. C., where he is at this time Here he has been eminently successful as he has been in all his work.

For seventeen years he has held institutes for teachers in the summer months. thus teaching the teachers of a large number of counties of this State. He has been a member of the faculties of the summer schools of the universities of North Carolina, Tennessee and Mississippi, and a lecturer in the Summer Normal Institute of Atlanta, Ga. His position as secretary of the Southern Educational Association for the last two years and as editor of the North Carolina Journal of Education for the last three years has enabled him to come in contact with many of the teachers and schools of the South, and to learn much of the educational needs of this section. Four years ago he spent five months in Europe, studying elementary and normal schools in England, Germany, Switzerland, Denmark and Sweden

After an intimate acquaintance with Prof. Claxton for a number of years we unhesitatingly endorse and commend him for this high position. We feel very sure that if the trustees knew Prof. Claxton thoroughly, and if they are to be guided in their selection of a man only by merit and fitness for the position, he will be their choice. We should be very sorry to see him leave North Carolina, for that would be a great loss to our educational forces, but our interest in the South is such that we are willing to give up one of our foremost educators in order that we and all the other Southern States may share in his greater work.

A MEMORABLE DAY IN WASHINGTON CITY.

On Monday, the fourth instant, William McKinley was inaugurated for the second time President of the United States.

The weather was perfect and the day was an ideal one. It is reported that such weather on Inauguration day has not been seen since President Monroe took the oath of office on the east portico of the capitol eighty-three years ago.

It is also said that a half a million of people were present in the city as visitors, representing every State in the Union, and a larger number of distinguished citizens and high officials than on any preceding similar occasion. The whole number of troops present were estimated at 20,000. There were forty military bands in the procession.

Among the distinguished persons present were Lieutenant General Miles, Major General Brooks, Brigadier General Wheeler and sixteen other officers at the head of troops of the regular army.

Admiral Dewey and an imposing staff headed the naval parade. Twelve governors from as many States, each headed a large body of troops. The total cost of the great pageant is put down at four millions of

dollars.

THE INAUGURAL ADDRESS IN PART.

"When we assembled here the fourth of March, 1897, there was great anxiety in regard to our currency and credit. None now exists. Then our treasury receipts were inadequate to meet our obligations. Now they are sufficient for all public needs and we have a surplus instead of a deficit. Then I felt constrained to convene Congress in extraordinary session to devise revenues to meet the ordinary expenses of the government. Now we have the satisfaction to announce that the Congress just closed has reduced taxation one million dollars. Then there was a deep solicitude because of long depression in the manufacturing, mining, agricultural and mercantile industries, and a consequent depression of the laboring population. Now every avenue of production is crowded with activity, labor is well employed and our products find good markets at home and abroad"

EDITORIAL NOTES.

Will some one of our readers please favor us with the postoffice address of Wiley C. Lee and G. W. Greer?

Senator Hale predicts that within five years every soldier who went to the Philippines will be on the pension rolls.

Our seed offer expires on March the 15th. All who desire to avail themselves of it will send in their renewals and orders before that date.

Harvard College observatory announces that a new star, observed February 22, is the brightest one discovered in three centuries. It is in the constellation Perseus, is of first magnitude and in three days emerged from total invisibility.

The following have sent in new subscribers since last issue: Revs J A Bowles 7, B A York 2, J B Craven 8, H M Blair 2; W F Elliott 5, W O Rudisill 1, G D Herman 8, W R Ware 1, N R Richardson 1, J R Scroggs 1, S L Adams 4.

The New Orleans Picayune mentions the fact that arrangements have been made for the establishment of a mill for the manufacture of paper out of the cane after the sugar has been crushed out of it, and thinks this the beginning of what will grow into a great industry.

The Indianapolis News says: "Senator Tillman always calls the Pearl of the Antilles 'Cuby'. Mr. Jones, of Arkansas, pronounces it 'Koobah', and other statesmen have other pronunciations. Senator Cockrell insists upon calling our new possessions in the Pacific 'Filipians,' and Senator Morgan always alludes to the Sandwich Islands as 'Hoy-aye ee.'"

Greensboro is rapidly becoming a large wholesale market for many kinds of goods. The L. Richardson Drug Co. carry a fine lot of all goods usually kept and sold by druggists. Their business has rapidly grown and they can make it to the interest of all who need drugs to call upon them. They are thorough business men, polite, accommodating and prompt. Why go to the northern cities or send your orders out of the State when you can do better at home?

A crowd of nearly ten thousand saw the execution of Chi Sin and Hu Cheng Yu, who were beheaded, Feb. 26 in Pekin, in accordance with the demands of the powers. Members of the various delegations were conspicuously absent, feeling that if they were present they might seem to be gloating over their fallen adversaries. Every power, however, was legally represented by military officers and soldiers and also a staff officer from each foreign power. The condemned men met their death stoically. In each case one blow severed the head from the body.

The following are, in brief, the salient points of the new election law, as prepared by a sub committee of the House of Representatives: "The bill provides for a State board of electors composed of three men, of whom not more than two shall be of the same political party. The county boards, likewise, shall be composed of three persons, only two of whom can be of the same party. The registrars must be men of good repute and standing in the community in which they live. Of the four judges of election, not more than two can be of the same political party and these two must be selected from a list of five furnished by the county chairman of their party. The clause in the present election law taking away the right of a writ of mandamus is stricken out."

The March issue of McClure's Magazine is one of notable value, a value at once timely and permanent. The leading feature is a character study of Edward VII., written by the man in America most competent for the task, George W. Smalley, the correspondent of the London Times. Accompanying the article are pictures which form a series of portraits of the new sovereign from the earliest youth to the present. Following this appreciation of the King, there is a collection of pictures of Queen Victoria. These are thirty in number, reproductions of photographs and paintings, and they are a complete pictorial souvenir of the monarch. A descriptive text accompanies them.

Those who heard Prof. Claxton Monday evening, Feb. 25, at West Market Street Epworth League, were not only pleased and entertained for the moment, but benefited both in truth and knowledge for the future. It is the desire of the League in these literary meetings to offer nothing that will not be helpful to the members and others who may attend. Prof. Claxton spoke on "How to read the Bible," and opened to every thoughtful mind vistas of truth and beauty not before dreamed of, and left in the soul a longing to tread the paths leading to the mountain heights from which a clearer view may be gained. At the close of the lecture, Miss Minnie Gorrell sang "Ave Maria." Miss Gorrell's voice has unusual sweetness, and it was indeed a treat to listen to her. The next literary meeting of the League will be held on March 18

We wish all our Presiding Elders would carry out the resolution of the Annual Conference in regard to holding the District Conferences. These Conferences should serve both a local and a connectional interest. It is very important that the Church Literature and especially the ADVOCATE, the Conference paper, be properly represented. Our educational men desire also properly to present the claims of their respective institutions. Already four Conferences have been fixed for July 18th. We have written to all the Presiding Elders but none of them seem willing to change the date. We think this unfortunate and we believe both local and connectional interests will suffer by the conflict. Note the resolution: "Resolved, That it is the sense of this Conference that no two District Conferences should be held on the same day of the same week, and we request our Presiding Elders to observe this resolution in fixing the dates for holding their respective Conferences, as far as possible."

We advertise in this issue the Wakefield Hardware Company, of Greensboro. We take great pleasure in introducing this firm to our readers. Every farmer, every mechanic, every builder, and every family need more or less hardware. It is very important to know where one can deal with pleasant reliable people and get what they want at reasonable prices. If our readers will call at the Wakefield Hardware Company's store or send their order to that firm they can be sure of getting good goods at the lowest possible cost. The gentlemen who compose this company are men of the highest integrity, active, up-to date business men and spare no effort to please their customers. Be sure and give them a call if you want anything in the hardware line.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 18-21, 1901.

The Asheville District Conference will convene at Burnsville, N C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

The Divorce Law.

No bill has passed either branch of the General Assembly this session that has been more generally approved than the Divorce bill that passed the House. The majority in that body was very large and truly represented the sentiment of the State, if we know anything of public sentiment.

The new causes of divorce that have been added in recent years have "let down the bars" and given an impetus to the divorce bill, heretofore unknown in North Carolina. In Wake county it has come to be a scandal, and Wake is as good as any county in the State. At one term of Wake court in the past year or two there were nineteen divorce cases on the docket.

If the Senate passes the bill as it passed the House, it will be hailed with approval throughout the State.—Raleigh News Observer.

Burkhead and its Pastor.

Burkhead church, under the pastoral care of Rev. Harold Turner, is making rapid strides to the front. The congregations are good—much larger than for sometime past—and a spirit of unity prevails, not only with the officials, but with the members at large. The Sunday-school is in fine condition, prayer meetings well attended and all departments of church work have received a new impetus. Already the building of a parsonage has taken tangible form and will perhaps terminate in a reality by the close of the year. Rev. Turner is of excellent English parentage, a graduate of Trinity College, of fine social habits, an impressive speaker, and best of all a man of true devotion. Vigorous in mind and body, and with pleasing address he is steadily winning his way into the hearts of the people.—Cor. in Winston Sentinel.

Conference Board of Church Extension.

DEAR ADVOCATE: In our March meeting of the Executive Committee for Conference Board of Church Extension, the following communication from the Parent Board of Church Extension was acted upon, and representatives appointed as below:

BOARD OF CHURCH EXTENSION.
M. E. Church, South,
Louisville, Ky., Feb. 16, 1901.

MY DEAR BROTHER: You are requested at the March Meeting of your Conference Board of Church Extension, or the Executive Committee thereof, to appoint a suitable person to represent the cause of Church Extension at the District Conference of every district in your Annual Conference and request the Presiding Elder to give to your representative ample time to properly present this important work.

Yours most respectfully,
P. H. WHISNER.
Cor. Sec.

Asheville District, Rev. R. M. Taylor.
Charlotte District, Rev. D. M. Litaker.
Franklin District, Rev. Ira Erwin.
Greensboro District, Rev. A. W. Plyler.
Morganton District, Rev. R. D. Sherrill.
Mt Airy District, Rev. W. L. Dawson.
Salisbury District, Rev. J. A B. Fry.
Shelby District, Rev. S. T. Barber.
Statesville District, Rev. J. T. Stover.
Waynesville District, Rev. J. A. Sronce.
Winston District, Rev. M. H. Vestal.

If these brethren find they cannot serve in this capacity, please notify the secretary at once.

J. A. BOWLES, Sec. Board.

"Sunset Views"

Of "Sunset Views," by Bishop O P. Fitzgerald, just issued from our Southern Publishing House, Bishop J. C. Granbery says:

"Thanks for the "Sunset Views." We greatly enjoy it. Pure, wholesome, juicy food it furnishes. May its readers be a great multitude! An apt and kindly pen its author has, and a mind full of pleasant and profitable memories. He helps us to love our fellow-men, and God above all. May his own sun be long in setting, and his sky aglow to the last!"

The price of Bishop Fitzgerald's book is $1 delivered to the mails.

Notice.

Please announce that the Christian Endeavor state convention of North Carolina will be held in Winston-Salem, April 25 28. Rev. F. E. Clark, D. D., President of the United Society of Christian Endeavor, will be present and a large attendance of delegates is expected. The program will be announced soon.

MAMIE BAYS,
Chm. Press Department.
Salisbury, N. C., Feb. 26, 1901.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 10, 1901.

JESUS AND CAIAPHAS.
Matt. 26: 57-68.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God. Matt. 16: 16.

TIME.—Before the dawn on Friday of Passsion Week, A. D. 29.

PLACE.—The residence of Caiaphas.

Home Readings.

Monday—Jesus and Caiaphas. Matt. 26: 57 68.

Tuesday—Smitten and Afflicted. John 18: 12 23.

Wednesday—Hated Without Cause. John 15: 18 27.

Thursday—False Witnesses. Acts 6: 7-15.

Friday—The Temple of His Body. John 2: 18 25

Saturday—The Son of God. John 1: 28 34.

Parallel Accounts—Mark 14: 53 64; Luke 22: 54 65; John 18: 12 27.

Introductory.

To get a proper understanding of this lesson, the accounts of this transaction as given by the other evangelists should be carefully studied. There were two trials. The first was before the Jewish authorities and is called the ecclesiastical trial. The second was before the Roman ruler, Pontius Pilate, and is called the civil trial. The reason for the two trials was that at this time Judea was under Roman rule, and was administered by Pilate, a Roman officer who lived in Cæsarea, fifty miles from Jerusalem, but had a palace in Jerusalem which he occasionally visited in the interest of his administration; hence the Jewish authorities were limited in their power. The Sanhedrin, the ecclesiastical tribunal of the Jews, was permitted to bring all religious offenders before it for trial, and to punish them if found guilty. The only exception to this rule was in cases of capital punishment. Then the governor must retry the case, and, if confirmed, execute the sentence. This explains why the first trial of Jesus was not final, but had to be transferred to Pilate.

CHRIST BEFORE THE HIGH PRIEST.

According to St. John's account Jesus was first taken to Annas, who was an old man of seventy years. He was the father-in-law of Caiaphas, and was the real head of ecclesiastical affairs, Caiaphas being the nominal head. They belonged to a family of great ambition and influence. Annas was a wary Sadducee who probably took part with Judas in the transaction which led to Jesus' arrest. Knowing all about the conspiracy, Annas, it is thought, did not go to bed that night, but waited far after midnight to receive the distinguished prisoner and ask him questions in an informal manner. In the meantime messengers were dispatched to scour the city for the members of the Sanhedrin to hurriedly assemble under the darkness of the night and conduct the trial in the house of Caiaphas, to which Jesus had been taken. The proceedings were complete, the sentence was agreed upon, but all was not strictly legal because the court was not allowed by law to meet by night; hence they had another sitting after daylight, in which formal sentence was passed upon Jesus.

CHRIST BEFORE THE COUNCIL.

The Sanhedrin met in a large semicircular room, forming one side of the court of an Oriental house. Including the high priest, there were seventy-one members of the council before whom Jesus appeared. What must have been the blind hatred of the high priests who were disposed and compelled to hunt up men who were willing to bear false witness against Jesus in order that he might be put to death! Even that task was difficult to accomplish. At the last only two false witnesses could be found. Even they did not agree upon any one item in the charge. How could an innocent person hope to receive justice at the hands of such a corrupt body of men? They used bribery, money, menace, and the misstatement and misapplication of Christ's words to bring him into condemnation.

CHRIST'S OWN TESTIMONY.

The high priest opened the trial strangely by asking Jesus what he was accused of; but Jesus was silent. Let the accusers present the items of the indictment and substantiate them. It was not the duty of the accused to state the charge against him. Let those who know all about his doings and teachings do that. But when asked as to whether he was the Son of God, he positively asserted his divinity. (See verse 64.) This was meeting his enemies with a majesty and self-asserted authority that must have rebuked and disconcerted them. Now they were his judges, but the time would come when he would be their Judge. They could dispose of his earthly life, but he would fix their eternal destiny. Speaking of Jesus' testimony as to his being the Son of God, Dr. Stalker says: "How this great confession lifts the whole scene! We see no longer these small men and their sordid proceedings, but the Son of man bearing witness to himself in the audience of the universe. How little we care now what the Jewish judges will say about him! This great confession reverberates down the ages and the heart of the world as it hears it from his lips, says Amen."

THE HIGH PRIEST'S CONDUCT.

The high priest, according to the usual custom, rent his clothes, charging Jesus with blasphemy, because of this confession of his divine sonship. The infuriated high priest who had pressed this crime upon Jesus put it to vote, and the council voted that he was guilty of death. The false testimony of the two bribed witnesses had failed, and they were compelled to rest their conviction of Jesus upon his own testimony; but while it resulted in his cruel and unjust condemnation and death, it also gave to the church assurance of his exalted and divine character, which is its unfailing strength and inspiration.

JESUS MOCKED.

A few hours intervened between the two trials. During this period he was maltreated by the motly crowd. They mocked him, spit in his face, struck him with their fists, smote him with rods. They blindfolded him, and after striking him with their hands the heartless villians said: "Prophesy unto us, thou Christ. Who is it that smote thee?" This was intended to mock him for the claim he had just made.

Reflections.

1. Evil doers get up early and persevere to do wrong.

2. Many persons bear false witness of Christ today.

3. The divinity of Christ is questioned today, but his life and works now are

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Lv. Philadelphia, P R R	3 29 p m	5 0 a m
Lv Baltimore, P R R	5 45 p m	6 32 a m
Lv. Washington, P. R. R	6 55 p m	8 35 a m
Lv. Richmond, S A L Ry	0 40 p m	12 25 p m
Lv. Petersburg "	11 31 p m	1 10 p m
Lv Norlina, "	2 05 a m	3 30 p m
Lv. Henderson, "	2 31 a m	3 55 p m
Lv. Raleigh, "	3 46 a m	5 00 p m
Lv. Southern Pines "	5 37 a m	6 47 p m
Lv. Hamlet, "	6 30 a m	8 10 p m
Lv Columbia, "	8 49 a m	10 3 p m
Ar. Savannah, "	12 10 p m	2 2 a m
Ar Jacksonville, "	3 50 p m	6 30 a m
Ar. Tampa, "	5 10 a m	5 00 p m

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Lv. New York, N.Y P.&N	† 5 55 a m	8 55 p m
Lv. Philadelphia, "	10 10 a m	11 26 p m
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Lv. Baltimore, B S.P.Co.	.....	† 5 00 p m
Washington N &W S B.		6 p m
Lv. Portsmouth, S. A. L.	9 00 p m	10 05 a m
Lv. Weldon, "	11 33 a m	12 56 p m
Lv. Norlina, "	12 55 a m	2 10 p m
Lv Henderson "	1 50 a m	3 45 p m
Lv. Raleigh "	3 02 a m	4 27 p m
Lv. Southern Pines "	5 18 a m	6 43 p m
Lv. Hamlet "	6 45 a m	8 05 p m
Lv. Wilmington		3 30 p m
Ar Charlotte, "	9 51 a m	10 45 p m
Lv. Chester, "	10 18 a m	11 20 p m
Lv. Greenwood, "	12 07 p m	1 33 a m
Lv. Athens, "	2 19 p m	4 18 a m
Ar Atlanta § "	5 30 p m	5 30 a m
Ar. Augusta, C. & W.	5 10 p m	
Ar. Macon, G. of Ga.	7 2 p m	11 10 a m
Ar. Montgom'ry, A.&W P	9 20 p m	11 00 a m
Ar Mobile L & N.	2 55 a m	4 13 p m
Ar New Orleans L. & N	7 30 a m	8 30 p m
Ar Nashville N.C.&St L	5 3 a m	6 05 p m
Ar. Memphis,	4 0 p m	8 10 a m

NORTHWARD

	Daily. No. 402	Daily No 38
Lv. Memphis, N.C.&St L	1 0 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 3 a m
Lv. New Orleans, L & N	7 45 p m	.....
Lv. Mobile, L. & N.	12 20 a m	.....
Lv Montgom'ry. &W. P	6 50 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C	9 40 a m	.....
Lv Atlanta, § S. A. L Ry	12 00 p m	8 00 p m
Ar Athens "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar. Chester "	6 43 p m	4 25 a m
Lv Charlotte, "	8 30 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	.....
Lv. Hamlet	9 0 p m	8 10 a m
Lv. Southern Pines "	10 5 p m	9 09 a m
Lv. Raleigh "	1 0 a m	11 20 a m
Ar Henderson. "	2 27 a m	1 0 p m
Lv. Norlina "	3 10 a m	2 0 p m
Lv. Weldon, "	4 20 a m	3 10 p m
Ar Portsmouth "	7 0 a m	5 50 p m
Ar Washt'n N. &W S.B.		6 55 a m
Ar Baltimore B. S. P. Co.		† 6 40 a m
Ar New York, O D.S.S.Co.	.....	† 1 30 p m
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Ar New York "	8 40 p m	8 00 a m

	No 44	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 50 p m	11 59 p m
Ar. Columbia, § "	6 17 p m	5 45 a m
Lv. Hamlet "	9 40 p m	9 20 a m
Lv. Southern Pines "	10 32 p m	10 09 a m
Lv Raleigh, "	12 28 a m	12 07 p m
Lv. Henderson, "	1 44 a m	1 27 p m
Lv. Norlina, "	2 10 a m	2 15 p m
Lv. Petersburg, "	4 0 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 35 p m
Ar. Washington P R R	8 45 a m	9 10 p m
Ar. Baltimore, P R R.	10 03 a m	11 15 p m
Ar Philadelphia P R R.	12 27 p m	2 56 a m
Ar. New York P R R.	3 15 p m	6 10 a m

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convincing evidence of his divinity.

4. Many men mock Jesus today.

5. Let us praise and honor him.—Religious Telescope.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 10, 1901.

A CASTAWAY.
1 Cor. 9: 24-27.

The illustration which is contained in this passage is taken from the Isthmian games. These games were so called because they took place on the isthmus on which the city of Corinth was situated. The Corinthians, therefore, would fully and clearly understand every point in this passage. These games, like the other games of Greece, Olympian, Pythian and Nemean, included all sorts of athletic exercises, and were quite different in standing and importance from the similar games of our day.

These were great national and religious festivals in Greece. Only freemen could enter the contest, and they only after they had passed the examination before the proper appointed officers. Ten months must be spent in necessary preliminary training, and the last thirty days before the games, those entered for the exercises must daily attend the gymnasium.

Great throngs from all over Greece attended. The name of each contestant was announced by a herald, who gave the name of the man and the name of his family and the name of his town.

The victor was crowned with a wreath of ivy. He thus brought honor to his family. When he returned to his native town, he entered through a hole in the wall, not by the gate, thus teaching the lesson that a town which had such a son did not need a wall for protection. Some poet immortalized his name in song, and he had the seat of honor at the next annual games.

The Greek word rendered "strive" in verse 25 might be literally rendered "agonize." It revealed great effort for the prize. The effort called for temperance. It is very remarkable that prize fighters today will train themselves with special temperance, and others whose positions and duties are far more important will violate every law of health and temperance.

Paul emphasizes the two striking points of difference between the earthly race and the spiritual race. In the earthly race only one can obtain the prize; in the spiritual race all who faithfully run will each obtain a prize.

In the earthly race the crown is soon withered and is worthless; in the spiritual race the crown is an imperishable and eternal reward.

Paul then emphasizes the manner in which he runs. He is very certain of what he is doing. He sees the importance of it all; and with a due regard for his superior spiritual nature, he makes his body subject thereunto, and is determined that when he has heralded others in the great race of life, he himself shall not be rejected.

It was not the custom for the herald to take any other part in the games than that of herald, but Paul ever keeps in mind that he is not only calling others, but running himself. "The word 'castaway' conveys a wrong impression. The Greek word signifies one who had not been saved according to the prescribed regulations."—Christian Observer.

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Running into temptation and sin is losing the prize.

Everyone should agonise for a complete mastery of himself.

Temperance is a proper control of all appetites and passions.

Temperance in some things means total abstinence.

Self-mastery by temperance is profitable even for a corruptible crown.

The gratification of corrupted nature is nothing compared to the value of an incorruptible crown.

Run with a purpose.

Free yourself from hindrances when running.

The body is only the dwelling and servant of the soul.

Every one connected with the work of life is aiming for a prize.

Ministers and workers should not neglect themselves while feeding others.

Daily Bible Readings.

Monday—Going from home. Luke 15: 11-18.

Tuesday—Knowing but not doing. Luke 6:46-48

Wednesday—Blind to example. Matt. 12:38 42.

Thursday.—Adrift. Prov. 27:8; Jer 17:5, 6

Friday—The losing life. Mark 8:35-37; Luke 12:16-21.

Saturday—Our one refuge. Ps. 94:17 23.

Sunday—Topic.—A castaway. 1 Cor. 9:24 27. (Temperance meeting.)

Quoted.

"But how about the dram drinker? He spends his money and drinks! He spends his time and drinks! He spends his good name and drinks! He tramples on his loved ones' hearts and drinks! He pulls down a good character and drinks! He buries a wife or a mother and drinks! He turns from the Savior's love and drinks! He damns his soul and drinks! He goes 'away into everlasting punishment,' and drinks—no more forever! O the awfulness of being such a castaway!

"If all men could only be aroused to the great dangers of the intoxicating cup, what a reformation there would soon be in the drink habit!"

Why Will Ye Die?

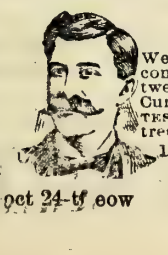
Oh, turn ye, oh, turn ye, for why will ye die,
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says, Come.
And angels are waiting to welcome you home.

And now Christ is ready your souls to receive;
Oh, how can you question, if you will believe?
If sin is your burden, why will you not come?
'Tis you he bids welcome! he bids you come home.

—Anon.

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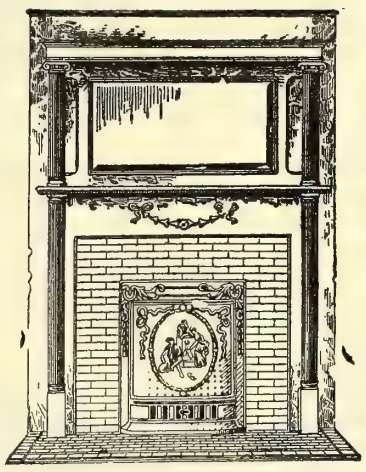
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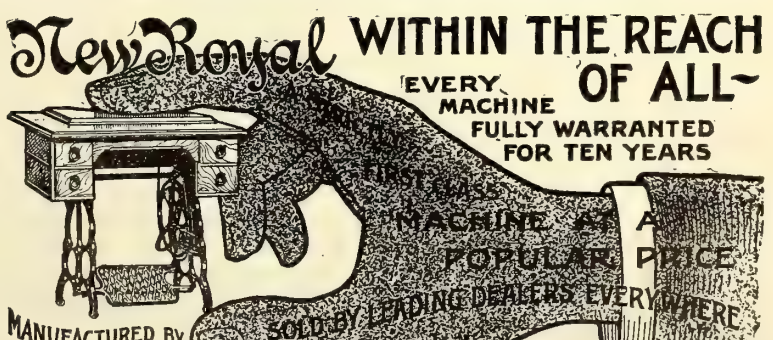
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Cancer a Curable Disease.

Many people have an idea that cancer is incurable, but a representative of The Atlanta Journal saw over 150 original and recent testimonials of cures of actual cancer, the sufferers have taken 8 to 24 bottles of the famous B. B. B. (Botanic Blood Balm) which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat strained soup only, yet healed perfectly by Blood Balm. Allan Grant, Sparta, Ga., wrote "I had painful sores on lip called epithelial cancer, also much pain in bones and weakness in back; 10 bottles of B. B. B. healed the sore and gave me strength and made blood pure and rich. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old eating, sores etc. Sold at druggists $1. Any sufferer may have a trial treatment of B B. B. free by writing Blood Balm Co., 42 Mitchell St. Atlanta, Ga. Describe trouble and free medical advice given by specialists until cured. Extract from Atlanta Journal.

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Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

Renew your subscription.

OUR ANNUAL SEED OFFER.

To every subscriber to the North Carolina Christian Advocate who will pay up all past dues and will send $1 50 between now and the 15th of March, 1901, and to all new subscribers who will send us $1 50 before the last named date, we will mail to his or her address in five days, ten papers of Buist's garden seed selected from the list below. In all cases the money must accompany the order. It may be sent in registered letter, post office money order, or by bank checks.

1. This offer does not apply to any persons who have already renewed their subscriptions, or to any new subscribers who paid before February 15, nor to any who subscribe or pay their renewal to any agent who charges us for his services. The reason is we cannot pay twice for the same renewal or subscription.

2 The seed are sent at the risk of the subscriber. We cannot be responsible for the losses sustained through the mails. In some cases last year we had to fill the same orders two and three times.

Write your name and post office plainly and also the varieties of seed wanted and send without delay.

BEETS - Extra Early Turnip or Bassons, Early Dark Blood Turnip, Early Egyptian Red Turnip, Early Eclipse Red Turnip.

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MELON, (Cantaloupe or Musk)—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

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MUSTARD—Mammoth Curled, Black or Brown.

OKRA—Buist's Dwarf, Tall, or Long Green.

ONION—White or Silver Skin, Large Red Wethersfield, Yellow Prize Taker.

PARSLEY—Double Curled, Champion Moss Curled.

PARSNIP—Fine Sugar, Student.

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SPINACH —Buist's Perfection Curled.

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Assessments for Salisbury District for 1901.

CHARGES	BISH'P	C. C	F M	D M	C. EX	D G C	M F	P E.	R D P
Salisbury, First Church	$27 88	73 03	204 62	116 97	51 14	5 81	10 20	170 00	20 40
" Main St,	7 38	19 33	54 18	30 96	13 54	1 06	2 70	45 00	5 40
" East Sal'by,	1 64	4 30	12 04	6 88	3 00	35	60	10 00	1 20
" circuit,	8 20	21 48	60 20	34 40	15 04	1 72	3 00	50 00	6 00
Spencer station,	4 92	12 88	36 12	20 64	9 02	1 04	1 80	30 00	3 60
China Grove circuit,	8 20	21 48	60 20	34 40	15 04	1 72	3 00	50 00	6 00
Concord, Central,	18 86	49 40	138 46	79 12	34 59	3 96	6 90	115 00	13 80
" Forest Hill,	23 45	61 43	172 17	98 38	43 01	4 92	8 58	143 00	17 16
" Epworth	5 09	12 00	37 00	21 00	7 00	1 08	2 00	31 00	3 72
" circuit,	11 48	30 07	84 00	46 00	21 06	2 40	4 20	70 00	8 04
Mt Pleasant circuit,	13 12	34 37	96 32	55 04	24 07	2 80	4 80	80 00	9 76
Salem circuit,	8 20	21 48	60 20	34 40	15 04	1 72	3 00	50 00	6 00
Norwood circuit,	13 95	36 50	102 34	58 48	25 57	3 09	5 10	80 00	9 76
Albemarle station,	8 61	22 55	63 22	36 12	11 60	1 80	3 15	52 50	6 30
Albermale circuit,	8 61	22 55	63 22	36 12	11 60	1 80	3 15	52 00	6 30
Gold Hill circuit,	9 84	25 77	92 24	41 28	18 05	2 07	3 60	60 00	7 20
Lexington station,	13 95	36 50	102 34	58 48	25 57	3 09	5 10	85 00	12 00
Linwood circuit,	11 48	30 07	84 28	48 16	21 06	2 41	4 20	70 00	8 04

R. C. CRAVEN, Secretary.

EVERYBODY Can't be First.

But YOU can be among the first to clothe yourself in one of our Nobby Spring Suits.

Just because it has been cold you have not been thinking of Spring Clothing, but we have, and we've got 'em too.

Possibly you want a heavy or medium weight suit carried over from winter stock—of course you will expect these at a reduced price. Well you can get a "BIG" reduction on them.

Our Spring Shipment of NEGLIGEE SHIRTS are here and the colorings are blended to perfection; in fact, they are beauties. Your size at $1 00, $1 25, or $1.50, according to quality.

Come and see us, we are on the corner.

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A Pleasant Lemon Tonic,

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For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache.
For palpitation and heart failure take Lemon Elixir
For sleeplessness and nervous prostration.
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From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

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I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys The Elixir cured me I found it the greatest medicine I ever used. J. H. MENNING, Attorney, 1325 F. Street, Washington, D. C.

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W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c. at druggists Prepared only by Dr. H. Mozley, Atlanta, Ga.

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There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

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TAR HEEL Cough Syrup, it cures. 25c.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A Prayer for the New Year.

Something, my God, for thee,
Something for thee;
That each days setting sun may bring
Some sacrificial offering;
In thy dear name some kindness done;
To thy dear love some wanderer won;
Some trial meekly borne for thee,
Dear Lord, for thee.

Something, my God, for thee,
Something for thee;
That to thy gracious throne may rise
Sweet incense from some sacrifice—
Uplifted eyes undimmed by tears,
Uplifted faith unstained by fears,
Hailing each joy as light from thee,
Dear Lord, from thee.

Something, my God, for thee,
Something for thee;
For the great love thou has given,
For the great hope of thee and heaven,
My soul her first allegiance brings,
And upward plumes her heavenward wings,
Nearer, my God, to thee,
Nearer to thee.

—Our Homes.

An Awakened Auxiliary.

"How do we have so good a society in this little out-of-the way corner, and why is our auxiliary named, and why is it called for a man instead of some good missionary woman? My! Miss Annie, what a lot of questions, but I can answer 'em; I know the reason for every one, and I like to talk about our society.

"It won't take long to tell of our first year. We'd had a society for ever so long. I hardly know how it kep' up; it didn't do any more than just live, a sort of dead-alive thing. Two or three of us took the Friend, and with three or four more we got together once in a while and held a meeting'. We paid our dues, the dollar a year, I mean; the prayers I'm not sure of. But we never had a public meetin', nor ever anything to let folks know we were there.

"That was our beginning;—about four years ago we got our start, and that was this way—all because of Mrs. Hunter comin' to the missionary meetin's, and that was because Austin died, and—what am I sayin', Miss Annie? It was the Lord's doing all along. He opened our eyes, though the way He took to do it was a bitter one to some.

"Mrs. Hunter was not a member, but a good woman, and when her son Austin wrote home from the University that he wanted to enter the ministry, she was happy enough.

"The next year he came home with his diploma earned, and in just one month died. The next meetin' of our society was the one when Mrs. Hunter came. Of course we were all feelin' bad over Austin's death, but I do believe when she came in, Mrs. Hunter was the cheerfullest looking of the circle. She sat quiet while the president opened the meetin'. Some one asked if she wouldn't join, and she said 'yes', and told us why she wanted to.

"I wish I could repeat what she said that day. She told us, what we knew before, of her joy and gladness when Austin asked her blessing on his life's work, of the plans they made and the help she was to be to him. 'And once,' she said, 'he asked me why I was not in the mission work. I told him he was my mission; he laughed a bit and said, then I must be in his mission work. So, after that, to please him, I took the Friend and tried to keep posted, for I wanted Austin to think I liked what he loved. That was all I cared. You know how Austin was when he came home. I had him such a little time. And, oh! so many things he told me. One day sitting out under the trees he told me why he wanted me to love the mission work, because, he said, he had thought he might be accepted for that. And now, for his sake, he wanted me to love the people for whom he meant to do so much. That was all he asked, and I wonder that I had not loved them before. So now I've come to join the society, for I think I'll learn more of my people that way.'

"That was our start, Miss Annie, though we didn't find it out till later. Mrs. Hunter woke us up. She never misses a meetin', always expects to learn something, and always has something to tell us about some of the heathen, persists in calling them our friends, actually talks about them as if they were neighbors. Did you know, Miss Annie, that our members support a lot of mission-school orphans? They do; nearly every one has an orphan, and some more than one. Mrs. Hunter began; said she thought it would please Austin, so she started by providing the support for a young native preacher in the station where Austin was to have gone. She used to tell us about him at the meetin's. Of course the name was natural enough; it was all for Austin's sake at first, you see, though we don't need the incentive any more. It's all for love's sake now.

"My, how long I've been talking! Stay with us to tea, Miss Annie; Mrs. Hunter will be sure to come over this evening, for she got a letter from her preacher today. We always share our letters."—Woman's Missionary Friend.

What One Young Woman's Society Has Done.

In Springfield, Ill., there is a missionary society consisting of one hundred and one young, active women, or "girls."

Many of these members are stenographers, or otherwise employed during the day, hence the wonderful result of their work is not, after all, anything but the natural outcome of consecrated time and persistent effort. Their meetings are varied, as the following will show.

In January, greetings are read from other Young Women's Societies. In February, little paper hatchets are made to serve a missionary purpose, also programs appear in the form of hearts At Easter-time they have a Hyacinth-party (bulbs having been given out at the proper time) which shows an array of decorative beauty, and at its close each carries her blossom to some shut-in one. At another time they hold a Rose-party; at another a missionary thimble-party; at another a Fagot-party brings forth interesting missionary anecdotes, or else a forfeit of money for the mite box if the story ends ere the fagot ceases to burn. A banquet is served once a year which all the honorary members enjoy attending. The president always gives a birthday party—now in the parlor or library, now on the lawn or verandah, and the last, but not least, was given exclusively in the large dining-room. I commend to you most heartily this enterprising executive president. This society has its very own missionary, and they send her regularly The Century Magazine for a Christmas gift. One of its members edits their paper, known as The Outlook. Last year they published a "Book of Quotations" which sold at twenty-five cents a copy, and cleared the sum of $170. They also had an apron-sale, at which they netted $27 Their total receipts for the year were $502, with 400 sent to the foreign field. They have five proteges

And now some one else asks, But what of the spiritual, the missionary, life? Friends, it is there Believe me, such zeal is not born of self; the love of Christ constraineth his children.—Eleanor Matheny, in Woman's Missionary Friend.

XANTHINE!
PROF HERTZ'S GREAT GERMAN
HAIR RESTORATIVE

For Everything for which a Preparation for the Hair is Needed, it has No Equal, and Cannot Be Surpassed.

Not a dye, but restores the rich, natural color; stops dandruff; promotes growth; prevents baldness.

HIGHEST TESTIMONIALS.

From Rev. W W. Bennett, D. D, President of Randolph-Macon College, Virginia: "I tried the Xanthine, and found it to be all it claims in restoring the hair to its naturel color, and removing dandruff."

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $, and we will send you a bottle, charges pr paid Write us for circulars.

XANTHINE CO., Richmond, Va.

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SUCCESS—WORTH KNOWING.

40 year success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---2d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb	3 4
Asheboro station	"	10 11
Wentworth circuit, Carmel	"	23 24
Ware's Chapel	"	24
Greensboro circuit. Mt Pleasant	Mar.	2 3
Centenary	"	3
St. Paul	"	9 10
Naomi station	"	10 11
Randolph circuit, Vernon	"	16 17
High Point station	"	17 18
West Randolph ct, Hopewell	"	23 24
West Market Street	"	31
Spring Garden Street	"	31
Liberty circuit, Liberty	Apr.	6 7
Ramseur, Concord	"	13 14
Ruffin circuit Penial	"	20 21
Jackson Hill circuit, Union	"	26
Uwharrie circuit, Tabor	"	27 28
Asheboro circuit, Lebanon	"	29 29
Pleasant Garden ct., Shady Grove	May	4 5

STATESVILLE DIST.—2nd Round —IN PART—

J. E. Thompson, P. E, Statesville, N. C.

Iredell circuit Hopewell	Mar	16 17
Maiden circuit St Paul	"	23 24
Woodleaf cir, Ebenezer	"	30 31
Statesville station	Apr	6 7
West End	"	7 8
Troutman circuit, Rocky Mt	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar	9 10
Concord, Epworth	"	10 11
Concord, Central	"	16 17
Concord, Forest Hill	"	16 17
Salisbury ct, Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station (night)	"	14
Salisbury, First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 20
Linwood circuit Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a m.

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview	March 31, Apr.	1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel	"	27 28
Sparta circuit at Shiloh	"	28 29
Mount Airy circuit at Laurel Bluff	May	4 5
Rockford circuit at Pleasant Ridge	"	11 12
Stokes circuit at Antioch	"	18 19
Pilot Mountain at New Hope	"	25 26

MORGANTON DISTRICT, 2d Round

C. G. Little, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9 10
Marion station, Marion	"	10 11
Table Rock circuit, Obath	"	16 17
Broad River circuit, Providence	"	23 24
Henrietta & Caroleen, Henrietta	"	23 24
East Rutherford circuit Salem	Mar.	2 3
Forest City & Thermal City station, Pleasant Grove	"	3 4
Rutherfordton circuit. Gilboa	"	9 10
Silver Creek circuit, Missionary Ridge.	"	16 17
Morganton station	"	17 18
Green River circuit, New Hope	"	23 24
Connelly Springs circuit, Bethel	Apr.	6 7
Morganton circuit, Gilboa	"	13 14
Elk Park circuit, Thompson's Chapel	"	20 21
Bakersville circuit Snow Creek	"	27 28
Estatoe circuit, Mt. Vernon	"	28 29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct., Marshall	"	16 17
Ivy circuit. Bethel	"	23 24
Bald Creek circuit at Riverside	"	30 31
Burnsville circuit, Shoal Creek	Apr.	6 7
Saluda ct. Reedy Patch	"	13 14
Swannanoa ct, West's Chapel	"	20 21
Old Fort ct, Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct. Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit Concord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N Cleveland circuit, Casar, March 31.	Apr	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
El Bethel circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

FRANKLIN DISTRICT—2nd Round —IN PART.—

J. A Cook, P. E., Franklin, N. C

Franklin station	Mar.	9 10
Franklin circuit, Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr	6 7
Bryson City sta, Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit, Homestead	"	17 18

WINSTON DISTRICT – 2d Round.

D Atkins, P. E., Winston, N. C.

Thomasville station,	Mar	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Southside	Apr.	3 4
Winston circuit, New Hope	"	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit	May	4 5
Danbury circuit, Danbury	"	11 12
Summerfield circuit, Summerfield	"	18 19
Jamestown circuit	"	25 26

Missionary Institute Centenary, Winston, March 5, 6, opens March 5, 2 p m.

District Conference, Mocksville, July 4-7.

WAYNESVILLE DIST.- 2d Round.

F. L. Townsend, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	2, 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

CHARLOTTE DIST.—2d Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews	Feb	17 18
Clear Creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton,	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent from Henderson county, who says that he is greatly interested in these letters writes: "How shall I mix acid phosphate, cotton seed and kainit to use on a clover sod for Irish potatoes. Land will make 30 to 40 bushels of corn per acre; also how shall I use these for the cabbage crop, and on land that was in corn last year and is now getting a light coat of manure. Also how to mix them for the oat crop." I suppose if you can get kainit you can also get the muriate of potash. You cannot get enough potash in a potato fertilizer with kainit without getting an injurious amount of common salt, for that constitutes nearly 88 per cent. of the kainit. Then having to freight so large amount of useless material so far from the port of entry the potash in the kainit will cost you more than in the muriate, for the kainit has but 12 per cent. potash, while the muriate has 50 per cent. and you will have to buy only about one-fourth as much to get the potash. For Irish potatoes on a clover sod I would mix 1000 pounds acid phosphate, 600 pounds of cotton seed meal and 400 pounds of muriate of potash to make a ton, and would use 500 to 700 pounds per acre. For cabbage make it 900 pounds acid phosphate,900 pounds of cotton seed meal and 200 pounds of muriate of potash to make the 2000 pounds, and would use 1000 pounds per acre. The same mixture will answer for the oats at rate of 250 pounds per acre.

Writing in regard to what some folks in the mountains of North Carolina had said about the necessity for sowing two or three bushels of peas per acre, a friend in Virginia writes that he counted the seed in a pound of peas and found it to be 2,560. He then drilled the peas six inches apart in rows three and a half feet apart, and it took nine and three quarter pounds to plant an acre, and when the crop was grown, good judges said they were thick enough. On strong land I fear that this thin planting would make the stems too heavy to cure well for hay, but for seed purposes I have no doubt the plants were thick enough.

From Lincoln Co: "I think that I have a good place for a peach orchard. It is a high sandy ridge, with red clay subsoil. I do not remember an entire failure of the peach crop in 25 years. I want to plant about 200 peach trees this spring. What varieties are best for this locality? Early and late peaches sell best in Lincolnton and the surrounding mills, but I want a good variety for canning and evaporating purposes. I have been reading and studying everything you write since I heard you speak in Lincolnton five years ago, and I can say with pleasure that I have greatly profited thereby." Any of the peaches should thrive in your locality and there are so many good ones that it is hard to say which you should plant. But you should have varieties to run through the season Sneed is the earliest peach but I would plant few of them, as they are not a first class peach, but as they ripen the first of June they always sell because there are no others. Then Alexander is next early, followed by Tillotson, Early York, Mountain Rose, Crawford's Early, Lady Ingold, Elberta, Smock, Salway, Heath cling and Chair Choice which is the latest Any of these after the Early York will be good for canning or evaporating, but the Smock is perhaps the best canner, though not so good to eat out of hand as some others. I send my bulletin on the Peach which will give you fuller information in regard to culture.

From Burke Co.: A correspondent whose letter is too long to quote here, wants advice in regard to grasses and clover for a piece of rich and moist bottom land in John's river valley. Has been advised to sow mammoth clover and timothy grass, and wishes my opinion about it. Timothy here is perfectly worthless in our hot summers, but in your section on moist bottom land it may do better. But I would prefer to sow Tall Meadow Fescue and Red Top on the land with Red clover. Mammoth clover we have not grown for a good many years and when we did try it we were not pleased with it. It will not give you the second crop that the medium red clover will. Sowing the above mixture the red clover will come in with the Fescue to cut and the Red top with the second crop of clover. Even if you sow the timothy I would sow the Red top with it as it is of the same season as the timothy and will make the bottom that the timothy lacks. In any event sow plenty of seed, for there is more failure from lack of seed in setting land in grass than from any other cause.

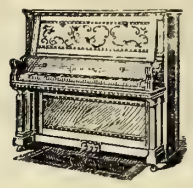
From Bladen Co.: "Will a mixture of concentrated lye and kainit do for a fertilizer for corn and cotton?" There is evident need for farm missionary work in Bladen. The concentrated lye is potash and soda and all that is valuable in the kainit is potash, and mixed together you would have but the one form of plant food, while the cotton and corn need a complete fertilizer. Then too, the concentrated lye is about the most costly form in which you can buy potash and it is in such a caustic shape that it would kill rather than help vegetation For cotton you can make a mixture of 1000 pounds of acid phosphate, 600 pounds of cotton seed meal and 400 pounds of kainit, and you can get as much potash in 100 pounds of muriate of potash as in the 400 pounds of kainit But for cotton kainit seems to have a special value in preventing rust of the leaves. Hence, though more costly, it is better to use it. For corn it may pay in your soil to use a mixture of half acid phosphate and half kainit, but it will not pay to buy nitrogen for the corn crop. The way to increase your crops, as we have time and again said, is to farm properly and raise forage and feed cattle and get away from the dependence on the fertilizer men.

A friend in Alexander Co, writes that he has written to his state Senator and Representative urging them to favor an appropriation to the State Horticultural Society. We wish all of our readers would do likewise. A few of us have for years been keeping the Horticultural society alive, but with a slim membership and little means it is impossible for the society to do the good that it should. Georgia, Virginia and other states have large and influential societies which are bringing money and capital into their states in fruit culture. Virginia gives her society $1000 a year, Maryland does the same and also gives $300 a year to match a similar sum from the Delaware legislature for the Peninsula society. New York gives $8000 a year for fruit culture in one congressional district. The states which are aiding their horticultural societies are forging ahead in fruit culture. When I was at the Miller School of Albemarle county, Va, we built a macademized road to the railroad at the foot of the Blue Ridge and in order to get a station there the school built the station building and paid the agent for a while. Now a village has grown up about the station, and in one season that little station has sent 125,000 barrels of apples mainly to Liverpool. This development has been mainly through the efforts of the Horticultural Society. North Carolina has the best apple country in the United States, but it is almost unknown, and the mountain region produces apples mainly by reason of the great adaptation of the soil and climate and in spite of the worst treatment trees can get. A live Horticultural society could through its publications and discussions teach the growers how to use their opportunities. But it takes money to print and distribute the reports and the society should have aid from the state in its work, for it will be paid back a hundredfold in the final results.

From Mecklenburg Co: "I want to plant cucumbers for pickling. How much and what kind of fertilizer should I use? Would it not be best to put the fertilizer in the hill? How many bushels of Irish potatoes will it take to plant an acre." The best possible fertilizer for cucumbers and melons is a compost of woods earth and stable manure, and the hills should be large holes filled to the level with this. In the absence of manure I would make the hills of black earth from the woods and would scatter over the top of the hill a fertilizer made of a mixture of 9 parts acid phosphate, 9 parts cotton seed meal and 2 parts of muriate of pot ash and cover it well before planting the seed. It depends on how the p tatoes are cut as to how many it will take per acre. Cut to two eyes with a good sized piece it will take about nine bushels.

From Clay Co.: "Please let me know the fertilizing value of lime? Will it pay on sand, on clay, on black land or on pipe clay?" Lime is not a manure to any great extent. Of course it is essential that the soil contain lime in order that any plant may grow, but most cultivated soils already contain all that plants can use for generations to come as food But we find that lime freshly water slaked and applied to soils has a powerful influence in sweetening an acid soil, in bringing out insoluble potash so that plants can use it. It also has a tendency to make a sandy soil more compact and to floculate and lighten a clay soil. But to use lime most profitably it is essential that the humus or black vegetable decay shall be kept up in the soil. Lime will have a better effect on a black vegetable soil than elsewhere as there it will promote the nitrification of the organic matter. But the man who finds that on his soil lime has a good effect, and jumps to the conclusion that all he has got to do is to lime his land in order to make it rich will soon find that lime is helping him exhaust what the soil already had in it. Properly used in a rotation where clover or peas is used lime can be made a most efficient agent in the improvement of the soil But it is not a thing to put on poor land either sand or clay till you have gotten some vegetable decay there.

From Cabarrus Co: "I have bought a place a portion of which is badly gullied. Would like to know the best way to stop them with the least expense. Some say Johnson grass. Is there any kind of grass or clover that I can sow now for a forage crop this spring? Will it do to sow vetch now and will it grow on poor land?" To stop gullies I would first make dams of stakes or rocks at intervals to catch and hold the sediment. Bermuda grass stems dumped into the gullies will have a good effect too. As the dams fill level make them higher till you get the gully full. Then by deep plowing and subsoiling of the whole land check the tendency of the water to rush off into the gullies. Deep breaking of all the surrounding soil will do more to check the formation of gullies than anything in the gullies themselves. I once stopped an old gullied field entirely by deep plowing and skipping of the gullies so that the deep soil took up the water more and there was less to run off. The gullies have been made by scratch plowing, for the water had to run off as it could not sink in. Let the Johnson grass severely alone. It may have some influence in stopping a gully but it will be a worse thing than gullies on the farm. You might sow some Canada peas and oats now to make forage if you fertilize well, but the chances are against getting anything of value for this spring on poor land No, vetch will not do now and will not be apt to do on very poor land.



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june 20-8m.

POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago, and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. 3t

MARRIAGES.

SHOE — BLACKWELDER —At the residence of the bride's father, January 12, 1901, Momfort L. Shoe and Hattie Blackwelder, Rev. J. H. Barnhardt officiating.

PETERS—BARLOW.—By the same, at Epworth parsonage, Concord, N. C., Feb. 17, 1901, Chas. E. Peters and Minnie M. Barlow.

WICKS—GRAVES —In Randleman, N. C., Dec. 23, 1900, William Wicks and Zilla Graves, Rev. J. B. Tabor officiating.

BROOKSHIRE—LINEBERRY. — On Jan. 20, 1901, at Randleman, by Rev. J. B. Tabor, Cyrus L. Brookshire and Alice J Lineberry.

COX—DAVIS.—By Rev. J. B. Tabor, at the Methodist parsonage in Randleman, Jan. 23, 1901, William C. Cox and Mary C. Davis.

CONLEY—TATE.—At the residence of the bride's parents, near Bridgewater, N. C., on Feb. 20th, 1901, Mr. T. B. Conley and Miss Dollie Tate were united in marriage, Rev. R. D. Sherrill officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ELLIOTT.—Mary Blanton Elliott was born April 10, 1880, and died Jan. 28, 1901 Her death was very sudden and unexpected, but no one who knew her doubts that she was ready. She was the daughter of J. Monroe Blanton, and having beeu reared in a truly Christian home, under the influence of family worship and Christian teaching, she was converted when a child, lived a consecrated Christian life, and was a devoted member of Sharon church till God took her to himself.

W. F. WOMBLE.

MILLER.—Mrs. Mary Ann Miller died of typhoid pneumonia at her home near Pino, Davie county, N. C., February 22nd, 1901, in the 63rd year of her age. She was the widow of Luther L. Miller, who died Sept. 10, 1880. She was the mother of ten children, six of whom survive her.

Sister Miller was a good woman, and will be sadly missed in her neighborhood. Wherever there was want and suffering, she was a ministering angel indeed. She has doubtless many a good deed placed to her credit on high.

Sister Miller professed religion and joined the church at old Olive Branch in early life. She lived a consistent Christian, and died in the faith she so early professed She was not a Christian of the demonstrative kind. She never said much about her religion or her religious welfare. Her religion was more practical. She preferred that her life should testify as to the faith and hope that was in her.

We feel assured that sister Miller has gone to rest. Though she was loath to leave the loved ones here, yet we feel assured she would not return to earth if she could. The parting will not be long.

A. K. MURCHISON.

JOHNSON.—Edward Carmicle Johnson was born in Henderson county, N. C., May 7th, 1839, and died at his home on Mud Creek, in said county, February 17th, 1901.

Uncle Mike, as he was commonly known, had been a great sufferer from rheumatism for a number of years.

He was noted for truth and honesty. and had a perfect contempt for hypocrisy and deceit. While he made no pretentions to religion, he was good to attend church, and had profound respect for a true, faithful preacher of the gospel, and the worship of Almighty God.

Some six years ago I first met Uncle Mike, and we seemed to form a close attachment for each other, and becoming very familiar, I frequently talked with him about being a Christian, and prayed many earnest prayers for his conversion. So on the 5th of last July, at his request, I went to his house and received him into the church. In relating his experience, he said: "About four weeks ago I was praying, and I felt an experience that I had never had before: I felt I had peace with my Maker. I then felt that I wanted to join the church." He then took the church vows with joy, and rejoicing; the Lord manifesting his presence with us, while we sang and prayed together.

When we visited him last, January 7th, he was still strong in the faith. A few weeks before his death, Bro. J. D. Gibson visited and talked with him, and he told him he was prepared for death.

A short while beiore he died he said to his nephew: "Tell the minister who attends my funeral to tell my friends, while I have not been the man I ought to have been, I feel I am prepared for heaven, and I want them all to meet me in heaven."

Thus Uncle Mike passed away, and we believe he is at rest. His nearest relatives left behind, is a devoted wife and a loving sister. May the Lord comfort them in the loss of their loved one; and may they be well prepared to meet Uncle Mike on the sun-bright shore. As I was not able, Bro. S. H. Hilliard conducted the funeral services. His sermon was appropriate and impressive.

May the Lord sanctify this dispensation of his providence to the salvation of old comrades and soldier friends of Uncle Mike.

J. A. SRONCE.

Mills River, N. C., Feb. 20, 1901.

Resolutions of Respect.

Passed by the W. F M. Society, also Aid Society M. E. Church, Brevard St., Charlotte, N. C.:

Whereas, God in his allwise providence has removed from our midst our beloved member, Mrs. J. C. Herring. We the members of the Woman's Foreign Missionary Society and Ladies' Aid Society, do hereby out of appreciation of her past services and also the love we bore her. Her memory will long be cherished among us and her influence will abide, therefore we do humbly offer the following resolutions:

Resolved 1st. That while we deeply deplore the loss of our sister, yet we bow in humble submission to the will of our heavenly Father.

Resolved 2nd. That in the death of our sister, we have lost a valuable member, and we extend our heartfelt sympathy to the bereaved husband and family in their loss.

Resolved 3rd. That a copy of these resolutions be spread upon the minutes of our Societies, a copy sent to the family and to the leading papers of the city and the CHRISTIAN ADVOCATE.

Mrs. G. F. Duke,
Mrs. P. T. Freeland,
Mrs. Parker Holmes,
Mrs. Alonzo Cruice,
Committee.

February, 1901.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

MARDI GRAS CELEBRATIONS.

New Orleans, La, Mobile, Ala., and Pensacola, Fla.
February 14th-19th, 1901.

For these occasions tickets will be sold February 12th to 18th inclusive, from Washington, D. C., and all points on the Seaboard Air Line Railway, at rate of one fare for the round trip, tickets good returning until March 7th, 1901, inclusive. With its new passenger service inaugurated January 27th, the Seaboard Air Line Railway is now operating the finest and fastest trains in the South, and a trip to the Mardi Gras on one of these magnificent trains via any of their many attractive routes will certainly prove the quickest and most enjoyable. See that your tickets read via Seaboard Air Line Railway.

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NEWS OF THE WEEK.

Wednesday, Feb. 27—General Kitchener reports valuable captures from the Boers———Recent British successes in South Africa give hopeful feeling as to the war———It is said the house will have to be in session while the senate is sitting as a court of impeachment——— The pro-American sentiment is rapidly spreading in insurgent strongholds in the Philippines———The senate committee will favorably report prohibition bills for Bladen, Ashe and Yancey counties———A boy at Charleston, S. C., finds on a trash pile letters containing $5,000 in cash and certified checks——— The sub-committee reports to the joint committee on redistricting the state into sixteen judicial districts———The Cuban convention completes the draft of the section of constitution denying the future relations with the United States——— The bill to be reported for the soldiers' home will carry $13,000 annual appropriation and a special one of $4,000 for buildings, etc———The joint legislative committee on the insane will favorably report the bill for care of the criminal insane in detached quarters at the penitentiary———Rev. Robert Alexander, D. D., a widely known Presbyterian clergyman and editor of The Presbyterian died at Philadelphia, Tuesday, aged 64 years.

Thursday, Feb. 28—Senator Butler will introduce a measure to increase salaries of senators and congressmen——— Failures in the United States during February numbered 1,024 with liabilities of $11,287,211———The declaration of relationship declared by the Cuban convention is delivered to Governor General Wood———After March 31st there will be no more free freight storage in railway and steamship warehouses in Virginia———The Democratic legislative caucus adopts the report of its committee making ten congressional districts——— Filipino insurgents attack two towns. Prospectors in Manila are alarmed at the senate's adoption of the Spooner resolution———The inaugural ceremonies will be the most elaborate and spectacular event held. The veterans still decline to take part in the parade———The value of England's exportation of horses, mules and their supplies for her South African war amount to over $25,000,000. She has bought 76,632 horses and mules in America———The joint committee of the legislature changes the six eastern judicial districts and after one or two transfers of counties on the others adopts the report of its sub committee.

Friday, March 1—The envoys take up the other demands on China———England buys 3,000 American axes for use of the army in South Africa———The Seaboard Air Line will move its offices to Richmond July 1st——DeWet has been forced to cross Orange river, evacuating Cape Colony———The senate committee makes report on its investigation into the frauds in Cuba———Rear Admiral Cromwell will succeed Schley as commander of the South Atlantic squadron———Herbert Lutterloh and others of Fayetteville, declare for prohibition for Cumberland county———President McKinley declines the invitation to attend the Confederate veterans' reunion at Memphis———As a compromise the veterans will act as McKinley's escort to the capitol and will take no part in the return parade———There is a move on foot to combine all the telephone companies in Pennsylvania, Maryland, Virginia and West Virginia———At the cabinet meeting yesterday all the secretaries tendered their resignations. They will be renominated to the senate Tuesday ———The house passes two bills, one amending the charter of Charlotte and the other giving that city a legalized primary election.

Saturday, March 2—Solicitor General Polkill, of Georgia, committed suicide at Macon, Ga.———Charles A. Foote, arrested in Birmingham, Ala., as accessory to the murder of his wife———British ship City of Benares, from San Francisco, is ashore in the river Mersey———Catherine Coombs, arrested in London, had impersonated a man for forty years——— Yesterday was the last Legislative day of the Fifty-sixth Congress———President McKinley has conferred all necessary civil and judicial powers to govern the Philippines upon Gen. MacArthur and other officers———The British War Office earnestly hopes for the surrender of Generals Botha and DeWet, but does not expect it; the previous announcement of Botha's surrender was false—— The President has nominated W. A Rublee consul general at Hong Kong.

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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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WHO SHALL DELIVER ME.

God strengthen me to bear myself,
That heaviest weight of all to bear,
Inalienable weight of care.

All others are outside myself;
I lock my door aud bar them out,
The turmoil, tedium, gad-about.

I lock my door upon myself,
And bar them out; but who shall wall
Self from myself most loathed of all?

If I could once lay down myself,
And start self-purged upon the race
That all must run! Death runs apace.

If I could set aside myself,
And start with lightened heart upon
The road by all men overgone!

God harden me against myself,
This coward with pathetic voice
Who craves for ease and rest and joys:

Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.

Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.

—CHRISTINA G. ROSSETTI.

THE Bible is the best prayer-book. No one can read the Psalms thoughtfully without having a petition put into his own mouth to exactly suit his own need. Read Psalm 143 : 8 for a beautiful prayer with which to begin each newly-given day. "Cause me to hear thy loving kindness in the morning; for in thee do I trust. Cause me to know the way wherein I should walk; for I lift up my soul unto thee."

IT IS A solemnizing thought that over every one with whom we come in contact we are exerting an unconscious influence that is elevating or debasing, good or evil. A noted sceptic spent a night with the sainted Fenelon at an inn, and running out in the morning he exclaimed, "If I stay in this man's presence any longer I shall become a Christian in spite of myself."

THE receipts from the Twentieth Century Thank-Offering for February have been very small, and $67,-459.29 is yet to be provided for. The General Secretary is calling urgently upon every pastor to make his report at once to his Conference Secretary. Be sure to read the appeal to Christian men of means in another column.

Have you thought to pray for the Missionary Conference during the past week? It matters a great deal whether you do or not.

IT IS difficult for people generally to realize fully the great danger that threatens our country in the growing disregard of the Sabbath day. It is affirmed that if things go on as they have done, in less than ten years the American Sabbath will hardly be recognizable in the great cities, but the Chicago and San Francisco type will be the universal type. If the large cities give up the Sabbath practically as a holy day and consent to its being turned into a holiday it will not be long ere towns, villages and rural districts will lose their respect for it. And when this comes to pass we may no longer lay claim to that righteousness that exalteth a nation, nor expect God's favor to rest upon us.

A matter that will greatly affect this question is the decision of the directors as to whether the Pan-American Exposition shall open its gates on the Sabbath. As one of the organs of the, M. E. Church, South, we would enter our protest against such a desecration of the Lord's day. We would also urge our people to do all in their power to avert this great evil. There are two ways to do this. Every Christian should pray earnestly that God will interpose and turn this decision in the right way, and then all should co-operate with plans that have been made. The American Sabbath Union, together with the friends of the Sabbath in Buffalo, are exceedingly anxious to have the protest of all Christian people against the opening, and 30,000 blank petitions have been sent out, many of which are being returned heavily signed. These blanks may be obtained from Dr. I. S. Hathaway, 203 Broadway, New York. From every church in our Conference such a petition should be sent up by March 30, when a meeting will be held to focalize these protests and petitions for final presentation. This is a most serious matter that should not be neglected. If these protests are made and then are not heeded, it will be a matter of conscience with every Christian man and woman to protest in another way—by declining to patronize the exposition and staying away.

THE report recently made by Mr. Willis Cooper, corresponding secretary of the Twentieth Century Forward Movement of our sister church, of the first six month's work, is most encouraging and inspiring, showing what can be accomplished by earnest, concerted effort for the salvation of men.

Speaking of the figures thus far secured on the work, Mr. Cooper states that by reports from one hundred presiding elders' districts, in which only two-thirds of the churches have reported, a total of 34,103 conversions has been effected. Using these reports as a basis for comparison, the reports from the 600 presiding elders' districts in the United States will show for the six months a total of over 300,000 converts. Should this ratio be kept up for the year in which the special services are to continue, the movement will result in the addition of fully 600,000 persons to the Methodist Church

Up to the present time the banner district of the country is the Salisbury District of Maryland, in which the presiding elder, T. E. Martindale, reports a total of 894 conversions and 832 accessions to the different churches of the district.

COMMENTING on the fact that the Book Concern of the M. E. Church is not able to declare the large dividends of former years "Stylus" in the New York Advocate goes so far as to lay the blame entirely on the preachers. What he says is applicable to some of our own preachers and many of our official men. "They do not" he says, "urge the sale of our periodicals in their churches; they do not canvass for our Church papers; they permit the use of other publications in their Sunday-schools; they do not exert their influence to circulate the books published by our Book Concern; they allow singing books in their prayer meetings other than those which have our imprint; they permit books in their Sunday school libraries which are often an imposition; and instead of doing their plain duty in this regard many of our pastors are positively negligent.

"How can a man be an intelligent, vigorous member of the official board when he does not take one or more of the official papers of our Church? Could a doctor long maintain his standing without access to medical literature? What officer of rank considers himself absolved from the reading of such papers as relate to his profession? Can a merchant succeed in his business without the trade journals? The same rules apply in the Church. And it will be found in almost every instance that the broad minded, generous, thoroughly aggressive laymen are those who make diligent use of the Church paper. They see what other churches are doing. New methods of work suggest themselves. A spirit of healthy competition is aroused. Thus results are secured which otherwise would be impossible."

A SERIOUS TALK WITH CHRISTIAN MEN OF MEANS.

Brethren, we need your help. Our struggling institutions, both at home and in the mission field, have been looking to the Twentieth Century Movement for relief, and, in a large measure, they have looked in vain. The Sixth Annual Report of our Board will show you where they are located, their names, financial conditions, equipments, and whatever else you need to know. Send for it, and inform yourselves on the work your Church is doing for Christian education Do not wait until death to do something for these institutions. They need YOU along with your money. Your influence may be worth more to them than money. Instead of leaving them a bequest, make them a cash donation. Your heart and hand will go with it. Your tongue will be unloosed in their advocacy. The personal good you may do between the time of your donation and your death will be the best possible legacy, and it will be so much personal gain to you in the way of service to the Master. Do not make the mistake of giving all your personal influence to building up your own business, which is liable to be purely selfish in its nature, while you neglect the great unselfish work which your Church now asks you to do.

You belong to a large and growing class in the Church. The prosperous merchants, bankers, farmers, and professional men amongst us are to be numbered by the thousand. These could, without crippling their business and without serious self-denial, give hundreds and thousands to the Thank Offering for Christian Education.

You are not asked to do this work alone. The poor are asked to do an equal part with you in proportion to their means. The work of lifting our institutions to the plane of twentieth century efficiency is so great that it will require the united strength of the poor and the rich. But both must give according to the Bible rule, each "as God hath prospered him"

When the rich young ruler came running and kneeled at the Master's feet, he looked upon him and loved him, and so when you kneeled at the altar of the Church and took her vows, she received you with joy and pride. She has watched your progress and rejoiced in your prosperity. No true Christian has envied you your worldly goods, but rather has every such an one rejoiced with you in all the temporal success which has rewarded your industry. But this honest pride has too often been tempered with sadness, as it has become evident from year to year that your liberality has in many instances decreased with your increasing gains. "Freely ye have received, freely give;" "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.' They will give you their respect and their gratitude. They will hold you in everlasting remembrance and honor you. The children whom your bounty will lift to a higher plane of manhood and womanhood will rise up in after years and call you blessed. Are not these things of more value to you than silver and gold?—New Century Education.

THE NORTH CAROLINA CHRISTIAN ADVOCATE ought to be in every family. Can't you persuade some of your members to take it. It will help parents and children. Send them your paper a few times and then ask them to subscribe for it.

CONTRIBUTIONS.

THE CHURCH IN THE TWENTIETH CENTURY.

Its Intellectual Relations.

BY CHARLES F. THWING, D. D., LL. D.,
President of the Western Reserve University.

The first thing to be said is that the church has intellectual relations. For some might, in thoughtlessness, be inclined to affirm that the church has relations to the heart and to the will of man, but not to his intellect. The simple truth is that the church cannot avoid holding intellectual relations, even if it would avoid them, and, further, the church would not avoid holding them even if it could. For the church stands for truth; and is not the intellect the organ and agent of the truth, and is not truth a function of the intellect? The church stands not only for truth, but also for truths, for facts and inferences held in proper and just proportion: What organ determines what proportions are proper and just if not the intellect? The church represents history: does not the intellect weigh and assess and judge the elements which constitute the evolution of the divine will in human affairs? The church is founded on a revelation, and through revelation its life is nourished, its energies strengthened, its progress insured: is it not the intellect which discriminates between the false and the real in any presumed revelation, and which detects the spurious in any unworthy endeavor to minister to the life of the church?

The plain truth is that every member of the church is in essence a rationalist. He can be no other. He may call himself something else, he may spurn the name, but he is obliged to trust in his reason. He must trust in his reason even to declare he does not trust in it. Let the most devoted and devout adherent of the church affirm that the church can do no wrong, that her ministers can hold no error, and her creed contain no heresy. Why does he thus believe and affirm? Because he believes that it is more reasonable to hold that the church can do no wrong, the minister entertain no error, and the creed contain no heresy than to believe otherwise. Why does one accept the Bible as of divine inspiration and authority? Because this belief seems to be more in accordance with the facts of the Scriptures and of life. Who interprets these facts? The intellect. Who determines the conclusions which these facts teach? The intellect. Why does the Protestant believe as he believes? Why does the Romanist believe as he believes? Because to each his belief seems the more reasonable. To the Protestant it seems more reasonable to let reason have pretty full play; to the Romanist it seems more reasonable to submit the individual reason to the reason of the church universal and catholic.

Therefore all condemnation of the church for its rationalism is misdirected. Man cannot be too rational. He cannot know truth too largely or too accurately. He cannot reason with a profoundness deep, or an exactness too fine, or a comprehensiveness too large. What we need fear is too little reason, not too much. Partial knowledge, not comprehensive, foolish methods of inquiry, not wise, are to be dreaded. The peril is not that we shall think God's thoughts after him in either philosophy, science or theology, but that we shall think thoughts which are not true, and by methods which are not sound.

The intellectual relations of the church in the Twentieth Century touch two or three institutions or movements of the church. One of these relations concerns the pulpit.

The pulpit demands, creates, necessitates the intellect. You cannot have a pulpit without a preacher, and you cannot have a preacher without a mind The pulpit represents the intellectual relations of the church in their finest flower and richest fruitage. The pulpit naturally creates a great intellect. For the themes of the pulpit are great themes God, eternity, goodness, justice, man mortal, immortal, man sinful and man holy—the greatest themes on which the reason of man can reflect are the themes of the pulpit. The pulpit, too, considers these themes under the most favoring conditions which modern life can offer for quiet reflection—on the Sabbath and in the house of God. The pulpit considers these themes for and in the hearing of men, to some of whom they are the message of either life or death. Their truth or their falseness determines human destiny. These themes are a rich historic heritage. They are as old as the human race. They have been wrought over and over and over again by the great preachers and poets and essayists. All history furnishes illustrations of their worth. Though as old as the race, these themes are also as fresh as the passions of the throbbing heart, as personal as remorse, and as immediate as the demand of the awakened conscience for forgiveness. The pulpit is a throne of intellectual power. There can be no permanent decline of the intellectual relations of the church so long as the heart of the preacher is warm, and so long as his mind is great. Any decline in the power of the pulpit will show itself at once in the choice of themes which are not religious, or which, even if religious, do not touch the centre and the source of religion. So long as the pulpit will select great themes, and will consider these themes in great ways, so long will the intellectual relations of the church in a most significant form be noble.

The peril is, and it is immediate, that great themes will not be selected, or, if selected, will not be adequately discussed. Preaching is in instant peril of being simply descriptive. Some one tells of the great Agassiz remarking upon a book by a scientist to the effect that it was not compositive but only descriptive. Too much preaching is of this character: it describes in poetical phrase and figurative speech the phenomena of human life; it does not interpret these phenomena. Too much preaching deals with the outside of life; it is objective, exterior; too little of it deals with the inside of life, the character, the subjective, the interior. This is not the preaching which makes the strongest appeal to the strongest intellect; it is preaching which makes its strongest appeal to the more superficial elements of mind and of character.

But the intellectual relations of the church are evidenced in the aggressive administration of the church as well as in its pulpit. The time has now come for the mightiest intellectual forces of Christendom to unite in an endeavor for the world's betterment. The efforts of the past have too often been single and sporadic. They have been like the attempt to kill out the Russian thistle of the plain with the boy's jack-knife, or to level the mountain by a bunch of firecrackers. An endeavor great in the continuing of all civil forces, great in the summering of the noblest consecration of human hearts and wills, and also great in the mobilizing of the highest intellectual powers of the race, should be made for the transmuting of barbarism into finest Christian civilization. The endeavors which in commerce and manufacturing are creating the enormous accumulations of capital and of working forces should find parallels in the Christian services. The immense massing of the Christian forces and the direction of them, under wise leadership, should make a world in which the Son of God would be recognized as the King of men.

In filling the intellectual demands of the pulpit and of ecclesistical administration, the church is to equip herself with noble schools for the training of ministers. The improvement of theological education has not kept pace with the improvement of medical or of legal education. When the last century opened theological education was the first to heed the demand for a better professional training; medical education followed, though at a long distance. But as the Twentieth Century opens, both medical and legal education, relatively to what were their respective conditions twenty-five years ago, are far superior to theological education. Theological education has advanced, but its advancement has been slow in comparison with the swift progress of the training of the physician and of the lawyer. Theological education is in peril of being narrow without being profound, and of being thin without being broad. One need only refer to the life of Phillips Brooks in the Seminary at Alexandria to see how small and how thin theological education is in peril of becoming. Brooks was saved by his own great nature, and by the education which he gave himself in the time he spent in Alexandria. The removal of the peril of the thin and narrow education of the clergymen is best accomplished by the putting of great men and great theologians in the schools of divinity. As the biographer of Brooks says—himself an Episcopalian—Andover was a great school when Park and Phelps and their great associates were its faculty. Great teachers create great students, and great students create great ministers.

The intellectual relations of the church in the Twentieth Century, therefore, demand the masterful equipping of theological schools. These schools, thus equipped, will train great ministers, who shall be both great preachers and great ecclesiastical administrators. The present seems to be ebb tide in the affairs of the church. It is only a temporary declension. And one method of restoring the church to its full and proper place in the life of the community is to increase and to enlarge the function of the intellect.

Cleveland, O.

The Place of Moral Courage in Christian Character.

BY DR. W. F TILLETT.

The profession of religion involves two confessions: first, the confession of sin; second, confessing Christ. These two confessions may be distinguished, but are not to be separated; for in the realm of personal salvation no one ever confesses sin except he is seeking Christ as his Saviour, and no one ever sincerely and worthily confesses Christ who has not already made humble confession of sin. While personal religion is the life of God in the soul, a life divinely originated and divinely maintained, yet that life is lived in the world and not in a hermit's cell. It is not in secret and alone that man sins; it is before others and with others that he sins. When, therefore, he would give up sin and turn to Christ, it is not only fitting but necessary that he let the world know that he proposes to abandon a life of sin and take Christ as his Saviour. He confesses sin that he may let all know that, while he has sinned, he is forever done with it; he confesses Christ that he may let all know that he believes in him as the Son of God and takes him as his Saviour from sin. It is this confession of Christ, preceded by the confession and abandonment of sin, that separates believers from the world and gives them their peculiar title as "the saints." The saints are those who are separated from the world and consecrated to God.

To those who are reared in Christian lands where religion is generally held in great respect, and in Christian homes where the Divine King is daily worshiped, it may seem an easy matter to publicly confess Christ. But it is not always, or even generally, thus. Indeed, it is not the will of God that it should be a light and easy matter to confess sin, or to confess Christ. The sinner who comes out and makes confession of sin when it is hard to do so, who confesses Christ under circumstances which demand resolute decision of character and moral courage, is much more apt to prove a brave and heroic disciple of Christ than when his public confession involves none of these sacrifices and severe tests. It is not always and altogether an evil that professing religion should cost the Christian disciple something of social persecution and derision from wicked compassions and associates. It tends to make the disciple's reverance from the world of sin and its temptations more complete, and to make of him a more pronounced and consecrated Christian. That the Christian religion should be popular with the world, and 'joining the Church" fashionable, is a state of affairs fraught with serious peril, and by no means to be desired. Ages of persecution for religion's sake,—periods when it has cost much of criticism and derision from a sinful world to confess Christ,—have been periods most noted for deep piety, Christian heroism and aggressive work for Christ.

Christian character never shines forth more beautifully, or exerts more influence for good, than when it exhibits courage and gentleness under derision. This is especially true of young Christians. It rarely ever fails that one who confesses sin and seeks Christ at the beginning of a revival of religion eventually makes a high and useful type of Christian. The backslidings which are so frequently a painful sequel to many popular revivals come generally from that class of converts who made a profession of religion only when it had become common, or even popular, for the time being to do this. The young Christian who, upon entering college, is true to Christ, reads daily the sacred Book and laws reverently in private prayer, will likely be derided therefore by godless companions. If he "plays the coward," and denies his Lord, he will soon be as they are; but if he has moral courage and is true to Christ, his companions will not only profoundly respect his religion, but many of them will likely be so influenced by his example of fidelity to Christian duty as to confess Christ and lead Christian lives. A Christian lad upon retiring the first night after he had entered Bugby school, in England, knelt for prayer as had been his custom in his cultured Christian home. His room mates and companions taunted him and hurled at him shoes, pillows and other tangible articles in reach. A second night he knelt just as before, and still a few mocked him and endeavored to disturb his devotions. But when on the third night he knelt, he was suffered to pursue his devotions undisturbed; and soon he was joined by first one and then another

of his room-mates, until ere long they were all following his example. That lad became Dean Stanley. A Christian soldier, upon being ridiculed by his companions in camp because he bowed in prayer before retiring, determined the next night to pray in silence after he retired; and he did so one night, but his conscience so smote him because of his moral cowardice that he returned to his usual form of devotion. His companions soon ceased to ridicule him, and passed from respect for his religion to admiration and invitation of his example. No one can be a "secret Christian," be ashamed or afraid to come out openly as a disciple of Christ, and be true to his Lord. There is no attribute of Christian character that gives a disciple of Christ greater power for good than courage, moral courage, especially if it be accompanied by meekness and discretion. On the other hand, nothing so robs a professing Christian of all influence and brings his religion into contempt as moral cowardice. That professing Christian alone who has courage to be true to Christ when it costs something is worthy to be considered a real Christian. Alexander the Great had in his army a soldier who bore his name, and upon learning that he was a base coward, he summoned him to his presence and ordered him either to cease to be a coward or else to change his name. The professing Christian who is a moral coward must give up either his cowardice or all right to the name of Christian

But while it is true that he alone who has courage to confess Christ publicly, whatever the cost, will prove faithful to him, and he who lacks courage to confess Christ is wholly unworthy of bearing his name, we must not conclude that the moral coward is not worth saving. He is worth saving. Let the sinner who lacks moral courage become a subject of divine grace and be created anew in Christ Jesus, and he will have courage. Courage is one of the Christian virtues. He who, by nature and through sin, is a moral coward in the presence of derision or persecution may become by regeneration and through divine grace a very hero for courage. It was the glory of Napoleon, as a man of war, that he could take the apparently worthless vagabond and castaway of society, and even the condemned criminal, and so inspire him with his own volorous spirit that he would fight his battles with courage and heroism as if to the manner born. So it is with Christ; however weak and timid by nature or through former sin may be the soul that joins his ranks, the Spirit of his divine Master is at once imparted to him, and gives him courage equal to any emergency in life. Many of the noblest heroes of the cross were, until their natures were transformed by grace and their souls imbued with the spirit of their Master, the helpless weaklings of sin, knowing what was right, but lacking the courage to do it. It is the high mission of our holy religion to impart courage to those who have it not.

The Cherokee Indians of North Carolina

The Cherokees in this State are known as the Eastern band of Cherokees. The Methodist Episcopal Church, South, had a mission among this people called "Euchota" in 1845, but owing to its financial inability to establish it permanently, it was always in a crippled condition. Sometimes it was under the control of the foreign board of missions, then under the domestic board; sometimes connected with another charge; ever and anon changing preachers and teachers. We had a day school for the children, and preached to them on the Sabbath through an interpreter.

After this manner we proceeded for fifteen or twenty years. Finally came the civil war between the States and our feeble efforts along this line were so paralyzed, and every feature of our work so deranged, and the Indians so demoralized and alienated from us, and we so poor financially, we were compelled to abandon our missionary operations, or at least, we thought so; and concluded that the best we could do at the time was to give them a monthly appointment by our circuit pastor.

So this is our present plan of serving them. From the standpoint of the casual observer—looking only at the visible signs of good results from these years of toil, would be inclined to pronounce it all a signal failure. But not so with the considerate, thoughtful, observing class.

Those ministers came to this work with their hearts filled with the message the angels brought from heaven when the Saviour came to Bethlehem of Judea: "Glory to God in the highest, and on earth, peace, good will toward men." They preached earnestly and faithfully Christ, the Saviour of all men—the red man of the forest as well as the white man. The Holy Ghost attended and conducted the message from the lips of the preacher through the interpreter to the hearer, in his own dialect with demonstration and power. The hearer believed, asked for mercy, obtained it, and was saved. "Blessed be the name of Christ," numbers of the Indians of this band lived and died happy and I believe are in heaven today rejoicing with the redeemed and saved. Is it all a failure?

Brothers King, Keener, Hicks, Long and others who toiled with us here, having passed over to the invisible to us, doubtless would respond, "No, a thousand times, no." The fruits are visible. The Indians are better citizens, better husbands, better wives, better children, and better in many other respects.

It is very true that other good and wholesome influences have been brought to bear upon the lives of these Indians; but the gospel, we are satisfied, has been the most potent factor in bringing about these glorious results. It is a question with this writer, after all, whether or not any nation of our fallen race can be truly and properly civilized without the gospel. Is not civilization and christianiza tion so closely connected that they cannot be separated without being detrimental to both? It occurs to my mind that the proper thing for the church of Christ, whose mission is to take the world for the Master, to join in with the forces now at work to the extent of her ability and help to consummate the great work she undertook upwards of a half century ago and carried on so successfully for a time under so many disadvantages in this mission.

The door seems now to be wide open for the church to step in and go to its appropriate work of Christianizing this people. A great many of the young people have already learned to speak the English language and quite a number are in school, so that in a short time the whole band can be reached with the gospel effectually without the incumbrance of an interpreter as in the days of yore. This band is settled on a plat of land containing about one hundred thousand acres, mostly mountainous, but very productive in the extreme western portion of North Carolina and in the counties of Jackson, Swain and Graham.

About midway between Asheville and Murphy and six miles north of Whittier is the location of the Government training school. The Government has erected here several good substantial buildings for school purposes on the bank of a beautiful mountain stream called Oconolufty. The population of the band is sixteen hundred according to the late census of the United States. This shows an increase in population for the last ten years, numbering from one hundred and fifty to two hundred.

H. W. Spray is the efficient Government Superintendent with a competent corps of teachers and is doing an excellent work, as I am informed, and would no doubt give aid and encouragement to any Christian church undertaking to give this people the gospel of the Saviour of men. And it does seem to me the Western North Carolina Conference should look after the religious interest of this band as they are in its bounds and have heretofore looked to us for instruction along this line.

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Asheville District Missionary Institute.

The Asheville District Missionary Institute will convene at Weaverville, N. C., Tuesday evening, April 23, and embrace Wednesday and Thursday, 24 25.

Our motto—"The assessments for missions in full this year."

PROGRAM.

Tuesday evening, 7:30—Missionary Address: "The Holy Spirit in Missions." J. H. Weaver.

Wednesday morning 9:00–9:15—Devotional Exercises. A. W. Jacobs.

9:15—11.—Reports from Presiding Elders, Pastors, Laymen.

(Let reports embrace the following items: "What your charge did last year for missions." "What it is doing now." "What your plans are for the year.")

11–11:30—Comparative statement of District with chart. W. M. Curtis.

11:30–12—Prayer. Half hour. Opened by J. W. Bradley.

Wednesday afternoon 2:30–2:45—Devotional Exercises. L. H. Triplett.

2:45–3:15—The Missionary Sermon.

(1) Outline of Sermon. E. L. Bain.

(2) What is the purpose of a Missionary Sermon?

(3) How often should a Pastor preach an Missions, on a circuit? On a station?

(4) Name two or more main points in your missionary sermon.

3:15–3:45—Missionary Literature. E. K. McLarty.

(1) What books has been most helpful to you?

(2) What results have been obtained from the "Review of Missions," and how can it be placed in every Methodist Home?

(3) What tracts or leaflets have produced good results?

3:45–4:15—The Sunday-school Missionary Society. J. C. Postell.

(1) How to organize the S. S. into a Missionary Society.

(2) What is the best use to make of topics selected for Missionary Day?

(3) Is it a good plan to have each class pledge a certain amount for the year?

(4) Examples of successful Missionary Societies.

Wednesday evening 7:30—Missionary Address: "A Summary of Results of Missionary Effort." C. C. Thompson.

Thursday morning 9–9:15—Devotional Exercises. C. M. Greer.

9:15–9:45—Missionary Feature of the Epworth League. G. C. Hackney.

(1) By whom is the Missionary Committee appointed?

(2) Give the main features of some successful Missionary Meeting.

(3) Examples of successful missionary study classes.

(4) Examples of the successful use of a Missionary Library.

(5) Should the League contribute to missions as members of the League, or as members of the church?

(6) How can the League best aid the Pastor in securing the collections?

9:45–10:30—The missionary assessment. J. D. Gibson.

(1) Should it be the minimum or maximum?

(2) What is the best time for securing the collections?

(3) How do you take your collections?

(4) What per cent of our membership contributes to Missions?

(5) Who contributes most liberally, those who practice tithing or those who do not?

(6) Does special effort to raise the missionary assessments work to the disadvantage of the other collections?

10:30–11:15—The Missionary mass-meeting. G. W. Crutchfield.

(1) What are the principal objects to be obtained by a mass meeting?

(2) Is there any advantage in having a printed itineracy for mass-meetings in the District?

(3) How can laymen be used to best advantage in the mass-meeting?

(4) Can the Quarterly Meeting and the Mass meeting be combined?

(5) Examples of successful mass-meetings.

11:15–12:00—Our missionary obligations. R H Parker, R. M. Taylor.

12:00–12:30—Prayer half hour. Opened by J. B. Craven.

Thursday afternoon 2:30–2:45—Devotional Exercises. J W. Moore.

2:45–4:30—Complete the organization of the District. Plans for mass-meetings, etc.

Thursday evening 7:30—Missionary address, "The evangelization of the world in this generation." S. H. Hilliard.

NOTE 1.—That the meeting may be as practical as possible, it is expected that the leaders will ask the questions given in the program and call on the delegates for the answers, they themselves interjecting each remark as may seem proper.

NOTE 2.—All the Pastors of the District [and one layman from each charge appointed by the Presiding Elder] are delegates.

NOTE 3.—Bring note-book and pencil.

Programme of Missionary Conference to be Held in New Orleans.

WEDNESDAY, APRIL 24, 1901

10:30 a. m. The Purpose of the Conference, Rev. James Atkins, D. D.

11:00 a. m. Address, "That They All May Be One," Rev Alexander Sutherland.

2:30 p. m. Address, Obedience to the Great Commission, Christ's Law of Life to His Church, Bishop J C Granbery.

3:30 p. m. The Bible and Missions, Rev John Fox, D D.

7:30 p. m. Opening Sermon, The Healing of the Nations or the Agency of the Holy Spirit, Bishop J M Thoburn.

THURSDAY, APRIL 25, 1901

9:00 a. m.

Missions in General.

The Adequacy of Christianity to Meet the World's Need, Bishop E R Hendrix.

The Methodist Revival and Modern Missions, Rev J H Pritchett, D D.

The Aim and Scope of Foreign Missions, Rev O E Brown, D D

Foreign Missions.

Evangelistic Work, Rev J W Tarboux, Brazil.

Medical Work, W H Park, M D, of China.

11:30 a m. Devotional half-hour. Christ for the World and the World for Christ, Matthew XXVIII, 16–20

Foreign Missions.

2:30 p. m.

Literary Work, Rev G B Winston, Mexico.

Educational Work, Rev S H Wainwright, Japan

The Duty of the Pastor as to Equipment and Leadership, Rev W E Edwards, D D.

Discussion.

7:30 p m. Mission and Education, Rev J F Goucher, D D.

8:30 p. m. The Missionary Outlook in the Far East, Rev J Y Allen, D D., LL. D.

FRIDAY, APRIL 26, 1901.

Domestic Missions.

9:00 a. m.

Present Policy and Administration. Rev D C Kelley, D D.

Problems of Self-support and Administration, Rev Horace Bishop, D D.

Growth and Character of City Population in the South, Prof. G. W. Dyer.

The need of Trained Workers to Supplement our Regular Church Agencies in our City Missions, Rev W H LaPrade, D D.

Discussion.

Devotional half-hour Our Unity with Christ in Service, Matt. XXV, 31–45.

Domestic Missions.

2:30 p. m

Are we Meeting our Responsibilities to the Negroes of the South? Rev R J Bigham, D D

The Medical Education of the Negro, G W Hubbard, M D.

Address, The Negro and Industrial Education, President Booker T Washington.

4:30 p. m Section Meetings for Conference.

7:30 p. m. Laymen's Meeting. Address, Hon John Barrett.

8:30 p. m. Address.

SATURDAY, APRIL 27, 1901.

Woman's Work—Foreign Missions.

9.00 a m.

The Aim and Scope of Woman's Foreign Missionary Work, Mrs S C Trueheart.

Educational Work, Miss M L Gibson.

Bible Woman's Work, Mrs M I Lambeth.

Medical Work, Dr Anna W Fearn.

Discussion.

Devotional half-hour. Jesus, the Water of Life, John IV, 39–42.

Woman's Work—Foreign Missions.

2:30 p. m.

The Work of the Home Mission Society, Miss Belle H Bennett.

Our Foreign and Factory Population, Mrs Florence Kelly.

The Literature in Home Missions, Mrs. J D Hammond.

Discussion.

7:30 p. m. English and American Social Settlements, Miss Jane Adams.

8:30 p. m. Woman's Work at Home and Abroad, Bishop J M Thoburn

SUNDAY, APRIL 28, 1901.

11:00 a. m. Sermons in churches of the city by missionaries, delegates and others.

3:00 p. m. Missionary Experience Meeting.

7:30 p. m. Quiet Hour, John R Mott.

8:30 p. m. Lessons from Master Missionaries, Bishop C B Galloway.

MONDAY, APRIL 29, 1901.

Young People's Day.

9.00 a. m.

The Young People and the Church of the Future, Rev James Atkins, D D.

How to Make the Epworth League Most Effective as a Missionary Force, Rev S Earl Taylor.

The Sunday school Superintendent—How He May Deepen the Missionary Spirit in the Sunday school, John R. Pepper.

Discussion.

Devotional half-hour. Topic—The Life Decision, Acts XXVI, 15-20.

2:30 p. m.

Organization for Missionary Purpose, Rev E E Hoss, D D., LL D.

Missionary Training and Literature for our Young People, Miss Belle M. Brain.

The Value of the Study of Missions to College Students, Rev A C Miller, D D.

Discussion.

7:30 p. m. The Responsibility of the Young People for the Evangelization of the World, John R Mott.

TUESDAY, APRIL 30, 1901.

Our Mission Fields.

9:00 a. m.

The Growth and Outlook of the Foreign Work of the M E Church, South, Rev W R Lambuth, D D.

Survey of our Eastern Fields, China and Korea, Rev Y J Allen, D D., LL D.

Survey of our Eastern Field, Japan, Rev J C C Newton, D D.

The Missionary Phase of Church Extension, Rev P H Whisner, D D.

Discussion.

Devotional half-hour. Topic, Crown Him Lord of All, Phil II, 9–11.

2:30 p. m.

Survey of our Western Fields, North American Indians, Rev J J Methvin.

Survey of our Western Fields, German Missions, Rev J A G Robe.

Survey of our Western Fields, Mexico and Cuba, Rev D W Carter, D D.

Survey of our Western Fields, Brazil, Rev E A Tilley.

Discussion.

4:30 p. m. Section Meeting For Conference.

7:30 p. m. The Forward Movement in our China Mission, Rev G F Reid, D D.

8:30 p. m. Prayer and Missions, John R Mott.

The First A Success.

By request of the Institute recently held for the Winston District, in the interest of Missions, I send a brief report of its first session.

The attendance embraced every charge on the District save two. These, fortunately, have s good Missionary record. Fourteen pastors and about the same number of influential laymen attended.

The District's deficit of $320 was distributed among seven charges, was shown in a large blackboard chart. Of the sixteen squares representing the sixteen charges, nine were made white, to represent the nine successful ones, while those which partially failed were left correspondingly black. These black portions were so grouped as to represent one black cloud hovering over the heart of the District.

The vital topics in the published program were thoroughly ventilated. Literature on how to use the League and the Sunday-school were distributed. Letters were read from pastors outside the district outlining plans that they had used with marked success. The members of the Institute gave to each other their observation and experiences along the various lines.

As to results there were no cut-and-dried resolutions passed. Each pastor expressed himself as either certain, or very hopeful, that his charge would pay in full. One charge has all its benevolences subscribed and 40 per cent, in advance. Others have made a good beginning. Laymen from the failing charges were positive that the deficits on their respective charges were not due to a lack of ability to pay.

The pastors of the following circuits declared their intention of holding mass meetings on their charges in the spring or summer: Davidson, Danbury, Summerfield, Farmington, Forsythe, Kernersville and Mocksville circuits. A central committee was appointed to cooperate with pastors in making mass-meeting programs and making of District literature for distribution. A missionary map of the world was ordered purchased. While no definite agreement was entered into, it seemed to be the purpose of all the pastors to take subscriptions at all their churches before District Conference.

These are some of the reasons for characterizing the first session of the Winston District Missionary Institute a success.

Respectfully,
W. H. WILLIS, Sec.

Letter From Rev. E. C. Glenn.

DEAR DR. CRAWFORD:—On Friday, the twenty fifth of last January, in the afternoon, Rev. W. M. Robbins and myself left Wilkesboro for a thirty-two mile drive across the mountains to Jefferson, where we were to hold revival meetings. It was very cold and windy, and the frozen ground made the road real rough in places. However, our "sorrel" and "black" were faithful steeds, pressing onward, around and over mountains, through creeks, rivers, ice and snow, till about three o'clock Saturday, p. m., when we drove into Jefferson. I had heard much of Ashe county, but its prosperous people, productive soil and mountain scenery far surpassed my expectation. Jefferson is a beautiful little town, nestled among the mountains and inhabited by as good a people as you find anywhere. The low lands here sell for one hundred dollars per acre, miles from any town The farmers raise a great deal of stock, for which they realize fine prices. Certainly this is a delightful section of our State. Bro. Robbins, the popular pastor, has given you an account of the meeting. God honored his word. Indeed it was "old time religion," experienced, sung and shouted. Our people here expect to build a new church this year.

On my return trip I stopped with Bro. Bogle at North Wilkesboro for a two weeks meeting. This is a nice new town with a splendid people. The business outlook is fine. They now have several wholesale houses, and one of the largest tanneries in the South, with a capacity of twenty five thousand hides per year. Here, as at Jefferson, God owned the message we carried in the name of His Son, and many souls were saved. Suppose Bro. Bogle will tell you about this.

I thoroughly enjoyed the whole trip, even if it was a little cold and rough at times. I go to Spencer next Sunday to help Brother R. C. Craven in special meetings. Pray for us. God is blessing us richly, and I am happy in my work.

Yours, etc.,
E. C. GLENN.

Waynesville District.

The first round of quarterly meetings has been made, and we are now on the second. The outlook for the year, as to all our church interests, is encouraging.

The revival fires are aflame at many points. The services at most of our Quarterly Conferences have been wonderfully spiritual. The power of the spirit is manifest. Several of the brethren have already held successful meetings, and report a goodly number of professions. Amongst those who have had revivals are brothers T. F. Glenn, W. G. Mallonee, W. M. Boring and J. A. Sronce.

The winter has been favorable for church work up here. We have had very little rain or snow. The roads are as good now as in summer.

Our preachers have been well-received and have entered vigorously and heartily upon the work. However, we have suffered a good deal from LaGrippe and kindred troubles. Both sister Harley and sister Goode have been quite sick, but I am glad to say they are improving. Brother Sronce has had quite a protracted spell of physical suffering, but he too was improving when last reported. Bro. Glenn also has LaGrippe at this writing. It is to be hoped that he will soon be out again

Much interest now centers in our District Sunday school and League Conference to be held at Clyde March 28 31. It is to open with service Thursday night, March 28. At the same time and place we are to have our Missionary Institute. It will be educative to our young people there assembled. Brother Crawford, you are cordially invited.

Brevard Epworth School is fast gaining ground and is being placed on the hearts of our people as never before. We hope to begin the erection of a much needed building this Spring as a home for this school. This school has long passed the days of experiment. It has proven its right to live and to have a place among our institutions and to our hearty support. I hope to see the day when we shall have a similar school in every district for our indigent girls, and each school richly endowed for its work.

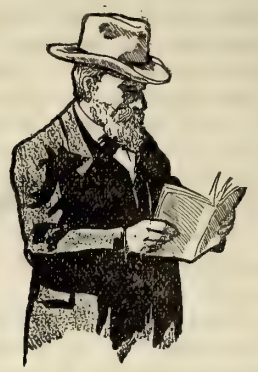
An earnest effort is being made to secure all the collections at all places this year. If there is not great improvement in this respect I shall be disappointed. To this end the church needs that every man do his whole duty. The Master requires it. "To every man his work." Who will dare be unfaithful?

F. L. TOWNSEND.

Greensboro Circuit.

Greensboro circuit has four churches, all in easy reach of the parsonage. It is a model circuit in size, and would be in all respects were it not for the constant loss by removals to town. But I wish in this letter to speak especially of Mt. Pleasant, where we have just closed a profitable meeting. Communion services largely attended by our own members, and other denominations.

There were four professions and six accessions during the meeting. One en-



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joyable feature of the meeting was the presence of three of their old pastors.

The writer of these lines served this church forty years ago, in 1861–62, and some of the greatest revivals of his ministry was here during that time. One hundred and two professed conversion. The late Percy McLane told me last year, before his death, that there were five elders in the Presbyterian churches converted at that meeting. Out of the large present membership there are only three members that joined prior to that time, and only one that was brought in at that mee ing.

Many of them have passed over the river, and some have moved to other localities.

Bro. J. R Scroggs, our Presiding Elder, who served this church as pastor twenty years ago, and is in great favor with this people, was with us Saturday and Sunday, and preached three excellent sermons.

The Quarterly Conference was well attended and was quite a success. Bro. J. A. Bowles was with us the first two days of our meeting and did some fine work, both in the pulpit and out of it.

To say that he is in fine favor with this people does not express the relations he sustains to them.

This was his first work, and has his first love, and he has been their pastor a second time, and about a third of the present membership was brought into the church under his ministry. His presence was greatly enjoyed.

During the meeting I heard one of their good stewards, and they have four good ones, say that he had been serving in that capacity for twenty years and had never failed to collect the quarterage from a family where the ADVOCATE was taken The paper is in high favor with some of the families, and I wish all of them could be induced to take it for their sake.

Suppose you send some sample copies that contains this letter, and let them know that their Pastor does want his flock to be intelligent, and wants them all to take the ADVOCATE not for his sake nor for yours, but for theirs.

R S. WEBB

Old Fort Circuit.

DEAR ADVOCATE:—Please give me space for a few lines from Old Fort ct., not that I have anything specially interesting to write in the way of revival work on the circuit, but simply to state that after making two nearly full rounds and am now on the third that the outiook for a good and successful year of Christian work is at least hopeful. There is much to be done. We have two unfinished churches; when completed will be an honor to the Master and a credit to the communities in which they stand. We have five other fairly good church buildings. Our people at Old Fort need a new church. They feel that God is not honored and themselves discredited because of the absence of a better house of worship. We hope to take steps soon towards the building of one. With these completed we would still have two classes without churches. We have on this pastoral charge more than six hundred members, many of whom are well to do, and the circuit is susceptible of being made one among the best in the Conference. The spiritual condition is fairly good. The attendance upon divine worship and the devout attendance given to the preaching of the word is very encouraging. What we need is a deeper work of grace and a closer walk with God. Our first quarterly meeting has come and gone Dr. Parker, our new Presiding Elder, made a fine impression. We hope and feel that the church is going to take on new life and make greater achievements, and obtain greater victories against the powers of darkness than she has hitherto done. So mote it be.

Yours in Christian love,

C. M GREER.

Old Fort, N. C., March 6, 1901.

From Danbury.

Our new Presiding Elder, Dr. D. Atkins, was with us at Danbury the 3rd Saturday and Sunday. He preached 4 most excellent sermons here and one at Davis' Chapel Sunday evening. All this in two days besides holding the Quarterly Conference.

He holds the reins well, and looks after all the interests of the Conference. He seems to have made a fine impression on all our people.

We regret, however, that more of our people did not have the opportunity of meeting him and hearing his most excellent sermons; they were well worth coming from all parts of the circuit to hear. The attendance of stewards was fairly good as well as their reports. Lumber is being sawed and the foundation of our new Church is soon to be laid at Mt. View which we hope to have opened for worship in a few months.

We are moving on fairly well with our work and are hopeful of a good year. Pray for the work.

Yours in Christ,

W. H. PERRY, Pastor.

Trinity College Notes.

EDITOR ADVOCATE:—The series of lectures delivered at Trinity College by Chancellor James H. Kirkland, of Vanderbilt University, has been an inspiration to the College community and to the city of Durham. All the lectures showed the careful research of a scholar of the highest type. Not only were the lectures themselves instructive in the highest degree, but the spirit which was manifested in the discussion of all the intricate points of the Book of Job was highly commendable. The influence of such a series of lectures on a body of students cannot fail to be of the greatest benefit. The attendance at all the lectures was very large, and seldom if ever has any one succeeded better in winning the commendation of the large number of the citizens of Durham who attended the lectures.

Mr. and Mrs. McCullers, of Clayton, attended the lectures being the guests of the College. It will be remembered that Mrs McCullen donated the money to found the Avera departmen of Biblical Literature under whose auspices the lectures were given. A number of preachers from a distance attended the lectures.

March 8, 1901.

Mileage Tickets Reduced.

Seaboard Air Line Railway one thousand mile tickets are now sold from all points on its lines at rate of $25.00, including those previously sold in the State of Florida at $30 00. These Tickets are good over the entire Seaboard Air Line Railway System and are honored between Richmond and Washington by the Richmond, Fredericksburg & Potomac and Pennsylvania Railroads, between Portsmouth and Baltimore by the Baltimore Steam Packet Company (Bay Line) and between Clinton and Columbia, S. C., by the Columbia, Newberry & Laurens Railroad. All tickets which have been sold at $25 00 and endorsed "not good in State of Florida" will be honored over the entire system, including lines in Florida, regardless of such endorsements.

THREE FAIR AMERICAN LADIES

Who Use Peruna.



MISS J. WILSON GAIRE. MISS IDA HARNED. MISS BARBARA ALBERTY.

Miss Janet Wilson Gaire, President the Ono Musical Club, Kansas City, Mo., also Treasurer The Dream Lode Mining Co., No. 224, New York Life Insurance Co. building, Kansas City, Mo., writes:

The Peruna Medicine Co., Columbus, O.:

Gentlemen—"For the past few years I have tried several kinds of medicines when I was feeling badly, but I am free to admit that I never found anything to equal Peruna.

"Last fall I contracted a severe cold which seemed to settle in my joints and made me very uncomfortable for a couple of weeks, until I tried Peruna. Before a week was passed the soreness was gone and before I had used two bottles I was completely restored."

Yours very truly,

J. Wilson Gaire.

Conspicuous among women who have attained success in the business world is Miss Ida Harned, a clever insurance writer.

A recent letter from Miss Harned to The Peruna Medicine Co., of Columbus, O., reads as follows:

CHICAGO, ILL.,
607 CHAMPLAIN BUILDING.

The Peruna Medicine Co., Columbus, O.:

Gentlemen---"As a tonic I find your Peruna an excellent medicine to build up and restore the nervous system. My work is out doors and traveling to a great extent, and during inclement weather I especially value it as a preventative against colds, and as a catarrhal treatment it is unexcelled. It is with much pleasure I give Peruna my hearty endorsement."

Yours truly, Ida Harned.

Barbara Alberty, corner Seventh and Walnut streets, Appleton, Wis., writes as follows in regard to Peruna:

"For years I have suffered with backache and severe pains in the side. I doctored so much that I became discouraged.

"A school friend told me how very much Peruna had benefited her and I sent out for a bottle, which did more to relieve me than all the other medicine I had ever taken.

"I used it faithfully for two weeks and it completely cured me. I have not had any pains since, anywhere, but feel like a new woman. I am truly thankful for what Peruna has done for me." Yours very truly,

Barbara Alberty.

Everywhere the people, especially the women, are praising Peruna as a remedy for all forms of catarrhal difficulties. Send for free catarrh book. Address Dr. Hartman, Columbus, Ohio.

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GREENSBORO, N. C.

nov 15-tf.

THE CHRISTIAN LIFE.

A Dreaded Blessing.

No gift except His only begotten Son, has the Father given to the world which in value can be compared with the privilege of being born again. Yet some look upon it as something to be avoided or delayed as long as possible. Few of those who have experienced this delightful change will be inclined to wonder at this, since they can recall their own thoughts and feelings before their eyes were enabled to see the truth, the peace, the joy, and the radiance which center in this new creation.

If the theme is not often treated in the press this is a reason for not postponing it when there is a special desire or need that it may be stated in a clear and correct way.

Christ had the most distinguished caller who sought a private interview with Him. This man acknowledged His miracles and confessed that He was a teacher come from God, and received a strange reply: "Except a man be born again he cannot see the kingdom of God" The visitor asked how this could be. Christ assured him that it was necessary, because "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That was the same as to say that our first birth prepared us to live in the natural order; but we must have a spiritual birth, or change, to prepare us for the kingdom of God on earth and in heaven.

Who is able to keep the law of God without this change? We must love Him with the heart, soul, miud, and strength, and our neighbor as ourself. The law of God includes thoughts, feelings, and words, no less than acts To qualify him for this every man must be born again.

A sharp business man said one Sunday that he wished his pastor would say less about the new birth and more about the Sermon on the Mount

To this the reply was, "Do you think you can obey that sermon unless you have been born again?"

Unless one is born again every effort he might make to obtain the blessings promised in that sermon will be futile. They are promised only to "the poor in spirit," those "that mourn," those who "hunger and thirst after righteousness," to "the pure in heart," and to those willing to be "persecuted for righteousness' sake."

Unless one is born again he cannot discern spiritual things. Of the "lively hope," the "joy unspeakable," the certainty of having passed "from death unto life," the sonship, and the witness of the Spirit, he can know nothing. The meaning of words can be found in the lexicon; but the carnal mind, the heart unrenewed, cannot discern them.

In the absence of these, in fullness or in unmistakable and expanding germs, no man is prepared for heaven, or could be admitted there without being a disturbing and corrupting element. For the enjoyments and the occupations of heaven are spiritual. Its society consists exclusively of beings "made perfect." He who has been born again is as a bud, not yet the perfect flower, not wholly uncontaminated by its surroundings, but capable of expanding into perfection when transplanted to the land that is afar off, where the King is seen in His beauty.

The necessity of being born again is the fundamental idea of the Gospel. It is something which none can accomplish in himself, by himself, or for himself. He must turn from sin in repentance, must be converted; and these steps come within the range of his choice. While he examines himself, resolves to sin no more, searches the word, seeks counsel, the Spirit is moving upon his heart; and its fruits are soon manifest.

Great is the privilege of being born again; it should be magnified; every child should be taught that he is to be a subject of this change, that he may be now passing through it, if now seeking light and feeling after Christ, if haply he may find Him.

Unless this change be both a necessity and a reality, Christianity is only a system of laws which no one ever did or can obey. The indifference in some arises from their thinking that at any time they can begin a Christian life; whereas they can do nothing unless they are born again; they cannot see or enter the kingdom of God either on earth or in heaven.

No man can explain the way of the Spirit in regenerating human hearts. No one can speak of it with convincing force and melting pathos unless he has been the subject of it, or is consumed with anxiety concerning his own spiritual condition. If any who content themselves with routine invitations to their friends to come to Christ were to meditate on this theme till they should feel that all who are not born again cannot see the kingdom of God—wonderful might be the results

Yet must it be remembered that Christ had other modes of presenting truth. Nicodemus was content; he came to have himself approved and his views confirmed. A self distrustful suppliant might have heard: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Being born again is not to be dreaded; but to live or die without experiencing that change is dreadful.—New York Christian Advocate.

The Worst Street in the City.

He was a young man, just from the country, and knew nothing of the city life. He was sent to work a district in the city which was famed for its vice. He did not know this, but set to work.

The people soon knew him, and among those interested was the policeman on his district. The policeman met him one morning and addressed him as a friend, telling him to be cautious in that street where he was visiting—for it was the worst street in the city—he said, "I dare not go any nearer it than the end of it, and look up it, and when we do go, we need to go in a body, and indeed you need not go, they are beyond redemption." The missionary never had a fancy for policemen, and preferred doing his duty, and went and visited the street from one end to the other, and no one in the street, nor the children either, ever said an unbecoming word to him, but received him and listened to him, read and prayed with him all attention, and invited him to come soon again, as no one ever came. The policeman watched to see him coming out again, and said, "You have done what I could not, nor dare not, do." "The reason," said the minister, "is, my message is different; yours is justice and punishment, and mine is love and pardon."—Christian Budget.

Renew your subscription.

"Let me put on your clothes, and take your crook, and I will call them and see if they will come to me."

And so he did, and he called one sheep, Mina, Mina"; but the whole flock ran away. Then he said to the shepherd: "Will none of them follow me when I call them?"

The shepherd replied: "Yes, sir; some of them will; the sick sheep will follow anybody."

"I'm not going to make any application," said Mr. Moody; "I leave that to you."—Selected.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

THE SOUTHERN RAILWAY.

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

Sick Sheep Would Follow.

An exchange says Mr. Moody, who was traveling in the East, heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man, and said:

PATENTS

promptly procured, OR NO FEE. Send model, sketch, or photo for free report on patentability. Book "How to Obtain U. S. and Foreign Patents and Trade-Marks," FREE. Fairest terms ever offered to inventors. PATENT LAWYERS OF 26 YEARS' PRACTICE. 20,000 PATENTS PROCURED THROUGH THEM. All business confidential. Sound advice. Faithful service. Moderate charges.

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 23 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P M.
Leave Weldon.	11 50	8 58	....	..	....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P M				
Leave Tarboro....	12 21	...	6 00	.....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 4[illegible]	7 10	5 57	2 40
Leave Selma.....	2 55	11 [illegible]5	...	...	...
Lv. Fayetteville...	4 30	12 35	..	..	.....
Ar. Florence.....	7 35	2 40	.	...	....
	P. M.	A.M.			
Ar. Goldsboro ...	.....		7 55	.	.
Lv. Goldsboro.	.....		....	6 45	3 30
Lv. Magnolia.....	..			7 51	4 35
Ar. Wilmington...			...	9 20	6 00
			P.M	A.M	P M.

TRAINS GOING NORTH.

	No. 78 Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville..	12 15		9 41	..	.....
Leave Selma.....	1 50		11 3[illegible]	.....	.....
Arrive Wilson....	2 38		12 13	...	.....
		A.M.		P.M.	A.M.
Lv. Wilmington..	.	.		7 00	9 35
Lv. Magnolia				8 30	11 10
Lv. Goldsboro...		4 50		9 3	12 26
	P. M.		A M	P.M.	P. M.
Leave Wilson	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 58
					....
Arrive Tarboro		6 46		...	.....
Leave Tarboro	2 31	.....	.		.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.. ..	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 65 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad. Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 35 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 10:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY. General Manager.
T. M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville..	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63
Lv. Lenoir..	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

GRIPPE KNOCKER S cure the sever est colds & LaGri ppe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B ALFORD, Greensboro, N. C., for a box.

THE HOME.

Motherhood.

An altar fire, where none before had burned,
Upon whose hungry flames the lesser part
Of self is cast! No anguish, sting, no smart
Can frighten back the soul when once has yearned
Its strength to build and feed this holy fire;
No task too heavy, none too requisite
Of sacrifice for her whose heart is knit
To one absorbing purpose and desire—
Just there beside her warm, wee babe to lie;
To feel the tiny hands extend and close
About her fingers and with raptured eyes
To gaze into the bit of azure sky
Let fall so near. Ah, but a mother knows
There is no cost too great for such a prize!

—Elizabeth Perkins in Harper's Bazar.

Odious Comparisons.

Laura came hurrying in from school to tell her mother about the result of the examinations, an all-important topic in the minds of public school children.

"I got ninety-seven in history," she began, but her mother's quick ear was conscious of a note of dissatisfaction in the usually happy voice. "And ninety in grammar and ninety-eight in arithmetic, so my average is ninety-five."

"That is splendid," said Mrs. Brown, "but I knew you would do well, for you always do," and she kissed her pretty daughter, looking at her with eyes full of love and admiration. Then she added: "I think you ought to feel very happy, Laura," but she was still conscious that something troubled her dear child.

"I should be, mamma, if I had been the highest, but Tom Boynton got ninety-six and Edith Snow ninety-eight, so you see I'm only third, and that's awful! And I've been first in recitations all through the year, too, and I think it's mean that I couldn't do better in exams!" and the ambitious girl burst into tears of chagrin and disappointment.

It was the mother's turn to feel troubled now, as she realized the wrong standard of her daughter's ambition. She knew the child was not by nature either selfish or envious, and in an earnest talk she tried to make her see that these unlovely traits would soon mar her character if her aim in study was to excel others, rather than to make the most of her own powers in order to be of use in the world.

Within the next week the mother several times had occasion to notice the very same spirit manifested in other ways by older people.

"What a beautiful winter suit!" she said to an intimate friend, whose new costume she saw for the first time.

"I'm glad you like it," was the response. "I was delighted with it till I saw Mrs. Sloan's, but her cloth is so much finer, the shade so exquisite and the fit absolutely perfect! O, you won't think much of mine after you see hers. I feel shabby in it already!"

"I shouldn't think of comparing them," was the reply, but the friend shook her head, discontentedly.

"It's such a comfort to be in your lovely home," Mrs. Brown said to her sister, shortly afterward, when making a visit.

"It's a comfort to hear you say so," but the tone was rather gloomy. "I used to think it lovely myself, but we haven't been able to buy new things and everybody else has been refurnishing or building a new house altogether, till this seems to me most decidedly a back number and I cannot enjoy it as I used to."

"The same story," thought troubled Mrs. Brown, and, as she went up to her room, she heard, through the open window, the sound of boys' voices.

"My, ain't that a dandy wheel!" was the admiring exclamation of a boy of twelve.

"Pooh! this ain't anything side of Tom Jones's Columbia Chainless! You just ought to see it! And he's got a coaster brake, too! I used to like this before I saw his, but now I wish I'd never had it for a birthday present. Tain't more'n half worth having."

Mrs. Brown sighed, and she sighed still more as she went down stairs, for her niece, Emily, had just come in from school and had thrown down a pretty hat in disgust, as she said to her mother: "I can't wear that hat another day! Nobody wears that shape any more. The girls have all got new ones, awfully stylish they are too, and I've just got to have one. I'm ashamed to go out of the house in this!"

"Truly 'comparisons are odious,'" Mrs. Brown said to herself. "Indeed, a few more such instances will convince me that they are the bane of our modern life. To be sure, the Good Book says that no man liveth to himself, but I'm sure it never meant that we were to be constantly comparing ourselves with others and always dissatisfied if our best falls short of theirs. I mean to start an anti-comparison league and have the members pledge themselves to refrain from making odious comparisons!"

Wouldn't it be well for every intelligent woman to join such a league?—Elizabeth Durfree in Congregationalist.

The New Queen of Great Britain.

Alexandra of Denmark, who now becomes Queen of Great Britain and Empress of India, is one of the most fascinating and popular women in the whole of her husband's vast dominions, which embrace one-quarter of the entire population of the known world. The Evening Bulletin gives this picture of her.

Wherever the gracious lady, who has now become queen, appears, the loveliness of every other woman present seems to pale; this, too, in spite of the fact that she is the grandmother of some six little ones, and nearer sixty years of age than fifty.

She remains amazingly youthful in appearance, thanks not so much to those vulgar devices known as "making up" as to those judicious cares that are entirely legitimate. For instance, daily massage has been employed to help nature in warding off wrinkles from the fair face, while the elasticity and elegance of the figure have been retained by means of exercise, moderation, and diet, to the same phenomenal degree as in that of the late Empress of Austria at the time of her assassination. The hair is dressed in precisely the same quiet and characteristic manner of twenty-five years ago, the head retains the same dainty poise on a neck so graceful that it conveys the impression of a slender stalk supporting a flower, while the eyes assuredly have neither dimmed nor changed, flashing as in days of yore with fun or mischief, or else sweetly appealing in that sort of pathetic manner peculiar to people who are hard of hearing.

But it is not this that makes the new queen of England so fascinating, but it is the sweet, gracious, and kindly manner that converts every man who sets eyes upon her into her sworn admirer, and that even disarms the jealousy of women, transforming them into her devoted friends.

It has sometimes been alleged that the consort of Great Britain's new king is deficient in cleverness. True, she is not intellectual in the sense of her sister in-law, Empress Frederic, and it is difficult to imagine her in the role of a politician. But from the time of her marriage, eight and thirty years ago, she has lived almost unceasingly exposed to that full glare of publicity which beats about thrones, occupying, by reason of the seclusion of the late Queen, the role of the First Lady in the Land, at any rate in a social sense. And throughout that entire period she has not made one single mistake. She has known in her friendly calm manner the people whom it was desirable that she should know. She has steered clear of all those acquaintances which might have given rise to ill-natured comment. She has never lost her head, never rendered herself guilty of anything that could be construed as partaking of the nature of a faux pas, and has by means of the atmosphere of ideal refinement which she seems to diffuse around her kept within bounds the tendency of modern society to exuberance and vulgarity, and, perfect in tact, has presented through her married life a picture of the most unruffled domestic happiness.

Finally, in an age where calumny is so ripe and all-prevalent that not even an angel descended from heaven would be permitted to retain the celestial garments unsullied and the wings unruffled, no breath of scandal has ever tarnished, even for a fleeting moment, the fair name of England's new queen.

Equally mistaken is the impression which prevails that she has taken no part whatsoever in public life. It was estimated the other day that through her personal influence and direct action she has, during nearly four decades that have elapsed since she first came to England as the bride of the then Prince of Wales, been instrumental in securing the subscription and contribution of no less than $250,000,000 for charities. This in itself is an achievement which conveys some idea of the usefulness of the royal lady's life and the benefit which she has proved to the land of her adoption.—Selected.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

Typewriter For Sale.

A good Rem-Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

THE continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

HUGHES' CHILL TONIC.

(Palatable.)

BETTER THAN CALOMEL AND QUININE.

(Contains no Arsenic.)

THE : OLD : RELIABLE

EXCELLENT GENERAL TONIC,

as well as
A sure cure for CHILLS and FEVER, Malarial Fevers, Swamp Fevers and Bilious Fevers

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MILD LAXATIVE,
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WHEN DOES THE VOTER'S RESPONSIBILITY END?

This is an age of advanced thought. There is great activity thoughout the mental realm Minds are grappling with all questions and problems and men are searching after the unseen and hidden. They are tracing effects to cause and are seeking to establish the relation of things and fix responsibility.

Among the many intricate problems now pressing for solution in our republican form of government is the responsibility of voters Where does it begin and where end? This is a much broader and deeper and more intricate question than many of us imagine. The principle involved pertains both to civil and ecclesiastical governments. It is alike applicable to church and State.

Not unfrequently we hear from public speakers, both in the pulpit and on the platform, and also read in carefully prepared published articles, that those who vote for the nominees of a political party are responsible for the doings of that party, and those who cast their ballot for a man to go as a representative to the State Legislature or to the National Congress are responsible for his acts while in office. As a result of this teaching oftentimes good men are charged with voting one way and praying another, and are accused of not having the courage of their convictions, and of allowing party influence or personal considerations to lead them to do wrong things. This may or may not be true in certain cases, but when applied to voters generally it is false and slanderous.

If the view of those be correct who teach that when you vote for a city alderman or a county commissioner or a legislator or congressman, you are personally responsible and accountable for what they do, then, in our opinion, no sensible man would ever cast another ballot. If two men were to run for the legislature and one should declare openly that he favored the sale of liquor and would do what he could when elected to encourage and legalize it, and the other should openly affirm that he was opposed to the sale of liquor and if elected he would do all he could legally and personally to suppress the traffic, in that case one who voted for the first man in preference to the second could justly be charged with being responsible for the saloon evil.

But where city aldermen, or county commissioners, or legislators are running for office and there are no special issues involved, and no declaration of principles, and a voter, with the best lights before him, casts his ballot for the man or men, who he believes will, all in all, do best for the city, or county, or state, there his responsibility ends, unless he can use his personal influence, after the election, in such a way as to give direction to the policy of the representative. But we do not believe any voter, who uses proper means to get information and decides that of two men one will make the best representative and hence votes for him, is in any wise responsible for what that man does while in office.

The Scriptures recognize man's free agency and our ecclesiastical and civil law protect him in his right to thinks and when not instructed otherwise, to act upon his individual judgment, even as a legislator or representative of the people.

If a voter is responsible for what a party or legislator does, then we are responsible for what official men in the church do, for what trustees of schools do and for what all persons do who are put in office by us.

That the error in the position we are combating may be seen, it is only necessary to recall one or two cases given in the Bible.

It is perfectly clear that God selected Saul and Solomon to be kings of Israel under the Theocracy. But it is equally certain that both of these kings departed from the right way and brought evil upon the people and country. Was God responsible? No. These men were free agents and when they had been exalted to position they exercised the right to act upon their own judgment. Judas was chosen by our Saviour as an apostle. He was honored with position, but in the exercise of his free agency he chose to pursue a policy hurtful to his Lord and injurious to the infant church Was Christ responsible? No.

Our country must have legislative, judicial and executive offices. Our population is made up of all classes of society, of many races of people and its interests are wide and diversified. No one man or class of men know what is best for the community or country. When men are chosen as representatives in these different departments of government, they are selected because it is believed they have sufficient capacity to comprehend the situation and determine what is best for their constituency and the country at large. With their election the voter's responsibility ends, and if the chosen representative ignores the wishes of the best element of his constituency, follows the council of baser elements and gives us bad laws or pursues an evil and hurtful policy, he is responsible, and not those who gave him their support in the belief that he would pursue a different course

The same rule holds good with reference to political parties. Men widely differ in their opinions in regard to questions and interests. Every man is entitled to vote. It is impossible for any individual or class to make a platform, or select candidates, and we are shut up to the necessity of voting for parties whose platform does not suit us in all particulars or not voting at all, and if good men refuse to vote the worst elements control the country. The only sensible thing to do, as we see it, is to support the men or party that we think, all in all, will do the best for the country.

LET US CHECK A GROWING DANGER.

One of the many evils that now threaten our national life, and also our most sacred religious interests, is the growing sentiment, in certain quarters, in favor of concentrating authority and power in the hands of a few men. The idea is the centralization of money power, of political power, of church power. The policy is to take the control of things out of the hands of the many and put it into the hands of a select few. When this policy is fully developed it will give us a few money kings who will absolutely control our financial interests. It will change our republican form of government, if not in name, in fact, into a monarchy, and it will convert our denominationalism into an ecclesiasticism, with one man managing the church or dominating a conference, or directing the affairs of a congregation.

Our forefathers long ago saw the great evil of such a policy and in framing laws to govern our States and religious denominations, sought to throw around them such safeguards as would prevent such a calamity. But many think we have outlived their ideas and that the time has come for different methods and a more aggressive spirit and, when, the few in their zeal and arder must not be fettered by the masses, and live men must be allowed to lead without consulting the views or wishes of the many. In that plausable proposition is contained the elements that have wrecked nations and churches and will do so again when it becomes the policy of any state or religious denomination or individual congregation.

We have been especially impressed with the need of watchfulness at this point in our own Church and Conference, to say nothing of others.

Our General Conference seeing what they believed to be danger ahead recommended the admission of lay delegates into our Annual and General Conferences, so as to utilize the wisdom of both and prevent any division between the clergy and laity, but the more closely to unite them in the work of the church. With the view of giving the humblest laymen and every church member, male and female, a voice and a vote in shaping the policy of the charge and in deciding all matters of interest that effect the general welfare of the church in the community, created Church Conferences and directed that they be held, on stations once every month and on circuits at least once in three months; and that the pastor give the conference full reports of his labors and the labors of others who are in charge of the various departments of church work.

But instead of this plain provision of the Discipline being carried out, in many places, and in some of the largest and most intelligent congregations, a Church Conference is seldom ever mentioned by the pastor, and the membership as a whole have no opportunity to express even an opinion about the most vital interests of the church. Plans are formed, steps are taken, resolutions are passed, and work is arranged, and it is announced from the pulpit that this thing and that thing has been determined upon. If objection is made by any member, he is told that the pastor, or a part, or a majority of the Board of Stewards have considered the matter and settled it, and church loyalty requires acquiescence and co operation.

From information that has reached us from reliable sources it seems that in some places the powers of the Board of Stewards have been so enlarged as to cover the entire management of all matters pertaining to a congregation, and that they take to themselves the prerogatives that belong only to the membership, as a whole when convened in as a Church Conference. There may be no intentional wrong in all this and it may be done, as it is believed for the best interest of all concerned, but it gives just ground for complaint. It is natural for those who contribute liberally to the support of the church, and are always ready to do their part in helping forward its interests, to feel that they ought to have the privilege of expressing their views in regard to matters that directly effect them and others.

Besides while expediency may sometimes seemingly justify a departure from a rule, it will be found better for all interests if our pastors will hold steadily to the direction of the discipline.

THE PAN-AMERICAN EXPOSITION EDUCATIONALLY.

This is pre-eminently a reading age. The printing press is a prime factor in the worlds' progress and the intelligent classes keep abreast with the the advancing forces on all lines of human endeavor. But millions of our people have very little time or taste for reading and they largely depend upon the sense of sight for their information, but even reading is not like seeing.

These great expositions mean a very great deal to the country and to its people educationally. They are truthful portrayals of what has been accomplished in every field in which humanity is interested. The home office, the factory, the farm, the school, the railway and the waterway have the best types of their development and accomplishments exhibited there for the enlightenment of all, and people are better and brighter for having come in contact with modern ways and modern methods and modern inventions in whatever field they are most directly interested.

It is an education to them. They become acquainted with men and things. They see what is being accomplished in the various fields of human endeavor and they have the opportunity of inspecting and studying these things. After all that has been said and written very few of us have any adequate conception of what was accomplished during the century that has just closed, but all who attend the Pan-American Exposition at Buffalo, in New York State, May 1st to November 1st, will see on exhibition the achievements of men on all lines of human endeavor.

It will be well for our State if her people begin early to get ready to take advantage of this rare opportunity to see in material form the practical expression of the world's best and highest thought.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

EDITORIAL NOTES.

The friends of Rev. W. L. Grissom will be glad to learn that his stay at the Johns Hopkins hospital has resulted in his rapid improvement and that he is expected home in a few days.

We have mailed packages of seed to all persons who have paid up their dues to the ADVOCATE and sent $1 50 for the renewal of another year. If any have not received them please let us know at once. Our offer expires by limitation on March the 15th.

A letter from Rev. J. E. Thompson, Presiding Elder of the Statesville District, brings the glad news of the improvement of Rev. Geo. Ivey, who was thrown from his buggy last week. He says Bro. Ivey's injuries were not serious and he hoped soon to be out again.

Mr. J. D. Gaskins, who has had considerable experience as a canvasser, has been added to the ADVOCATE force. He will spend most of his time in the field. We ask our preachers and people to give him all the assistance they can. We hope every pastor will work thoroughly his charge and we will send a representative of the office to assist where he is especially needed.

Chanceller Kirkland, of the Vanderbilt University, after delivering the Avera Bible Lectures at Trinity College last week spent one day at the State University. He seems to have greatly pleased the people of Durham and also of Chapel Hill. We remember years ago when Mrs. Avera, desirous of perpetuating the memory of her deceased husband, was influenced by Pres. Crowell to establish this lecture course. It was eventually a wise and graceful act. Are there not other good men and women who will establish a similar course of lectures at each of our schools? We hope there are.

We have received from our publishing house a new book just from the press entitled "Theism," a survey of the paths that lead to God, by Rev. John J. Tigert, D. D. We have had time to read only a few chapters, but we have discovered that it is the work of a master mind, thoroughly equipped for the discussion of so lofty a theme. We shall give the book a careful reading and then write such a notice of it as we think its merits require. The price is $1.25 and we are sure it will prove a valuable accession to any library.

The West Market Street Church, Greensboro, is now making an earnest effort to raise money to pay off the debt in time to have their church dedicated on Easter Sunday. The individual members of this congregation deserve great credit for their liberality in giving money to erect this magnificent temple. When they succeed in raising the money needed the congregation ought to meet and every one who has given a dollar to the building ought to have a vote in selecting a minister to dedicate it.

A recent issue of the Fraternal Advocate, a paper published in the interest of the Knights of Kadosh, and issued monthly at Des Moines, Iowa, contains a fine half tone cut of Rev. R. B. Hines, of Mount Airy, N C., the agent of the order for North Carolina. Bro. Hines travels extensively in this State and has had unusual success in organizing Councils. We are not surprised at his success, for he works hard and knows how to make friends wherever he goes. However, he does not forget his duty as a local Methodist minister, but preaches, to the edification of his hearers, where ever opportunity offers.

By reference to our District Conference Directory it will be found that four Conferences meet the same week, July 18th. We very much regret this. From our standpoint the paper interest ought to be fully presented to each Conference by the editor, in person, but this will be impossible unless the dates can be changed. All the letters fixing the time came to the office the same week, and all the presiding elders said the interest of their respective Districts made it necessary to hold their Conference at the time named. We hope a special hour will be arranged early for the ADVOCATE interest and some brother appointed by the presiding elder to present it.

To the Delegates to the General Missionary Conference.

DEAR BRETHREN: It is important that every delegate attend the conference. No more important meeting of our church has been held. Let every delegate begin at once to arrange his affairs so that he can make the trip. Every thing that can be will be done for the comfort and convenience of those who attend. The railroads have given low rates and board in New Orleans is cheap. All railroads south of the Ohio and Potomac and east of the Mississippi rivers have granted a one fare rate for the round trip. Tickets on sale April 22 24 good to May 2nd on return. Rates in homes and boarding houses, from six dollars a week up. In hotels $2.00 per day and up. These rates apply to visitors as well as delegates.

Will all delegates, clerical and lay, elected from the Western N. C. Conference, please drop me a card at once stating whether they intend going or not.

Yours, J. E. GAY.

High Point, N. C.

E L. and S. S. Conference.

The Epworth League and Sunday-school Conference for the charges in Rutherford and Polk counties will meet at Gray's Chapel, Friday, Saturday and Sunday, March 29, 30 and 31.

Rev. L. L Smith will preach the introductory sermon Friday 11 a. m.

Rev. J. E. Abernethy will preach Saturday at 11 a. m.

Rev. C. G. Little and Rev. H. H. Jordan will preach on Sunday.

The program provides for discussion of the various interests of the Epworth League and Sunday-schools in the bounds of the various charges represented. It is hoped that each League and Sunday-school will be represented. Come and help us Mr. Editor.

J. B. CARPENTER.

Notice.

Please announce that the Christian Endeavor state convention of North Carolina will be held in Winston-Salem, April 25 28. Rev. F. E. Clark, D. D., President of the United Society of Christian Endeavor, will be present and a large attendance of delegates is expected. The program will be announced soon.

MAMIE BAYS,
Chm. Press Department.
Salisbury, N. C., Feb. 26, 1901.

Our Rutherford College Letter.

DEAR ADVOCATE:—It is Sunday, and the drip, drip, drip of the rain on the roof, and the gloom that seems to close its cheerless wings over the earth adds a peculiar meaning to the Sabbath day—possibly it is all to help us appreciate the day and realize that cheer and happiness and sunshine may be within while there is darkness without, and the occasional rumble of the thunder calls up the language of the poet: "God is in his heaven."

Sunday, and yet there seems to be no sun! Is it to teach us that if we rise above mists and the rains and the clouds that there we will find the sun shining in all of his glory? Does it teach us to spell the Sabbath "Sonday"—that it is the Son's day—and that we should spend it basking in His light, revealed through His word, through His servants and through our prayers, that it may warm and nourish and inspire the seed within us that we may grow and develop and strengthen thereby? Combine the two—get above self, clear the clouds away, let the sonshine in through the portals of meditation and listen: Instead of the drip, drip, drip of the rain it is the beat, beat, beat of the heart; instead of the gloom and the darkness, the mists have rolled away; instead of the rumble of thunder it seems to be the very voice of God. After all it may be Sunday though the sun does not seem to shine!

Prof. Berge Abernethy preached in the little church on the campus this morning. His sermon was plain and simple, yet there was that silent force and power about it like the silence that baffled those who were trying the Master in the morning Sunday-school lesson—a silent power that elevates. Another argument for a good Sunday though the sun may not seem to shine!

Bro. Clark, our pastor, has moved from Connelly Springs into the village. Thursday night last we armed ourselves with edibles of various kinds and gave him a warlike welcome, and pounded him with sixteen pound balls, yea some sixty, some thirty and some less; but he seemed not to have been severely wounded. We are glad to have him with us.

Friday evening next, March 15th, the Platonic Literary Society will give a public debate. Question: Resolved, That socialism is an unmitigated evil. Debaters: Affirmative—W. B. Love and J. P. Hipps. Negative—J. H. Bennett and R. L. Morris. Declaimers—J. E. Mallonee and W. Y. Hemphill. Orator—M. T. Bowman.

Mr. H. W. Connelly, who has been unwell for some time, has moved into the village. We hope that the change will do him good and that he will soon be well and strong again.

The first quarter of the new year will close with good results. The school continues to grow and we are making progress.

L. W. CRAWFORD, JR.
Rutherford College, N. C., March 10.

A Proposition to the W. N. C. Conference.

DEAR DR. CRAWFORD:—In response to your article, "The Care of Our Orphans," allow me to offer to the Western North Carolina Conference a site of from 1 to 10 acres of land, including a part interest in a splendid river and possibly an interest in a creek power for an Industrial School.

Condition 1st. I will give 1 acre every time the church expends on said site one thousand dollars. One acre until ten acres are donated. The money may be paid out for woodworking machinery, roller mills, an electric dynamo, or whatever may be seen best to invest it in for best results.

We can buy a farm of one hundred acres, all tillable land, for one thousand dollars, and then other lands can be gotten on easy terms for the boys to cultivate, while many can be profitably employed in machine shops or manufacturing whatever will sell or in any way help to pay expenses for such training in agriculture or mechanics, while at the same time they will acquire a good common school education without the aid of "foot ball" or any such things for exercise. What think ye about this?

The river power is sufficiently large to run an electric dynamo to generate electricity enough to carry freight and passengers six miles to Franklin to meet the Tallulah Falls Railroad (when it comes), or to plow the ground round about, or light and warm the building necessary for such an industrial school. Let the church spend one hundred thousand dollars or more in establishing ten or a dozen such schools as you mention in the Western North Carolina Conference, and the "desert shall rejoice and blossom as the rose."

This site is in Macon county, N. C., within six miles of Franklin, N. C.

Yours fraternally,

A. W. JACOBS.

Mills' River.

DEAR DR. CRAWFORD:—Bro. Kirby preached for me yesterday at Mills River, a very strong, impressive, missionary sermon, from the subject: "Christ feeding the five thousand." The congregation was large and attentive. He will preach for me at Horse Shoe and Oak Forest next Sunday. Bro. S. H. Hilliard will preach for me at Mills River and Holly Springs, the 3rd Sunday in March. I am improving in health and I hope soon to be able for work again, and oh! how glad I am at the thought.

One day last week, two young ladies representing the Shaws Creek church drove up to the parsonage with a nice supply of groceries and other things very helpful in housekeeping. Many thanks to this kind people. I don't think I ever had so many poundings in one year. May the Lord help me to be as abundantly helpful to the people in spiritual things, as they have been to me in temporal things.

J. A. SRONCE, P. C.
Mills River, N. C., March 4, 1901.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 17, 1901.

JESUS AND PILATE.
Luke 23: 13 25.

GOLDEN TEXT.—I find no fault in this man. Luke 23: 4.

TIME.—About 9 a. m. Friday, April 7, A. D. 29.

PLACE —The pretorium, or judgment hall, of Pilate, the Roman procurator of Judea.

Home Readings.

Sunday—Jesus Innocent. Luke 23: 13 17.

Monday—Pilate Yields. Luke 23: 18-25.

Tuesday—Barabbas Preferred. Mark 15: 6 14.

Wednesday—Behold the Man. John 19: 1-7.

Thursday—One More Inquiry. John 19: 8-12.

Friday—The End. John 19: 13 16.

Saturday—Pretended Innocence. Matt. 27: 24-30.

Introductory.

Putting together the accounts of the evangelists, we learn that the course of the trial ran about as follows: "After Jesus is returned by Herod to Pilate, the latter resorts to another expedient. He seats himself upon the judgment seat, and, calling the chief priests and elders, declares to them that neither himself nor Herod had found any fault in him. According to custom he would release him, but the multitude beginning to cry that he should release Barabbas, not Jesus, he leaves it to their choice. During the brief interval while the people are making their choice, his wife sends a message of warning to him. The people, persuaded by the priests and elders, reject Jesus and choose Barabbas; and Pilate, after having made several efforts in vain to change their decision, at last gives orders that Jesus be scourged previous to crucifixion. This was done by the soldiers with mockery and abuse; and Pilate, going forth, again takes Jesus and presents him to the people. The Jews continue to demand his death, now upon the ground that he has made himself the Son of God. Terrified at this new charge, Pilate again takes Jesus into the hall to ask him, but receives no answer. Pilate still strives earnestly to save him, but is met by the cry that he would not be Cæsar's friend. Yielding to fear, he again ascends the tribunal, and, calling for water, washes his hands in token of his innocence, and then gives direction that he be taken away and crucified." (Nast.)

Explanatory Notes.

13. And Pilate, when he had called together the chief priests and the rulers and the people.—Pilate was no doubt disconcerted when he saw Jesus returning to him, but it was necessary for him to act. He therefore summoned "the chief priests and the rulers and the people" once more before his judgment seat.

14. Ye have brought this man unto me, as one that perverteth the people.—Pilate thus recalls to their minds the definite accusation which they had laid against Jesus in the outset of the trial. Having examined him before you.—It is evident from these words that, in addition to the private examination to which, as John informs us, Jesus was subjected, there was also one of a more public nature. Found no fault in this man touching those things whereof ye accuse him. —This was plain talk. It was equivalent to saying to the Jews that they had been caught in the very act of bringing a false accusation against Jesus.

15. Nor yet Herod.—Pilate was most glad to have his own judgment thus confirmed by one that knew Jewish affairs so well. Nothing worthy of death is done unto him —The Revised Version more correctly reads: "Nothing worthy of death hath been done by him." Herod's investigation had utterly failed to elicit any proof that he had been guilty of any crime.

16. I will therefore chastise him, and release him.—I will chastise him to please you, and release him because he is innocent. What a compromise! Pilate ought to have said: "The man has done no wrong, and I will turn him loose without punishment."

17. For of necessity he must release one unto them at the feast.—It had become a fixed custom of the Roman procurators to gratify the Jews by releasing from prison at the great Passover feast any special prisoner for whom they might intercede.

18. Away with this man, and release unto us Barabbas.—This cry was not purely spontaneous, but was instigated by the chief priests and elders. (Matt. 27: 29)

19. Who for a certain sedition . . . was cast into prison.—Barabbas was not a common murderer, but a political zealot. It is probable that in some foolish burst of patriotism he had killed either some Roman or some adherent of the Roman cause.

20. Pilate therefore, willing to release Jesus, spake again to them.—"It does not appear that Pilate pleaded with them; he makes an attempt to release Jesus by adding: 'What shall be done with this prisoner?'" (Riddle.)

21. Crucify him, crucify him.—Their former cry of "Away with this man" was virtually a demand for his execution, but up to this time they had not expressly insisted upon his crucifixion.

22. Why, what evil hath he done?—There is a tone of indignation in his words. All the accounts represent Pilate as hesitating and drawing back. I will therefore chastise him, and let him go.—According to John, this chastisement or scourging was actually inflicted, with the secret hope that it might cause the multitude to relent.

23. Instant.—Urgent. With loud voices.—Their demand swelled into a roar. And the voices of them . . . prevailed.—The mob, under the leadership of the ecclesiastical rulers, conquered the Roman governor.

24 And Pilate gave sentence that it should be as they required.—Not, however, till, as John tells us, they had thrown out the intimation that he would be disloyal to Cæsar if he failed to crucify Jesus

25. He delivered Jesus to their will. —"These words bring into prominence all the odiousness and cowardice of the judge who thus declines to act as the protector of innocence." (Godet.)

Reflections.

1. Halfway measures are never right. A compromise with evil is so far a sacrifice of good.

2. Men are still choosing Barabbas and crucifying Christ whenever they ally themselves to a wicked cause and oppose the progress of righteousness.

3. It is not true that the voice of the people is always the voice of God: very

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oct 31-3yrs.

frequently it is the voice of the devil.

4. Bad men often carry their points by a mere clamorous outcry. Reason may be overborne, truth trampled under foot, and law set aside by the howlings of a mob.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 17, 1901.

CHRIST OUR HIGH PRIEST.
Heb: 7: 24–28.

"Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us."

Great Truths Stated in the Passage.

The eternal Christ is our everlasting priest.

He is able to fully save forever.

They who would be saved must come to God by him.

"He ever liveth to make intercession for us."

He is a priest exactly fitted to the needs of man.

He is holy, harmless, and undefiled, and separate from sinners.

He is superior to all on earth or in heaven.

A human priest needs daily sacrifice for his own sins.

Christ our high priest needs no sacrifice for himself.

Human priests must offer sacrifices continually for the sins of the people.

Christ made one offering of himself for sin.

Human priests are made by law and ceremony. Christ is made a priest by an eternal oath.

Christ the blessed Son of God is a perfected priest for ever more.

Christ Superior to Aaron's Line.

A careful study of the book of Hebrews will reveal to the student how Christ excelled Aaron's line in his person, in the manner of his death, in the perfection and efficacy of his offering, in his making only one offering, in that heaven is the Holy of Holies into which Christ entered, in the fact that Aaron and all his successors and associates were only types of Christ, who is the great High Priest.

Christ Offered Himself in Sacrifice unto God

Christ in his dual nature, as God and man, was the priest that officiated at the sacrifice. His human nature was the offering which was offered up to God for sin. His divine nature was the altar upon which the gift was offered and which gave efficacy to the sacrifice "Jesus Christ was a sacrifice, not only while he hung upon the cross. He was designed to be a sacrifice from eternity; and when he became incarnate, he was laid upon the altar, and continued upon it during the whole of his humiliation state; and his offering was completed when he was actually crucified, and while he lay in the grave."

Reconciliation---Intercession.

These are two great results of Christ's sacrifice.

Reconciliation is a bringing together of those who were formerly at enmity. Intercession is mediating between persons, especially in favor of one party.—Rev. W. M. Anderson in Christian Observer.

Selected.

The Jewish high priest, once a year, went into the most holy place of the tabernacle or temple with the blood of animals and made atonement, on atonement day, for his own sins and the sins of the people. The day of atonement was a solemn rest day in which Israel held a holy convocation. But with all its solemnity and atoning ceremonies, the sins were not actually blotted out, but only remembered (carried over) for another year.

Christ, our High Priest, has entered into heaven—the true Holy of Holies—with his own blood (not that of animals) and made an atonement for sin once for all time. As the Jewish high priest made atonement once a year in the most holy place of an earthly building, so Christ has made an atonement in the Holy of Holies of the heavenly building once for all.

The Jewish high priest services consisted of the carrying out of carnal ordinances to the legal cleansing of the flesh. Christ's services as our High Priest consist in the carrying out of spiritual ordinances to the real cleansing of the soul from sin. The Jewish high-priesthood and its services were only typical of Christ's—the true high priest's—office.

The Jewish high priests, being simply men, died and continued not, while our our High Priest ever lives to make intercession for us. And besides, having been tempted in all points as we are, he can be and is, touched with the feeling of our infirmities. He feels our sorrows, he touches our weaknesses, he knows our struggles and temptations. I am so glad that the loving Christ is my high priest. He is my friend, my loved and loving one. Yes, praise his holy name. Exalt him above the highest. Give him glory, all ye his people. Bring forth the royal diadem and crown him Lord of all.

Crucified.

Jesus suffered on Golgotha's hill,
Crucified, crucified:
Meekly bowing to God's holy will,
There he for sinners died.

Darkness solemn then covered the world,
At the deed, fearful deed,
Midday's banners of brightness were furled,
Nature gave mournful heed.

"God! my God! why forsakest thou me?"
Jesus cried, loudly cried:
"Now my spirit I yield unto thee;"
Thus the Most Blessed died.

Even then were his triumphs begun
Over sin, over death;
Back to life the departed were won,
When he gave up his breath.

—REV. C. N. POND.

Daily Bible Readings.

THE ONE HIGH PRIEST.

Monday—The type. Gen. 14: 17 20; Heb. 7: 17.

Tuesday—Man's need. Lev. 1: 1-4; Heb. 4: 14-16

Wednesday—Christ's sufferings. Isa. 53: 1 10

Thursday—What Christ accomplished. Rom. 5: 1-11.

Friday—Our offering. Ps. 40: 6; 51: 14-19.

Saturday—The sign of acceptance. Acts 10: 35 43

Sunday—Topic: Christ Our High Priest Heb. 7: 24 28.

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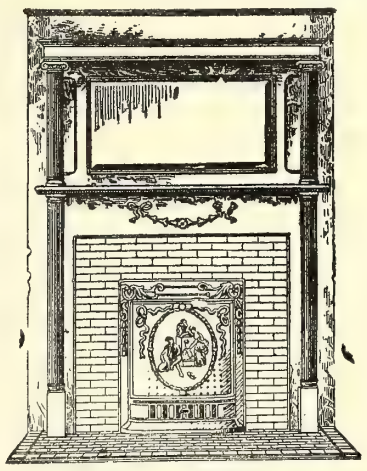
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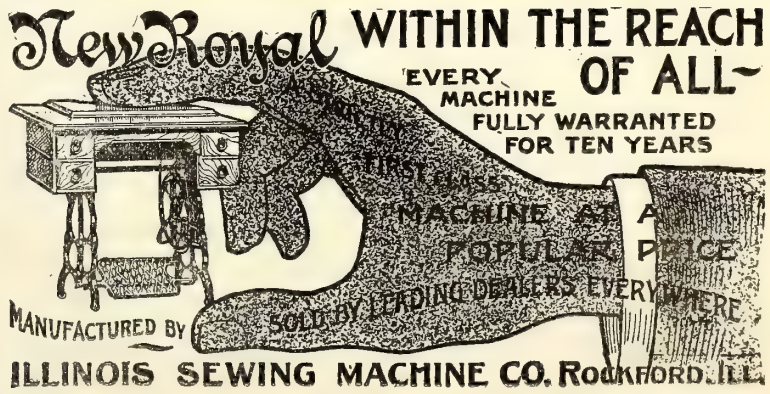
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Editor Home Mission Column in ADVOCATE—Mrs. T. G. Cozart, Winston, N. C.

DISTRICT SECRETARIES.

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University Notes.

Thursday evening, in Gerrard Hall, Prof. M. C. S. Noble delivered a lecture in the Faculty series on "Fort Fisher and the Southern Blockade During the Civil War." Prof. Noble has given quite a little study and thought to the subject and so his lecture was one full of interest.

This year, for the first time, there will be published an Annual by the students representing in a general way the University. The name is to be "Yackety Yack," taken from one of the college yells. Its board of editors have been selected from the two literary societies and the Greek letter fraternities.

Chancellor J. H. Kirkland, of Vanderbilt University, spent Friday here, the guest of Dr. Baskerville.

Mr. I. F. Harris, of the Class of 1900, left on Wednesday to take a position in the Chemical Experiment Station at New Haven, Conn. He has been pursuing a graduate course here.

Chapel Hill, March 9, 1901.

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OUR ANNUAL SEED OFFER.

To every subscriber to the North Carolina Christian Advocate who will pay up all past dues and will send $1 50 between now and the 15th of March, 1901, and to all new subscribers who will send us $1 50 before the last named date, we will mail to his or her address in five days, ten papers of Buist's garden seed selected from the list below. In all cases the money must accompany the order. It may be sent in registered letter, post office money order, or by bank checks.

1. This offer does not apply to any persons who have already renewed their subscriptions, or to any new subscribers who paid before February 15, nor to any who subscribe or pay their renewal to any agent who charges us for his services. The reason is we cannot pay twice for the same renewal or subscription.

2 The seed are sent at the risk of the subscriber. We cannot be responsible for the losses sustained through the mails. In some cases last year we had to fill the same orders two and three times.

Write your name and post office plainly and also the varieties of seed wanted and send without delay.

BEETS – Extra Early Turnip or Bassons, Early Dark Blood Turnip, Early Egyptian Red Turnip, Early Eclipse Red Turnip.

CABBAGE—Etamps, Buist's Early Large York, Buist's Improved Late Drumhead, Buist's Improved Late Flat Dutch, Early French Winnigstadt, Early Jersey Wakefield, Large Surehead, Buist's Early Flat Dutch, Buist's Early Drumhead, Extra Early Summer, Marblehead Mammoth, Green Curled Savoy, Green Globe Savoy, Large Drumhead Savoy.

CELERY—Mammoth Large White Solid, Golden Self-Blanching, Giant Paschall, Boston Market.

CUCUMBER—Improved Early White Spine, Early Frame, Early Cluster, Early Short Green, London Long Green, Jersey Pickle.

EGG PLANT—Buist's ImprovedLarge Purple.

KALE – Green Curled Scotch.

KOHL RUBI—Large Green or White.

LETTUCE—Early White Butter or Cabbage, Early Curled Simpson, Early Boston Market, Improved Royal Cabbage, Philadelphia Market, Salamander.

MELON, (Cantaloupe or Musk)—Netted Nutmeg, Extra Early Hackensack, Emerald Gem, Washington Market.

MELON, (Water)—Mountain Sweet, Kolb Gem, Duke Jones, Dixie, Georgia Rattlesnake, Ice Cream, Peerless.

MUSTARD—Mammoth Curled, Black or Brown.

OKRA—Buist's Dwarf, Tall, or Long Green.

ONION – White or Silver Skin, Large Red Wethersfield, Yellow Prize Taker.

PARSLEY—Double Curled, Champion Moss Curled.

PARSNIP—Fine Sugar, Student.

PEPPER—Bell, or Bull-Nose, Long Red Cayenne. Red Cherry.

PUMPKIN—Casbaw, Large Cheese.

RADISH—Early Long Scarlet, Early Red Turnip, Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half-Long Scarlet, Early White Turnip, White Strasburg,

SALSIFY—Buist's Mammoth.

SPINACH.—Buist's Perfection Curled.

SQUASH—Early Bush, or Patty-Pan, Yellow Summer Crook-Neck, Boston Marrow.

TOMATO — Livingston's Perfection, Livingston's Beauty, Buist's Selected Acme, Buist's Selected Trophy, Early Smooth Red.

TURNIP—Red, or Purple Top, Early White Flat Dutch, Southern Seven Top.

BOTANIC
Blood Balm,

A Cure for Obstinate Blood Troubles, Festering Eating Sores, Ulcers, Cancer, Scrofula, Eczema, Boils, Rheumatism, CATARRH.

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Sufferers from stubborn Blood and Skin diseases are often discouraged of ever finding a real cure, because so many doctors and patent medicines have failed. Therefore, the Blood Balm Co. have decided to distribute free trial treatments of their famous B. B B. (Botanic Blood Balm) to all sufferers, so they may test for themselves the wonderful curative powers of Blood Balm, and know that at last they have found the real Blood and Skin cure.

CANCER.

Have you Persistent Pimples, Warts or little Sores? That is the way cancer begins, especially if your ancestors had cancer. Eating, bleeding, sore, festering, scrofulous swellings and deadly cancer are all permanently healed by B. B. B. (Botanic Blood Balm). The knife can't cure you, because the disease is in the blood. Blood Balm drains the cancer poison out of the system, making a permanent cure and healing every pimple, wart, crust or sore, and making the blood pure and rich Over 2,000 positive cures of cancer by Blood Balm. Try it.

MRS SAMUEL M. TAYLOR, of 910 Villa street, Nashville, Tenn., suffered for many years with a malignant sore on her face. She tried many physicians and remedies, but the disease continued to make inroads on the delicate structure of the nose and face, and finally the sore became recognized as being a cancer. Mrs. Taylor suffered a great deal. The numerous physicians applied to were unable to render her relief, and she was disappointed in all the remedies advertised and suggested by her friends until she used B. B. B. (Botanic Blood Balm) Soon after beginning this remedy the sore began to heal, and the use of 18 or 20 bottles B. B. B. made a perfect cure. Recently she wrote as follows of B. B. B.:

"After trying numerous remedies for a very grave sore on my face (pronounced cancer), I found B. B. B. (Botanic Blood Balm) the best of them all. Soon after beginning its use, the sore began to heal, and I felt great relief from pain, and thanks to B. B. B. am now well. I think B B. B. is the best remedy in existence for blood and skin troubles, and cordially recommend it to any sufferer from cancer, as I believe it will cure them.

"MRS. SAMUEL M. TAYLOR."

Rheumatism or Catarrh,

Are the most deep-seated Blood Diseases. B. B. B has made more actnal cures of these diseases than any other remedy. If doctors or patent medicines have failed and you have aches and pains in bones, back or joints, swollen muscles, dropping in the throat, hawking, spitting and bad breath, mucous discharges, headache, bad hearing, then a treatment with B B B. will stop every symptom by making the blood pure and rich. Don't get discouraged, but try Blood Balm.

Ulcers, Old Sores, Eczema, Scrofula.

Itching Skin, all run down, offensive eruptions, pimples, all tired out, discouraged, as tired in the morning as when you went to bed, eyesight blurred and hearing bad, are all due to humors of the blood. B. B. B will stop every symptom and heal every sore, giving the skin the rich glow of perfect health.

B. B. B., Botanic Blood Balm

Is free from mineral or vegetable poison or mercury. Thoroughly tested for 30 years. Sold at all drug stores for $1 per large bottle, with complete directions for home treatment. Trial treatment sent free and prepaid by writing BLOOD BALM Co., 42 Mitchell St., Atlanta, Ga. Describe your trouble and free medical advice given from experts on Blood and Skin diseases. B. B. B. originated by old Dr. Gillam, Atlanta's great Blood and Skin Specialist. Better write today for trial treatment and free medical advice, and thus get started toward a cure. B B B puts new color into your skin, makes the blood redder and more nourishing and gives you renewed ambition.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Finished Work.

When from eyes bedimmed with weeping
Every tear is wiped away;
When in hearts unused to gladness
Shines the light of endless day;
When the wandering ones are folded
Closely to a Saviour's breast,
Then, our blessed work all ended,
We shall enter into rest.

Many willing feet may falter,
Ere the holy task is done;
Many hands may drop the burden;
God shall count them, every one.
Still the faithful hosts shall gather,
Other hands the burden bear,
Till our Christ shall reign triumphant,
Crowned Redeemer everywhere.

—Selected.

Religious Progress During the Past Century.

The wide extension of Christianity through the earth in the past century is a fact of tremendous import. In 1800 only a very small portion of the world was accessible to the Gospel. It is now nearly all thus accessible, the barriers, both political and geographical, having, with few exceptions, been entirely taken down. Then a few score missionaries, belonging to less than a dozen organizations, most of which had just begun, were feebly knocking at the doors of the great heathen continents or struggling for a foothold on two or three small islands. Not one Christian in a thousand had any conception of the task which Christ had laid upon His church, or any intention of doing aught to pass on the torch of truth to the benighted masses of heathendom. Now, though the apathy as compared with the ideal is still appalling, every denomination has its missionary society, and almost every individual church contains at least a few who keep in mind the marching orders of their King. According to the figures presented to the recent Ecumenical Missionary Conference, the total number of societies engaged in Protestant Foreign Missions is 449, with an annual income of $19,126,120, with 15,460 foreign workers, 77,338 native helpers, and 1,317,684 native communicants.

The outlook for the conquest of the world by Christianity, now that the agencies and facilities have been so multiplied, is exceedingly bright; never so much so as today. The evangelization of the world in the present generation begins to look almost feasible. It may truthfully be said that a greater change for the better has taken place in the past one hundred years, that a greater portion of the earth's surface has been visited for the first time with the message of salvation, more restrictions removed, and more solid advance made, than in all the eighteen centuries before. It is by far the most illustrious period in Christian history; it is pre eminently the century of missions.

A few other figures may well be cited in proof of a statement having so direct a bearing on the progress of religon. The population of the world in Carey's time was set down by him at 731,000,000, of whom he counted 420 000,000 to be heathen, 130,000,000 Mohammedan, 7,000,000 Jews, and 174,000,000 Christian; the latter being divided into 100,000,000 Roman Catholic, 44 000,000 Protestant, and 30,000,000 Greek. The population of the world has a little more than doubled since then, as has the number of the heathen who so largely compose it. The Mohammedans have only increased 50 per cent., but the Christians 300 per cent. While the Roman Catholics have simply doubled, the Greek Church has increased 400 per cent., and the Protestant Churches 450 Of Greek and Oriental Christians there are supposed to be 120,000,000; of Protestants, 185,000,000; of Roman Catholics, 215,000,000; making a total of 520,000,000 out of the 1,575-000,000 composing the present population of the earth. And the dominant forces of the world are now such as to insure a still more rapid advance of the same sort in the near future. The greater part of the past century has been occupied with exploration, pioneering, laying foundations, trying experiments, seed sowing, gaining experience, patiently fashioning needed instrumentalities. Languages have been learned, Bibles and other books translated, buildings constructed, laborers trained—in short, a vast amount of elaborate preparation has been made and a substantial plant secured, which will not have to be repeated. It is only within a very few decades that the church has been particularly aroused, or that much could be expected in the way of reaping. Very large accessions may soon be looked for as the inevitable result of cumulative influences which have now for some time been steadily exerted to this end. Whole villages, and tribes, and nations will in due season accept Christ as their Saviour and King.

The above figures deal with populations. Is the same trend shown when the inquiry is restricted to the closer test of church membership? It certainly is. Whereas a century ago only one in fourteen of the people of the United States belonged to the Protestant Churches, now the proportion is one in four. There are fully 19,000,000 Protestant communicants among our present 76,000,000, to say nothing of the 9,000,000 members of the Roman Catholic Church. Counting them we have over 28,000,000 church members in the country today, against 365,000 in 1800; we have 160,000 ministers now against 2,650 then; we have 190,000 churches against less than 3,000. In other words, while the population has increased fifteen fold, the church members have increased nearly eighty fold. It would be difficult to find much food for discouragement in these numbers. Reliable or detailed figures for other lands are not easily accessible, but such as we have met fully warrant us in affirming that the upward movement is a world-wide one. Protestantism is everywhere steadily and surely gaining on Roman Catholicism. Many priests and a large number of laymen, in France, Austria, Bavaria, and Prussia, have, in the past few years, turned away from Rome and identified themselves with Protestant principles. The power of the Pope, the bishop, the priest, is far from being what it was. Men are thinking for themselves under the stimulus of modern education, and this leads them to the purer, freer forms of religion.—Selected.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED.

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Mozley's Lemon Elixir.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S A. GRESHAM.

Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---2d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb	3	4
Asheboro station	"	10	11
Wentworth circuit, Carmel	"	23	24
Ware's Chapel	"		24
Greensboro circuit, Mt Pleasant	Mar.	2	3
Centenary	"		3
St. Paul	"	9	10
Naomi station	"	10	11
Randolph circuit, Vernon	"	16	17
High Point station	"	17	18
West Randolph ct, Hopewell	"	23	24
West Market Street	"		31
Spring Garden Street	"		31
Liberty circuit, Liberty	Apr.	6	7
Ramseur, Concord	"	13	14
Ruffin circuit, Penial	"	20	21
Jackson Hill circuit, Union	"		26
Uwharrie circuit, Tabor	"	27	28
Asheboro circuit, Lebanon	"	29	29
Pleasant Garden ct., Shady Grove	May	4	5

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E, Monroe, N. C

Matthews	Feb	17	18
Clear Creek circuit, Zion	"	23	24
Monroe circuit, Oak Grove	Mar.	2	3
Monroe station	"	3	4
Waxhaw circuit, Bond's Grove	"	9	10
Pineville, Marvin	"	10	11
Calvary	"	16	17
Epworth—Seversville, Epworth	"	17	18
Brevard	"	23	24
Hoskin's	"	24	25
Morven, New Hope	"	30	31
Derita circuit, Trinity	Apr	6	7
Dilworth	"	7	8
Lilesville, Shady Grove	"	13	14
Wadesboro station	"	20	21
Charlotte, Tryon street	"	27	28
Charlotte, Trinity	May	4	5
Polkton	"	11	12
Ansonville circuit	"	18	19
Weddington circuit	"	25	26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar.	9	10
Concord, Epworth	"	10	11
Concord, Central	"	16	17
Concord, Forest Hill	"	16	17
Salisbury ct, Providence	"	23	24
Salisbury, Main St (night)	"		24
China Grove ct., Oak Grove	"	30	31
Gold Hill circuit, Wesley Chapel	Apr	6	7
Albemarle circuit, Bethel	"	13	14
Albemarle station, (night)	"		14
Salisbury, First Church	"	19	20
Spencer station	"	19	20
East Salisbury	"	19	20
Linwood circuit Macedonia	"	27	28
Lexington station, (night)	"		28
Mount Pleasant circuit, Love's Chapel	May	4	5
Norwood circuit,	"	11	12
Salem circuit	"	18	19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16	17
Maiden circuit, St Paul	"	23	24
Woodleaf cir, Ebenezer	"	30	31
Statesville station	Apr	6	7
West End	"	7	8
Troutman circuit, Rocky Mt.	"	13	14
Mooresville station	"	14	15
Catawba circuit, Concord	"	20	21
Newton circuit, Marvin	"	27	28
Hickory station	"	28	29
Mooresville circuit, McKendree	May	4	5
Mt. Zion station	"	5	6
Statesville circuit, Trinity	"	11	12
Caldwell circuit, Cedar Valley	"	18	19
Granite Fall station	"	19	20
Lenoir circuit, Laurel Hill	"	25	26
Lenoir station	"	26	27
Turnersburg circuit, Mt. Bethel	June	1	2
Alexander circuit, Beulah	"	8	9
Stony Point circuit, Marvin	"	15	16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit. April 20.

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9	10
Marion station, Marion	"	10	11
Table Rock circuit, Obath	"	16	17
Broad River circuit, Providence	"	23	24
Henrietta & Caroleen, Henrietta	"	23	24
East Rutherford circuit, Salem	Mar.	2	3
Forest City & Thermal City station, Pleasant Grove	"	3	4
Rutherfordton circuit, Gilboa	"	9	10
Silver Creek circuit, Missionary Ridge	"	16	17
Morganton station	"	17	18
Green River circuit, New Hope	"	23	24
Connelly Springs circuit, Bethel	Apr.	6	7
Morganton circuit, Gilboa	"	13	14
Elk Park circuit, Thompson's Chapel	"	20	21
Bakersville circuit Snow Creek	"	27	28
Estatoe circuit, Mt. Vernon	"	28	29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9	10
Bethel	"	9	10
Marshall ct., Marshall	"	16	17
Ivy circuit, Bethel	"	23	24
Bald Creek circuit at Riverside	"	30	31
Burneville circuit, Shoal Creek	Apr.	6	7
Saluda ct. Reedy Patch	"	13	14
Swannanoa ct, West's Chapel	"	20	21
Old Fort ct, Providence	"	27	28
Hendersonville	May	4	5
Cane Creek ct. Skyland	"	11	12
Hot Springs circuit	"	18	19
Weaverville ct	"	25	26
Central Church	June	1	2
Haywood Street	"	1	2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2	3
Bessemer City circuit, Concord	"	9	10
Cherryville circuit, Laboratory	"	16	17
McAdensville station	"	22	23
Gastonia, Main st	"	24	25
King's Mountain station	Mar	2	3
Stanly Creek circuit, Mt. Holly	"	9	10
Mountain Island	"	10	11
Lowesville circuit, Hill's Chapel	"	16	17
Shelby circuit, Pine Grove	"	23	24
Shelby station	"	24	25
Polkville circuit, Elliott's	"	30	31
N. Cleveland circuit, Casar, March 31.	Apr.		1
Lincolnton circuit, Marvin	"	6	7
Rock Springs circuit Mt. Pleasant	"	13	14
Lowell circuit	"	20	21
Et Bethel circuit	May	4	5
Gastonia, West End and Ozark	"	11	12
South Fork circuit	"	18	19

WINSTON DISTRICT.—2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar.	2	3
Mocksville station,	"	9	10
Mocksville circuit, Salem	"	16	17
Madison circuit, Leaksville	"	23	24
Winston, Burkhead	"	27	28
Kernersville circuit, Kernersville	"	30	31
Southside	Apr.	3	4
Winston circuit, New Hope	"	6	7
Forsythe circuit, Doub's	"	10	11
Walkertown station	"	13	14
Farmington circuit, Farmington	"	20	21
Winston, Centenary	"	27	28
Winston, Grace Church	"	27	28
Davidson circuit, Good Hope	May	4	5
Summerfield circuit, Eden	"	11	12
Danbury circuit, Davis Chapel	"	18	19
Jamestown circuit, Jamestown	"	25	26

District Conference, Mocksville, July 4-7.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C

Franklin station	Mar.	9	10
Franklin circuit, Salem	"	16	17
Macon circuit, Mulberry	"	23	24
Webster circuit Webster	"	30	31
Whittier circuit, Whittier	Apr	6	7
Bryson City sta, Bryson City	"	13	14
Bushnell circuit, Almond	"	15	16
Robbinsville circuit, Homestead	"	17	18
Aquone mission, Burmingtown	"	20	21
Andrews circuit, Tomotla	"	27	28
Hiwassee circuit, Belview	May	1	2
Murphy station, Murphy	"	4	5
Haysville circuit, Bethel	"	13	14
Glenville circuit, Whiteside,	"	17	18

District Conference at Robbinsville beginning Thursday, July 11th. Delegates to be elected this round

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	23	24
Wilkesboro ct. at New Shiloh	Mar.	2	3
North Wilkesboro at Union	"	9	10
Jonesville circuit at Grassy Creek	"	16	17
Elkin station	"	17	18
East Bend circuit at Macedonia	"	23	24
Jefferson circuit at Bethany	"	30	31
Boone circuit at Fairview March 31,	Apr.		1
Watauga circuit at Valle Crucis	"	6	7
Creston circuit at Thomas Chapel	"	13	14
Healing Springs circuit at Baldwin	"	20	21
Laurel Springs circuit at Cox's Chapel	"	27	28
Sparta circuit at Shiloh	"	28	29
Mount Airy circuit at Laurel Bluff	May	4	5
Rockford circuit at Pleasant Ridge	"	11	12
Stokes circuit at Antioch	"	18	19
Pilot Mountain at New Hope	"	25	26

WAYNESVILLE DIST.—2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2	3
Clyde circuit, Fincher's	"	2	3
West Haywood circuit, Delwood	"	9	10
Leicester circuit, Zion Hill	"	16	17
Mills River circuit, Avery's Creek	"	23	24
S. S and League Conference, Clyde	"	29	31
Spring Creek circuit, Spring Creek	Apr.	6	7
Transylvania ct., Cone tee	"	13	14
Brevard station, Oak Grove	"	20	21
Haywood circuit	May	4	5
Sulphur Springs ct.	"	11	12
Canton circuit	"	18	19
Waynesville station	"	25	26

District Conference at Mills River May 30—June 2.

GRIPPE KNOCKERS cure the severest colds AND LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C., for a box.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

It would be pleasant to me to constantly publish the many flattering things the readers of the ADVOCATE write in regard to these letters, but we are too modest to be constantly repeating them. I thank our friends for their appreciation of my efforts to help the farmer and am encouraged by them to keep on in what is purely a labor of love, and if the readers all begin to read the paper from the last page forward I shall have the pleasure to know that they get the best advice last so far as their eternal welfare is concerned. The letters of inquiry are fewer than usual this week and that gives me an opportunity to say some things that I have not had an opportunity to say in the rush of answering inquiries of late.

We are now, in this part of the State at least, and in many other parts where the ADVOCATE circulates, getting ready for another cotton crop. The crop has been of late commanding better prices than usual by reason of two short crops. Now the danger is that our farmers will plant the whole earth in cotton and buy all the fertilizer they can get credit for and with a favorable season, which is probable after two bad ones, there will be such a crop grown that the price will once more go low. It may not go so low next fall as it has been, by reason of the scant supply, held by the manufacturers, but there is serious danger that the lessons learned in diversified farming during the times of low price will be forgotten, and we will go right ahead and grow nothing but cotton on our best land. I had a letter the other day from a grower in North Carolina who is trying to build up his land for cotton by growing peas and sowing a winter cover on his land, and he said that last year he grew 2000 pounds of lint cotton per acre. Now when a man gets that kind of a crop it matters far less to him what the price of cotton is than it does to a man who goes over six or eight acres to get the same amount. What we most need to learn, and what farmers most need to be advised is to concentrate their labor and expense on smaller areas and get bigger crops per acre. A ten or twelve million bale cotton crop grown on ten million acres will be far more profitable at 5 cents per pound than the same crop at 10 cents which took thirty million acres to grow on. Then too, we will get this increased production per acre not from the mere use of fertilizers but through the building up of our land. There are lands in eastern North Carolina lying level and black with vegetable decay where the growers can afford to use commercial fertilizers at the rate of 500 to 800 pounds per acre, and they do use them in this way about Laurinburg. But the great majority of our farmers in the upland section find that they cannot use them in this lavish way without serious danger of injury to the crop instead of benefit. Why is this difference? It lies simply in the fact that the land about Laurinburg are better supplied with the moisture retaining humus and the plant food applied is dissolved and can be used by the cotton. But in the upland section, where the constant cultivation of cotton has burnt up all the organic matter in the soil, and the earth dries out in the hot weather it is impossible for the fertilizer to get fully dissolved and the plants suffer from the caustic nature of the large application. What is the remedy? Go to work to farm these uplands so that you will accumulate in them more of the decay of vegetable matter from pea roots and other things, even rye among the cotton stalks in winter, and you will find that the moisture retaining nature of the soil is vastly increased and the more fertile the soil becomes the heavier you can afford to use the fertilizers. You cannot take an old thin hillside and pile on a lot of fertilizers and get a big crop at once. In fact such a course would in all probability ruin the crop rather than help it. We see then that the only course open to the farmer on the thinner upland is to build up his soil by a good farm rotation and then stick to it. Years ago I addressed an audience of farmers in South Carolina when cotton had first fallen to a low figure. I said that in my opinion the low price of cotton was the best thing that had ever happened to the Southern farmer, as it would compel him to farm better. An old gentleman present was very much displeased at my language and left the meeting in disgust. Two years later I addressed the same people and the same man was present. I said: "Two years ago I made a remark here that offended one man, I would like to know what he thinks of it now." He replied that he had learned that I was right, and that though cotton was still low, they were doing better and were in a condition to pull through. In that section they formerly let land lie out to rest as they called it, by growing up in grass and weeds. Now in the same section you will see few fields resting, for they have learned that the best rest for the land is to keep it busy between sale crops growing things that will help the soil and feed cattle, and they are feeding them too. When, as I have hereto fore said, we get to doing as Texas does and grow three steers for every bale of cotton we grow instead of, as now, growing one steer for every three bales, we will be getting into a position not to care so much what the price of cotton is, for all that it brings will be clear money after having paid all the expenses of the season out of the sales of other things. There is danger not only for the cotton men but for the tobacco growers. The price of tobacco was somewhat better last season and now we will go to buying more fertilizers for the tobacco crop and try to get a surplus for the trust to do as it pleases with. The tobacco man needs even worse than the cotton farmer to be a good farmer, and to at once and forever get rid of the old notion that to enrich his land and get it into a productive state for other crops he is going to spoil it for tobacco. If the growing of bright tobacco of necessity requires the land to be kept poor you had far better abandon the bright tobacco and grow a different kind that will allow you to farm well. But good farmers can grow good bright tobacco on land adapted to its perfection, for soil that is adapted to one kind of tobacco will grow that kind no matter how well you improve it, and will grow larger crops of it. I gave a fertilizer formula to a farmer once and advised him to use 700 pounds per acre. He replied that that amount would simply ruin the crop. I sent him the report of sales from a man who had done as I advised him the year before, showing that his tobacco brought the largest price of the season, and he was in the same county, and the successful man wrote that he intended to use a ton the next year. I advised him not to do so as his soil was not in a condition to take that much profitably, for in tobacco growing as in cotton the amount of humus in the soil largely governs the amount of fertilizer that can be applied. The market gardeners of the eastern part of this state and the growers of strawberries on the black lands along the Coast Line R. R. can safely use an amount of fertilizer that the growers on the hills cannot until they get their land stocked with vegetable decay. Some years ago a man went through the country about Raleigh and got many of the farmers to try the growing of early potatoes in the same way that the eastern coast region people grow them. The result was an utter failure from an excessive use of fertilizer on lands not in condition to utilize the application, and there has been no further efforts to grow early potatoes on a large scale about Raleigh, although we could grow them as well as anywhere if our lands were in the proper condition. Many a man this year will do this same thing in the effort to get a larger crop of cotton while the price is up, and will find that he had better have stuck to the smaller application on his land in its present condition. All this leads me to remark that no matter whether the money crop is cotton or tobacco or what not that the true road to final success and permanent prosperity is not through fertilizers alone, good as they may be, but through good and systematic farming A week ago I was in a section of Maryland where the farmers regularly get 50 bushels of corn per acre from their hill farms and yet they had a Farmer's Institute with the hall packed and crowded for two whole days and nights, with men anxious to know more about farming, and the burden of their inquiry was about the Southern cow pea for the improvement of the soil and the feeding of cattle. They have just got to growing them and they find them so profitable that they want to know more about them and more about methods of treatment and curing of the hay. And that was in a country where blue grass grows naturally and hay is cut from timothy. These men are talking about sowing hundreds of acres in peas, for they know a good thing when they see it, and they wanted me to name them some large growers of peas here from whom they could buy peas by the car load, and I had to tell them that I knew of none such, for right here where the pea is of far more value than northward our farmers have not yet waked up to the value of the crop as they should be and are still depending on the buying of fertilizers on credit when they could feed cattle on the abundant forage they could grow and from the cattle make the money they need to get on a cash basis. And the cotton crop will never be grown at the profit it should be till it is grown on a cash basis and the crop belongs to the growers instead of the fertilizer man and the merchant. I keep hammering away on this line because I know that this is the only road out of the ruts into which we have fallen, and so long as we remain in the old ruts and farm in the old way just so long will the cotton belong to the fertilizer man in the fall, and the farmer will have to sell when ordered to do so for the benefit of the men who make the money out of it. If all our farmers farmed, they would be the ones to make the money out of the cotton crop, but so long as they do not farm they will be the only ones who do not make money out of the crop, or not near as much as men do who do not toil nor spin, but simply live off the farmer.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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june 20-8m.

POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. je 27-1.

MARRIAGES.

McDONALD—MOORE.—By Rev. J. B Carpenter, January 30th, Mr. Monroe McDonald and Miss Ada Moore, daughter of A. C. Moore.

WELLS—TAYLOR.—By the same, February 14, Mr. Baxter Wells of Caroleen, and Miss Mattie, daughter of O. P. Taylor, near Gray's Chapel.

GREEN—WEAST.—By the same, February 19, Mr. George P. Green and Miss Josie, daughter of Joseph Weast, near Washburn.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SIFFORD.—Luther Pinkney Sifford was born September 8, 1866, and died February 25, 1901.

He was a leading citizen of the Lowesville community, and a consistent member of the Methodist church. One of his neighbors told me that he had known the deceased from boyhood, and had never known a wrong step in his life.

He assured his friends from the beginning of his sickness that he had to die, and it was impossible to remove that conviction from his mind. He claimed to be ready. Among his last words to his wife and brother were, "I'm dying; meet me in heaven."

Nearly all his children were sick with measles, and some of them were taken out of the bed and held over the casket to take the last look before we left his home. But they have a Christian mother who is determined to so raise them that it will not be the last look forever.

The church was crowded at his funeral.

The people sorrow with the wife and children, the brothers, and the aged mother.

J. J. GRAY.

In Memoriam.

Whereas, God in his providence has seen fit to remove by death from our midst Miss Margaret Pierce—one who was always at her post; therefore, be it

Resolved 1. While we recognize that God doeth all things well, and that our loss is her eternal gain, still we mourn her death, aud know that her face will be sadly missed.

2. That in her death the Mt. Tabor Sunday-school has lost one of its most energetic and zealous workers, and the community one of its brightest members.

3. That a copy of these resolutions be spread upon the minutes of the Sunday-school and a copy be furnished the North Carolina Christian Advocate for publication, and a copy be sent the bereaved family.

M. F. WOOD,
W. W. ARNOLD,
Committee.

Save Your Money.
One box of Tutt's Pills will save many dollars in doctors' bills They will surely cure all diseases of the stomach, liver or bowels.
No Reckless Assertion
For sick headache, dyspepsia, malaria, constipation and biliousness, a million people endorse
TUTT'S Liver PILLS

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How He Was Rescued Twenty Years Ago From The Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows:—"I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye-sight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

Samples Failed Free

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 59 Broad Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send $1 00, and it will be forwarded, postage paid.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line



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IN EFFECT FEBRUARY 24th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P. R R		3 29 p m	3 10 a m
Lv. Baltimore, P. R R.		5 45 p m	6 22 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv. Richmond, S. A. L. Ry		10 40 p m	12 25 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv. Norlina,	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 48 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 00 p m
Lv. Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 20 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 00 a m	8 00 p m

		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv New York, O.D.S.S.Co.		6 00 p m	
Lv. Baltimore, B. S.P.Co.		.....	† 8 30 p m
Lv. Washington, N &W S B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 36 p m
Lv. Norlina,	"	12 55 a m	2 10 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh,	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv. Hamlet,	"	6 45 a m	8 05 p m
Lv. Wilmington,	"		3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 08 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv. Athens,	"	2 19 p m	4 08 a m
Ar Atlanta, §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile, L & N.		2 55 a m	4 12 p m
Ar New Orleans, L. & N.		7 30 a m	8 50 p m
Ar. Nashville N.C.&St.L.		5 35 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

		Daily. No. 402.	Daily. No. 38.
Lv. Memphis, N.C.&St L.		1 00 p m	8 45 p m
Lv. Nashville,		10 55 p m	9 30 a m
Lv. New Orleans, L & N		7 45 p m	.....
Lv. Mobile, L. & N.		12 20 a m	
Lv Montgom'ry, A.&W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	...
Lv Atlanta, § S. A. L. Ry.		12 00 p m	8 00 p m
Ar Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	4 50 p m	2 04 a m
Ar. Chester,	"	6 43 p m	4 25 a m
Lv. Charlotte,		6 30 p m	5 00 a m
Lv. Wilmington,	"	3 30 p m	
Lv. Hamlet		9 10 p m	8 10 a m
Lv. Southern Pines	"	10 55 p m	9 03 a m
Lv. Raleigh,	"	1 0 a m	11 30 a m
Ar Henderson,	"	2 27 a m	1 10 p m
Lv. Norlina	"	3 10 a m	2 0 p m
Lv. Weldon,	"	4 20 a m	3 10 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Lv Wash't n S &W S.B.			6 55 a m
Ar. Baltimore, B. S P.Co			† 6 45 a m
Ar, New York, O.D.S.S.Co.		.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N		†5 46 p m	5 10 a m
Ar. New York,	"	8 40 p m	8 00 a m

		No 44	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 46 p m
Lv. Savannah,	"	1 50 p m	11 59 p m
Lv. Columbia, §	"	6 27 p m	5 45 a m
Lv. Hamlet,	"	9 40 p m	9 20 a m
Lv. Southern Pines	"	10 32 p m	10 09 a m
Lv. Raleigh,	"	12 28 a m	12 07 p m
Lv. Henderson,	"	1 44 a m	1 27 p m
Lv. Norlina,	"	2 10 a m	2 15 p m
Lv. Petersburg,	"	4 09 a m	4 43 p m
Ar. Richmond,	"	4 56 a m	5 35 p m
Ar. Washington P R R.		8 45 a m	9 50 p m
Ar. Baltimore, P R R.		10 03 a m	11 25 p m
Ar Philadelphia, P R R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 15 p m	6 30 a m

Note —†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44.
‡ Central Time § Eastern Time.

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NEWS OF THE WEEK.

Wednesday, March 6.—The new cabinet was sworn in yesterday———Mother Superior Mary Mariana dies in Los Angeles———Mr. Searles' liabilities amount to about $1,300,000———The warship Dixie is aground on Maryland Point ———The steamship Camperdown is ashore on Cape Lookout———The Georgia peach crop was not hurt by the recent cold snap———The appropriations of the last congress amounted to $1,440,-062,545———There will be no reorganization of senate committees at this session———The senate will probably act this session on the unopposed reciprocity treaties———The house passes the bill giving prohibition to the entire county of Cumberland——— At Lancaster, Pa., W. L. Mott, under indictment for killing two women, commits suicide———Senator McComas secures Marion Butler's seat, the best on the Democratic side of the senate———The schooner Edward C. Blake reaches New York from Fernandina after a most perilous passage ———The duke of Manchester, on his arrival at Liverpool, is sued in a breach of promise sent by a Miss Knight——— The impeached judges filed their answer before the senate yesterday. The house managers have three days in which to file reapplication———The agent of the Rhode Island Society of the Cincinnatti has found the body of General Nathaniel Greene at Savannah.

Thursday, March 7—The senators settle upon the conformation of the new committees———Judge Hiza King, a prominent Floridian, dies at his home in Arcadia———Minister Conger denies that Mr. Squires has been guilty of looting Chinese houses———Insurance Commissioner Young pays into the state treasury $17,654, his collections for February———The Democrats of the senate succeed in shifting Senator McComas back to his side of the senate chamber ———The Texas house of representatives votes down the resolution inviting Mrs. Carrie Nation to visit that state——— The grand jury of Anderson county, S. C., report that practical enslavement of negroes exist in that county———Miss Minna G. Austin, a well known and highly connected young woman of Atlanta, commits suicide by drowning——— Mr. Andrew Carnegie's conditional offer of $50,000 to the city of Montgomery, Ala., for a public library building, is accepted———The treasury department pays Admiral Dewey $9,570 as prize money for destruction of the Spanish fleet in Manila bay———Every Filipino surrendering a rifle is entitled to name a prisoner who he can have released in exchange for the rifle given up———The British steamship Camperdown, recently stranded on Cape Lookout shoals, was floated yesterday and is now on her way to Norfolk———At a secret session of the Cuban constitutional convention held yesterday a victory was scored by the conservatives. An uprising is no longer feared.

Friday, March 8—Coal on the collier Ajax has been burning for three weeks ———Generals Kitchener and Botha are negotiating terms of surrender———A house committee will favorably report the bill for a new arsenal———The legalized primary bill will be favorably reported to the legislature———Unconfirmed rumor says Aguinaldo is in hiding on the north coast of Luzon———A man named Martindale is taken from jail at Carthage, N. C., and hanged by a mob———An anti-American demonstration is made by a riotous crowd in the streets of San Juan———The president issues an order abolishing Cuban export duties on tobacco after April 1st——— The governor pardons William Cable, in the penitentiary for murder in the second degree———The Montana legislature elects Hon. Paris Gibson, a Democrat, to be United States senator——— The Missouri legislature makes appropriations for exhibits at Buffalo and Charleston expositions———The senate will adjourn today after the senator from Oregon arrives and takes the oath of office ———Lieutenant Clarence Sherrill has been assigned to a battalion of engineers in the Philippines———The state constitution, legislators say, provides for pay of the senators sitting as a court of impeachment———There is increased anxiety in Bulgaria over concentration of Turkish troops on the Macedonian frontier——The man charged with swindling President Hadley, of Yale, is said to be the famous swindler, Ross Raymond———The business men of Manila are greatly worried over the restriction of lumber concessions contained in the Spooner amendment to the army bill ———The house of representatives will be in session as long as the senate. Seventy members have signed a pledge to stay until the senate finishes the impeachment trial———One hundred and fifty cotton mills in this state sign an agreement as to hours of labor and child labor in factories. The judiciary committee of the legislature recommends acceptance of this agreement.

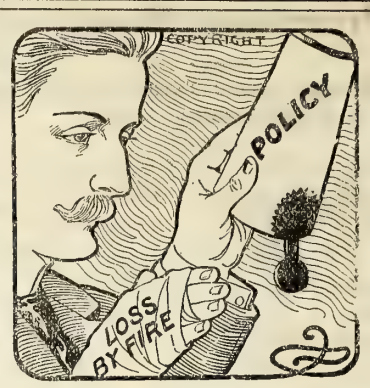
Saturday, March 9—Five men are scalded at iron works in Pittsburg, Pa. ——Tornado in Texas; three persons killed at Willis Point and half the town demolished——The extra session of Congress adjourned sine die yesterday ———Fire at Sebree, Ky.; losses estimated at $75,000———Police at Tampa, Fla., dispersed a crowd of striking cigar makers———Heavy rainfall at Terrell, Texas——Affairs are reported quiet in Cuba———The U. S. government has not entered into any secret or open agreement with England regarding China——Great Britain has no intention of modifying or abrogating the Clayton Bulwer treaty——Two small steamers are seized at Manila for smuggling———Mohammedians are rioting in the city of Bombay———The Belmont syndicate has secured control of the Seaboard Air Line.

From Across the Continent.

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Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 20, 1901. VOL. XLVI., NO. 12

WHAT IS LOVE?

For others' sake to longer wear
The garments old that they more bare
May feel the warmth of robe you give,
And have a braver heart to live;
Nor show that you yourself deny
By any half regretful sigh—
Herein I think is love.

For others' sake to seek to bear
The heaviest part of all life's care;
For others' sake to dry your tears
And keep unspoken all your fears;
For others' sake to be heart strong
When sore beset by foe and wrong—
Herein I think is love.

For others' sake to make life sweet
Though thorns may pierce your weary feet;
For others' sake to walk each day
As if joy helped you all the way,
While in the heart may be a grave
That makes it hard to be so brave—
Herein I think is love.

For others' sake—this brought to earth
The benediction of Christ's birth;
For others' sake to suffer all
That into human life can fall,
For others flowed the crimson tide,
For others He was crucified.
Herein I think is love.

—Selected.

"THIS is the day which the Lord hath made." May not this be said literally of every day? Surely this very day is the Lord's day; He hath made it and given it unto us. We are not sure of another—what use are we making of this one?

God's promises become personal only as one meets the expressed conditions. Put yourself in God's service and that puts you under God's care. We blunder so when we put the care of ourselves first and care for the things of the kingdom second. We foolishly say we will provide for ourselves first and of what is left we may give to God. We will think of self first and then "take thought" of higher things. It will not work. The requirement is plain and inexorable. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.

All followers of the Lord Jesus Christ are "called to be saints." Perhaps a wrong conception of sainthood deters many from even aspiring to walk worthy of this "high vocation whereunto we are called." Certainly true sainthood is far removed from the old order of pietism and asceticism that shut men in away from the world in meditation and prayer and even the afflicting of the exquisite body that is given of God. Neither is there anything weak or maukish about it. Every Christian life is a conflict—a conflict to be renewed day by day. Character is victory after a great fight, and a saint is a man who is carried off the battlefield upon his shield, victorious in the long warfare against ignorance, passion and sin. A saint is the man or woman strong in the sinew and mucle of true manhood or womanhood. A saint is one who has discovered that his only real potentiality lies in union with God and can say like Paul, "I can do all things through Christ, who strengtheneth me." A saint is one, whose life, wherever it touches other lives exemplifies the unselfish, helpful, loving spirit of the blessed Master To be a saint is to be pure, trustful, brave, strong, lovable, useful—who would not be one of God's beloved saints?

THE Home Department of the Sunday schol offers fine opportunity to every adult church member to study the Bible systematically with the best helps from the best Biblical scholars The present series of lessons opens the very heart of the Gospel, and he who recognizes the value of "spiritual knowing" to spiritual life will not fail to secure the Home Quarterly and the Sunday-School Magazine and take up the lessons at once.

THE brother who, "after much thought and great labor," brought forth an idea and then communicated it to the Pacific Methodist, should be encouraged to think and labor again. Here is his idea:

"A man can pray no larger than he is himself. He may utter great words, and vociferously plead great promises, and mention great things while on his knees, but true prayer does not consist wholly in words and bodily attitudes; it is the heart that prays. It is well, when the heart and lips of the suppliant are one, while in the Divine presence. A man that is truly generous, open-hearted, and liberal, that has a broad conception of giving, because he gives money, sympathy, and love, can pray a big prayer. But a little, mean, stingy, shriveled-up, selfish soul, that has a narrow idea of liberality, of giving money, sympathy, or love, can't pray a great prayer. He is straightened in himself, not in God."

THE most important, absorbing interest now before the Southern Methodist Church is the Missionary Conference to be held in New Orleans, April 24–30. "This Conference," says the Nashville Christian Advocate of last week, "will be a new departure in the history of the church. All the indications are that it will prove to be a great success. The programme covers a wide range of topics, and the speakers have been chosen on account of their known ability and experience. It is expected that at least one thousand delegates will be present. The Missionary Secretaries have spared no pains to perfect the arrangements for this unprecedented gathering, and the local committee at New Orleans have worked with untiring energy at their end of the line. It is supremely important that the blessing of God should rest upon all the proceedings. We beg, therefore, that prayer be offered in all our Churches and in all our homes for a special outpouring of the Holy Spirit. Have we not a right to expect that on such an occasion there shall be a special and mighty display of Divine power, a fresh attestation from on high of the truth of our holy religion? The Conference will fail of its best end if it be not accompanied and followed by an efflux of supernatural energy."

The beneficial results of this great gathering of the missionary forces of the church to our own Conference will depend largely upon the attendance of her preachers and others. With some a pressure of local interests and with others the necessary cost of going may seem an insurmountable difficulty, but no investment of time or money can be made that will yield larger dividends in the way of missionary education and the quickening of the missionary conscience and hence in the promotion of the interests of the kingdom at home and abroad. Consider the matter carefully and prayerfully, brother, before you decide not to go, and let no ordinary obstacle stand in the way of thus better equipping yourself for more efficient service.

FOR many years the Clarendon Street Church, Boston, under the twenty-five years pastorate of Rev. J. A Gordon, has stood a model of missionary giving; its donations to Foreign Missions being twenty thousand dollars a year. We can understand this when we are told that Dr. Gordon so administered the church as by the grace of God to lead it by a gradual process into such illumination as to the mind or God and such elimination of all worldly elements as to make it a fitting place for the Holy Ghost to preside. Surely where there is spiritual life and power there will be no lack of missionary zeal Dr. Gordon's method of taking his collection as given by himself should set those who give little or no previous preparation to the matter to thinking. "My way," he says, "has been to make collections for foreign and home missions every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, in which we meet together at eight o'clock in the morning to pray for one thing, that the people may have their hearts drawn out to give for the work of evangelizing the world. I preach on the subject on the Sunday before the collection is to be taken, and then put the responsibility of giving upon the people, refraining from all special solicitation or urging"

IF THE great revival work planned for the new century is to be accomplished it must be by preachers of whom it may be said as it was of the great founder of Methodism and his heroic band of helpers. "Out of breath pursuing souls." In Wesley's Journal is found recorded an experience that gave him great trouble." In the evening I preached to a large congregation, but I could not find the way to their hearts." Commenting on this statement a correspondent of the Central Christian Advocate says:

Are we worthy to be called children of this man of God? Is the art of heart finding becoming a lost art? We have the blessed right to expect hearts to be reached every time we preach. We ought to feel disappointed if they are not. Are we getting into the habit of taking defeat too easy?

When no souls are saved and there is no visible response to our appeals, let us go home saying with Jno. Wesley. "But I could not find the way to their hearts." It is no use going home and trying to make ourselves believe that we have been victorious, when we have been miserably defeated. I verily believe it is a suggestion put in our minds by the devil to say, "We don't know what good may be done." Wesley did know. The early preachers knew. Some present day preachers know. We may not know all the good that is done, but we shall know some. Instead of going home comforting ourselves with the thought, "I have sown the seed," we ought to lash ourselves like Wesley did with, "but I could not find the way to their hearts."

But are we not satisfied with less than this? Is the ideal of an "acceptable" sermon good enough? In my humble opinion, it would be better if our sermons made people downright mad with both themselves and us. An angry man may be on the high road to heaven without knowing it, as was Saul of Tarsus.

Wesley expected his sermons to make the people gnash on him with their teeth. The man who can preach on the great themes of sin, salvation, death, hell and judgment, and can be satisfied with the complacency of unbelievers, is not ever so distantly related to John Wesley; for if it does not stir them, it stirred him, and made him mourn that he "could not find the way to their hearts."

Wesley's failure was all the more striking because it was so rare. He generally did find the way to the hearts of those who heard him. He did not always leave them rejoicing in Jesus. He sometimes left them miserable enough. I think sometimes we are not content with doing our own work; we want to do the work of the Holy Spirit as well. If our preaching does not produce conviction of sin, our converts are worth nothing. When the unconverted are awakened to their true state, they are far from happy. How can a person be comfortable on the brink of hell?

May the Holy Ghost raise up a band of awakening preachers like unto this man, who will not be content until they have found the way to the hearts of those who hear them."

CONTRIBUTIONS.

FOR THE QUIET HOUR.

Soul-Winning the First Duty.

BY REV. THEODORE L. CUYLER, D. D.

What the Lord Jesus Christ put first his ambassadors and servants have no right to make secondary. Our blessed Master came into this sin-cursed world to seek and to save the lost. The ministry of his Apostles had almost exclusively this one aim. To convert sinful men and women to Jesus Christ by the aid of the Holy Spirit was the master purpose of Paul and all his fellow missionaries of the cross. The great Reformation of the Sixteenth Century was far more than a protestation against the errors of Rome; it was a direct bringing of benighted souls to the only Saviour of sinners. The Wesleys and Whitefields, and that intelleetual giant, President Edwards, made this their chief business. "My witness is above," said the seraphic Rutherford, "that your heaven would be two heavens to me, and the salvation of you all as two salvations to me. It were my heaven even to spend this life in gathering in some souls to Christ "

He thas is wise winneth souls. This is really the chief end of the best preaching The great commission of every preacher worthy of the name is to bring sinful men to repentance, and to a living faith in Christ Jesus and obedience to him. Whenever and wherever Christ's ministers have most intensely and unflinchingly kept this grand purpose before them, and worked up to it, there have the most powerful and permanent results been reached. The man who strives, with the Spirit's help, to save souls, is the man who actually does it; while that popular one who does not attempt this is never likely to accomplish it. He may utter from his pulpit much valuable and quickening thought; he may aid many social reforms; he may say many eloquent and plausible things about elevating humanity, and about developing the latent good that may exist in men, etc , etc ; but he does not awaken sinners. He does not draw them to the crucified Jesus as the only sacrifice for sin, and the only name known among men whereby they can be saved. If the heart is not changed the life will not be changed. If immortal souls are not brought to Jesus Christ by the truth and the accompanying Spirit, what is to become of them? The issue is—Jesus Christ or perdition! Every true minister is stationed at the parting of the ways, and his supreme office is to point men and win them to eternal life in Jesus Christ. An archangel could not covet a higher or a happier office.

This work of soul-winning is not to be accomplished only on the Sabbath by direct, pointed, instructive, earnest and loving discourses, well steeped in prayer. Every pastor should be a soul-winner seven days in the week, and some of his best work is done outside of his pulpit. Napoleon used to ride over his battlefields after a fight to see where his shot had struck. A minister, by going about among his people, may discover where the arrows of Gospel truth have taken effect. If, during your pastoral rounds, my brother, you encounter those who are awakened, you will gladly converse with them immediately. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit, and therefore seek earnestly his guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what keeps him or her from surrendering to Christ. If it be some cherished sin, then that sin must be abandoned, even if it be like plucking out a right eye, or cutting off a right hand.

The chief hindrance commonly lies in a sinful, stubborn heart. When a pastor, it was always my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and do his will, there was no hope for them. We must shut inquiring souls up to Jesus Christ; every sinner must cut loose from his sins, and cleave to his only Saviour. Saving faith is not so much a feeling as it is an act; it is the act of laying hold of Jesus, of joining our weakness to his strength, our will to his will, and ourselves to him. No one should be regarded as a sound convert, or be admitted to the church, until his heart is joined to Jesus Christ.

When an open eyed pastor discovers cases of awakening among his people, then is the time to co-operate with the Holy Spirit and to appoint special services in his church. Listen for the drops of the shower, and gird yourselves for the happy work· That is the way that genuine revivals often begin; the divine Spirit is at work, and not a day must be lost. Invite people to come and see you; try to see as many as you can, and when you find there are inquirers, then it is commonly wise to appoint inquiry meetings Be careful as to whom you invite to go into such a meeting to converse with those who need wise, careful handling. Allow no inexperienced persons, or well-meaning cranks, to meddle with immortal souls who are settling the stupendous question of their salvation Have God's Book in your hand as well as in your memory. Call upon the Holy Spirit to apply his almighty power to the soul before you. Encourage enquirers to pray themselves. Endeavor to keep every eye fixed on Christ; urge immediate surrender to Christ. The happiest hours you will ever know this side of heaven will be those that you spend in leading sinners to the Saviour.

But this supreme satisfaction is not confined to the ordained ministers of the Gospel. Every Christian parent, every Sunday-school teacher, and every one who loves the Master's work, may be a soul-winner.

Lay labour is often as effective as ministerial. There was a godly woman in my Brooklyn church who more than once saw all the young girls in her Sunday-school class converted. She did not rely on addressing them as a class. She visited each one, had personal interviews with each one, and guided each one to the Saviour. Jesus Christ has taught us that one soul is a great audience. The inspired Evangelists record a single public discourse ("on the Mount"), of which we have a full report; nearly all his other recorded utterances were either to his disciples or to individuals; the longest of them to a disreputable women by Sychar's well. The Book of Acts is chiefly the narrative of labors by individuals and for individuals. One reason for giving to the world that book may have been to teach Christians how to save sinners

There is much talk about "reaching the masses." But people are not saved in the mass; they must be reached and saved one by one. Men may go to hell by regiments; they must be led to Jesus individually. The difference between mass-work and personal effort is the difference between shaking our apple-tree, and covering the ground with bruised and battered fruit, and picking off the apples by hand and putting them into a basket. Personal effort costs time, costs work and costs patience. It requires faith, and in some cases it requires courage to go and labor faithfully with an unconverted person. A discreet Christian—whose daily life is a good sermon—may become a most effective winner of souls. Plain Harlan Page (educated in a common school and a carpenter's shop), by writing letters, by personal conversations, and by using every opportunity to present Christ to the unconverted, was honored of God in the salvation of over one hundred souls ! One of them became an eminent minister of great power.

Next to the outpouring of the Holy Spirit, the vital demand of the hour is personal efforts to win souls. Christianity never will carry the day until Christ's ministers are on fire to save sinners, and Christ's members become soul-winners. As Dr. Roswell Hitchcock phrased it, "Every Christian must be a witness, every recruit must himself be a recruiter."

Borough of Brooklyn, N. Y.

Intemperance.

DEAR DOCTOR CRAWFORD AND READERS OF THE ADVOCATE:—As this is my first attempt at writing for publication, I may make a failure. But I trust you will deem the few words I have to say worthy of a place in your most excellent paper.

The subject I select to write on is one I look upon as being the greatest curse in our land today. Just think of the woe and misery in thousands of our homes today, and of the hearts of mothers and sisters broken and bleeding today because of intemperate habits of fathers, husbands, sons and brothers, and we as Christians, believers on the Lord Jesus Christ suffer this to go on from day to day and year to year unheeded, and our choicest young men being seized and dragged down to hell right under our gaze. When, oh, our God, when will Christians awake to the responsibility that is resting upon them? Would to God that every Christian in our fair nation, the greatest on earth, could see this curse of intemperance, even in the liquor traffic, as I look at it, and with seeing would act at the polls. Then we will have carried the day for temperance, and with the temperance forces in power crime, and misery and debauch will nearly have ceased. Christianity will grow and flourish and our Lord's kingdom be built up. Statistics show that nine-tenths of the crimes committed today are caused by the liquor traffic. I notice that Mrs. Nation, of Kansas, the saloon wrecker, God bless her, and may she continue in the good work till the law is enforced, visited the Kansas State Penitentiary and 25 out of 27 of the convicts there were imprisoned for some crime committed through the effects of whiskey. I was made to utter a fervent "thank God" not long since on noticing that both Houses of Congress had voted by a two thirds vote to abolish the army canteen. I believe thousands of our boys will be saved from a drunkards hell by this act if the law is enforced. I wish Peter would urge and plead with our brethren and young men to "add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness and to godliness brotherly kindness, and to brotherly kindness charity, for if these things be and abound in you they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 1 : 5–8. Our America will have a great sin to answer for the misery and sinfulness she has heaped upon the natives of our new possessions by forcing the saloon on them. Statistics show that there was exported in 1897 before American occupation of Cuba liquor to the value of $28,044 and in 1899, after American occupation, $989,915, and to Porto Rico in 1897, $2 369 and in 1899, $' 95,723 and to the Phillipian Islands in 1897 $663 and in 1899 $261,331 Shame, shame on the good name of America, who stands so high among the annals of the nations of the earth It is stated that about twice as many of our soldiers die from the use of liquors and other intemperate habits as are killed in battle. Lord Roberts, of England, made experiments in India which showed that 25,000 soldier abstainers could put in the field 2,000 more affective troops than 50,000 non-abstainers. Statistics show that if all the beer consumed throughout the world was together, it would make a lake six feet deep, 3¾ miles long and a mile wide, or would cover 2,319 acres in area. In this vast lake of beer we could easily drown all the English-speaking people to the number of 20,000,000, or we could give a beer bath to every man, woman and child at the same time on the entire continent of America. President Angell, former U. S. Minister to China, says that the Chinese are so temperate that he did not see more than two Chinese drunk in Peking in the run of a year. Are we worse than the heathen Chinese, to whom we send missionaries to preach the gospel of our Lord? God forbid. Take the nation as a whole and statistics tell us that there is $173,000,000 invested in the business of turning out at retail price to men and women $962,000,000 worth of inebriating liquors, while 74,000,000 bushels of grain and 6,000,000 gallons of molasses are used in their manufacture. This grain converted into bread would give a pound loaf every day in the year to one-half our population. It has been estimated that the farmer gets for 30 bushels of grain turned into the gin mill $13, while the liquor men get $349. With the saloons closed the $962,000,000 spent in saloons would go into food, clothing and furniture, for the working men engaged therein would become producers instead of wholesale destroyers of mens' homes. Insane asylums, poor houses, dens of vice, prisons and the expense to the tax payer for the maintenance of these things makes the drink habit chargeable with sixty to eighty per cent. of lost character, lost minds and pauper homes, and the individual, and the State are jointly liable for this state of things which, if produced by disease, should and would demand legal interference with more force than an epidemic of small pox, and yet the State licenses saloons on every prominent street corner of our large cities to breed a worse pestilence and call it a business transaction. Business truly ! A trust combine between Satan and the municipal government to people held with human beings created in God's likeness and give their children a heritage of poverty and infamy, and all under the plea of personal liberty. The power to choose or refuse good or evil in a God given and God-like capacity for individuals only and is the only basis of a God-like character, but when such individual choices involve the ruin of other individuals and in their last results the State itself, nothing is clearer to my mind than that the State should interfere with a vigor that should demonstrate that personal liberty to do good and not evil is the only social rights that the law will recognize in any free government. Is this the kind of business that is to dictate who shall make our laws in our capitols, and who shall exe-

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CONSUMPTION

cute them? That is what slavery did for this great nation for over a hundred years. Still God sent us a Lincoln to save what Washington bequeathed to us. A government for the people and by the people, for their best good and not for their moral and material ruin, and I dare to affirm that the saloon business in all its ramifications, both north and south, especially among the working classes, whose votes make our government, is the worst evil of the two, for the slave earned his own living and that of his Master, while the saloon induces working men and others to spend $962,000,000 of hard earned money in the business of making a few men rich in money and millions of paupers and criminals for the State to support. Let all the institutions that represent Christ on earth through their individual members, as well as their organizations, plan a raid on this business as one man, and every right thinking man outside of such organization will find a potent reason for joining them in the work of saving our country from a curse worse than slavery ever was. Aye, and the honest working men of our land will then honor and support the churches, and we will not need to discuss the reason for the warning power of the church over the masses, for God himself will enduse them with power from on high to feed these masses with the gospel of love as Christ d.d. Yes, the saloon must be invited to close up with the emphasis of love to men, and in due time, with public sentiment thus formed, the law can say, with legal emphasis, thou shalt not ruin your fellow men for money. The devil has no lower occupation for a being in human shape, than going through the earth destroying faith, blasting hope, extinguishing the light of love, poisoning the fountain, tearing away the shade, cutting down the tree of life, sinking the life-boat, pulling in the life line, put out the light, stealing the voice of song, suppressing prayer, digging a bottomless pit, converting the voice of song into the wail of despair, changing the calm into the storm, filling the day with endless night, consigning infancy to a hopeless grave, blighting the bloom of childhood, polluting the fountain of youth, debasing manhood and blasting the hope of the aged. Only one good thing hath he done. He hath put his employer, the devil, to shame. This is what the liquor traffic does for man spiritually.

But why not rouse to action,
Why tell this tale of woe,
This awful curse will cease to be
When Christians vote it so.

WADE MCLAUGHLIN.

Whittier, N. C.

Going on to Victory.

BREVARD.

Having visited for the most part the salient points of our Conference, and our brethren being anxious to know the results, it gives me pleasure to write the following.

I have great reasons for humble gratitude to our Father, and sincere love to our brethren for the kindness and liberality shown the object of my sacred mission.

Much encouragement and strength comes to me from the fact that God's smiles of approval rested upon my poor efforts in every quarter and opened the door to hearts where I scarcely dreamed it possible.

Every congregation I greeted answered me with material interest and sympathy. But how could it be otherwise when God our Father has planted the vine and is whispering to His little children to water it.

This great Christian Educational movement is of God. Its throb is being felt marvelously in the very heart of these mountain fastnesses, and especially is the girl life, that must be the motherhood in the coming generation, being quickened into aspirations that were never thought of, only a short while ago.

The Asheville Industrial (Presbyterian) has been compelled to add one girl more to its every room that was already full; and more than two hundred girls, I understand, have been turned off for lack of room.

Our own Brevard Epworth Institute has been compelled also to deny quite a number for lack of room.

Brethren and sisters—our Father's more favored children—hear me! This is your opportunity. This crying appeal for Christian industrial, and intellectual training coming forth from homes, so short a time since shut up in ignorance and contentment, cannot be missunderstood. It is the response of souls to the vibrating touch of the finger of God's divine and culminating economy.

A brother minister said to me the other day, "They could not pay me money enough to take your agency," and my timid and retiring nature quickly acquiesced. But when I saw the angel in the marble, and Christ and culture stamped upon young womanhood, coming forth from chaos in this triumphal march of Christian progress my soul cried out within me—"But an angel could not take my place, for I am doing my Master's bidding."

Small indeed is the soul of the man who would lift up his voice to the retarding of the progress of this worthy work.

And now let Father, Mother or Friend send to Bro. Fitch Taylor one dollar, five dollars, ten dollars, or any amount you can to help meet the running expenses of the school, which, you know the tuition does not quite cover.

For these six years it has been a walk of faith with Bro. Taylor, and he has met every obligation thus far with not a dollar's debt and it must continue this way.

And lastly, the building fund. That building must begin next month. It cannot be delayed longer. With the money on hand, and that that is promised to be forthcoming, and the increased subscriptions promised, there is no necessity for us to be financially embarrassed, but in order to do this, the imperative is upon you brethren to send in your subscriptions at your very earliest convenience. Yours in the work,

G. G HARLEY, Agt.

A Challenge to the Church.

BY REV. P. L. COBB.

Never in the history of the Board of Missions have so many thoroughly qualified men been eager and anxious to go to the foreign field. Nearly a dozen graduates of Vanderbilt University, most of whom have had experience on the home field, and a number of other picked men from our conference colleges and secular institutions are ready for service. But what can the Board of Missions do? The failure on the part of the church to supply funds renders the Board powerless to act. While this large force offering for foreign work is ready to go, the need on the field grows greater and the cry for help more insistent every day. What shall we do? Our hearts burn within us. These voices at home and abroad are to us the voice of God. We have prayed for open doors and they have been opened to more than a billion people. We have prayed the Lord of the harvest and He has prepared laborers by the score. How long shall our indifference keep the workmen from their work? We are at a crisis. God is calling us and stirring the Church in more ways than one.

Just at the time when the great need is of funds to send the waiting laborers, God has prepared a force to assist in the cultivation of the resources and intelligence of the home church. Only a few days ago it was our pleasure to meet in a conference preliminary to the Students' Summer Campaign, twenty-two of the choice men of the Vanderbilt Theological Department. The meeting was spiritual and enthusiastic. Dr. Lambuth presided, and at the close gave opportunity for those present to enroll themselves as campaigners for the summer. Seventeen responded and four others gave their names later, making in all twenty-one. They will go among the churches without money and without price and present the cause of missions. Assistance will be rendered League officers and Sunday-school superintendents in organizing for missionary work. They will sell missionary libraries, but receive no profit from them. The only cost to the Church will be the nominal sum of their legitimate travelling expenses. This has never exceeded two dollars per church, and usually is estimated at one dollar and a half. Free entertainments can always be provided. It is a great benediction to any home to have the presence and influence of these consecrated young men. In the name of these students, in the name of the men who offer to go to the foreign field, in the name of our brethren on the foreign field who have been waiting for help until hope has almost died within them, in the name of the Christian ones, and in the name and for the sake of the Master Jesus Christ, who is calling us, we plead for greater activity. We call on those who should be leaders to join in an organized effort, we call on our people to inform themselves on the subject, and we plead for larger giving of time, and money, but above all we plead for the giving of self.

Fireside Thoughts.

WILLIAM M. SHERRILL.

The right and only just measure of happiness in this life are the words "duty" and "service". We shall be happy just, and only, in the proportion we lay out ourselves, our time, our service, our all, for others. He who learns these truths, to do them, can bid defiance to the world and all of its vanity and transitorial nothingness and gaudiness.

The Sunday school is the nursery and vestibule to the great organization called "the church." Some one has found out, by careful study, that but few people are converted except between the ages of 8 and 25 years. O how important it is, parents, teachers, superintendents, pastors—all, that you look after these sacred words, each of whom contains a pearl of priceless value, and worth so much, that any known comparison is odious—even sacreligious! No child is too young to love its mother; no child, then, is too young to know about, receive in its own pure and simple faith, and know Jesus. Let us have less cut and dried polemical nothingness; less doctrinal folly and unprofitableness; more of 'Jesuses and him crucified," which grand truth is so receptive to the hearts of the young. O heaven, move mightily and wonderfully upon the wardians of these priceless words– God's own little children!

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is the measure of Christian happiness and growth. Do you think, dearest reader, you are miserly withheld from God's poor, and the thousands and thousands of needs God has providentially put in your way—for a purpose—and grow as a Christian? I tell you, by the eternal verities of Jesus of Nazareth, it is an impossibility! Jesus, who knew all men, at all times, and to whom human nature is an open volume, spoke this truth, because it was, not of time, but of eternity. A wise man, in natural matters, follows natural laws, of being and commerce. A wise man also follows the laws of his soul, and of God and eternity. If you are poor, and have but a cent, give it to God—I care not in what manner. It is not the amount but the cheerfulness (hilarity) of giving in which is the good to your own soul. Don't take my word for it: you try it. Of course if you have dollars to give, you must not be content with giving cents You would not insult your Father in Heaven? Give, give, give—anything you've got; and then grow, grow, but good, and grow!

A few original aphorisms: whatever a person has, and does not use to help forward the affairs of his times, will rebound upon him as a curse, and finally be turned over to some one who knows how to live and use what is not his own.

Error and falsehood can never learn anything in God's school of science—but another name for truth. Oil and water cannot mix.

To incur an honest store, or other debt, and then steer clear of your creditor, lest he force you to pay, is the superlative degree of devilish meanness. I don't mean to be harsh: I am only paralelling a little along side of eternal truth. If I've got truth my way, all hell need not open its mouth.

Sullenness, narrowness, stubbornness, envy and back-biting, are the veriest beings of Satan's host. Charity (love) to all men, loving an enemy, and not abusing him, is the way of happinness, because it was our Lord's way. O, miserable, destestable, serpent-inoculated, satan-like, unregenerated human nature! We've got to kill our human nature, or it will damn us in hell. God help me to practice as I preach!

"Life is a mirror." The way we do and act is surely going to come back home to us, and parade itself in our lives. Character is the life now, and to come. Every man has a something within him, on the order of a bicycle cyclometer: It is recorded on our undying conscious records which time cannot efface; and, O horrors! the assembled worlds of all peoples, must see and read! The thought or act you are now engaged in, is part of this record Am I carefully in earnest, as one who carries his own destiny stamped within him? Are you?

Going to church of Sundays, and to the dance and godless theatres of weeknights is the way to play into the hands of the evil one. You are not looking for a way "into," but "out of" his mean grasp forever. Well, then, you must keep away from the evil one's gang—is what common sense dictates to me A man who is honestly trying to live for Jesus, but who is addicted to an appetite for strong drink, shows himself an intellectual fool if he makes it a point to parade up and down "grog row." Catch the point? I have no patience with the devil's idea, if you do not subject yourself to countless temptations, you cannot know if you are able to stand. Bosh! and forever away with such seductive cheats of men's souls! I and you will have—are having—all the honest temptations God intends for us, without going out and hunting them up. Moral: Good thoughts, or go to sleep; good company, or stay alone. I am still measuring alongside of truth. I could cite you to a thousand examples corroborative of what I say. Experience is a wonderfully wise teacher.

Augustine defined eternity thus: "A circle whose center was nowhere, and whose circumference was everywhere." God knows no such periods as time past, time present, or time future: he only knows the eternally present. Hence, no man is allotted more than a day's trial at a time. If I do not lay hold on the opportunity God gives me today, I may be dead tomorrow. I've got nothing to do with God's time; my time is here—now. Time and opportunity is represented as an old man, with a long forelock, but intensely bald behind. We've got to lay hold on him as he approaches us; once let him get a pace ahead of us, and he is forever gone. "Today," runs as a golden thread of entreaty and admonition through the pages of the New Testament. Salvation waits on today; eternal death may be tomorrow's, and other endless tomorrows, eternal heritage. God move mightily upon the intellects and hearts of the people!

Statesville District.

We are well into the year's work on the Statesville District, and the beginning has been marked by a pretty general movement to better our equipment. The saw, hammer and paint brush have been put to active use, and the church property will be much improved by the close of the year.

Mt. Zion station, under the wise and energetic leadership of C. M. Campbell, is pressing their new church enterprise, which was inaugurated by Bro. Shelly. They expect by August to be in a magnificent new brick church.

Mooresville station is paying off the circuit claim on the old parsonage, and have the framing lumber on the lot for a splendid new parsonage. W. P. McGhee is a hard worker, and is equal to the task before him.

Troutman circuit had an unpainted parsonage, considerably out of repairs, when J. J. Havener moved to the work after Conference. The house has been put in good repair, and painted inside and out, and now the circuit has a beautiful home for the preacher. Vanderberg church has a new roof on, and Rocky Mount church has been painted inside and out, and a new carpet put in.

Statesville station has thoroughly renovated their church, and have put in a new heating furnace. When the cathedral leaded windows are in, M. A. Smith will have as pretty a church to preach in as can be found.

Stony Point circuit began business last year as a separate pastoral charge. Bro R. T. N. Stephenson had made the people see that they too must have a parsonage and they are building it. Before many more moons they expect to have Bro. Stephenson in a new parsonage.

Maiden circuit is another new work formed from part of the Newton circuit. Immediately after Conference, J. W. Ingle, the pastor, began a new parsonage, and is pressing the work so energetically, that he has promised that I might eat dinner in it my next visit to him.

Granite Falls station, another new work, also feels the necessity of having a house for the preacher, and Bro. G. W. Callahan carries a beaming face as he talks and works for the enterprise. He expects to be in it within a short time. I saw the lumber on the lot some time ago.

Including the District Parsonage, which was begun last year, we are building six parsonages. Bro. Douglas built one last year for West End When these are finished every charge in the District will have a parsonage except the Mooresville circuit, and they have about $265 00 in cash to begin one with.

The Iredell circuit lost their parsonage by fire during the Conference at Greensboro, but they are determined to rebuild and P. L Terrell is leading his people in the work, and he expects to be in a good two story parsonage ere long.

J. E. THOMPSON.

Letter From Brother LeGette.

DEAR ADVOCATE:—I do not write often, but think a few lines from this excellent charge, at this time, opportune.

I think I shall always bless the Providence that sent me to this noble people. Really, I don't believe I could nave been better suited within the whole Conference. I am sure I am not ultra when I say, a more loyal, refined and appreciative people, taken altogether, I've never seen. They have been exceedingly kind to me and mine, and are from all sides waking up and joining hands with their pastor in the good work of pushing forward the interests of this charge.

I fear I would have been an ingrate had I not written the foregoing simple facts. Our parsonage is still incomplete, but men on whom I can depend have a plan in hand to finish up the building by the middle of spring. Our other pastors in this town are in good repute, and moving things along.

Dr. Jno. R. Brooks has been quite ill, but, I'm glad to write, is now improving. Bro. Wood, who, by the way, is a man and a Christian of sterling worth, is capturing the hearts of his people, and steadily advancing their charge. You are well acquainted with brother J. F. Butt. He is here in force. Zealous and untiring he is using that tough head of his, not in "butting bulls off the bridge," but sinners in large numbers I wish we had fifty more like him.

I am glad to be able to write that my health, so feeble during the last year, is most rapidly improving After long months of dreary gloom the sun now is shining once more. I think it right that I should here record my expressions of gratefui acknowledgment to the many dear brethren within this State and Conference, whose great kindness to me, during months of depression and suffering, I can never forget.

Excuse the length of this letter. I'll not write often.

Sincerely,
W. LEGETTE

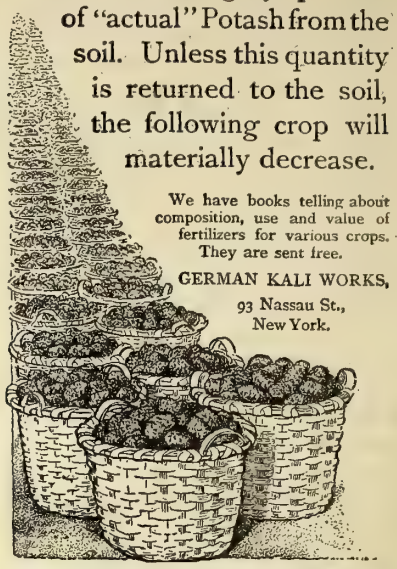
Publishing House War Claim---To be Revived by Senator Hoar.

In the Nashville American of March 12, is the following from Mr. R. M. Moorman, special Washington correspondent of that paper:

The Methodist Church, South claim-matter may be re-opened in congress. This is the claim of $300,000 paid to the church, about $100,000 of which was alleged to have been paid for fees for getting it through. Senator Bate was asked tonight if it was not an open secret that Senator Hoar, of Massachusetts, had made it known to him his intention to bring this matter before the senate.

"Yes," replied Senator Bate, "Senator Hoar came to my seat in the senate some time ago and informed me that he in-

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HIGHEST TESTIMONIALS.

From Rev. W. W. Bennett. D. D., President of Randolph-Macon College. Virginia: "I tried the Xanthine, and found it to be all it claims in restoring the hair to its naturel color, and removing dandruff"

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tended to bring the matter to which you refer before the senate, but said he did not intend doing so without notifying Senator Turley and myself. I replied:

"I hope it will not be done, certainly not until we can have an opportunity to inform interested parties of it."

"To this he consented and left me. I immediately made the fact known to my colleague, Senator Turley. A few days thereafter Senator Turley and I went to Senator Hoar's committee room and had a free and frank talk with him about the matter, in which Mr Hoar said in substance that the matter ought to be investigated, if what he understood to be true was true. He said the money ought to be refunded to the government, and he felt it was his duty to bring the matter before the senate.

LARGE DIVERSION.

"He said that he had been informed, through the newspapers and otherwise, that a large part of this fund, $100,000 or more, had been diverted from the object for which it was intended at the time of the appropriation by congress. He then went into detail on that part which is a matter of record, and concluded by saying:

"I think the money ought to be refunded to the government, and I propose to bring the matter before the senate."

It was then suggested by me, in which Senator Turley concurred, that several of the local conferences of the Methodist Church had had the matter before them, and some of them, as it is understood, have appealed the matter to the General Conference, which meets next year. And it would certainly be proper for the matter to be held in abeyance until after the General Conference met and took action in regard thereto. To this Senator Hoar acquiesced, and thus the matter stands.

It is understood that the General Conference meets in May a year hence. The next session of congress will run into the summer. It is likely, therefore, that the conference will take some action before congress adjourns, and, if so, then the matter can be brought up before the end of the session.

Washington Letter.

(From our regular correspondent.)

The venerable Dr. Edward Everett Hale, of Boston, in a sermon on "Education," at all Souls' Church, thus paid his respects to a habit with which the citizens of all our large cities are more or less familiar: "Do not abuse the day schools. They are badly handicapped. There are jealous critics watching the public schools all the time, lest by accident any teacher say 'God'."

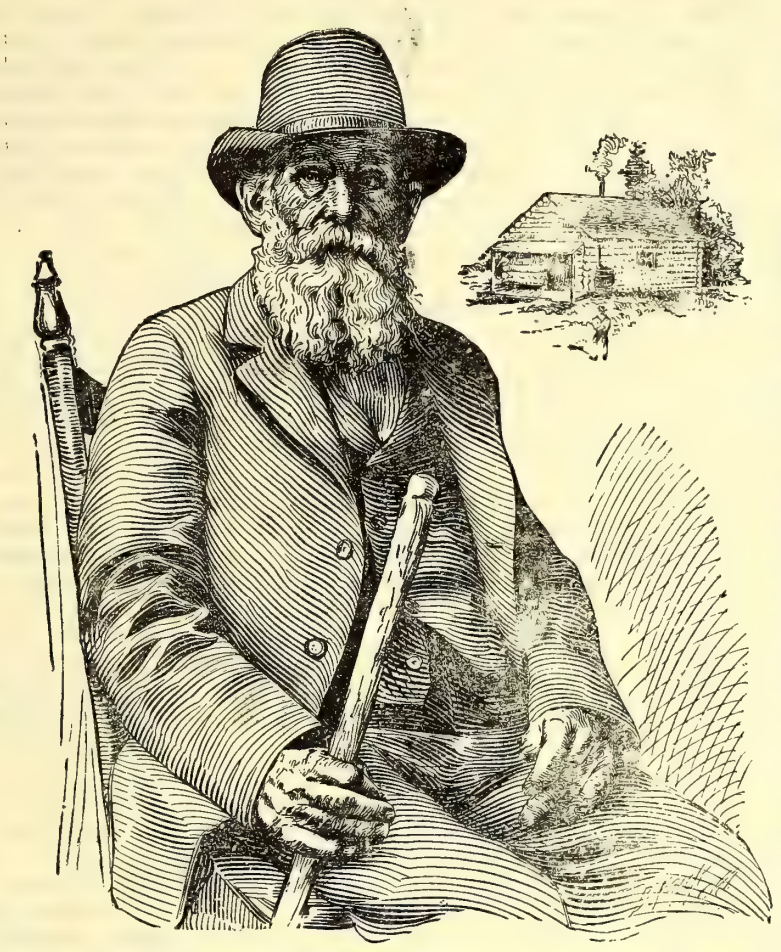
Richard Tjader, formerly an officer in the Swedish army and a friend and fellow-worker of Prince Bernadotto, president of the Y. M. C. A., of Sweden, who has recently been engaged in evangelistic work in New York city, was the principal speaker at this week's Y. M. C. A. mass meeting. He spoke from the text "Should such a man as I flee?" and his earnestness made up for the drawback of his somewhat broken English.

On general principles the more a man does of one thing the better he can do it. C. A. Snow & Co., the Washington patent lawyers, have procured more than 22,000 patents for inventors, and they now say that they can pr cure patents quicker than at any time in their long and successful career.

The first annual meeting of the Instructive Visiting Nurse Society, which was organized a year ago to provide free trained nurses to visit the sick poor in their homes and instruct poor families in the proper care of the sick, was held at the residence of Senator and Mrs. Lodge. Reports and letters from physicians made it plain that the society, which at present has a superintendent and four nurses, had accomplished much good in a modest way, the nurses having made an average of 1,000 visits a month during the year. The expenses are met by voluntary donations. Mrs. Lodge is at the head of the board of managers, composed of prominent Washington women, which directs the work of the society.

The Woman's Baptist Missionary Association, of the District of Columbia, held its annual meeting this week at the First Baptist Church. There were two sessions, afternoon and evening, both well attended. The first was devoted to business, the annual reports read showing the association to be in a most flourishing condition. Addresses on the work in China and descriptive of the Boxer outbreaks were delivered at the evening session by Miss Anna K. Coddard, of Ningpo, China, and Miss Clara E. Righter, of Kinhira, China, both of whom have long and enviable records in the Chinese missionary field.

THE OLDEST MAN IN AMERICA



Mr. Isaac Brock, Born in Buncombe Co., North Carolina, March 1, 1788, Says: "I attribute my extreme old age to the use of Peruna."

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Always conquered the grippe with Pe-ru-na.

Witness in a land suit at age of 110 years.

Believes Pe-ru-na the greatest remedy of the age for catarrhal diseases.

Isaac Brock, a citizen of McLennan county, Texas, has lived 111 years. He now lives with his son-in-law at Valley Mills, Texas.

In speaking of his good health and extreme old age, Mr. Brock says:

"After a man has lived in the world as long as I have, he ought to have found out a great many things by experience.

"One of the things I have found out to my entire satisfaction is the proper remedy for ailments that are due directly to the effects of the climate.

"During my long life I have known a great many remedies for coughs, colds, catarrh and diarrhœa. I had always supposed these affections to be different diseases, but in reading Dr. Hartman's books I have found out that these affections are the same and that they are properly called catarrh.

"I had several long sieges with the grip. At first I did not know that Peruna was a remedy for this disease. When I heard that la grippe was epidemic catarrh, I tried Peruna for la grippe and found it to be just the thing.

"As for Dr. Hartman's remedy, Pe-ru-na, I have found it to be the best, if not the only, reliable remedy for these affections. It has been my standby for many years, and I attribute my good health and extreme old age to this remedy.

Very truly yours,

Isaac Brock.

For a free book on catarrh, address The Peruna Medicine Co., Columbus, Ohio.

Rheumatism a Blood Disease---How a Reader of the Advocate Was Cured.

Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B.) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga, a reader of the CHRISTIAN ADVOCATE writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee caps would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F. Sponcler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left, by eight bottles of Botanic Blood Balm

Blood Balm will cure the worst deep seated obstinate case—the kind that resists all other treatments. Don't get discouraged but try B. B. B. Druggists $1.00. Trial treatment sent free and prepaid by addressing Blood Balm Co. 42 Mitchell St., Atlanta, Ga. Describe trouble and free confidential medical advice given. Don't hesitate to write us, as our object is to cure you. Over 3,000 voluntary testimonials of cures by B. B. B.

Notice.

Please announce that the Christian Endeavor state convention of North Carolina will be held in Winston-Salem, April 25 28. Rev. F. E. Clark, D. D., President of the United Society of Christian Endeavor, will be present and a large attendance of delegates is expected. The program will be announced soon.

MAMIE BAYS,
Chm Press Department.
Salisbury, N. C., Feb 26, 1901.

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Souther Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

THE CHRISTIAN LIFE.

The Two Mysteries.

[In the middle of the room, in its white coffin, lay the dead child, a nephew of the poet. Near it, in a great chair, sat Walt Whitman, surrounded by little ones, and holding a beautiful little girl on his lap. The child looked curiously at the spectacle of death, and then inquiringly into the old man's face. "You don't know what it is, do you, my dear?" said he; adding: "We don't either."]

We know not what it is, dear, this sleep
so deep and still;
The folded hands, the awful calm, the
cheek so pale and chill;
The lids that will not lift again, though
we may call and call;
The strange, white solitude of peace that
settles over all.

We know not what it means, dear, this
desolate heart pain;
This dread to take our daily way, and
walk in it again;
We know not to what other sphere the
loved who leave us go,
Nor why we're left to wonder still; nor
why we do not know.

But this we know—our loved and dead,
if they should come this day,
Should come and ask us, "What is life?"
not one of us could say.
Life is a mystery as deep as ever death
can be;
Yet, O how sweet it is to us, this life we
live and see!

Then might they say—these vanished
ones—and blessed is the thought!—
"So death is sweet to us, beloved though
we may tell ye naught:
We may not tell to the quick—this mystery of death,
Ye may not tell us, if ye would, the mystery of breath."

The child who enters life comes not with
knowledge or intent.
So these who enter death must go as
little children sent.
Nothing is known; but I believe that
God is overhead;
And as life is to the living, so death is to
the dead.

—Selected.

The Soul's Higher Mood.

The exile apostle in Patmos explains the state of mind he was in when visions were given him of the churches in Asia. He tells us that he "was in the Spirit," and then it was that he "heard and saw." Had he been in a lower mood he would have heard and seen nothing. The condition of heavenly visions is a quickening of the spiritual nature. The soul must be wrought upon by the Spirit of God, else there will be no open vision.

How far the apostle was insensible of earthly environments we cannot tell. He might have entered an ecstatic state, where his mind was not circumscribed by bodily limitations. We need not suppose that an opening was made in the blue ether when he saw the "open door" in heaven; or that the sound of the trumpet's voice which he heard vibrated in the air. It was the mind which heard and saw, and not the ears and eyes.

His visions are not sudden and extemporaneous. There had been a preparation for these. The tribulations through which he had passed, the isolation of his life, and the burden of the churches which was weighing upon him, all united in tutoring his mind for what he was to bear and see. His exile life helped him to realize the imminence of God. He was first shut out from the world, in order to see God face to face. A busy, crowded pastorate in Ephesus would have precluded those divine visions. Then came a wonderful uplift to his soul, and the reality and distinctness of spiritual things caused earthly things to fade from before his eyes.

This illustrates a law of our own life. The higher revelations of God come to us in hours of supreme spirituality and when we pass through the veil into God's holy presence. How little we hear and see when languor and dearth are on our spirits! We open the Bible when our hearts are heavy and dead, and we see nothing in its pages but letters and sentences and chapters; we see no message; we have no visions; we discover no God. We look out upon the churches and are not stirred by what we see; neither does their prosperity gladden us, nor their decay sadden us. But when the Spirit of Christ is upon us we have a new thought and feeling concerning them, and we long for their increase and blessing. We never realize the dearth of our churches until our souls are aflame with a new heavenly life. We never hear any of the thousand calls to service until we are "in the Spirit." Then the voices come to us; then the visions open before our eyes. As it was with John, so it is with us—when we are "in the Spirit" we begin to hear the voice of the ascended Christ and to see visions of heavenly things.—The Commonwealth.

Life a School.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for he likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us he comes sometimes into the school, and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunderclap startling a summer night. But one thing we may be sure of, the task he sets us to is never measured by our delinquency. The discipline may seem more than our desert, even to our eyes, ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's house. When we arrive there to behold his beauty, we have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life, why God puts man in the crucible, and makes him pure by fire.

When we see him we must speak to him. We have that language to learn. And that is perhaps why God makes us pray so much. Then we are to walk with him in white. Our sanctification is a putting on this white. But there has to be much disrobing first, much putting off of filthy rags. That is why God makes man's beauty to consume away like the moth. He takes away the moth's wings and gives the angel's, and man goes the quicker and the lovelier to the Father.

It is quite true, indeed, besides all this, that sometimes the shadow falls more directly from definite sin. But even then its explanation is the same. We lose way, perhaps, on the way to the Father. The road is rough, and we choose the way with the flowers beside it, instead of the path of thorns. Often and often thus, purposely or carelessly, we lose the way. So the Lord Jesus has to come and look for us And he may have to lead us through desert and danger before we regain the road—before we are as we were—and the voice says to us sadly once more: "This is the way to the Father."—Selected.

A Good Place to Sing.

"I will bless the Lord at all times, His praise shall continually be in my mouth," said David in the days of exile and affliction, and he examples recorded in Scripture teach us to sing in the darkness and the night as well as in the sunshine and joy of life.

"When they had sung a hymn they went out," and the Savior sought the shades of Gethsemane to pour out the anguish of his soul.

The only record we have of Paul's singing was when he was in jail at Philippi, lying on the cold floor, his feet fast in the stocks, and his back bruised and bloody from the "many stripes" it had received.

At midnight they "prayed and sang praises unto God and the prisoners heard them."

With what propriety Paul could afterwards exhort the Phillipians to "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God," and what weight his testimony must have had! He had set them an example of "rejoicing in tribulation."

God giveth songs in the night, and when the night is darkest the trusting heart can sing a song of praise.—Sel

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO. Propts. Toledo, O.

Sold by druggists, price 75c.

Hall's Family Pills are the best.

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PATENTS

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901	No. 23 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P.M	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	...		.....
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P. M				
Leave Tarboro....	12 21	.	6 00	....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	..	...	.....
Lv. Fayetteville...	4 30	12 35		...	.....
Ar. Florence.....	7 35	2 40		....	.....
	P. M.	A. M.			
Ar. Goldsboro	.....		7 55	..	.....
Lv. Goldsboro.	.....		...	6 45	3 30
Lv. Magnolia.....			.	7 51	4 35
Ar. Wilmington...			...	9 20	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville...	12 15		9 41		.....
Leave Selma.....	1 50		11 3)	...	.....
Arrive Wilson.....	2 36		12 13	...	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia		.		8 30	11 10
Lv. Goldsboro.....		4 50		9 37	12 36
	P. M.		A M	P.M.	P. M.
Leave Wilson..	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 45	11 23	1 53
Arrive Tarboro ..		6 46	..	.....	.....
Leave Tarboro....	2 31	.....	....	...	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 35 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 8 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,....	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.. ..	4:30 p m	.... .	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKER Scure the severest colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. BALFORD, Greensboro, N. C., for a box.

THE HOME.

Upstairs.

I mount the stairs to mother's room
For benediction waiting there—
Her face, which crowns the twilight gloom
Above the stair.

I mount the way to mother's God,
Led by a benison of prayer—
Step upon step, where she hath trod
Up Life's steep stair.

—Virginia Woodward Cloud in Outlook.

Mrs. Pulsifer's Feather-Bed.

Sakes alive, girls, me make something for a fancy fair! Why, I never did such a thing in all my born day?

"Yes, certain I used to knit years ago; but my old fingers are stiff nowadays. Going to have an Old Ladies' table, and Granny Wood will make a dozen holders! Did I ever! And Aunt Mari' knits mittens, and Mrs. Cutter crochets lamp-mats Well, well! Don't seem as if I ought to be left out. We're the oldest women in Medfield, and mebbe the smartest, for all I know.

"Now, draw up to the fire, and tell me all you can. For the benefit of the Orphan's Home, you said? 'Widders and orphans,' the Scripter says, and I guess it's expected we old widders will help the orphans all we can. I jes' would like to go; but I haint left this room in five year, except that Old People's Sunday, when they toted me to church, chair and all. Seems if I'd lived over that Sunday ever since.

"My sakes, ten tables! Say 'em slow, so I can remember. Now, I'll say them. Cornball, candy, cake-and cocoa tables —where folks eat. Then doll, apron-and cap, flower, and cushion tables, and Old Folks, Children's, and remnant tables. What a sight it will be!

"Brings to mind a Fair for the soldiers we had in Civil-war time at the town-hall. My Mary was jes' eighteen, and pretty as a robin. Sarah, my eldest girl, had a flower table, and made up lots of wonderful crosses and stars, besides bouquets. Folks bought 'em to put in the graveyard. She wanted Mary to help her, but la, no; Mary said't would make her dream of tombstones. Then what did that witch do, but fix a little table all her own, and nobody knew what she'd have on it till the night the Fair opened. Then I found she'd cut all up a good red satin petticoat her great-aunt willed her, and made little fat pincushions in the shape o' hearts! I could 'a' shook her.

"A company from our town was going to join their regiment next day, and start straight for the front, so all the boys came out to Fair in uniform. Bless the boys, how grand they looked! My Mary had on a red dress, and red flowers in her hair, so she'n' her little red table looked all of a piece. The soldier-boys jes' swarmed round her table, and bought every one of the little hearts.

" 'You've all got a piece of my heart, boys, you see,' Mary said, and there were tears in her eyes. They were mostly schoolmates, every one. When her red hearts were gone, she went, as sober as could be, and helped Sarah sell her flowers; but her little hearts had earned twenty dollars for sick soldiers, and that was doing well.

"I guess you'd be tired out if I tried to tell all the story of those hearts. How they were found in poor dying boys' pockets, how sick boys clung to them in hospitals; how one saved brave Sam Marsten's life by helping stay a spent bullet, and how one, all worn and frayed was brought back to Mary by a lad who wanted her own heart as well. 'Twas a captain brought it back, and Mary obeyed his orders all her life long after that, till they died together in an accident way out West.

"There, there, what a rambling old woman I am, wearing out your time and patience! But it stirs me up as I haven't been for years to talk of fairs and Mary. Seems as if she'd like to have me take some part in this one, wouldn't she?

"Do you suppose 'twould do any good to give you a feather bed? 'Twas mother's spare bed, and nobody scarcely has ever slept on it, nor ever will now, I suppose; for mine will last me through, and everybody is for mattresses nowadays. And there's some old silk skirts of Mary's and Sarah's up in the garret, real full ones, too. Mebbe they would make sofy-cushions, with the feather-bed feathers inside.

Why, girls, you're squeezing the breath out o' me! 'Loveliest things you've had given yet;' O, that can't be! One of you can help me get the sizes right, and fix ruffles to them; but they'll be my cushions and Mary's jes' the same."

When the night of the bazar came, many gathered around that corner of the Old People's table where a sign announced, "Pillows made by Mrs. Pulsifer, aged eighty-eight." They not only admired, but purchased, so that the next day one of the girls ran in to the Pulsifer house to say:

"We sold every single pillow for five dollars apiece Just think, fifty dollars from you and Mary!"

Mrs. Pulsifer nodded gently:

"Yes, from Mary and me. Widders ought to help the oryhans."—Western Christian Advocate.

Keeping Hold of the Boys.

There were once two boys in a home I know, and after a few happy years one was taken into the Shepherd's arms.

The two boys and their mother had always knelt together for the bed time prayer, and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered but one sentence: "Dear Lord, keep mother and me intimate."

Said the mother, years after: "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules tha' helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.
2. I will strive to "grow in the grace and in the knowledge of God."
3 No matter what happens, I will try to hold my temper and my tongue.
4 I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his day of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore troubled, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys" she thanks God she has never lost her hold on hers And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—Christian Work.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

ARE YOU
BANKRUPT in health, constitution undermined by extravagance in eating, by disregarding the laws of nature, or physical capital all gone, if so,
NEVER DESPAIR
Tutt's Liver Pills will cure you. For sick headache, dyspepsia, sour stomach, malaria, torpid liver, constipation, biliousness and all kindred diseases.
Tutt's Liver Pills
an absolute cure.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
June 28-1y nrm

The last thing the 19th said to the 20th Century,—
Uneeda Biscuit
The greatest message of goodness that ever came from one century to another. Always fresh, always crisp, always good, always healthful. Suitable to serve at any meal. Welcome on every occasion. Sold everywhere.
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HUGHES' CHILL TONIC.
(Palatable.)
BETTER THAN CALOMEL AND QUININE.
(Contains no Arsenic.)
THE : OLD : RELIABLE
EXCELLENT GENERAL TONIC,
as well as
A sure cure for CHILLS and FEVER, Malarial Fevers, Swamp Fevers and Bilious Fevers
IT NEVER FAILS!!
Just what you need at this season.
MILD LAXATIVE, NERVOUS SEDATIVE, SPLENDID TONIC.
Guaranteed by your Druggists. Don't take any substitute Try it 50c. and $1 00 Bottles
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CHRIST'S GREAT INTERCESSORY PRAYER.

Early in the ministry of our Lord, at the request of his disciples, he gave them a formula of prayer, which by common consent is called the Lord's Prayer. There is nothing like it to be found anywhere in devotional literature, and wherever the Bible is read or Christianity practiced there, this prayer is offered daily by devout souls. In fitness of expression, in loftiness of sentiment, in sweep of thought and in universality of application it is unique and surpasses all human composition and conception.

It is not only a prayer for all nations, but for all individuals as well, and every descendant of Adam, of every race, and tribe and kindred can come to the throne of grace and with filial devotion, look up and cry, Our Father. This is a prayer for the faithful believer, for obedient servants, for loving children, for prodigal sons and daughters, for the penitent sinner, and for all oppressed and suffering ones of earth. It is for the altar, for the prayer circle, and for the devotions of the great congregation. Let it everywhere in our worship, be repeated thoughtfully, joyously, and in faith. We are always sorry when it is left out of our Sunday morning devotions. But what we want more especially emphasized is the fact that we have on record another prayer of our Lord. It was offered at the close of his work on earth. He had come and done what no other man had ever done or could do. He had lived a blameless, sinless life. He had touched humanity at every point without becoming defiled. He had wrestled successfully with the greatest questions and the most difficult problems. He had shown his power over every element of nature. He had opened blind eyes, unstopped deaf ears, healed the sick and restored life to those who were dead.

Meanwhile he had communicated to his disciples things that had been hidden from the foundation of the world. He had revealed the high origin and infinite destiny of man. He had given them such visions of God and of the future life as they had never had. He had made known to them the origin of sin, its destructive nature and its only remedy. He had told his disciples of his coming death and future resurrection. He had sought to lessen their grief at his departure with assurances that he was going to prepare a place for them and would come again to receive them unto himself, and having instituted a simple feast in order to commemorate his life and death, he closses up his earthly career with an intercessory prayer. A prayer in which he pleads with his father for his disciples and all who should, through them, believe on his name. We reproduce here several petitions of this remarkable prayer and hope all our readers will carefully study them:

1st. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. Why did Christ desire his disciples left in the world rather than have them go with him to the home of the blessed? Among other reasons that might be mentioned are these. They needed the world and its schooling for education, for discipline and for development. They had learned much, but had only been taught the rudiments of knowledge. They needed to know more of God, of life, of men and of truth. They needed to be enlarged in their views, broadened in their sympathies, purified in their tastes, enriched in their experiences and changed in their spirits. They needed to be lifted out of the material into the spiritual realm, and to acquire a fuller knowledge of eternal things.

They also needed the discipline the world alone could give. The captain of their salvation was made perfect through suffering. So it must be with them. They must have the strength that comes from opposition and conflict. They must have the patience that can only be learned in the school of experience. They must learn obedience by the things that they suffer. "In the world ye shall have tribulation, but be of good cheer, for I have overcome the world." Tribulation worketh patience, and patience experience, and experience hope.

The world also needed them. Christ designed his apostles to be the media through which his truth should be made known to men. The kingdom of heaven is like leaven which a woman hid in three measures of meal till the whole was leavened. His disciples must be the means of scattering this leaven. "Go ye into all the world and preach the gospel to every creature, and lo I am with you always, even unto the end of the world." Not only the word preached, but the life of the good man is to be a power for God. "Ye are my epistles, read and known of all men." By the lives of his disciples Christ was to win men from sin to righteousness and from error to knowledge of the truth.

The second petition of our Lord for his disciples was this: Sanctify them through thy truth. Let them be made clean in heart and holy in life through a knowledge of my word. The lives of men must be made clean by a power working from within. Out of the heart proceed evil thoughts, adultery, murders and such like. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The word of the Lord is quick and powerful; sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart. "These words that I speak unto you, they are spirit and they are life."

The truth through the mind enters into the heart and lays it bare. It reveals to the eye of the understanding the heinousness of sin and its fearful consequences. It also exposes the guilty to the wrath to come. Besides it purifies one's thought, elevates his desires, inspires his faith and sanctifies his nature.

(To be continued in our next issue.)

A STUDY OF JUDAS ISCARIOT.

With many devout Methodists, as with other religious people, the Lenten season is regarded as a period especially appropriate for reviewing the closing events in our Saviour's earthly life. This is well. No where have we facts more significant or facts that more fully and accurately reveal the spirit of Christ than in these last days of His life on earth. We wish all our readers would make a special study of these incidents from now until Easter..

No history of our Lord is complete without a review of the life and character of Judas Iscariot; and any general discussion of the important events that crowd themselves into these last days, must necessarily make mention of him who acted such a conspicuous part in aiding the Jewish Hierarchy in carrying out their satanic scheme of apprehending and putting to death the world's greatest benefactor and man's truest and best friend. For the benefit of those who are interested we here furnish our readers with such information as we have been able to gather.

"No historical character has had so hard a fate as Judas Iscariot. For more than eighteen centuries his name has been a horror in all lands where it has been known; his fame the blackest among men, his portrait in the gallery of historical personages most deeply draped, and his whole character the most infernal of all that have been mortal.

Poets, painters and preachers have united to damn him from one generation to another. He has been the one culprit who for long ages had not a single human brother to say one word in his behalf. This itself has been a terrible doom."

Nothing is known of Judas previous to his connection with Christ and his followers. During the first year of our Lord's ministry, out of a company of disciples of not less than sixty, he selected Judas to be one of the twelve who should compose the inner circle of his trusted followers. Judas was a native of Judea, and was reared in the town of Kerioth. After he joined the little band who composed the friends of our Lord he enjoyed the confidence of the Master and of all his companions. He was elected as their treasurer to receive all presents and secure such money as was needed to defray their expenses and to disburse the same. Such was his spirit and the efficiency with which he administered the affairs of his office that we find no word of reproof or rebuke on record against him.

John wanted fire called down from heaven to consume his enemies, and the Master said to Peter, "Get thee behind me Satan, for thou art an offence unto me," but we find nothing of this kind said of Judas.

When the apostles were sent out to preach and to work miracles, Judas was sent with the rest, and it is supposed that the devils were subject to him as to the others. When in Perea, Jesus decided to go to Bethany to raise Lazarus from the grave Even at the peril of his own life Judas accompanied him, and we suppose was willing, as was Thomas, to die with him.

The first word of complaint we hear against Judas was spoken at Simon's house, at the feast, when Mary anointed our Lord with spiknard, a most precious kind of ointment Yet, it is a fact that Judas betrayed his Lord with a kiss and delivered him into the hands of a mob. There can be no excuse or apology for this act, and no justification of it. The man who did it deserves the fate that he suffered. Good for him if he had never been born. The anathemas and marinathas of the generations yet to come will be visited upon him.

It is true that the German critics in more recent years have undertaken to show that Judas was not understood and was misjudged, and DeQuincy and Mr. Story have taken up the theory of the Germans and have gone so far as to say that Judas was not a traitor in the worst sense. That he was audacious rather than treacherous. That he believed the cause of Christ needed a hand to steady and push it, and he undertook to do this and perished in the attempt. That he believed that if a crisis was forced upon Jesus he would prove himself equal to the occasion, and in his majesty and power he would strike down the Jewish Hierarchy, and, if necessary, also the Roman power and proclaim himself the King of the Jews.

A GREAT FORWARD MOVEMENT NEEDED.

The present Conference year, we believe, has begun more auspiciously than any of recent date. The Church, at large, has been quickened in a measure by the stirring appeals made in all departments of work in behalf of the Twentieth Century Thank-offering. Besides, the feeling awakened by the small gains to our membership for the past two years has very greatly wrought upon the minds of our best men, and awakened in them an earnest desire to see larger returns from our vast resources.

The mild weather during the winter months has greatly helped our Presiding Elders and pastors to meet their appointments regularly, and to organize their work and to mature plans for active operations. These things are all favorable and furnish conditions that give great encouragement and hope for future achievements.

But now, that the spring time has come, every Presiding Elder, every pastor, every Sunday-school and League officer ought to unite in projecting, without delay, a great forward movement in every department of church work.

All the resources of the membership ought to be utilized this year to the greatest possible advantage. Our watchword should be, progress on all right lines,

We must continue to build and repair churches and parsonages. This is necessary. The gospel and the preachers must be housed.

We must stress the importance of education. Our boys and girls must not be allowed to grow up in ignorance. The schools that we already have should be filled and new ones established.

New life ought to be put into our Sunday-schools and Epworth Leagues. The greatest possibilities are hidden in our young people. Give them advantages and a field for work and urge them to cultivate it and the harvest will be great.

Above all labor to win souls to Christ. We need a revival that will reach every part of our Conference and all classes of our people. A revival that will get hold of the rich and the poor, the old and the young, the saints and the sinners, the city and the country people and that will result in greatly augmenting our numbers, deepening and broadening our spiritual life and in communicating increased power to every part of our church machinery.

Awake! awake, put on thy strength O, Zion put on thy beautiful garments O, Jerusalem. Let Zion's watchmen all awake and take the alarm they give, and let the whole church fall in line and with steady step go forth to conquest and victory.

The Passing of a Great Man.

The death of Ex-President Harrison, at his home in Indianapolis, Indiana, last week, removes a man who had been conspicuous in the eyes of the Nation for a number of years. He was a young and gallant officer in the Union army during the civil war, and won fame for bravery. He afterwards filled with great credit several important positions in his native State and for four years as president of the United States, he administered the affairs of our national government with integrity and ability.

Since he retired from public life he has pursued his profession as a lawyer with industry and great success. While always loyal as a Republican, to his political party he was never offensive in his partizanship either as a citizen or a public officer.

His administration, as president, was criticised by his political opponents and by members of his own party also, but it was generally regarded capable, honest and conservative.

General Harrison was an elder in the Presbyterian church and his christian life seemed steady and consistent and his death is a great loss to that denomination and the general public recognize with deep sorrow that a good and useful man has fallen on sleep.

Honorable Grover Cleveland is the only ex-president of the United States that is now living.

The Conquest of the World for Christ.

Drs. Gilby C. Kelly, of Nashville, Tenn , and John H. McLean, of Dallas, Texas, have given their impressions of the Ecumenical Missionary Conference held last year in New York City. Shall there not be a similar consummation, co-operative, spiritual, and potential growing out of our own great gathering of Christian workers which will take place next month in New Orleans?

I was impressed that in the Ecumenical Missionary Conference the passing century itself, the most glorious era of recorded time, came to an inspiring spiritual consummation.—Gilby C. Kelly.

The greatest occasion of the kind ever known in magnitude, scope, and potentialities, and out of it should come wiser methods, greater comity and co-operation, and quickened effort in the conquest of the world for Christ —John H. McLean.

New Orleans Methodism.

Extensive preparations are being made by the Methodists of the Crescent City for the entertainment of the General Missionary Conference, April 24–30. Dr. J. W. Boswell, in an editorial in the New Orleans Christian Advocate, writes concerning the great gathering as follows:

"The Missionary Conference, to be held in this city in April, will be the greatest meeting ever held among Southern Methodists. It will be second only in importance to the organization of the Episcopal Methodism in 1784. The coming together of one thousand delegates and more, besides invited guests, is something to arrest the attention of the whole Church, and to cause every man to cry out, Why such a gathering? The indication is, considering the massacre of so many missionaries in China, and the threatened expulsion of all foreigners from the land, that the Holy Spirit is working mightily in the church, and seeking to prepare the people of God for the conquest of the world for Christ."

A Great Treat in Store.

More than a thousand Southern Methodists are making their arrangements to spend the last six days of April in attendance upon the General Missionary Conference to be held in New Orleans. Rev. Lewis Powell, in an admirable written description of the city and its points of attraction, says:

"The delegates and visitors have a great treat in store. Besides the object that calls the hundreds of true men and elect women together—'the heathen for Christ, and Christ for the heathen'—the city itself is well worth being seen."

An eminent writer says: "There is nothing in the entire range of American history that can compare with the wild beauty and romance, and the grace and daring of the history of New Orleans. Here we find a foreign coloring, a distinct flavor of Paris, Versailles, Venice, Madrid, and Rome all united in the production of that earnest, composite, and peculiarly loyal American city, the New Orleans of today."

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Special Mention and Thanks Due.

Our representative, Mr. J. D. Gaskins, visited several towns last week in the interest of the ADVOCATE and received only kindness from all the brethren, but we are indebted to Mrs. J. D. Arnold, of Lexington for special service. Rev. J. D. Arnold has been, for some time, wrestling with a case of La Grippe and unable to leave his room. But Mrs. Arnold kindly offered her services, ordered a horse and buggy and with our agent visited nearly every Methodist family in the congregation. The result was a large list of new subscribers and a number of renewals. We greatly appreciate this kindness. With that sort of aid given to our representative by all our pastors, we will largely increase our list of subscribers in every charge and the whole church will be benefited and enriched.

EDITORIAL NOTES.

We are informed that the executive committee of Rutherford College has decided to finish the chapel in time for the commencement which will be held the last of May.

Harry Poezolt, the Merchant Tailor, of Greensboro, is ready now to make you a nice spring suit. There is nothing so satisfactory as a nice fit of tailor made clothes. Be sure and send your order to Harry Poezolt or call to see him.

Rev. J. B. Tabor, of Randleman, spent Monday in Greensboro and honored the office with a call. We are sorry to have been out and missed his visit. Bro. Tabor has many friends in Greensboro and Guilford county who are always glad to see him.

Andrew Carnegie, before sailing for Europe, made the munificent gift of $5,000,000, to be used for the benefit of his old Homestead workmen, to take care of the needy and the aged, and to keep up their library. The income from this will be about $250,000 a year. He does this in recognition of the services of the workmen who helped him amass his great fortune.

The newspapers continue to print the estimates of the cost of Britain's war against the Boers. The figures swell and will continue to do so. The government already negotiated since the war began $425,000,000 in loans. Others must soon follow. It is stated that the next loan, already made certain, will swell the total indebtedness on account of the war to $700,000,000.

O. W. Carr & Co., of Greensboro, will insure your property against loss by fire. These gentlemen are so well known that they need no introduction to our people. They have long been in business and their promptness and reliability in the past is a guarantee to their future conduct. Be sure to call at their office when here or write to them if you need anything in their line.

The congregation of Central church, Asheville, will soon begin the erection of a new church edifice to be built at a cost of $30,000. Most of that amount of money has been subscribed and different architects are now submitting plans for the building. We are sure the pastor, Rev. J. H. Weaver, D. D., will lose no time in carrying the work forward. Success to him and his brave people in this laudable enterprise. Asheville is now one of the most noted cities in the South and has before it a most encouraging future. Methodism there is strong and the mother church ought to be equal in size and architectural beauty to any in the south.

On last Saturday we had a pleasant call from Dr. W. W. Smith, president of Randolph Macon College, Va. He is now visiting different schools in the south for the purpose of getting accurate information in regard to the real situation. He had visited Trinity College and our State University, before coming to our city, and while here he spent some time in Greensboro Female College and the State Normal and Industrial College. He left on Saturday evening for Spartanburg, S. C., where he will visit Wofford College and from there he will go to Macon, Ga. Dr. Smith has the happy faculty of making friends of both the church and state educators and also the membership of the great church of which he is an honored representative. He has revolutionized the educational work in our church in Virginia and is a promoter of peace, unity and general cooperation. He is always a welcome visitor to our State and community.

We very much appreciate the interest many of our preachers are manifesting in the success of the ADVOCATE. Some are thoroughly canvassing their charges for new subscribers and are succeeding finely. Rev. A. R. Surratt of the Monroe circuit, is still leading. He has sent in a large list in what some persons supposed was a barren field. He has our thanks.

Rev. J. Paris has an ADVOCATE committe in his church at Mount Airy. It is a standing committee and the pastor directs their work and receives their report. This is a capital idea.

We hope every pastor will devise some plan by which every member of his congregation can be seen and induced to take the ADVOCATE.

For some reason we have failed to receive three or four money orders sent us recently. We do not know why they did not reach us. We give personal attention to the collection of these orders and having the parties send them properly credited.

To the Delegates to the General Missinaory Conference.

DEAR BRETHREN: It is important that every delegate attend the conference. No more important meeting of our church has been held. Let every delegate begin at once to arrange his affairs so that he can make the trip. Every thing that can be will be done for the comfort and convenience of those who attend. The railroads bave given low rates and board in New Orleans is cheap. All railroads south of the Ohio and Potomac and east of the Mississippi rivers have granted a one fare rate for the round trip. Tickets on sale April 22 24 good to May 2nd on return. Rates in homes and boarding houses, from six dollars a week up. In hotels $2.00 per day and up. These rates apply to visitors as well as delegates.

Will all delegates, clerical and lay, elected from the Western N. C. Conference, please drop me a card at once stating whether they intend going or not.

Yours, J. E. GAY.

High Point, N. C.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 24, 1901.

JESUS CRUCIFIED AND BURIED.
Luke 23: 35–53.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

TIME.—From 9 a. m. to 3 p. m., Friday, April 7, A. D. 29.

PLACE.—Golgotha, or Calvary, a spot just outside of Jerusalem, but not yet identified.

Home Readings.

Sunday—Abused by Soldiers. Matt. 27: 29 38.

Monday—Daughters Bewailing. Luke 23: 27-31.

Tuesday—Crucifixion and Mocking. Luke 23: 32 38.

Wednesday—The Two Malefactors. Luke 23: 39 43.

Thursday—The End. Luke 23: 44 49.

Friday—The Pierced Side. John 19: 31-37.

Saturday—Joseph of Arimathea. John 19: 50 56.

Explanatory Notes.

35. The people stood beholding.—Attentively gazing. The rulers . . . derided him.—The word translated "derided" expresses the strongest and most open insolence. He saved others.—The fact of his miracles in behalf of others they could not deny. Let him save himself.—They did not believe that any man who possessed power to protect himself would fail to use it.

36. The soldiers also mocked him.—They caught the tone of his Jewish enemies, and imitated it. Offering him vinegar.—"It was about midday, when they would be eating and drinking, and they drank to him, holding out to him in mockery the sour wine they used." (Riddle.)

38, A superscription also was written over him.—On a piece of board nailed at right angles to the upright beam of the cross. In letters of Greek, and Latin, and Hebrew.—All three of which languages were then more or less current in Palestine. THIS IS THE KING OF THE JEWS.—Pilate, it is likely, put up the inscription to show his contempt for the nation. Later on the Jews requested him to alter it, but he refused to do so.

39. One of the malefactors . . . railed on him.—At first both did so. If thou be Christ, save thyself and us.—"All were now mocking—the soldiers, the rulers, the mob—and the evil-minded thief, perhaps out of bravado before the crowd, put in his scoff also." (Alford.)

40, 41. But the other . . . rebuked him —The grounds of the rebuke were twofold. First, said he, we are "in the same condemnation." Why, therefore, should we taunt him? Secondly, our condemnation is just. We are suffering the penalty due to our misdeeds, but this Jesus "hath done nothing amiss."

42. Lord, remember me when thou comest into thy kingdom.—His views of the kingdom of Christ were doubtless very defective, but Jesus accepted him because of the manifest sincerity of his prayer.

43. Today shalt thou be with me in paradise.—The promise of grace transcends the prayer of penitence. The repentant brigand only asks for remembrance in some far future day in Christ's second coming; Christ promises a remembrance today." (Abbott)

44. There was a darkness over all the earth until the ninth hour.—"Whatever natural causes entered, we may well regard such phenomena, at such a time, as supernatural." (Riddle.)

45. The veil of the temple was rent in the midst.—The veil, that is, which separated the holy place from the holy of holies.

46. Father, into thy hands I commend my spirit.—This was the last of the so-called "seven words" from the cross. He gave up the ghost —Voluntarily surrendered his own life.

47. The centurion.—Commander of the soldiers conducting the crucifixion. He glorified God.—The probabilities are that he became a converted man. Certainly this was a righteous man.—According to Matthew, he also declared him to be "the Son of God."

48. All the people.—All the crowds. Smote their breasts.—They had been goaded on by the priests, and they were now convinced of their folly.

49. All his acquaintance —His intimate friends. And the women.—A faithful group. Stood afar off.—Being perhaps afraid at first to venture nigher.

50. A man named Joseph, a counselor.—That is, a member of the Sanhedrin, and therefore a person of great distinction. A good man, and a just.—"The first clause describes his moral character, and the second his strict religious life as an orthodox Jew." (Farrar.)

51. The same had not consented to the counsel and deed of them. Probably neither he nor Nicodemus was present at the gathering which condemned Jesus. He was of Arimathea.—The exact situation of which is not known. Who also himself waited for the kingdom of God. —Anxiously looked for its coming.

52. Went unto Pilate, and begged the body.—A bold and dangerous request.

53. Wrapped it in linen.—In a piece of fine white linen. Laid it in a sepulcher that was hewn in stone.—Hewn for Joseph's own use. (Matt. 26: 60.)

Reflections.

1. It is not possible for a mere man of the world to see how any one can possess power and yet decline to use it for his own advantage.

2. In taunting the Jews Pilate told the truth, for Jesus was a true King.

3. Let no one despair of the mercy of God in even the extremest case, and yet let no one presume upon it.

4. The right sort of courage is that which shows itself in a great emergency. —Home Quarterly

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 24, 1901.

WHAT I OWE TO CHRIST.
2 Cor. 8: 9. 1 Pet. 2: 21–25.

"For ye know the grace of our Lord Jesus Christ, that, although he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Paul is here discussing in his second letter to the Corinthians the great Christian duty, grace and privilege of charity. He always rejoices to illustrate any truth by a direct reference to Christ. Here he holds up Christ himself in his wonderful humiliation as a pattern to us in our expression of sympathy for a world of need.

He gave up every thing good and pleasant for us; we surely can do no less than render him all the service within our power.

The second passage is from Peter. The two constitute a tender, heart-searching appeal.

He tell us how Christ suffered for us, leaving us an example as to how we are to suffer.

He reminds us how Christ bore our sins on the cross in order to heal us of sin.

He urges us to return unto Christ who is the true Shepherd of our souls.

What Do I Owe to Christ?

The sufficient knowledge of God thro' his revelation.

The redemption of life through his blood.

The joy of forgiveness through his mercy.

The joy of service through his Spirit.

The fellowship of saints through his word and Spirit.

The hope of a blessed immortality through his power.

The hope of heaven through his promises.

Our debt to Christ may be measured by his love to us. How great is his love to us? Christ's love for us has height, but no top; depth, but no bottom; extent, but no limit to it; tell us how much love is here. We owe everything to Him. The possession and exercise of all our faculties and powers; the possibilities of our future; the farthest reach of our influence; the fullest expression of our love; the harmonious adoration of our obedient lives; yea, all that we are now and that we may hereafter be, can only pay the interest on the debt

Our debt to Christ may be weighed comparatively by his humiliation, agony, suffering and death for us. What soul can really walk with him through the shadows of Gethsemane, and not be conscious of the indescribable sorrow that rested on his soul?

Soul-Searchings.

What do you consciously think you owe to Christ?

What of your debt to him have you paid?

How can you escape this obligation?

Can your obligations run out of date?

How does he feel about these unpaid debts?—Christian Observer.

Who Cant Count the Blessings?

BY E. CORWIN, D. D.

TUNES—"Guide me, O thou great Jehovah" (A flat) "What a friend we have in Jesus," (F).

Who can count the ceaseless blessings
Which to us through Jesus flow?
Who can measure all their fulness,
Or the depth of mercy know?
Who can reckon, who can reckon,
What a debt to God we owe?

He is altogether lovely,
Of ten thousand he is chief.
We were wretched, ruined sinners
When he ran to our relief.
Child of sorrow, child of sorrow,
He has carried all thy grief.

What a wealth of fond affection
We to God would now return!
All the ecstasy of loving,
We by loving him would learn.
In our bosoms, in our bosoms,
May this fire forever burn.

Selected.

What woman owes to Christ:
Her freedom from a brutish master;
Her position as queen of the home;
Her culture and refinement;
Her influence for purity and virtue;
Her enthronement in the church;
Her power in pure religion.

It is the highest stage of mankind to have no wish, no thought, no desire, but Christ—to feel that to die were bliss, if it were for Christ—that to live in penury, and woe, and scorn, and contempt, and misery, were sweet for Christ—to feel that it matters nothing what becomes of one's self, so that our Master is but exalted—to feel that though, like a sere leaf, we are blown in the blast, we are quite careless whither we are going, so long as we feel that the Master's hand is guiding us according to his own will.—Spurgeon.

How sweetly and tenderly did my Saviour suffer for me! No guile in his mouth; when reviled, he reviled not again; when suffering, he threatened not; he committed himself to the judgment of his righteous Father; he bore our sins in his own body upon the cross; he prayed for his murderers! He has given us a beautiful example of how to suffer at the hands of sinners and for sinners. Am I ready, if called upon to suffer, to do so in the spirit of Christ's example, committing myself to the righteous judgment of our heavenly Father?

What do I owe to Christ? Who can tell? Can the angels of heaven? Can the saints of earth? Oh, what a mountain of debt of love and service I owe to the Lamb of God that cleansed me in his own blood! We may weigh the mountains, fathom old ocean's depths, harness the lightning to the car of progress, whisper around the earth, chart the formation of countless ages, sweep the heavens, and measure the distances and orbits of the "fixed stars," but we can never comprehend the debt of love we owe our Lord and Saviour!

Daily Bible Readings.

Monday—The cost of redemption. Matt. 27: 29 35; Tit. 2: 13, 14.

Tuesday—For what was the price paid? John 3: 16; 10: 10-18

Wednesday—With what are we redeemed? 1 Pet. 1: 18 23.

Thursday—The obligations of love. John 14: 15 24.

Friday—Cancelling the debt. Matt. 25: 31 40

Saturday—Offering our all 2 Cor. 8: 1 5

Sunday—Topic: What I owe to Christ 2 Cor. 8: 9; 1 Pet. 2: 21-25.

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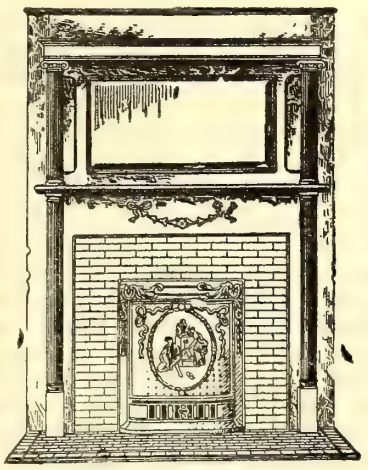
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jan 24-1y.

W. H. M. SOCIETY.

Womans' Home Mission Society of the Western North Carolina Conference.

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Editor Home Mission Column in ADVOCATE—Mrs. T. G. Cozart, Winston, N. C.

DISTRICT SECRETARIES.

Asheville District—Mrs. R. F. Stone, Asheville, N. C.

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Franklin District—Mrs. Fred Johnson, Franklin, N. C.

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Morganton District—Mrs. A. A. Decker, Marion, N. C.

Mt. Airy District—Mrs. Edgar Gilmer, Mt. Airy, N. C.

Salisbury District—Mrs. C. H. Barnhardt, Salisbury, N. C.

Shelby District—Mrs. H. M. Blair, Shelby, N. C.

Statesville District—Mrs. A. V. Bennett, Statesville, N. C.

Waynesville District — Mrs. F. L. Townsend, Waynesville, N. C.

Winston District—

DEAR BRO. CRAWFORD:—In behalf of the Woman's Home Mission Society of the Western North Carolina Conference, we desire to express our sincere thanks for this column in your excellent paper, so graciously granted for this branch of the great mission work being carried on in this section of our dear old commonwealth. True to our custom as North Carolinians, we have not been the first to lead off in this Home Mission Work.

We are aware of, and sometimes deplore, our great conservatism to old customs, manners and institutions, how we have fought many men, nations and ideas to our own detriment, it is said, by some of our noblest sons, who, failing to reshape us at once, have left us (doubtless feeling—"Ephriam is joined to his idols") and helped to build up many noble institutions in other states and lands.

Still, when a disparaging comparison is drawn, we recall incidents like those furnished during our civil war—when N. Carolina was among the last to quit the union—but when she did cast her lot with the seceding States, how valiantly her sons fought and died for the Southern Confederacy, than whom none were braver nor stood firmer.

Now, we hope that having well considered the slight revision of this society, made by our last General Conference, trusting implicitly its wisdom and guidance, we will throw ourselves—more than ever before—unreservedly into the work, having as our chief objects, viz.:

1st. More and better parsonages in our own Conference and the connectional work generally.

2nd. Educational work among our needy, especially. (a) The Department of Mountain Work, consisting of the Sue Bennette Memorial School, London, Ky. The Industrial Home and School, Greenville, Tenn., and our Brevard School, Brevard, N. C. (b) The Department of Cuban Work, consisting of the three schools in Tampa and Ybor City, Fla., and the Key West School, Fla. (c) The Department of Chinese and Japanese schools on the Pacific Coast.

3rd. Our City Missions under the control of the Womans' Board of Home Missions. (a) Rescue work for fallen women; (b) prison and hospital work; (c) evangelistic work, such as cottage prayer meetings, Bible readings, house-to-house visitation; (d) district nurse work; (e) and kindergarten and industrial classes.

4th. The Department of Supplies has been formed that there might be a careful discriminating and kind distribution of clothing and other needed articles among our ministers who are working in mission charges without a sufficient support.

5th. Methods of Collecting Funds.

6th. Literature. Under this head comes the most excellent Reading Course, about which we will write in detail later.

That the work, so carefully planned by our excellent State President, Mrs. M. J. Branner, Waynesville, N. C., may now move off steadily and well, we will append below some suggestions as given by the Board of Home Missions, viz :

HOW TO ORGANIZE A WOMAN'S HOME MISSION SOCIETY.

1. Consult the pastor of your church. Do not wait for another to do this. Should two or three or more come to him on the same errand, it will be to the encouragement of all concerned.

If the pastor is willing to organize, write to the Corresponding Secretary of the Woman's Home Mission Society in your Conference, Mrs. T. F. Marr, Winston, N. C. Tell the Conference Secretary of your purpose, ask her to send the necessary literature, and inquire if she or your District Secretary or an organizer can aid in the organization of your work. If no help can come from the outside, proceed with the help of God to do the work yourself.

2. It being decided to see what can be done, call a meeting by public notice from the pulpit, by private notes, and by as many personal invitations as possible.

3. Hold the meeting, and go on with the business, even if only a few are present.

(a) Begin by requesting the pastor to conduct the devotional exercises.

(b) Choose some person to preside for the time being, and some one to keep an account of the proceedings—that is, the minutes.

(c) The one chosen to preside should take a chair in front, not too far away, and faeing the others. The one elected Secretary should have a seat at a table near by, so as to do the writing conveniently.

(d) Let the object of the meeting be stated clearly and concisely. Speak of the need of mission work in our own country—the need of parsonages, especially in the West; of education for the ignorant; and rescue work for the fallen. Call attention, also, to the work to be done in your own town.

(e) The Secretary should read the constitution and by-laws governing auxiliaries, and proceed to enroll the names of members. Remember that the work can be carried on by three members until more can be secured.

(f) The President pro tem. should appoint a committee to nominate the officers for the year—viz , President, three Vice Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer. Ask the pastor to be a member of that committee. When the nominating committee reports, which should be in a short time, a separate vote should be taken for each officer.

(g) After the President for the year is elected, she takes the chair, and presides during the rest of the meeting.

(h) The time and place of the regular meetings of the new society should be determined.

(i) The visiting committee should be appointed at this first meeting, so as to begin at once the practical work of the auxiliary. Get your local work shaped as early as possible under the direction of the First Vice President as Chairman.

(j) An agent for "Our Homes" should be elected and an effort be made at once to secure subscribers. This paper is the organ of the Society. Price, 50 cents.

(k) The meeting should close in good order, adjourning regularly after prayer or singing the doxology. The Secretary for the year should write promptly to the Conference Secretary, telling of the new society, and giving the names of its officers, with post office address of each. She should ask any advice or directions the society desires, and also for helpful literature. She should send to Mrs. R. K. Hargrove, West Nashville, Tenn., for the Wolff Record Books for Auxiliary Corresponding Secretary and Treasurer Price, 20 cents each.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---2d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb	3 4
Asheboro station	"	10 11
Wentworth circuit, Carmel	"	23 24
Ware's Chapel	"	24
Greensboro circuit. Mt Pleasant	Mar.	2 3
Centenary	"	3
St. Paul	"	9 10
Naomi station	"	10 11
Randolph circuit, Vernon	"	16 17
High Point station	"	17 18
West Randolph ct , Hopewell	"	23 24
West Market Street	"	31
Spring Garden Street	"	31
Liberty circuit, Liberty	Apr.	6 7
Ramseur, Concord	"	13 14
Ruffin circuit Penial	"	20 21
Jackson Hill circuit, Union	"	26
Uwharrie circuit, Tabor	"	27 28
Asheboro circuit, Lebanon	"	29 29
Pleasant Garden ct Shady Grove	May	4 5

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview March 31,	Apr.	1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel.	"	27 28
Sparta circuit at Shiloh	"	28 29
Mount Airy circuit at Laurel Bluff	May	4 5
Rockford circuit at Pleasant Ridge	"	11 12
Stokes circuit at Antioch	"	18 19
Pilot Mountain at New Hope	"	25 26

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	20 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 13
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9 10
Franklin circuit, Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr.	6 7
Bryson City sta , Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit Homestead	"	17 18
Aquone mission, Burmingtown	"	20 21
Murphy station, Murphy	"	27 28
Hiwassee circuit, Belview	May	1 2
Andrews circuit, Tomotla	"	4 5
Haysville circuit, Bethel	"	13 14
Glenville circuit, Whiteside	"	17 18

District Conference at Robbinsville beginning Thursday, July 11th. Delegates to be elected this round.

CHARLOTTE DIST – 2d Round

J. C. Rowe, P. E , Monroe, N. C

Matthews	Feb	17 18
Clear Creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lillesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar	9 10
Concord Epworth	"	10 11
Concord, Central	"	16 17
Concord. Forest Hill	"	16 17
Salisbury ct , Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station (night)	"	14
Salisbury. First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 20
Linwood circuit Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16 17
Maiden circuit, St Paul	"	23 24
Woodleaf cir , Ebenezer	"	30 31
Statesville station	Apr	6 7
West End	"	7 8
Troutman circuit, Rocky Mt	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit, Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6
Statesville circuit, Trinity	"	11 12
Caldwell circuit, Cedar Valley	"	18 19
Granite Falls station	"	19 20
Lenoir circuit, Laurel Hill	"	25 26
Lenoir station	"	26 27
Turnersburg circuit, Mt. Bethel	June	1 2
Alexander circuit, Beulah	"	8 9
Stony Point circuit, Marvin	"	15 16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9 10
Marion station, Marion	"	10 11
Table Rock circuit, Obath	"	16 17
Broad River circuit, Providence	"	23 24
Henrietta & Caroleen, Henrietta	"	23 24
East Rutherford circuit, Salem	Mar.	2 3
Forest City & Thermal City station, Pleasant Grove	"	3 4
Rutherfordton circuit. Gilboa	"	9 10
Silver Creek circuit, Missionary Ridge.	"	16 17
Morganton station	"	17 18
Green River circuit, New Hope	"	23 24
Connelly Springs circuit, Bethel	Apr.	6 7
Morganton circuit, Gilboa	"	13 14
Elk Park circuit, Thompson's Chapel	"	20 21
Bakersville circuit Snow Creek	"	27 28
Estatoe circuit, Mt. Vernon.	"	28 29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct., Marshall	"	16 17
Ivy circuit. Bethel	"	23 24
Bald Creek circuit at Riverside	"	30 31
Burnsville circuit, Shoal Creek	Apr.	6 7
Saluda ct. Reedy Patch	"	13 14
Swannanoa ct , West's Chapel	"	20 21
Old Fort ct , Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct. Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit oncord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N Cleveland circuit, Casar, March 31.	Apr	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
Ebenezer circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

WINSTON DISTRICT.—2d Round

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31

Southside	Apr.	3 4
Winston circuit, New Hope	"	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit Good Hope	May	4 5
Summerfield circuit, Eden	"	11 12
Danbury circuit, Davis Chapel	"	18 19
Jamestown circuit, Jamestown	"	25 26

District Conference, Mocksville, July 4-7.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Widow Brown's Investments.

She had been the "Widow Brown" for twenty years—called so from no want of respect, but chiefly to distinguish her from several others of the same name in the same place. In money matters she was "well fixed," her neighbors said. Her three children were married and settled to her satisfaction. The handsome farm left her by her husband had increased in value. She hated to part with a single rod of the land that her dear Silas had once owned and occupied, but she was comforted by the thought that if he knew the circumstances, especially the price received for it, he would approve. No doubt he would, for in his day, as in hers, the one distinguishing characteristic of the head of that house was thrift

To carry out his death-bed instructions seemed to be her supreme desire, not only from loyalty to his memory, but also because she had implicit confidence in his judgment.

"I have left everything to you, Debby," said he. "I know you will do what is right by the children, but I've been thinking since I lay here—perhaps we ought to—you better do—"

"Oh, what is it, Silas? What had I better to do?" she asked, as she leaned over him to catch his last words; but his stiffened lips were silent forever, and it was years and years before a suspicion of his meaning dawned upon her.

Mrs. Brown during all the twenty years of her widowhood had gained the reputation of a good manager, and she deserved it. She gave something to the poor every year, and paid her church dues as regularly as she paid her taxes, though since her children were gone and her help attended other churches she rented but half a pew. She said pew-renting was a business transaction, and it was not her way to pay for more of anything than she had use for. She never failed to drop something into the contribution box whatever the cause might be, and when privately solicited was rather fond of calling her gift "the widow's mite," and not improperly, as it sometimes seemed to the solicitor.

"Oh, if her eyes would once be opened to see things in their true light, what a tower of strength she would become," said Mrs. Scott, a lady foremost in all the benevolent work in the church, to her fellow worker, Mrs. Edgar. The two were discussing ways and means for increasing certain revenues in which so many ladies are interested at the present time. Mrs. Edgar had pronounced opinions upon most subjects, and she never hesitated to speak her mind.

"Well, that woman's eyes will never be opened," she said, "by anything short of a miracle such as opened the eyes of the prophet's servant in Old Testament times."

"And that was brought about through prayer," said Mrs. Scott. "Let us pray for this very thing."

"Why, of course I've no objection, but I haven't the least bit of faith," said the loquacious little lady. "I have labored with that woman, off and on, enough to convert a Hottentot, and left her no end of missionary magazines and leaflets, but it all does no sort of good. She said once that some of the reading was 'quite interesting'—think of that! The matter took no more hold of her than the most commonplace events in the daily papers, nor half so much as the market reports. Nobody is better informed upon the price of farm products than the Widow Brown, but she cares little for any value not estimated by dollars and cents. If she would only antagonize our work, I should have some hope, but her sublime indifference aggravates me."

The same evening Abner Cole, the Widow Brown's hired man, came into the sitting-room, as his habit was, to talk over matters of mutual interest with his employer.

"Well, Mis' Brown," said he. "I've got off the last of them fat sheep to-day, and I'll be bound a likelier lot never was shipped from this station. Yes, I shall miss 'em, but I reckon we sold at the right time; sheep won't be any higher. There! I like to forgot the check," and Abner took from his pocket a paper which represented the value of the hundred fat sheep just marketed.

Before going back to his corner by the kitchen stove, the man remarked.

"They say wheat has riz."

"Yes, so I understand," said Mrs. Brown.

"Had an offer?"

"Yes."

"How much?"

She told him.

"Good. Closed the bargain?"

"Not yet. The offer holds until to-morrow. Think I better sell?"

"I reckon you had; it's a big price for wheat this year. More'n anybody else got around here."

The next day the Widow Brown sold her wheat, and wrote to one Banker Brown that she would come to the city the following week, prepared to purchase another $1,000 bond. Banker Brown was a distant relative and an old friend of her husband. Silas had said to her: "Always consult with Banker Brown, Debby. His advice will be worth more than a lawyer's, and cost less;" and she had done so. She and Abner could carry on the farm, but when it came to investing the proceeds, she trusted no one but Banker Brown.

"A week later, as she took the morning train for the city, twenty miles distant, she found half a dozen ladies among her fellow passengers with whom she was acquainted. Among them were Mrs. Scott and Mrs. Edgar, who were going to attend a missionary meeting. They expressed their pleasure at seeing Mrs. Brown, and hoped she was going to the meeting also; but she said hers was a business trip, and she must return by the first train.

"If you have a little time to spare before your train leaves, come in to the meeting, it will be pleasanter than sitting at the station," said Mrs. Scott, as they separated at the church door.

Mrs. Brown thanked her, and walked on to the bank, which was closed, and a long streamer of crape hung from the door-knob. She was shocked beyond expression. Mr. Brown, the president, had died suddenly that morning of apoplexy. The effect upon her was like that of a severe blow. She leaned against the building a moment for support, then putting out her hand, like one walking in darkness, seemed to grope her way down the steps, and slowly turned back toward the station. She had meant to do a little shopping, but she had no heart for it now.

The day seemed to have grown dark and chill. She shivered as she drew her wrap more closely about her, and quickened her footsteps a trifle, oblivious to everything in the busy streets through which she passed until she came to the church where the ladies were assembled, and she recalled Mrs. Scott's invitation. Surely her own thoughts would be poor company during the two hours before the train-time, if she went to the station; so she entered the church, and sat down near the door, saying to the young lady usher who asked her to go up near the front, that she must leave soon, and preferred her present seat

It was such a meeting as Mrs. Brown had never attended, and it was a revelation to her. She had not supposed that there were any women in the land who could stand up before an audience, even of their own sex, and talk and pray as these women did during the devotional hour at the beginning.

She forgot the train, which had been gone an hour when the morning session closed, and all present were invited to a collation in the church parlors. She would have gone away, but Mrs Scott laid hold of her, and she was carried along with the crowd contrary to her inclination. And what a pleasant, social hour she spent with these ladies! They were so cordial, and the flavor of their conversation, like that of their viands, was so agreeable that she enjoyed it.

There was no train that she could take until evening, so she made a day of it at the missionary meeting, and not reluctantly either, for her interest continued until the end. But on the whole it proved a trying day for Mrs. Brown. The shock of the morning had its effect upon her nervous system. Then, too, her conscience was ill at ease, which was indeed a new sensation; and finally, the promise of fair weather had proved deceptive, for, when the meeting closed, the rain was falling, and the side-walks were sloppy, while she, usually the most prudent person in the care of her health, was provided with neither waterproof, umbrella nor rubbers, and rode home with damp clothing and wet feet.

It was easy to foresee the result. Sally, her faithful maid of all work, used vigorously the simple preventives at hand, but could not avert the dreadful chill, followed by fever and delirum. In the night she roused up Abner to go for the doctor.

"Mis' Brown is out of her head," she said. "And I'm afraid she's going to die, for she's talking religion as I never heard her before."

For a week Mrs. Brown hovered between life and death. It was pitiful to hear her talk so incessantly yet incoherently of talents, steward, unprofitable servants, treasures laid up upon the earth, and the like. Once when Abner came to look at her for a moment, she exclaimed: "Don't sow wheat this year, Abner; sow the good seed, which is the Word of God;" and poor Abner rushed out crying like a baby.

Mrs. Brown came slowly back to health and strength, a holier and happier woman because of the refiner's fire by which she had been tried. She said to Mrs. Scott, sitting by her bedside during the time of convalescence:

"A sick-bed is not the worst thing. It has been a blessing to me. For twenty years I have been trying to understand what my husband wanted me to bo, and tried to tell me upon his death-bed. It is clear now, for I have felt in the same way. He was troubled because we had done so little for the Lord, and it is such a mercy that it has not come to me too late, as it did to him. No, I am not talking too much; I shall get well faster if I tell you some things which are on my mind. That day I was at the missionary meeting, I had with me $1,000 in checks and bank-notes, that I was to exchange for a bond. You probably know what prevented Sad and shocking as that event was, it is well for me that I did not make the investment. I can do better with my money now. Now, in my husband's name, I wish to endow a scholarship in some good school down South, and also take a few shares in that school in China, that I never heard of till that day. You may take the money now for both objects, if you will, and then it will be off my mind."—Sel.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Guilford Co.: "Please answer the following in the ADVOCATE. My land is mostly gray with clay subsoil. Have been using peas mainly as a soil improver, manuring them and feeding to stock. Which will pay me best, annual legumes or red clover? Land will produce red clover. The only objection I have to peas is the doing of so much plowing in hot weather, and when the soil is apt to be dry and hard. Which is the best rotation with red clover, a three year rotation of corn, wheat and clover or a four year rotation of corn, wheat, peas wheat and clover? If you advise annual legume please advise the rotation. Is it best to grow two crops of wheat to to one of corn or to grow equal areas of both? I think two acres of wheat to one of corn divides the work of teams and hands best. Will it pay to cut red clover the spring of the first year and plant to corn instead of leaving till the following year, or will it be too late for the best corn crop? Can crimson clover and hairy vetch be mown early enough in the spring for a corn crop, if the entire crop is to be planted after the clover? Does it pay best to check or drill corn where land will not wash? Will corn make as much in check as in the drill? Can an Iron Age cultivator be run close enough to the corn to keep it clean, going but once in the middles, where corn is checked and rows are narrow?" Well, here is a man after my own heart, for he is trying to farm in a systematic way and is getting out of the ruts. When a farmer begins in an intelligent way to study rotations and the best methods of cropping there is hope for him. Your objection to the peas is one that has bothered more than one farmer in sections where the land is apt to get hard in summer, and the work must be done at a time when other work on the farm is pressing. While I have spoken and written for years against the one crop system or lack of system that is followed by our cotton farmers to such a ruinous extent, I am nevertheless sure that every farmer should be a specialist. That is he should have some special crop to the perfection of which as a money crop he is going to bend all his energies, and for the good of which he will arrange his rotation. From what you say I assume that wheat is your money crop. Then your farming should be done with reference to the production of the most wheat in the most economical manner. In the best wheat growing sections of Maryland the farmers have generally adopted the three year rotation of corn, wheat and clover. The clover is mown one season and pastured late in the summer, and all the farm manure is applied to the sod during the winter and the land plowed for corn again. There the corn is cut off at the ground as soon as the ears are glazed, and is cured in shocks, and the land at once prepared and seeded to wheat, clover being there sown the following spring on the wheat. The only fertilizer they use is acid phosphate on the wheat. A year ago I had a letter from an old friend in Queen Anne's county, Maryland, who is over 80 years old and still is actively interested in his farming. He said that for twenty-five years he has bought no ammoniated fertilizer at all, but uses only acid phosphate that cost him that year $10 per ton, and on land that years ago made 10 bushels of wheat per acre, his last crop was 40 bushels per acre. Whether this three field system would be the best here however, is questionable, for red clover is far more uncertain than it is there and the cow pea far more certain. Hence I am of the opinion that with you, where wheat is the object, the four year course you mention will prove the best, for you there get in two legume crops in four years instead of one in three years, and you have two crops of wheat, one after corn and one on pea stubble. Then if all the manure made from the feeding of corn, peas and clover is returned to the land that is to go in corn, the wheat following the corn will have a good chance, and the wheat following on the pea stubble will have a still better chance, especially if on this last wheat crop you apply a good dressing of acid phosphate and potash, and you will need none of this if you apply it to the peas instead of the wheat direct, and will thereby get a heavier crop of forage and more nitrogen gathering for the wheat. In fact in the whole four years rotation you need not use fertilizers but once and then only the cheaper forms without nitrogen, for if you feed all the abundant forage you can make you will get, in the manure and in the peas and clover more nitrogen than you would buy in tons of fertilizer and would get it without cost. Hence in your case I would advise the four year rotation which will not only give you two wheat crops but a great abundance of straw for manure absorbent, and in a little while you should get manure enough to cover your entire corn tend, and when you do that you can make your land what you choose, for it has been shown lately at the Tennessee experiment station that a set of native beef cattle fed on a ration of shredded corn fodder, pea vine hay and corn meal, all raised on the farm, made a better beef and more beef, and at little more than half the cost of another set of beef cattle which was fed on corn stover, cotton seed meal and cotton seed hulls. When once our farmers fully realize what this means it should make a revolution for the better in our agriculture. For if a man can from the products of his farm, and products that improve the land in growing, make a profit in feeding beeves it will enable him not only to get manure for his farm, but will give him cash at a time when he needs it for the summer cropping. To the cotton farmer this would be a great boon, for if he had beeves that he has been feeding during the winter from his own products he will have cash coming in in the spring, and will be able to make his cotton on his own account and will own it when made. It will not pay you to mow the ordinary red clover sown in the fall the following spring. Rut yau can use the annual crimson clover to great advantage and can get it off in time to plant a corn crop, for it blooms here the last of March and it should be cut as soon as in full bloom, for if the heads are allowed to mature to any extent it makes the hay dangerous for horses, as the beards of the ripe heads will make hair balls in their intestines. But cut as soon as in bloom it makes the finest of hay, and you can get it off in April and have time to plant your entire corn crop. And on this stubble is the place for the farm manure. Hairy vetch is still in the experimental stage, and it is rather disappointing this winter, probably owing to the dry weather in the fall. Mine looks very poor, and I have seen none that looked well. I would always plant corn in rows or drills no matter how level the land. I could always grow more corn in that way than in checks and if you use the smoothing harrow and the weeder during the early stages of the growth of the crop there will be little trouble in keeping it clean with the cultivator. Running the cultivator once in a row will not keep the corn as clean as it should be. I think that I have answered your questions as fully as I am able. It does me good to get hold of a student farmer and I have written more than I would have written to one who simply wanted to know how much fertilizer to put on cotton on land that has been in cotton year after year, and that is the burden of nine ten hs of the letters I get, and it seems like a hopeless task to try to do anything for such men.

From Rutherford Co: "I read your letters in the ADVOCATE with great interest. I have a large pile of ashes burnt from oak slabs in running a steam saw mill. Will they make a good fertilizer for corn and cotton? How will I apply them to the best advantage?" Haul them out and spread them broadcast on the land as liberally as you please. Of course they are an excellent fertilizer and especially rich in potash, and will make better corn on a sod than on an old field where there has been no clover nor peas. Cotton should have some fertilizer in the furrow, but in my opinion you have no business growing cotton in your section for you can make more money by adopting the plan just described in the letter above and make wheat your money crop and feed cattle. Your country was intended by nature for a grain and grass and cattle region, and you will never compete with the lower country in growing cotton.

From Caswell Co. A friend who says that he has plenty of bottom land for corn and does not want to grow corn on his uplands would like to know my opinion of his plan, which is to sow peas follow with wheat in the fall, and after harvest to let the land lie out till the following June and then sow peas again and follow with wheat and so on. My objection to this is that letting the land lie to grow up in weeds from wheat harvest in June till the following year. I suppose you still are imbued with the old notion about land getting tired and needing rest. Letting the land lie a year to grow up in weeds is not resting it much, for it is still growing a crop and a crop that is going to cause you future brow sweatings to get rid of. The best way to rest land is to keep it growing something that will help it rather than something that will injure it. The land will not rest if you turn it out. It will simply grow something you do not want. Far better sow the land in peas after the wheat, and then put it in wheat again same fall than to let it lie and gain nothing. I believe however that you would find it an advantage to put in a corn crop on your uplands even if you have the bottoms. But if you do not want to do this still sow the peas and pasture them in the fall after the wheat crop rather than let the wheat stubble lie to grow in weeds. Or you might simply sow crimson clover in the stubble, as is often done here, and let it remain and the clover without any preparation will usually make a good crop, especially if you mow the rag weeds off in the fall before sowing the clover. But by all means get some useful crop on the land and get rid of the notion that land gets tired. It may get tired of one crop continually grown on it, and I expect that you will find after a few years of the growing of peas and wheat that you will get more and more straw and the wheat will after a while ledge and fall.

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A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. 1e 27tr.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

MARRIAGES.

MILLIKAN—CLAPP.—February the 27, 1901, by Rev. J. B. Tabor, at the home of the bride in Randleman, N. C., Mr. A. C. Millikan and Miss Ethel Clapp.

OWEN—HENLEY.—By Rev. J. B. Tabor, March 7, 1901, at the Methodist parsonage in Randleman, N. C., Mr. J. R. Owen of Liberty, N. C., and Miss Lottie Henley, Randleman, N. C.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HENLEY.—Sanford Henley, of South River church, Woodleaf circuit, died at his home Sunday morning, March 3rd, 1901. He leaves a wife and five children who were very much devoted to him. Bro. Henley was one of my best men. Truly a good man has passed away to his great reward. We sympathize with the sorrowing ones. More will be said of him hereafter.

J. J. BROOKS.

Woodleaf, N. C.

RENO.—Mrs. Aveline Reno, wife of Rev. Henry Reno, was born in Cock Co., Tenn., May 22, 1822, and died in Haywood county, N. C., Jan. 1, 1901. She professed religion and joined the Methodist Church, South, when young, and lived a faithful member of the same until death.

Sister Reno loved her preachers; her home was the preacher's home. She paid liberally of her means for their support. She loved her neighbors and was always kind to all.

She loved to visit the sick and administer to their wants. She was an old-fashioned Methodist—often got happy and praised God.

She was the mother of ten children. Her husband and five children still remain to mourn her death. We laid her body to rest at Liberty Church, Beaverdam, the place of her own selection. The writer conducted the burial services. May God comfort the bereaved.

B. R. PHILLIPS.

CAMPBELL.—Mrs. Kate Ashecraft Campbell, wife of Rev. C. M. Campbell, of the Western N. C. Conference, was born in Louisville, Ky., March 22, 1856, was married to Bro. Campbell Dec. 12, 1872, in the city of Chattanooga, Tenn., and died at the parsonage of Mt. Zion Station, in Mecklenburg county, N. C., Feb. 12, 1901.

She was converted and joined the M. E. Church, South, in 1872, and lived a most consistent member till she passed away. For 18 years she lived an itinerant's life, going with and helping her consecrated husband in the toilsome life of an itinerant Methodist preacher.

She was a faithful wife, a devoted mother and a consecrated Christian. It was the pleasure of the writer to visit her during her last sickness, and she gave the most satisfactory evidence of the presence of her Lord, and of her readiness to go when He should call for her. "How could I have borne all I have had to bear, except the Lord was with me, to help me." This among many other kindred expressions we have from her. For 15 months she was a patient and uncomplaining invalid. The disease made its appearance in December 1809, while Bro. Campbell was P. E. of the Franklin District, and never ceased until it had done its work.

She leaves a husband, a married daughter who lives in Charlotte, and three sons. The youngest is 8 years old, and the only one of her children not in the church.

We buried her in the beautiful Elmwood cemetery in Charlotte on February 14, 1901, to await the resurrection of the just.

J. E. THOMPSON.

MELTON.—Just a little more than one year ago now, we had the painful duty of burying the remains of the saintly and dearly beloved sister Rachel Melton. She was one of the sweetest spirited old "Mothers in Israel" that I have ever known. I gave her a pastoral visit a few days before she died and she told me she was only awaiting the summons—she was ready to go. So she died as she had lived—but her devoted Christian life is still living among us. She was about 75 years of age and was a consistent member of the Balm Grove M. E. Church, South. She left three sons and one daughter to mourn their irreparable loss.

On last Friday, the 8th inst., one of her sons, brother John B Melton, a devoted, consecrated member of the Balm Grove M. E. Church, South, while pulling saw logs to the mill, was accidentally caught under and crushed between two large logs which caused his death two hours later. He was unconscious till death put an end to his suffering. He leaves a devoted wife and a married son to mourn his unexpected departure. He and sister Melton have made their home an asylum for fatherless and motherless children. They are now raising their third orphan.

The church has lost a good member, and the community not ouly a good citizen but a Christian exemplar. Just a few minutes before he was hurt he gave a young man who was working with him a fatherly rebuke for swearing. His life and death was a verification of the Master's warning: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Lord, give us more John B. Meltons!

His pastor,

CHAS P. GOODE.

Spring Creek, N. C., March 11, 1901.

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Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows:—"I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye-sight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

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If you wish a box containing a month's treatment, send $1 00, and it will be forwarded, postage paid.



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Lv. Richmond, S A. L. Ry		10 40 p m	12 25 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv. Norlina,	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 48 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 10 p m
Lv. Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 20 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 10 a m	5 00 p m

		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		†† 55 a m	8 55 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv New York, O.D.S.S.Co		05 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. ash ton, N &W S B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 56 p m
Lv. Norlina,	"	12 55 a m	2 10 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh,	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv. Hamlet.	"	6 45 a m	8 05 p m
Lv. Wilmington,	"		3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 18 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv. Athens,	"	2 19 p m	4 18 a m
Ar Atlanta. §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile, L & N.		2 55 a m	4 12 p m
Ar New Orleans, L. & N.		7 30 a m	8 30 p m
Ar. Nashville, N.C.&St.L.		5 35 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No. 32.
Lv. Memphis, N.C.&St L.	1 00 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 30 a m
Lv. New Orleans, L & N	7 45 p m	.....
Lv. Mobile, L. & N.	12 20 a m	
Lv Montgom'ry, A. &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	.....
Lv Atlanta, § S. A. L. Ry.	12 00 p m	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar. Chester, "	6 43 p m	4 26 a m
Lv. Charlotte, "	6 30 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	
Lv. Hamlet "	9 10 p m	8 10 a m
Lv. Southern Pines "	10 55 p m	9 03 a m
Lv. Raleigh, "	1 0 a m	11 30 a m
Ar Henderson, "	2 27 a m	1 10 p m
Lv. Norlina, "	3 10 a m	2 0 p m
Lv. Weldon, "	4 20 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S. P. Co	..	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

		No. 44	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 50 p m	11 59 p m
Lv. Columbia, §	"	6 27 p m	5 45 a m
Lv. Hamlet,	"	9 10 p m	9 10 a m
Lv. Southern Pines	"	10 33 p m	10 09 a m
Lv. Raleigh,	"	12 28 a m	12 07 p m
Lv. Henderson,	"	1 44 a m	1 27 p m
Lv. Norlina.	"	2 10 a m	2 15 p m
Lv. Petersburg,	"	4 09 a m	4 43 p m
Ar. Richmond,	"	4 56 a m	5 35 p m
Ar. Washington P R R.		8 45 a m	9 10 p m
Ar. Baltimore, P R R.		10 03 a m	11 55 p m
Ar Philadelphia. P R R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 15 p m	6 10 a m

Note.—†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44.

‡ Central Time § Eastern Time.

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NEWS OF THE WEEK.

Wednesday, March 13th.—Carnegie gives $20,000 more to the Atlanta library, making total of $140,000———President Hadley, of Yale, explains his remarks as to the possibility of an American emperor———The net profits of the American Tobacco Company for the year just ended were $3,303,498———Carnegie makes an endowment of $5,000,000 for the aid of disabled employes of the Carnegie company———The British cabinet gives Gen. Kitchener his instructions as to peace negotiations with Gen. Botha——The governor nominates and the senate confirms the nominations of directors of the State Normal and Industrial college———A fearful blizzard is raging in the northwest and several passenger and freight trains are snowed in along the railway tracks.

Thursday, March 14th—Boer forces make a successful raid and secure many valuable horses———The engagement of Alexander Webb and Miss Lillie Hoke is announced———The Stubbs constitutional amendment bill is killed in the house committee———President McKinley left Washington last night to attend Mr. Harrison's funeral———Andrew Carnegie offers Charlotte, N. C , $20,000 for free library fund, on his usual conditions———The people of Cuba are taking very little interest in the proceedings of the constitutional convention——The secret agreement between Russia and China is considered at the state department as a serious crisis in Chinese affairs———The proposed reduction of cotton mill output at Fall River will effect 1,500,000 spindles. Mills at other points are contemplating the same action———It is discovered that Major W. H. Martin, clerk in the state treasury department under the Russell administration, has stolen about $4,000 from the penitentiary funds by means of raising checks. He confesses and has been sent to jail in default of $4,000 bail.

Friday, March 15th—The public printing contracts will not be awarded until Monday week———The New England cotton mill shut-down will include 2,000,000 spindles———The legislative committee will begin the examination of the state treasurer's books Monday——Three men are killed by a head-on-collision of freight trains on the Illinois Central railroad———One person is killed and four injured during a fire in the Merchants' hotel, Washington City——Carnegie offers to give $5,200,000 for sixty-five branch public libraries in New York city, on the usual conditions——There was a fire last night in the inaugural reviewing stand at the northwest corner of the White House grounds——The war department will send to the Philippines 20,000 troops to take the place of the volunteers whose service then expires———The son of Senator W. A. Clark, of Montana, receives a letter demanding $5,000 from a person who declares himself a dead shot———It is reported that John G. Johnson, of the Philadelphia bar, has been offered the attorney generalship. He will neither deny or affirm the rumor———There were 1,242 acts and resolutions ratified by the legislature at its session just closed. Nine bills died on the calendar of the senate and 120 on that of the house.

Saturday, March 16th—The Treasury Department issues a statement in regard to the war revenue reduction act, which becomes operative July 1st———The trial board reports the test of the battleship Alabama in every way satisfactory Three thousand British troops sailed yesterday for South Africa———In the duel between M. DeRoydays and Count Castellane, the former was shot in the thigh———The United States civil service commission announces that it is ready to receive applicants for the government service in the Philippines———Gen. Chaffee will succeed MacArthur as commander of forces in the Philippines——The new British budget will include a tax on sugar———Four large boilers exploded at a saw mill at Olusiee, Fla.——A strike seems inevitable in the Pennsylvania coal regions.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 835 Powers' Block, Rochester, N. Y.

From Across the Continent.

"I received the Tetterine couple of days ago. The few applications I've made convince me that I have at last found in this fine remedy a cure for Eczema. I can sell a few boxes to my friends. What discount on one dozen? Let me know at once. R. C. Bingley, 767 Market street, San Francisco, Cal." At druggists or by mail for 50 cents by J. T. Shuptrine, Dept. D.

S. A. L. FAST FREIGHT SERVICE.

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The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune :

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

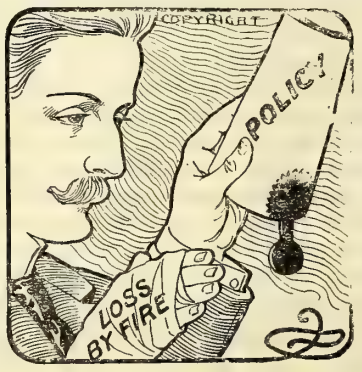
A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line



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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 27, 1901. VOL. XLVI., NO. 13

TO-DAY.

In the calendars of greatness
Are but nobly spent to-days;
For tomorrow brings no laurels,
And the waiting win no bays
To the poet comes the vision,
To the painter comes the dream;
But only in the present
Can he shape the golden theme

The statesman never falters
With the time to do at hand,
And the warrior never slumbers
When the trumpets rouse the land;
The sailor spreads his canvas
When the wind blows out to sea,
And today is turned the furrow
For the harvest yet to be.

—P. McArthur in the Outlook.

SOMETIMES we look almost with envy upon some of God's children who are evidently living much richer, fuller Christian lives than we do. We may be sure the difference lies not in the grace accessible, but in the appropriation and use made of that grace. Perhaps we are even "frustrating" the grace of God. This we do every day we fail to study God's word and enter into the closet and shut the door; every time we absent ourselves without good cause from the services of the sanctuary and the mid week prayer-meeting; every time we say to any call for service, "I pray thee, have me excused." Only as we faithfully use these common means of grace will higher and richer ones open to us. The law of the kingdom is from grace to more grace and from grace to glory. It is for each of us to say whether we will live at a poor dying rate or whether we will enjoy all the fullness of the blessing of the gospe of peace.

IT IS said that a physician once gave to a certain lady, who sought from him medical advice, the following prescription: "Go home and read your Bible carefully every day for three months and then come back to me" It seemed a strange prescription, but having confidence in the religion as well as the skill of the physician, she tried it and came back at length with words of gratitude to him who was wise enough to discern that her troubles grew out of spiritual conditions and that she needed the Great Physician more than himself. Perhaps, dear reader, this is just the prescription you need. Do you own a Bible? Did you read it even a few minutes, meditatively, this morning? If not, did you yesterday, last Sunday, lately—when?

THE most effective speakers of the day are men who talk to their audiences in conversational tones and present their subjects in a direct business like way. Senator Beveridge's definition of oratory holds good for the platform, but especially for the pulpit. "Oratory," he says, "is the telling of a needful truth, at an appropriate time, by an honest man, who believes what he says so fervently that to his hearers he becomes a magnet of conviction." The time has passed, if it ever obtained, when a preacher can expect to make deep impressions by the use of any of the mere tinsel and feathers of rhetoric or elocution, or by studied gestures, or by pounding the desk, or by working himself up to a high, unnatural pitch of voice. Usually the more noise the more emptiness. If one has something to say and believes in his message, these minor matters will take care of themselves. If the gospel is to be the power of God unto the salvation of men it must be proclaimed by men with such deep personal conviction of its truth and man's urgent need of that truth as will lend to what they say all the unstudied arts of true oratory.

THE LOVE and esteem in which England's late Queen was held by the lowliest of her subjects is illustrated in the pathetic story of a ragged Irish boy in Dublin. He was running down Grafton Street when he suddenly came on a poster announcing "Death of the Queen." Pausing a minute to look at it he found a penny in his pocket, went and bought with it a bunch of violets and, kneeling in the muddy street, laid it reverently on the word "Queen." Truly among all the many tributes, great and small, paid to Victoria's memory, none aremore simple and touching than this.

EARNEST Christian men and women are ever quick to make use of any instrumentality that will facilitate the great work of saving souls and building up the kingdom of Christ in the earth. We have read of missionary steam boats, and now it is "chapel cars." It is said that there are eight of these railroad chapel cars traveling in the Western States and in the pineries and woods of Northern Wisconsin and Minnesota. They are all made of the best material and workmanship. They are eighty feet long from end to end, having a seventy-foot body. They cost $7,000. Railroads haul them free. The work was first started nine years ago. Through the work of the chapel cars seventy churches have been organized, fifty-four meeting-houses have been secured, and 135 Sunday-schools have been organized. No less than 7,500 persons have professed conversion as a result of the meetings that have been held in connection with the cars.

MANY of the missionaries who were forced to leave China for a season are now returning. Many new problems face them, the gravest among which is what to do with the native converts, who, under the pressure of terrible persecution, renounced their faith. To the infinite credit of the work of Christian missions, a large majority remained true and thousands died rather than recant. But what of the few, the very few, who had not strength to stand in the hour of trial? The Governor of the Shan tung province, where persecution was fiercest, has issued a proclamation to the effect that he nullifies the recantations extorted from Christians by the local magistrates in order to save their lives from the Boxers. This is significant as far as it is an acknowledgement of religious freedom and a promise of protection, but cannot restore these recanting Christians to Christian communion. Two of the missionaries in this province have resolved carefully to investigate each case, to deal with tenderness rather than severity with those who recanted, to recommend that those who have signed recantations under official pressure formally withdraw their names from such documents, that those who show no repentance be disciplined by suspension and if necessary by excommunication, and to make special efforts to instruct the Chinese as to the nature of recantation, the necessity of repentance and the justice of the discipline to be administered. Surely Christians at home will pray for these missionaries that they may have special guidance in these delicate and critical conditions.

EVERY thoughtful Christian sooner or later realizes from his own experience, that prayer is not the simple thing it seems to be. Who has not at times been tempted to doubt whether God does hear and answer prayer? It must be admitted that some of Christ's own statements in regard to how we should pray seemingly conflict, so that to form any adequate conception of the nature and function of prayer, it should be studied carefully from every standpoint, psychologically, vitally, practially and especially with reference to God's fundamental purpose in our lives. A profound and helpful sermon in Zion's Herald closes with some lessons gathered from such a study that may relieve the perplexities of many and furnish food for thought to all.

"First, we should beware of offering prayers which we should answer ourselves. Such prayers, at best, can accomplish anything only with men. Here belong all the prayers of the spiritually idle and of all who are failing to use the means of influence in their power. Prayers for the reform of society, the conversion of the world, etc., belong here. In all these matters God has done His part already; and the only thing needed is that men should do theirs. I can hardly imagine anything more utterly inverted and out of place than a prayer for God to have mercy on the poor or on the heathen. The great need is that we ourselves should have mercy upon them. We may be perfectly sure that God will do His part without our prayer.

Secondly, we may pray about everything. This is the privilege of God's children. We may talk with our Father of whatever lies on our heart, and we need not trouble ourselves to get permission from science or philosophy But these prayers must all be offered in devout submission to the will and wisdom of our Father, and we must filially accept whatever He sends, whether it agrees with our wish or not. It is commonly of little importance and seldom of lasting significance whether we do or do not receive the thing on which for the time our heart may be set; but it is of great importance and of eternal significance that we come into harmony with the will of God, and that we see this will to be perfect in wisdom and love. With our native willfulness and earthiness, it is hard for us to realize this so as to say from the heart in the midst of our disappointments and distresses and losses: "God's will, not mine, be done." When we have really learned this, earth has little more to teach us. And whatever may come, let us remember that, in any case, we are not forsaken or alone, for the Father is always with us even though He seem to hide Himself; and His loving will is being done though we cannot trace it.

Thirdly, we must not be disturbed over God's seeming delay. With the growth of spiritual insight we make less and less of worldly goods and see them in their fleeting and accidental character. Prayer, in this realm, can never be unconditional; and these things tend to cease to be objects of prayer at all, except as there may be manifest need. There is no ground for surprise in unanswered prayer in these matters. But God's delay in answering our prayers for spiritual blessings causes more surprise. We know it is God's will to give us these things, and we may pray without limitation. Why, then, the delay? The reason is found in what we have said. There is notht ing magical in the spiritual life Its foundations mus be laid, not without our own effort, in the humble virtues of faithfulness, integrity, patience, persistence, industry; and until these are learned, the higher spiritual virtues, the deeper insight, the abiding peace, the unbroken communion, would be impossible and out of place. Without these foundations the higher gifts, if they were possible, would degenerate into spiritual pride and Pharisaism.

Fourthly, let us distinguish between the spirit of prayer and the saying of prayers. The latter may become mechanical, and may include a great deal of unwise and mistaken petition. But there is no question about the spirit of prayer. This is the very gist and essence of religion, and this is life's deepest spring. Let us, then, aim to live in the sense of our dependence on God and in the desire and purpose to relate ourselves and all our interests to His will, so that all we think or desire or do may begin, continue, and end in Him.

CONTRIBUTIONS.

THE CHURCH IN THE TWENTIETH CENTURY.

The Preacher for the Century.

BY REV. JOSEPH PARKER, D. D.
Minister of the City Temple, London.

The preacher for the Twentieth Century would not do badly for himself or for his cause if he studied the preaching that was so striking and effective in the first century. Those who boast, and perhaps justly, of being apostolic in their spirit and methods should return to the apostolic point of view in the matter of preaching, as well as endeavor to imitate it in the matter of polity. How did men preach in the first century of the Christian era? Did they write sermons and read them to languid or resentful congregations? Did they study the classical use of words and pride themselves on polished composition and eloquent effu sion, to say nothing of mechanical and calculated climax? In reading the New Testament nothing seems to be further from the apostolic method which are accounted timely and popular in our own age. In apostolic times very great effects suddenly followed the preaching of the Gospel. There was probably not much comment on the classical beauty of the literature of the sermons, nor were many complimentary remarks passed respecting the manner, whether elegant or inelegant, of the preacher himself. We read that when one sermon was delivered the hearers gnashed with their teeth upon the preacher and hurled him out to be stoned. On another occasion we read that whilst the hearers listened they were pricked in their hearts, and cried out, some with vengeance, and some with a degree of penitence. The Gospel has always in its best preaching been followed by two distinctly contrastive effects First, it has either been received with gladness, with a great emotion of thankfulness and consciousness of a new life of love in the heart; or it has been resented, denounced and virulently hated. We have little of the lat ter effect in our own age. The sermon has lost so much of its point, emphasis and high color that it is barely tolerated by one section and almost conscientiously avoided by another, even of the church going public.

Is there not a good deal of heedless talk uttered against what is called the "sensationalism" of the pulpit? There is a sense in which we all detest sensationalism. Is there not another sense in which sensationalism may be legitimate, and may, indeed, be necessary to the certification of the preacher's personal sincerity and earnestness? If a man resorts to buffoonery in order to attract attention he is guilty of a base degree of sensationalism. It is quite true that some regard the word "sensationalism" as always meaning a base or counterfeit article. This is not fair to the word. There is nothing objectionable in the word itself. Paul was said to be mad, and in one case he took notice of the contumely heaped upon him when he was thought to be unfit to be at large. Said he, "If we be beside ourselves, it is to God" Nobody could hear the Apostle Paul with indifference. When audiences turned away from him they did not speak about the weather or about local politics, they spoke immediately and emphatically about the discourse to which they had just listened; they stamped with their feet, they gnashed with their teeth, or they openly gave God thanks and rejoiced with a great joy. There need not really be so much objection to sensationalism, for there is very little sensationalism to be objected to. Nor must we imagine that quietness is not sometimes an expression of sensational feeling. Noise is no necessary element of true sensationalism. A whisper may be as tragic and as effective as some kinds of thunder. My only object in this passage is to put critics on their guard against confusing one sort of sensationalism with another.

I. The preacher for the Twentieth Century must have a definite, luminous and practical message to his day. He will have no need to puzzle his brains as to the selection of a subject; his topic is assigned to him. He is a man who has taken "holy orders" in the best sense—taken them directly and immediately from the Head of the Church. He has to preach the Gospel. He has not merely to preach about the Gospel, but to preach the Gospel in its heart, soul and essence, and to do this with abiding and beneficient effect he must, so to say, be bathed in the very river of the Gospel. His subjects will flow upon him. He will not be suffering from spiritual dearth or pulpit sterility; he will be, indeed, embarrassed by the riches with which God will entrust all his faithful stewards. The preacher of the Twentieth Century must be full of the New Testament. If he can repeat it word for word in the original language, so much the better. The preacher ought, at all events, to be able to repeat most of the New Testament, certainly all the utterances of Christ, in his mother tongue. The Word of God should abide in him richly, overflowing with a great redundance alike of knowledge and emotion. The preacher's vocation limits him to opportunities of thirty or forty minutes of earnest address to a congregation which will never be identically reconstituted. The preacher should work upon the intelligence and the feeling of his hearers, so that at the close of the discourse they will know definitely what the preacher demands of them by way of oblation and service. We are not called upon to invent a Gospel, but to preach one. We are men under authority. We have had, as it were, direct personal communication with the Master, and all we have to do is to apply his sayings to the age in which we live.

II. The preacher for the Twentieth Century must be a man who lives in the open air. We have had enough of monastic preaching. Preaching is not a learned profession, an art or a craft only known to those who have been masonically initiated. The preacher must be, I repeat, a fresh air man; that is to say, he must know life at all its vital points, and he must know human nature in all its variety of development and expression. Human nature is the really original language. Hebrew and Greek, so far as Scriptures are concerned, are known as the original languages, but human nature is a language more original still. What are its motives, its impulses, its self-deceptions, its greatest possibilities, its lowest knaveries, and its supremest moods? We must not preach as if we were preaching to dolls or mummies or statues made of clay or carved in stone. The people must be made to feel that the man who is preaching to them is part of the age in which they both live. The impression made by the preacher should never be, see how much more I know of religious things than any mere layman can ever know. That is the worst popery. Popery is never so bad as when it is perpetrated under Protestant patronage and shelter. Blessed is the preacher who can be "familiar, but never vulgar." Right welcome is the brother-preacher who has a seat at every table, and has an invitation, not written but spiritually understood, to kneel at every bedside, where sickness suffers, and where the river of death is approaching in all the horror of its cold waters. I have sometimes thought that a preacher should rather study to avoid anything even in dress, or in "holy whine," which separates him from the great commonalty of the people. We need not go down to them in any sense that vulgarizes ourselves. True gentility is not debased even when it goes out to seek and to save the lost. There is a great deal of force in the Scottish shoe-maker who remarked concerning Edward Irving, "That man knows all about leather." We need not have any technical knowledge, yet we can encourage and express a sympathetic appreciation of all the arts and crafts, policies and methods which are current amongst our hearers.

III. The preacher for the Twentieth Century will not be so much a revolutionist as a transformer. In a sense, he will be able by the power of heaven to transubstantiate common things, so as to invest them with great meanings and solemnities. There are reformers enough. Jesus Christ never attempted to reform society; he regarded it as sick unto death; he regarded it as beyond safe-help; he came to seek and to save that which was lost. As the Lord himself transformed the common bread and wine into symbols of his body and blood, so the preacher who would influence his age profoundly and beneficently must show the possible religious uses of common things. He must be a man gifted in propounding vital definitions and luminous expansions of common words. The age of mean things has gone. The people are now prepared to see the idealism and true poetry of things. The flesh has had but a limited reign; yea, though we have known Christ himself after the flesh, yet we know him no more in that limited and local relation. The preacher of the Gospel of Christ is not a member of a committee at work for the reform of society. He has come with a special mission, and nothing must distract his attention. In Christ's name and Christ's power he comes to save the world, and to do nothing else. Whilst he is in the pulpit he has nothing to do with merely local disputes or angry controversies; he has to lay down great principles, which will put an end to all tumults, and to unrighteous and complicated conflicts. The preacher is not to be a clever little subcommitteeman; he has always to stand upon the sublimest heights and to unveil the purpose and the nearness of the kingdom of God.

IV. The preacher for the Twentieth Century is to be a true, in contradistinction to a formal or artificial priest. I see no reason why we should regard the word priest with prejudice, except in so far as it has been misapplied by men who have had some knavish purpose to accomplish. Jesus Christ himself is a priest, the Priest, the High Priest. In our degree we should as preachers cultivate the priestly element. God has been pleased in his good providence to work through agency, instrumentality, or some kind of mediation. There is one Advocate with God. As we are followers of that Advocate, and as we hold our orders from him, we, too, should be intercessors, pleaders, holding the people in our hearts, and bearing them up before God in loving, wise and tender prayer. Our ministers must never forget that there is pastoral prayer as certainly as there is pastoral visitation. The former is infinitely preferable to the latter, as the latter is often perfunctorily carried out. Not a word would I say against pastoral visitation, when it is charged with a solemn purpose and realized in a spirit of thorough sympathy with all sickness and infirmity and sense of self-helplessness on the part of the people. We must have no dominion over other men's faith. We must not hold a secret which the simplest heart cannot share with us. Indeed, that simplest heart, if it fail to equal us in knowledge, may greatly surpass us in love. The strong man holds his strength for the weak. The wise man is the trustee of the uninstructed man. So it is with the truly good Christian preacher. What he holds, he holds for the benefit of all the people, and they are all welcome to look, as it were, into his heart, and see that he is doing nothing by mere skill of hand or cunning of intellect, but that he is faithfully executing the will and realizing the purpose of God.

V. The preacher for the Twentieth Century must be a contemporary rather than an antiquarian. Some of our people really do not care much about the heresies of the early centuries of the Christian era. I have no objection to young ministers studying Anselm's view of the Atonement, nor do I object to a young minister making a special study of Osiander's Doctrine of the Atonement; even Grotius may have a hearing. But there is great danger that by cultivating a merely monastic acquaintance with ancient names and antiquated heresies the preacher may become so infatuated as to regard himself as a kind of priest in Romish sense. I have long held that there is nothing true in time that has not its exposition and defense in eternity. The people who long to go back and search the archives of forgotten centuries should put themselves on a still higher level, and go back, as it were, into the chambers of eternity and listen to the counsels that were held before the foundation of the world. The fault I have to find with many people is not that they are antiquated, but that they are not sufficiently venerable. If they were more venerable they would be more modern. I would not advise the preacher for the Twentieth Century to go back to the Puritans; I would strongly advise him to go back to the Prophets and to the Apostles. Do not let your antiquarianism be too shallow, and too ovbiously wanting in color and moss and proofs of incalculable age. I would rather hear a Biblical preacher than a preacher who founds himself on the methods of the Puritans. The Puritans I hold in high honor; I would on no account disparage their solid and careful teaching; but if I have to choose between a Prophet and a Puritan I unhesitatingly choose the Prophet.

London, England.

The Easter Fact.

REV T F. GLENN, D. D.

Easter celebrates not a fiction, but a fact—a glorious fact. Easter celebrates a miraculous fact which has encountered the hostility, the ridicule and scorn of infidelity for eighteen hundred years. The Easter miracle is the most stupendous miracle of the ages. To deny the possibility of a miracle is to deny the existence of God. Chief Justice Gibson, the great jurist of Pennsylvania, says: "Give Christianity a law trial; submit the evidence pro and con to an impartial jury, under the direction of a competent court, and the verdict will assuredly be in its favor."

No fact of history is better attested than the Easter fact. The witnesses were honest, truthful, incredulous men. When their Master died on the cross

they felt that all was lost. Their hopes were buried with His lifeless body in Joseph's new sepulchre. The risen Savior showed Himself alive by many infallible proofs. During the forty days the loving John, the impetuous Peter, the gentle Mary and doubting Thomas had ample opportunity to identify His person.

The disciples knew that their blessed Lord had risen from the dead. They had handled Him, eaten with Him and heard Him talk. How grandly their future lives attest the assuring, transforming and uplifting power of the Easter event; everywhere they preach Jesus and the resurrection, turning the world upside down, translating the Great Commission into heroic deeds and sublime martyr doms. And did not their noble self abnegation and their cruel martyrdom abundantly attest their sincerity?

St. Paul says: "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" All the world knows how Paul, the most scholarly young man among the Pharisees, became a bold and eloquent preacher of the resurrection. On his way to Damascus he met his risen and glorified Lord, and in a moment the whole current of his life was changed and his prejudices against the despised Nazarene are given to the winds.

It is worthy of note that the Easter event was first proclaimed in Jerusalem, the city of the crucifixion, the city that saw Him die. These things were not done in a corner.

The resurrection of our Lord has an assuring power. He is the source, the pledge and the pattern of the resurrection of all His saints. We have no life in ourselves, but when we are engrafted into Christ, the living vine, "our roots go down into the very life of God." Paul declares that it is his highest aspiration and richest gain to know Christ and the power of His resurrection. As He rose into a new life, never to see corruption, so have we risen with Him in newness of life. We look up to a living Saviour, and are thrilled by the knowledge that the eye of a living leader is upon us. He is the first fruits of them that slept, the first to rise to an immortal life. He entered death's dark territory with garments rolled in blood, and rising in triumph, became the vanguard of God's glorious resurrection army. "Because I live, ye shall live also."

Consider how precious the narrative of the Easter fact—welcome its blessed ministries—it points to an empty tomb, you hear the voice of the angel: "Come, see the place where the Lord lay." It is a living Christ you worship The church is founded upon an empty sepulchre. This event kindles within us bright hopes of immortality and eternal life, and points forward to the marriage supper, when the Lord Jesus, the returning Bridegroom, will receive His glorious Bride. Brethren, let us welcome the Easter joy.

Letter From Rev. W. H. L. McLaurin.

In this day of "strange things," it is not surprising to see preachers and Conference organs advocating a "dispensary" for the sale of intoxicating drinks; but it is sad, nevertheless

There are reasons for this and I wish to notice some of these so called reasons

1st. Because of a lack of moral perception. Men who are not in touch with the Holy Spirit, or who have not been baptised with the Holy Ghost can not, it seems, perceive the difference between one evil and another. Certainly one's moral perceptions are dull who cannot see that the effect of whiskey sold either in bar or dispensary is the same. Then too, it must be a blunt moral perception, that could not see as much sin in legalizing a dispensary as a bar room. If it is wrong to license a bar room it is equally as wrong to license a dispensary. In fact, it is worse to make the State or county or city a bar keeper than to license individual men, to sell whiskey. Because when you do so, you cause every citizen who did not vote against it a partner in the business, and directly responsible for all the results. No man can vote for the dispensary or bar-room either directly or through his "party" without being a guilty man before God. It is a faulty moral perception that stops short of eternal opposition to the traffic in every phase of it.

The second reason for advocating a dispensary is found in the "partizanism" of the masses. They have not the independence to assert their manhood, and hence vote as they are directed to do by the political bosses. We need an independent manhood at the ballot box. But a man sold out to partizanism is ready to accept anything that will ease his conscience and "insure the safety of his party." Most men think more of their party than they do of God. Then there is, again, perhaps, the strongest reason for advocating the dispensary, the snug sum of money it pays to the State and municipality. In a tabulated report before me, (signed E. J. Stafford, Treas.) of the Greensboro dispensary, from July 1st, 1899, to July 2nd, 1900, we notice that out of a business done of $44,813 74, the county got $2 000 00, the city $8,000.00, and the United States $25.00. This is the prime motive for legalizing the whiskey business in whatever form. Take the money out of license and every bar room and dispensary in the State will be closed in thirty days.

This is unquestionably blood money. He who prefers to license a grog shop for the sake of educating his children, paving the streets, or paying his taxes, can do so, but the blood of hundreds will be on his hands when he stands before the great Judge.

Another reason why good meaning men vote for the dispensary, is because they have made themselves believe that God says, "Of two evils choose the less." I am utterly at a loss to see how any intelligent Bible student could so construe God's word. There is nothing in all God's word that teaches any such heresy. God nowhere requires, or permits, us to make choice between two evils, but on the contrary requires us to "abstain from all appearance of evil." Of course, if we had to make choice between two evils, any sane man would choose the less of the evils; but herein lies the fallacy of that argument. We don't have to choose evil at all. If we did, God would be responsible, not us. The devil is always ready to offer a substitute for Prohibition; and hence all these schemes of men to "regulate" by "high license," "dispensary," etc., are but the suggestions of the devil. He knows that as long as he can keep the partizan spirit alive, or make men believe that you "can get prohibition, and if you did it won't prohibit," he can forever stay off that much feared consummation. How foolish the last two statements, in regard to securing prohibition, and making it prohibit after you get it Suppose we admit "that prohibition won't prohibit," shall we license men to sell that which ruins and damns men, because we can't prohibit it? That argument would abrogate every law, civil and divine. God said, "Thou shalt not steal," but men do steal. Shall we ask Him to repeal that law, and license stealing and regulate it, because men will steal. The State forbids stealing and attaches a penalty. Why not license and regulate? The same holds good with every prohibitory law of God and man. Then again suppose prohibition does not prohibit—shall we give men license to sin because we can't keep them from it? Do we not become equally guilty with them when we do so? If the church, because it cannot make its members keep its rules against intoxicating drink, card playing and dancing, should decide to license these things and regulate them, every man, who is now guilty of doing that very thing with the whiskey traffic, would hold up his hands in holy horror. "How foolish we mortals be." As an instance of the unfairness of those who say, "prohibition won't prohibit," let me cite you to the fact, that wherever whiskey is sold, under any system, we find illegal establishments flourishing. In your city of Greensboro, under the dispensary for one year, there was spent by the dispensary managers, $1,7[illegible]7 60 defending suits in court and prosecuting "violations of dispensary law." If, during the same length of time, Greensboro had been under prohibition and one little rascal had been found with "a jug in a haystack," how those fellows would have cried themselves hoarse saying, "prohibition don't prohibit."

As to whether or not prohibition can be had or not, that is left entirely with the Christian people. When they quit voting for any party or individual who is is not committed to prohibition, then will we get prohibition, and not before. There must be an awful stench in the nostrils of God when He sees his people walking arm in arm with the whiskey traffic, and voting the same ballot the bar keeper votes. Think of a civilization, (called Christian,) backed by the churches of America, and by the votes of her membership, sending thousands of drunken soldiers and hundreds of bar-rooms to Manilla to civilize and Christianize those people. The American soldier and American bar-room is doing more to prevent the salvation of that people than all the other combined forces of evil put together. It is a burning shame, a disgrace to America, and an everlasting rebuke to our high claims to civilization. And yet, every man who made these things possible by his vote is responsible before God for all that is done there in the name of America.

Only let the friends of the dispensary show as much activity and courage in behalf of prohibition, and we will soon have it in full force. Brethren, "Have no fellowship with the unfruitful works of darkness." "Abstain from all appearance of evil.

W. H. L. McLaurin.

PISO'S CURE FOR
25 CTS. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Typewriter For Sale.

A good Rem-Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro.

I have some Church and Chapel Organs that are worthy the attention of my neighbors both in quality and in prices. Come and see them. *W. H. ELLER,*
First Floor East of Postoffice.
mar 13-1m

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

To the Delegates to the General Missionary Conference.

DEAR BRETHREN: It is important that every delegate attend the conference. No more important meeting of our church has been held. Let every delegate begin at once to arrange his affairs so that he can make the trip. Every thing that can be will be done for the comfort and convenience of those who attend. The railroads have given low rates and board in New Orleans is cheap. All railroads south of the Ohio and Potomac and east of the Mississippi rivers have granted a one fare rate for the round trip. Tickets on sale April 22 24 good to May 2nd on return. Rates in homes and boarding houses, from six dollars a week up. In hotels $2 00 per day and up. These rates apply to visitors as well as delegates.

Will all delegates, clerical and lay, elected from the Western N C. Conference, please drop me a card at once stating whether they intend going or not.

Yours, J E. GAY.

High Point, N C.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

THE SOUTHERN RAILWAY

The pleasure-seeking tourist can accomplish no more delightful rail and water journey to the North or East via the Southern Railway to Norfolk, thence to Chesapeake Line Steamers to Baltimore. The Chesapeake line is the fast mail route. The fleet consists of the most magnificent steamships afloat—City of Atlanta, Charlotte, Danville and Baltimore—leaving Norfolk every week day at 5:55 p. m. for Baltimore, touching at Old Point Comfort. These ships were especially constructed for the Bay service, and their appointments are as perfect as the most fastidious taste can suggest.

The cuisine is unexcelled and every attention possible is shown to the traveler.

The connection, with the Southern Railway, arriving at Norfolk at 7:50 a. m., permits a day's stop over at that point, giving an opportunity to visit Old Point (Fort Monroe), Virginia Beach and Newport News.

For rates, through tickets and other information call on any agent Southern Railway, or write R. L. Vernon, Traveling Passenger Agent, Charlotte, N. C.

LOOK! A STITCH IN TIME
Saves nine. Hughes' Tonic, new, improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

Our Rutherford College Letter.

DEAR ADVOCATE:—It is always with pleasure that we welcome the spring—in fact it is like the receiving of something for which we have looked for some time. This year I have watched with a peculiar interest its coming, for it seems to have been a little bashful,or rather it has been easily frightened away by the cool mountain winds.

We are situated between two mountain ranges—the South and the Blue Ridge Over the one the spring seems to come, riding slowly and gently in its chariot drawn by the steeds of King Aeolos. We throw open our windows to receive him. The early blooms are the first to welcome him and nature hastily summons a reception committee and the program is elaborate: The birds and the frogs make the music; the peach tree is appointed spokesman, and dressed in all his beauty he delivers the address of welcome and one by one the other trees follow slowly. We listen at these silent voices and are lulled into a dozing slumber and an invisible hand seems to grasp for a moment our energies, yet we awaken with the experience of the past:

And even in my inmost ring
A pleasure I discovered,
Like those blind motions of the spring
That show the year is turned.

and again with the past we sing—and I have felt:

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused
Whose dwelling is the ligh of setting suns
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

Invisable is this guest, yet his presence is felt and the results of his visit are soon seen. But from the other hills comes a breath of winter and drives our friend away, and nature and man seem to creep again into winter quarters and sleep beneath the cold blankets of inactivity and death.

How parallel it all seems to be with the life of man with his two natures striving for the mastery within him. From the hill tops to which he may have climbed with the ladder held together with rounds of prayer and meditation, or with the ladder some one else may have helped him build, he feels the fructifying breath from some unseen presence that inspires within him lofty ambitions and nobler ideals and a desire for life and activity. But how soon sometimes the wind seems to change and back into winter quarters he goes. But thanks for the testimony of the ages that the spring has never failed to come out victorious—so too it may be with us.

We are glad our pastor, Bro. Clark is going to begin a protracted service in the church to-night. We hope it will be spring to our spiritual natures.

L. W. CRAWFORD, JR.

Rutherford College,N.C.,March 24,1901

From Henrietta.

DEAR BRO, CRAWFORD:—I have been intending to write you for some time to say a word about our work here, but have been right busy and not always in a writing mood. Of course we were kindly received by the good people here, and we have had many substantial evidences of their esteem since coming among them This is a difficult work, because of the great demand made upon the pastor, but the possibilities are also great. I have found the people very appreciative and they have responded promptly and cheerfully to all the demands so far made upon them. We have large congregations at all the Sunday services and there has been a very hopeful improvement in the attendance at the mid week prayer meeting. We devote the mid week service to a careful study of the life and teaching of Jesus. We find this very profitable and interesting, and commend it to others.

There have been about 20 to 25 professions of faith at our regular services. Most of them at the altar. We purpose making this a standing rule, to give an opportunity to confess Christ, either by coming to the altar or joining the church, at all regular services. God help us to do all we can to save people all the year, instead of concentrating all our efforts into a few days at a special time, as is too generally the case

There have been 26 additions to the church since Conference. There has been a good increase in the attendance at Sunday-school, especially of the adult members of the church.

Our Sunday-schools have about reached the normal point. I mean they equal or exceed the membership of the church in enrollment. We have organized both of our Sunday-schools in Missionary Societies, also organized two Epworth Leagues two Juvenile Societies and one Parsonage Aid and Home Mission Society, all of which bid fair to do good work.

We have planned some improvements to our church at Henrietta, which will be carried into effect in the early spring.

After a careful study of the work here I feel very hopeful for a successful year's work, and am planning, waiting and praying to that end.

I find the ADVOCATE in favor here, and will do something to increase its circulation

The outlook for Methodism in this part of the Morganton District is encouraging, and I have no doubt but that it is so all over the District, for I know that Bro Little is hustling things and you can count on good reports at Conference.

Come and see us and we will give you the right of way, and any assistance we may be able to give

Fraternally,
H. H. JORDAN.

E. L. and S. S. Conference.

The Epworth League and Sunday-school Conference for the charges in Rutherford and Polk counties will meet at Gray's Chapel, Friday, Saturday and Sunday, March 29, 30 and 31.

Rev. L. L Smith will preach the introductory sermon Friday 11 a. m

Rev. J. E. Abernethy will preach Saturday at 11 a. m.

Rev. C. G. Little and Rev. H. H. Jordan will preach on Sunday.

The program provides for discussion of the various interests of the Epworth League and Sunday-schools in the bounds of the various charges represented. It is hoped that each League and Sunday-school will be represented. Come and help us Mr. Editor.

J. B. CARPENTER.

Premium Yellow Dent Field Corn.

RIPENS IN 90 DAYS.

It is particularly recommended for planting in all Northern states on account of its extreme earliness, great productiveness and absolute purity. Has deep kernels set very compact, with a small red cob; two good-sized ears are frequently found on a single stalk. It has excellent milling qualities and is an enormous yielder; has taken premiums at every fair at which it has been exhibited. Has 100 bushels of shelled corn to the acre. If you want to get a stock of a pure, distinct variety of field corn, order some of the PREMIUM YELLOW DENT.

A trial package by mail for 10c for postage. One bushel $1 00, sacks 10c. extra; in five-bushel lots, sacks free. Addr ss

F. B. WILSON.

102 N. CLARK ST., CHICAGO, ILL.

Mar. 27, 4t.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache
For sleeplessness, nervousness and heart failure
For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED.
Door keeper Ga. State Senate,
State Capitol, Atlanta, Ga

Mozley's Lemon Elixir.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

IDLE MONEY

May be made to yield you an income if deposited in the People's Savings Bank of
GREENSBORO, N, C.

Incorporated under the Savings Bank Laws of N. C. in 1887.
The only bank in the City doing no other than a Savings Bank business.
Pays 4 per cent compound interest on time deposits.
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J. W. SCOTT, President.
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Every cotton planter should write for our valuable illustrated pamphlet, "Cotton Culture." It is sent free.

Send name and address to
GERMAN KALI WORKS, 93 Nassau St., N. Y.

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PROF. HERTZ' GREAT GERMAN HAIR RESTORATIVE

For Everything for which a Preparation for the Hair is Needed, it has No Equal, and Cannot Be Surpassed.

Not a dye, but restores the rich, natural color; stops dandruff; promotes growth; prevents baldness.

HIGHEST TESTIMONIALS.

From Rev. W. W. Bennett. D. D, President of Randolph-Macon College. Virginia: "I tried the Xanthine, and found it to be all it claims in restoring the hair to its naturel color, and removing dandruff"

At druggists. Price $1. Insist on getting it. If your druggist has not got it. send us $1, and we will send you a bottle, charges prepaid. Write us for circulars.

XANTHINE CO., Richmond, Va.

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Made to Order

Glasses, by those who know their business, will overcome that eye trouble, and protect and save your sight.

Ill-Fitting Glasses

never look well, besides they injure the sight. We allow no misfits to leave our hands.

Comfort and satisfaction is what you get in glasses adjusted by

Drs. R. L. & E. H. MOORE
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A few Talking Machines, Records, Cameras, &c., to close out at bargains.

We Recommend
"OLD GLORY . . . SHOES"
As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

Price $3.50.

Mail orders solicited. Satisfaction guaranteed.

J. M. Hendrix & Co
GREENSBORO, N. C.
nov 15-tf.

From Iredell Circuit.

It is with a grateful heart that I wish to acknowledge through the ADVOCATE the aid we have received since our misfortune by fire, by the good ladies of the Home Mission Society and friends From Winston, N. C., we received $9.25 cash and a box of clothing, etc , and one from Spartanburg, S. C., sent us by sister Duncan, wife of Bishop Duncan, full of nice and useful things; also one from Waynesville, N. C., was started to us some time ago by sister M J. Branner, but has been delayed on the road. But we hope it will come up all right, and we have no doubt that it contains many useful articles. We also received a box of clothing and other things from my brother, W. S. Terrell, of Sonoma, N. C. To all who have so kindly contributed to our needs, we extend our heartfelt thanks, and may heavens richest blessings attend them. We feel that we have been to a large extent compensated for our loss by the sympathy and substantial help received from so many kind friends.

We hope to complete our parsonage this year. It will be a good seven room house. The prospects for a reasonable degree of success on the charge are encouraging We hope to be able to report good results at the close of the year. We feel that a good revival of religion is needed in our charge and hope to realize it soon.

I have presented the claims of the ADVOCATE, but up to this time have had but little success But I intend to continue my efforts to increase its circulation, which I know it deserves.

Fraternally,
P. L TERRELL.

From McAdensville.

DEAR DOCTOR CRAWFORD:—Our little corner is unusually quiet; but we are moving forward. Our Epworth League is doing good work in the different departments The Sunday school here at McAdensville has outgrown its quarters. Although our church is a right commodious building, yet our Sunday-school can not be accommodated in it. At present we are using a school-house, which is near the church, for a class room. But unless something unforeseen prevents we shall soon have an addition to our church that will accommodate our Sunday-school and congregation more comfortably.

We have not held a protracted meeting yet. But we are having a revival The spiritual life of our church is deepening, and souls are being born into the kingdom of God at the prayer-meetings and regular church services. It was encouraging to see men, who are heads of families, bowing together at the altar in one of the recent services, and then hear them confess Christ as their Saviour. Truly did Christ "come to seek and to save that which was lost."

R. M. COURTNEY.
McAdensville, N. C., March 19, 1901.

Woman's Board of Home Missions.

To all delegates and visitors to the Annual Meeting of the Woman's Board of Home Missions in St. Louis May 3–8, the usual reduction of one and a third fare will be made by the railroads, if there are one hundred in attendance holding certificates obtained when tickets are purchased. It is hoped that no person attending, even though coming a short distance, will fail to secure such certificate.

Names of delegates and visitors should be sent promptly to Mrs. J. W. Lee, 5063 Westminster Place, St. Louis.

EMILY M. ALLEN,
Rec Sec.

EX-PRIME MINISTER OF HAWAIIAN ISLANDS

Commends Peruna to His Friends as a Positive Catarrh Remedy.



Hon. Celso Cæsar Moreno, Ex-Prime Minister of Hawaii.

The Hon. Celso Cæsar Moreno, ex-Prime Minister of Hawaii, and projector of the Trans-Pacific cable, 1876, is a distinguished statesman, and the best known Italian in the country. In a letter from Washington, D. C., to the Peruna Medicine Co., he says :

"I can commend your great national catarrh cure, Peruna, to my friends throughout the country as a safe, reliable medicine. I know of no other tonic that will build a person up as well as Peruna. It is a positive cure for the universal disease, catarrh, and those who will try this remarkable medicine will find a sure cure.

Very respectfully, *Celso Cæsar Moreno.*

Charles B. Royer, 909 W. Washington treet, Morristown, Pa., writes:

"My oldest daughter Malinda Royer, is cured of deafness by Peruna. When she began to take Peruna we had to go up close to her and talk very loud to make her hear.

"After taking one-half dozen bottles of Peruna she can hear you in any part of the room. She can hear an ordinary conversation."



Malinda Royer.

Thousands of people have catarrh who would be surprised to know it, because it has been called some other name than catarrh. The fact is, catarrh is catarrh wherever located; and another fact which is of equally great importance, that Peruna cures catarrh wherever located.

Catarrh is an American disease. Fully one-half of the people are afflicted more or less with it in some form. Previous to the discovery of Peruna, catarrh was considered well nigh incurable. Since the introduction of Peruna to the medical profession thousands of cases are cured annually.

Mr. W. M. Holland, of Hartwell, Ga., proprietor of the Hartwell Tin Works. writes of Peruna as follows :

"I am more than pleased with the benefits derived from Peruna. The winter of 1899 my weight was 150 pounds. I used several bottles during the winter and now weigh 211.

"I have recommended it to all my friends both as a tonic and catarrh cure. If I had been lucky enough to have seen it several years ago Peruna would have saved me much inconvenience. I can never be too thankful to you for the benefits received from your valuable remedy. My mother has also been wonderfully benefited by your valuable remedy."

Address The Peruna Medicine Co., Columbus, O., for free catarrh book.

IT WILL BE TO Your Interest

To examine our stock and get our prices before you buy

Builders Hardware,
Paints, Oils,
Varnishes,
COOK STOVES & RANGES,
Heating Stoves and Grates, Garden Tools, and Farm Implements.

We can save you money on your purchases in these lines. See us when you need above.

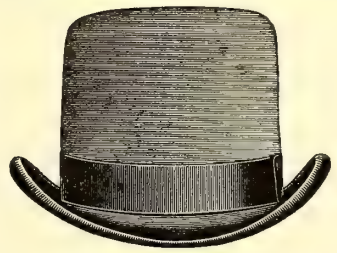
Wakefield Hardware Co.,

mar6 1y] Greensboro, N C.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

OUR SPRING TRADE!



DEAR SIR:—We want to call your attention to the fact that our fall stock of Suits, Overcoats, Underwear, Trunks, Suit Cases, Traveling Bags, Hats, Caps, and Gents Furnishings of every description is now complete. We feel safe in saying that never before in the history of Greensboro has there been such a NEW, UP-TO DATE line of goods shown to the trade.

We have spared no effort in selecting our stock and we are satisfied that we can please you in QUALITY, FIT, and in PRICE. We handle the very best makes that the market can produce.

We pay CASH for our goods and SELL FOR CASH, and can give you better goods for less money, and better quality at less profit, and better value with more satisfaction.

If you want a suit made to order, we are agents for some of the very best tailors. Big assortment of samples to select from Fit guaranteed.

We are anxious for your trade and hope you will come to see us.

Very respectfully,

Yanstory Clothing Co.,

GREENSBORO, N. C.

mar 27-2m

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Under $3,000 Cash Deposit

RAILROAD FARE PAID.

Open all year to Both Sexes. Very Cheap Board.

Georgia-Alabama Business College,

aug 15-tf. MACON, GEORGIA.

POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. 1e 27tf.

THE CHRISTIAN LIFE.

Peace.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know and he is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus hath vanquished death and all its powers.

It is enough; earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace

—Selected

The Personal Christian Life.

I often wish I could take up my Bible as an unfamiliar book; my acquaintance with it since childhood seems to me at times a detriment in my approach to it. How can I find the Bible fresh and interesting reading?

If one knows the Hebrew and Greek it helps a great deal to read the Old Testament in the Hebrew or in the Septuagint version, and the New Testament in Greek. To read it in French or Italian or Spanish or German often brings freshness because of the varied ways in which the original is rendered. One of the earlier English translations, as the Bishop's Bible, or the Cranmer Bible, is also suggestive. Professor Moulton's Bible volumes are helpful in their arrangement and treatment of some of the books, though his translation is that of the Revised Version which does not differ very much for general reading from our King James translation.

There are other and simpler ways, however, to make the Bible fresh and helpful, since few of us have access to the Bibles mentioned above, or possess the ability to read them. 1. Try to apply the Bible messages to yourself and your own life. For instance, read St. John 14 as if it were written: "Let not thy heart be troubled; thou believest in God, believe also in me," making the address personal. Or else read it as you speak yourself, in modern English. "Don't let your heart be troubled; if you believe in God, why can't you also believe in me?" In other words, make the Bible mean a definite address from the Father or from Christ to yourself.

2 Repeat familiar passages, reciting them audibly. Sometimes nothing makes God's Work so real as hearing one's own voice say the words. Some one once told me that he recited the Twenty-third Psalm out in the fields where there were sheep, and it had a new meaning.

3. Recite passages at a time when they seem singularly to apply to yourself. In danger or trouble repeat Psalm 130 In thinking of Heaven say aloud Rev. 22. If you are doing charitable work say to yourself 1 Cor. 13, and apply it. If you are in doubt, repeat Rom 8 It is a study to mark on the Bible margin the circumstances under which the chapter or verse seemed to meet your need

4 In reading, either read a book right through or take a sentence and meditate upon it, and then stop. Most of us take the chapters and verses as if these divisions were inspired, whereas they are quite modern. No one can ever get the beauty of the book of Job or The Song of Solomon without reading them through at a sitting. So with the gospels. For daily devotional reading take only a verse or two, and apply the message. For instance: "Come unto me" "My Jesus is calling; he wishes me to come. How can I? I am sinful! But he will forgive. I am careless! But he knows it. What shall I do in order to come? Pray. Talk to him. Do his will. Have I come to him at all today? To whom did I go with my trouble?" etc. What we need is not a certain amount, but a certain application.

Thus the Bible will become blessed through our very familiarity with it. I know a man who in family prayer or in visiting the sick never opens the Bible, but just repeats passages. It becomes a very real message so.—Rev. Floyd W. Tompkins, in Congregationalist.

The Christian Comfort.

"Walking in the midst of fire."—Dan. 3:25

The fire did not arrest their motion; they walked in the midst of it. It was one of the streets through which they moved to their destiny. The comfort of Christ's revelation is not that it teaches emancipation from sorrow; every faith does that. But Christ teaches emancipation through sorrow. Did you ever ask yourself the precise difference between a prison and a tunnel? No man would hesitate for a moment which he would rather be in. But why? Not on the ground of darkness, for the tunnel is the darker of the two. Not on the ground that the prison is a disgrace, for there have been prisons more glorious than palaces. It is because in the prison life is arrested; in the tunnel it moves on. The cell of my confinement may be glorious, but, however glorious, I am loosing time. The tunnel, on the other hand, may be dark; but, however dark, I am gaining time I am not retarded by a moment in my mission of life; nay, I am getting a short cut to the goal. I am not merely in the valley of the shadow; I am walking, yea running through it.

Glad me with this comfort, O my God! Teach me, when the shadows have gathered, that I am in the tunnel, not in the prison. It is not enough for me to know that it will be all right some day. Even if that day were come, the sight of this hour would be a blot to me unless it were seen to have been part of the way. They tell me I shall stand upon the peaks of Olivet—the heights of resurrection glory. But I want more, O my Father! I want Calvary to lead up to it. I want to know that the shadows of this world are the shades of an avenue—the avenue to the house of my Father. The avenue shades may be as dark as the prison shades, but the thought will make all the difference to me. Tell me my shadows come from the trees—the trees of Thy planting. Tell me they are the entrance to the many mansions of Thy palaces. Tell me they stop not for an hour my chariot wheels. Tell me I am only forced to climb because Thy house is on the hill. Give me the evidence that I am ascending, not merely toiling. Teach me that I am coming nearer by letting me hear the voices clearer. I shall receive no hurt from sorrow if I shall walk in the midst of the fire.—Rev. George Mathews, in Christian World.

Why Not Begin Now?

"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be before you love me?"

"Why, mother, I always loved you. I do now, and I always shall, [and she kissed her mother]; but you have not told me yet how old I shall have to be."

"How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed up into her mother's lap.

The mother asked again: "How old will you have to be before you do what I want you to do?"

Then the child, half guessing what her mother meant, whispered: "I can now without growing older."

Then the mother said: "You can be a Christian now, my darling. Love and try to please the One who says, 'Let the little ones come unto Me.'"—Selected.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO. Propts. Toledo, O.

Sold by druggists, price 75c.

Hall's Family Pills are the best.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

READ THIS!

Messrs. J. T. Haley & Co., of Nashville, Tenn., are among the few Subscription Book Publishers who are absolutely reliable. They are in position to offer paying employment to an energetic man or woman in every section of the country not occupied. Those of our readers who are in position to consider a good offer should write them at once, sending references. They pay salary or commission, and give beautiful premiums with either plan. jan17-tf



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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

PATENTS

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 28 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily	No. 49, Daily.
	A M.	P M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58	...		.....
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P M				
Leave Tarboro....	12 21		6 00	....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 53
Leave Wilson.	1 59	10 44	7 10	5 57	2 40
Leave Selma.....	2 55	11 48	..	...	.....
Lv. Fayetteville...	4 30	12 35			.....
Ar. Florence.....	7 35	2 40		....	.....
	P.M.	A.M.			
Ar. Goldsboro ..	....		7 55		.....
Lv. Goldsboro....	.....		...	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...			...	9 20	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No 75, Daily	No. 102, Daily ex. Sunday.	No. 38, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 5		7 30		.....
Lv. Fayetteville..	12 12		9 41		.....
Leave Selma.....	1 50		11 3		.....
Arrive Wilson.....	3 36		12 13		.....
		A.M.		P.M	A.M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia ..		..		8 30	11 10
Lv. Goldsboro....		4 50		9 8	12 28
	P. M.		A M	P.M.	P. M.
Leave Wilson	3 35	5 33	2 13	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 45	11 23	1 53
Arrive Tarboro		6 46		....	.....
Leave Tarboro....	3 31	...		..	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M		A.M	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m. arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m. arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON, General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir..	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKER Scure the severest colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C., for a box.

THE HOME.

The Parson's Baby.

A prominent manufacturer in a bustling little Western city took me to lunch with him during the session of the Methodist conference which I was visiting. He was proud of the enterprise and beauty of the city and had much to say of its early history. I imagined from the zest of his recitals that he had been a principal character in many of the stirring scenes he portrayed. He never tired talking of the Methodist minister who founded the first church. The bravery and eloquence of this first parson were the subjects of unending eulogy. The beauty, sweetness and courage of the parson's young wife were topics concerning which the old gentleman spoke with deep and affectionate feelings. He was in the midst of a loving panegyric of the little woman when I interrupted him a little banteringly:

"You speak as if you had loved the parson, but had worshipped the parson's wife."

"I have the best reason in the world for worshiping her," he replied earnestly. "I owe everything I have in this world and everything I hope to have in the next world, to her. I was a wicked wretch who had only escaped the gallows, which I richly deserved, by a streak of good luck. I was on the road to eternal ruin and was dragging down with me scores of others, when her little white hand stopped me and turned me about face."

He was completely overwhelmed with emotion for a moment. After a short silence he fervently, but softly said: "God bless her little heart!"

"Tell me something about the parson's wife," I said.

After a few moments' thought he began to smile and then laughed softly to himself.

"How would you like to hear the story of the parson's baby, when it was the only one in town?"

As my silence gave consent, he proceeded:

"The parson's baby was the first born in our town. It received a welcome equal to the Fourth of July. Every bell was rung, and every shop and store was decorated in honor of the arrival of the new citizen. It seems childish now, but it seemed very proper and fitting then. The whole town was illuminated and a torchlight procession marched through all of the principal streets. The Fourth of July was nowhere.

"As soon as the parson's wife was able to sit up, she was placed in the front room and sat there for hours singing to her baby. She was a cunning little woman. She knew the boys were wild to see the baby and she sat by the window, where all who walked by could look in. One of the fellows who had been hanging around for several days hoping to get the first peep at the baby was rewarded that morning by seeing the little woman carried close to the window and seated in a chair. I was the fellow. Like a great fool, I stooped and looked in. She just smiled and shook her finger at me, and then held up the baby for me to see I bowed and threw the baby a kiss and was off like a shot. I told a hundred fellows what I had seen. Would you believe it? Hundreds had an errand that day that took them by the parsonage. I'll be blessed if it didn't set the town almost crazy. If you have ever seen a pack of school children run to see an elephant, you can imagine how the boys hustled to see that baby.

"The happy little mother knew how hungry we rough men were for the sight of a baby's sweet face. She did not resent our curiosity, but took pains to let everyone have a peep at the chubby little creature. You would have laughed to have seen the presents that poured in for that youngster. The boys got to speaking of it as 'our baby.' All began to wonder when it would make its first appearance in public.

"We clubbed together and sent off for a baby-carriage. I was appointed as the one to present it. About twenty fellows went along with me. As we wheeled the empty carriage through the streets we had cheers from every corner. I went into the parsonage. The others stood on the sidewalk and looked in the window. The parson's wife accepted the carriage with smiles and tears and made me kiss the baby as my reward. She promised that I should wheel it out for the first ride in the new carriage. It was several days before I received word that the baby needed a ride in the open air. I put on my best clothes and told everybody I met that if they would be on look out they could see 'our baby.' Before the little woman gave me her baby she asked me if I was safe company for the little one. I knew she was not joking. I felt hot all over. I knew I was not fit company for anything good or pure, and I started for the door as I said: 'Madam, I am not worthy to be trusted with your baby; I am a wicked man and ought to be ashamed to even look you in the face.' Her blue eyes were swimming in tears and her lips trembled as she said: 'Jack, you were once a pure baby yourself. Your good, sweet mother loved you as I love my child It would have broken her heart to have known that you would grow up and become a wicked man. I would rather bury my baby than to have him become a man like you. I am going to pray for you while you are giving my baby a ride. I wish you would pray for yourself. If you will ask God he will make you as clean and pure as you were when your mother held you in her arms. Go, now, take good care of my darling.'

"Although I was so awkward in starting that the parson's wife laughed like a school-girl at my clumsiness, I managed to get going without upsetting the carriage. I found every man in town on the lookout. I went up one street and down another. I found crowds everywhere. Everybody was happy. Some shouted and cheered and some cried bitterly. The roughest toughs in town seemed to be the heartiest in their cheers and some of them cried the hardest. One bloated old bummer, who hardly ever drew a sober breath, got right down on his knees and took the hem of the carriage-robe in his trembling hands and kissed it and wept like a whipped schoolboy. He sobbed out: 'I had a baby like that once. It died and its mother died; I broke her heart. I wish I had died before I had ever come to this.' I had listened to many sermons by the parson and had laughed at the little talks of the parson's wife, but I could not get away from the silent preaching of that baby. As I pushed the carriage along I saw my own sweet mother as she held me in her arms and rocked me and sang lullabies to me. I saw her face as plainly as if it had been but yesterday that I had rested my head upon her breast. I heard her voice as she sang to me. The words all came back to me, and the tune, and I found myself humming:

" 'Hush, my dear, lie still and slumber;
Holy angels guard thy bed.'

"I was so blinded with tears that I had to stop and wipe my eyes and, to conceal my weakness, I pretended to tuck the clothes about the little one. The baby looked up in my face and cooed and gurgled and caught my finger in its chubby little fist. The touch of the little hand and the trustful look from the baby eyes did more for me than all the preaching and praying of a lifetime. I found myself praying as I wheeled the carriage. I became a new man while giving the baby its first ride.

"When I took it back to its mother I said: 'Madam, your prayers have been answered. Your baby has done for me what neither you nor the parson have been able to do. I am going to begin a a new life.'

"We had some kind of a celebration in the Methodist church and the parson's wife and baby made their first public appearance. As the little woman walked in the men cheered and clapped their hands. She smiled and blushed, but did not seem to be offended. During the exercises the brass band played a selection. They had hardly begun when the baby, frightened at the blare of the horns and the crash of the drums, broke out into a shrill cry of terror. It could not be quieted The horns blew louder and the drums pounded harder and the baby tried to cry louder and louder. At last one big fellow jumped up, marched down the aisle and, seizing the leader of the band by the collar, gave him a savage jerk and shouted: 'Stop the racket of this band and give "our baby" a chance!' The band stopped instantly, but the baby kept right on. It cried for a minute at the very top of its voice. When it ceased, round after round of applause filled the house and scores of voices shouted: 'Encore! Encore!' The man who had stopped the band stood up on a seat and cried: 'Three cheers for the parson's wife and a tiger for "our baby" ' That let pandemonium loose for several minutes. The baby had got over its scare and seemed to like the roar of the crowd. It crowed and cooed and tried to clap its little chubby hand. The cheering only ceased when the crowd was exhausted. The leader in the interruption of the programme now shouted: 'You can go on with this show now, unless "our baby" wants another chance.' "—The Independent.

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CHRIST'S GREAT INTERCESSORY PRAYER.---Continued.

The third petition our Lord made for his disciples is, That they all may be one: "As thou, Father, art in me, and I in thee, that they also may be one in us."

Mystery abounds everywhere. In the natural world we find it on the right hand and on the left. In the heights above and in the depths below. In objects great and small. In plants, in animals, in flora and in fauna.

We find the same mystery in the spiritual realm. It is everywhere present. It meets us at every step forward and at every turning point. But the fact that a thing is mysterious does not make it impossible or impracticable.

At first thought it seems impossible for men on earth to be one with God, who has existed from all eternity, who is a spirit without body or parts, whose throne is in heaven and whose presence fills the universe. Yet it is a fact and a matter of experience.

Christ was a perfect man, lived as man among men. Thought and felt and labored, rested, suffered and died as a man, and yet he was one with God the Father. Of like essence and attributes, one in interest, in purpose, in work and in spirit. So we may be. By the power of truth, of grace and of the Holy Spirit, men are changed, renewed and transformed. They are made new creatures in Christ Jesus. Old things pass away and all things become new. Now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin.

These passages indicate to us the great change wrought in the individual who by faith allies himself to Christ In some way the divine comes in and he is transformed by the renewing of his mind so that he is able to do the good and acceptable and perfect will of God.

The renewed man becomes one with God in thought. That is, like his Lord: whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, he thinks upon these things. His mind moves in the same direction if not on so high a plane, and he meditates upon the same great truths as his divine redeemer.

He is also one with Christ in interest. He is so fully identified with him in his great work of human redemption and uplifting, that he puts his life in the same channels and gives his energies to the accomplishment of the same great purpose. He is one with Christ in his hopes and aspirations. His affections are not set on earthly, but on heavenly things. He looks beyond the transient, the visible and the material. He sees the city that hath foundations whose builder and maker is God. He beholds a world of spirits bright, a home, a crown and a throne, and he sets his affection on things above.

Finally, our Lord prayed, "Father, I will that they also, whom thou hast given me, be with me, where I am, that they may behold my glory that thou hast given me."

After Christ had instituted the sacrament of the Lord's supper, he said to his apostles: "In my Father's house are many mansions; if were not so I would have told you. I go to prepare a place for you and I will come again and receive you unto myself that where I am, there ye may be also."

Now his last petition to his Father is that all who had already believed on him and those who would believe on him in the future might be with him and behold his glory.

From the summit of Mount Olivet, in the presence of his apostles, he arose from the earth and a cloud received his ascending body. As his followers looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, "Ye men of Gallilee, why stand ye gazing up into heaven. This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven."

Sometime afterwards, when the first Christian martyr, Stephen, was being stoned to death just outside of the walls of Jerusalem, he saw the heaven open and Jesus standing on the right hand of God

St. John, while in exile on the Isle of Patmos, in his apocalyptic vision, in the midst of the seven golden candlesticks, saw one like unto the Son of man. His head and his hair were as white as snow, and his eyes were as a flame of fire, and, his feet were as seven stars and his voice as the sound of many waters And he had in his right hand seven stars. And he said, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

John saw dimly his Lord's glory What shall it be to be with him where in undimmed splendor we look upon his throne and behold his glory. Reader, let nothing separate between you and Christ on earth and you shall be one with him forever in heaven.

WHAT IS GENUINE RELIGION?

Every intelligent, honest, thoughtful man desires to be right in thought, right in theory and right in practice. Error in the mind will in some way manifest itself in the life; and nothing is more dangerous than that old expression, "It does not matter what a man believes just so he lives well. No man, in the highest sense of the word, lives right, whose beliefs are wrong and whose thinking is not in harmony with truth and right.

How important then is it for every one to have a proper conception of the true nature of religion. It is to us a very evident and a very sad fact that many Methodists, to say nothing of worldly and other people, have erroneous and false ideas of the true nature and spirit of the Christian religion. If we can induce our readers to give attention to this matter and study it from a scriptural standpoint, and give the results of the study to those who need it the object of this article will have been accomplished

Nothing is more common than for persons to take the mere accidents of religion or the seeming fruits of religion for religion itself.

The Pharisees believed that religion consisted in keeping the letter of the ceremorial law, in giving tithes of all that they possessed and in praying on the street corners, in the synagogues and in the temple. These are important duties, and it is necessary to observe them, but they do not always indicate a heart right with God. Christ said, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye can not enter the kingdom of heaven."

Many people believe that religion consists in making a public profession of faith in Christ and connecting ones self with some branch of the Christian church, and strictly observing its ordinances and sacraments. Certainly a man who desires to flee from the wrath to come and to be saved from his sins, will do these things, and yet they do not necessarily show genuine religion. Men may prophesy in Christ's name and cast out devils and yet be not his at last.

Many of our own members think that if a man has faith in God and conforms to the rules and ritual of the church, he is necessarily a religious man. But Paul tells us that though we have faith so that we can remove mountains and though we give all our goods to feed the poor and have not charity it profiteth nothing.

We are also quite sure that not a few of our Methodist people believe that religion consists in a capacity to have the emotions stirred by pathetic preaching and be able, greatly to rejoice within or to shout aloud the praises of the Lord. Now these experiences are all well enough in themselves and may be the outward fruits of a genuine faith and love, but they do not of themselves constitute true religion. One may have these and yet be destitute of vital Godliness.

What then is true religion? In what does it consist? That is a question not easily answered. We must not dogmatize and we must avoid all extravagance. Hence we say that the root and life of religion is loyalty of heart to Jesus Christ. He that believeth that Jesus is the Christ is born of God. "He that hath the Son hath life. If any love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." These persons in whom God dwells are religious people. Such people will not lack the genuine outward fruits. These fruits may not accord with our ideas. They may not answer to the requirements of our creed. They may not measure up to our standards, but nevertheless, they are the fruits of righteousness, and are, in the sight of God, of great price.

He whose daily life shows that he is living in harmony with the great moral principles enunciated by our Lord in his sermon on the mount, and who is living in union with Christ, has the root of the matter in him and he may rest assured that he has built upon the rock, and the floods and the storm will not overturn or destroy.

THE GREATER SEABOARD AIR LINE.

For many years the Seaboard Air Line Railroad, with its main line and several branches, has been one of the chief industrial factors in the development of the resources of North Carolina. From the old Weldon and Petersburg and the Raleigh and Gaston short roads as a beginning, it has steadily grown and extended its lines until it crossed the State, North and South, and established its Eastern and Western termini at Wilmington, on the seacoast, and Rutherfordton, in the mountain section.

More recently it has largely increased its capital stock and gotten control of large properties North and South, and by consolidating several roads has now become a great through line for Northern and Southern travel. The road-bed has been put in fine order, the rolling stock greatly increased and improved, the most modern built engines, passenger, sleeping and Pullman cars put on, the most magnificent trains have been equipped, are being run on fast schedules and are daily carrying hundreds of through passengers with comfort and safety.

Under the management of Mr. John Skelton Williams, the president, who has large holdings in the property, the road is attracting the eyes of the public and of capitalists, and according to the last published reports, it is doing an amount of business that has surprised even its friends.

This road together with the Atlantic Coast Line and the Southern is giving the State very fine transportation facilities and is helping to develop its material resources, build up its agricultural, manufacturing and mining interests, as few of our people know of.

The Seaboard Air Line penetrates much of the best territory that lies in the bounds of our Conference. Thousands of our members and many of our ministers are entirely dependent upon it for railroad facilities and are among the warmest friends and the largest patrons of the road. In many ways this great system is contributing largely to the prosperity of the church.

The general officers of the Seaboard Air Line have always shown a very liberal spirit to our preachers and the depot agents, conductors and other employees have been uniformly kind and obliging.

This we are sure is greatly appreciated and we bespeak for this road and its accommodating officers the patronage and support of our ministers and members.

The Sunday Home Lounger.

It is not, as a rule, very encouraging for a pastor to call the roll of his church membership, even mentally, at the hour for service on Sunday morning, even when the day is bright and pleasant, when the congregation is large and he thinks nearly everybody is present. When he gets at the facts he will find a large per cent. of his membership is not in attendance on divine worship.

Few of us know how many home loungers there are in any community. In the towns men sit up late on Saturday night for one cause and another and they sleep late on Sunday morning and then get up not always feeling the best or in the happiest form of mind.

In the country many a man works hard six days in the week and presses things especially on Saturday and when Sunday morning comes he wants to be idle and lounge around home. He considers the Sabbath as his rest time and his home-day and hence he thinks it allright for him to absent himself from public worship and if it will better suit his convenience he will also keep his wife and children at home and deprive them of the benefits of the gospel and of worship with the people of God.

If this was true only of worldly men and of persons who are not professed Christians, it would be bad enough, but when we come to look into the facts we find many of these men are professed Christians—and are recognized members of the Methodist Church. What a shame and pity.

These persons do wrong in three ways. They violate the sacred vows they took when they connected themselves with the church. At the altar they promised to attend upon the ordinances of God. Such as the public worship of God, the ministry of the word whether read or expounded, and the Supper of the Lord, etc. etc. No man can wilfully disregard his vows without doing positive wrong and injury to himself.

He deprives the preacher and membership of the benefits of his presence. No member knows to what extent he can give inspiration and help and power to a sermon. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. The congregation has as much to do with the sermon as the preacher, and every attentive listener is a source of inspiration and a quickener of thought.

He does wrong also by setting a bad example to his wife and children and friends. If the father and head of the household is careless about going to public worship; if he, though a professed Christian, absents himself from the house of the Lord, why may not his sons and daughters? Certainly they can and in all probability they will. If so who can estimate the loss sustained, and the injury done. The Saviour said: "Whosoever offendeth one of these little ones that believeth on me; it were good for him if a millstone were hanged about his neck and he were drowned in the depth of the sea." To offend means to cause to stumble. Surely the Sunday home lounger is in great danger at this point. He is a stumbling block and an offence.

EDITORIAL NOTES.

We regret to learn that Rev. H. L. Atkins and Rev. Allen Whisner are both wrestling with an obstinate attack of la grippe. We hope these zealous brethren will not long be kept from active work.

Rev. S. B. Turrentine, D. D., has been for a week conducting evening services in Greensboro Female College. The members of the faculty and the young ladies who compose the boarding pupils have attended.

Rev. W. L. Grissom returned recently from Johns Hopkins University, where he had been receiving treatment for some weeks. He was greatly benefited and seems now to be on the way to perfect health again.

We wish to thank the people of North Monroe for a nice pounding they gave us last Saturday night. It was the biggest pounding we have ever had. Our pantry looks like a little grocery store on the inside A. R. SURRATT.

We have just closed a good meeting at Sutherland Chapel resulting in several conversions. The Lord is abundantly blessing us in our meetings. Praise the Lord. Pray for us.

Creslor, N. C. J B. JOHNSON.

Rev. J. F. Craven, of Spencer, who had been assisted by Rev. E. C. Glenn of Greensboro, closed a very successful meeting on last Friday night The meeting had been in progress two weeks and was largely attended from the beginning. Quite a number of persons professed religion and joined the church.

It is said that the powers of either man or woman are developed five-fold by working with a life-companion who is in entire harmony. The ideal wife, as a rule, has it in her power to make the ideal husband. What constitutes the ideal wife is discussed in an extremely able article by Lavinia Hart in the April Cosmopolitan.

Bishop J. C. Granbery, D. D., Ashland, Va., will dedicate Greensboro West Market Street Church on Easter Sunday, April 7th, at 11 a. m. All the former pastors and presiding elders of this church are especially invited to take part in the dedicatory exercises. The public is cordially invited to be present on the occasion.

We are indebted to Mr. and Mrs. J. W. Grainger, of Kinston, N. C., for an invitation to the marriage of their daughter, Miss Capitola, to Mr. C. W. Edwards, at the Methodist church in that city on April 3rd. We have known Miss Grainger for a number of years and warmly congratulate her on the occasion of her marriage.

We have been honored with an invitation from Mr. and Mrs. L. A. Cutler of Newbern, to the marriage of their second daughter, Miss Addie, to Mr. Dan Roberts, of that city. The marriage is to be celebrated in Centenary church, in Newbern on April 3rd. We congratulate our young friends in advance and wish for them a long and happy life.

In variety and value of contents McClure's Magazine for April will be a notable number. Timeliness, literary worth, historical researches, analysis of character, studies in natural history, and life next to the soil, in the metropolis, in the Orient, all these and more will distinguish the forthcoming issue, and it will be adorned throughout with illustrations contributed by the best artists and reproduced with the extreme of skill in art-process.

The meeting which has been in progress for two weeks at Centenary church, Winston, closed last Sunday night. Rev. T. F. Marr, the pastor, did most of the preaching, but was efficiently assisted by Revs. W. H Willis and Harold Turner of Grace and Burkhead churches and by Rev. D. Atkins, D. D., Presiding Elder of the District. The interest in the meeting was good from the beginning and some twenty five persons made a public profession of faith in Christ.

Elsewhere in this issue will be seen an announcement from the pastor, Rev. S. B. Turrentine, of the dedicatory services of West Market Street Church, Greensboro. The time designated is on Easter Sunday, April the 7th. Bishop John C. Granbery will preach the dedicatory sermon. We would very much like to see the former pastors and presiding elders who are now living present at this service, but we suppose very few of them will be able to leave their own pulpits on Easter Sunday.

The opening article of The American Illustrated Methodist Magazine, for March, deals with an historic subject which has been receiving particular attention, owing to the book which Bishop Keener recently published, in which he seeks to prove that the site of Eden was near Charleston, South Carolina. President Warren, of Boston University, would place it at the North Pole. The article, a scholarly one, is concerned with the Jewish and Christian conception of its locality, and traces this conception from Augustine, through Dante, to Milton. All Bible readers will find it interesting; and its treatment appeals to students of literature.

The many friends of Rev. J. R. Brooks D. D., are glad to see him out again, after nearly a month's illness. He filled his pulpit last Sunday morning and tho' physically weak, preached a strong and impressive sermon. His text was II Thessalonians 3: 4 2. The leading thoughts developed were: 1 The preaching of the gospel is God's appointed means of bringing men to Christ. 2. The hindrances to its success must be removed by prayer. "Think," said Dr. Brooks, "of the great apostle, the greatest man, all in all, that has lived since Christ, writing to a remote church asking their prayers that the gospel he preached might have free course and be glorified. If this man needed the prayers of God's people to make his preaching effective, how much more does your pastor need yours." Dr. Brooks' pulpit was filled at night by Rev. Dr. Dr. Legette, pastor of Wentworth circuit, who preached a sermon of unusual power.

Harry Poezolt, the merchant tailor of Greensboro, has a new advertisement in this issue. If you would like a nicely fitting tailor made suit call at his place of business on South Elm Street or write to him for samples and prices.

The C. M. Vanstory Clothing Company is now opening a new, large and elegant stock of spring clothing. They keep a full line of gentlemens' furnishing goods in the latest styles and will give you a nice fit in any cut wanted If you can't call send an order and you can depend upon getting the best the market offers.

Rosenblatt & Ellington, first class jewelers of this city are prepared to furnish you anything needed in their line. Clocks, watches, engagement rings, wedding presents and jewelry of all kinds. They also make a specialty of repairing and cleaning watches. You need not hesitate to write to them for anything you need in their line.

Every community needs some safe place where the laboring people can deposite, without risk, their small savings. Hundreds of people would lay by fifty cents or a dollar a week if they knew where they could keep it without loss.

Greensboro is fortunate in having a Five Cents Saving Bank. It is under the best management and has proved a great blessing to hundreds of people. See its advertisement in this issue and do not hesitate to deposit your surplus with it.

Ruling of the Executive Committee, Twentieth Century Movement, W. N. C. Conf.

We, the executive committee, Twentieth Century Movement, W. N. C. Conference, believing it to be our duty to so supervise this movement as to protect and promote the interests of our Conference schools impartially, feel the necessity of explaining certain details of the plan which hitherto have not been clearly defined in our Conferene.

1. All persons subscribing to the Twentieth Century Fund have the privilege of directing their donations at time of subscribing. Those who do not give direction at time of subscribing, have no right to do so afterward. The undirected subscriptions constitute a class which the Conference has directed, and should be held as inviolate as those directed to a particular school.

2. If agreeable to the preacher in charge, the agent of a school may canvass any pastoral charge for the purpose of collecting subscriptions, which, when made, were directed to his school; or soliciting new subscriptions. But no agent can have any claim upon subscriptions already made if undirected or directed to another school, and he should not seek to have such subscriptions turned to his school.

It is easy to see the violation of these rules will work great injustice to schools having no soliciting agent in the field; while the proper observance of them will save us from much confusion, prevent an unseemly grab game, and promote harmony between our schools.

S. B. TURRENTINE,
W. R. ODELL,
M. A. SMITH,
H. F. CHREITZBERG.

North Wilkesboro.

Our meeting closed on Monday night the 4th of this month. It lasted a little over two weeks.

There were 45 professions of faith, 25 reclamations, and the whole church wonderfully revived. Twenty-five joined the Methodist church, others joined Baptist and Presbyterian churches.

I have never been in a meeting before where the members of sister churches displayed such unity and harmony as in this meeting.

It was a Holy Ghost revival. It was from above. The altar was used. Penitents were invited to it. Personal work was stressed. No clap-trap methods to get souls into the kingdom were used.

Rev. E. C. Glenn, of Greensboro, conducted the meeting. His preaching is plain, simple, earnest—on the persuasive style.

He shows the odiousness of sin and pleads with the sinner to forsake it. Men are convicted of sin under his preaching. He is a power for good. The people here say this was the best meeting ever held in this section.

Very truly,
L. P. BOGLE.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for March 31, 1901.

REVIEW.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53: 3.

The lessons of the past quarter have been so full of interest, of such prominence in the history of the world, and so important to our own salvation and spiritual life, that it surprises us to remember that all took place during the brief period of but six days, the last week of the Saviour's earthly life. What occurred in that short time changed the current of events in all nations, and opened the gates of heaven to our lost and ruined souls. In our own lives most of us can look back on some single week which has shaped the course of all that followed. Let us use well the days that lie before us: the life or death of an immortal soul may depend upon the influence of what we say or do in one swiftly passing hour.

That the life of Jesus ended just as foretold by prophecy ages before, is clearly seen by reading Isaiah's vivid account of how the coming Messiah should suffer for his people and bear their guilt and sorrow. (Read Isa. 52: 13 to 53: 12)

I. JESUS ANOINTED AT BETHANY.—Nothing is too good to be given to Jesus. We should consecrate ourselves to his service, and all that we possess. Nothing that Jesus has does he consider too good for them that love and follow him. He accepted Mary's gift as an anointing for his burial. He walked on earth to teach us; he gave his life to save us; and now he is using in heaven his wisdom and his power that a place may be prepared into which he shall receive us.

II. THE TRIUMPHAL ENTRY.—Jesus is not only our Redeemer, but our King also. Those who would accept him as their Savior must at the same time receive him as their Lord. Then he freely bestows on them eternal life and peace. Let us all thus admit him to our souls, thus enthrone him in our hearts, "Our Lord and Savior Jesus Christ."

III. GREEKS SEEKING JESUS.—We should use every opportunity that we possess to draw nearer to Jesus and to learn more about him and about the truth that he will teach. He never hides himself from those that would find him; he always teaches those that are willing to hear. May we seek Jesus, not in idle curiosity, but with hearts humble and with minds teachable, that his precious truths may be for the salvation of our souls and for our wisdom, strength and joy.

IV. CHRIST SILENCES THE PHARISEES.—Sadducees, Herodians and Pharisees all brought against Jesus their strongest arguments and objections. And all were put to silence, and in their defeat the truth shone out clearer than before. Through all the centuries which have since passed Heathenism, Vain Philosophy and False Science have hurled their darts of fire and poison against the life and religion of Jesus Christ, but truth is of God, and after every conflict the truth as it is in Jesus shines out brighter than before.

V. PARABLE OF THE TEN VIRGINS.—Here Jesus teaches us that profession of religion is vain unless there be also a change of heart and the priceless oil of the indwelling Holy Spirit of God. This each one must obtain for himself. and without it we are not ready to go into the joys of heaven when our Lord shall come How thankful should we be that God is more willing to give his Holy Spirit to them that ask him than a father is to give good gifts to his needy children. "Pray for the Holy Spirit;" "Be filled with the Spirit "

VI. PARABLE OF THE TALENTS —All that we have is given from God. Everything is a talent to be used in God's service. Success always follows when we work with our talents. As we prove faithful so is the measure of our reward. "To every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish." (Rom 2: 6–9.)

VII. THE LORD'S SUPPER —We are too liable to forget. We forget our duties, our privileges and our blessings. We forget our sinfulness and our helplessness. And that we may not forget our Savior's love and the great gift of his own life for our salvation, he instituted the Lord's supper for a perpetual memorial of his death until he shall come in glory. Let us show our love for him by partaking regularly at this table of grace.

VIII. JESUS IN GETHSEMANE.—Those who have ever thought that perhaps there is no punishment for sin, should look upon Gethsemane. The bravest, best and noblest man that ever lived; yea, the Son of God himself, groans with agony, and sweats great drops of blood, as he takes upon him the burden of sin and draws near to the awful hour in which he is to bear the penalty of sin. How much we owe to Jesus, and how much he loves us, are displayed in this sad scene within the Garden of the Oil Press. In humble imitation of him whose life was all sublime, let us learn to say in sorrow's darkest hour, "Not my will, but thine, be done."

IX. JESUS BETRAYED.—Only one disciple loved the world more than he loved his Master. The others were at times wayward, wilful, even to Peter's denial of his Lord,—yet in the final trial between their affection for Christ and their love of earth, they gave up all rather than forsake Jesus Like Judas we give up the Saviour and our soul's salvation for what this life offers, or else we are ready to give up all for Christ and his kingdom.

X. JESUS AND CAIAPHAS.—The Jews rejected Jesus because he did not fill their earthly ambitious ideas of what the Lord's Messiah ought to be and do. How many reject Jesus today and the religion of his truth because their preconceived prejudices and their unholy pride do not correspond to the pure light of the Word of God. The Sanhedrin sentenced Jesus to death because he claimed to be the Christ, the Son of God. And that is the real reason why so many reject him yet. For any one to condemn and reject Jesus, is to condemn himself and reject everlasting life.

XI. JESUS AND PILATE.—Pilate knew Jesus to be innocent, he even suspected that in truth he might be all he claimed to be, the Son of God But to avoid strife, to shield himself from the danger of being accused at Rome, he gave up Jesus to the cruel death of the cross. Many turn away from Jesus and drive away the Holy Spirit of God's love because they fear that religion will interfere with their earthly plans and pleasures. For the ease of a brief hour they throw away the everlasting joys of heaven.

XII. JESUS CRUCIFIED AND BURIED.—Condemned, rejected, despised, by Jew and by Gentile, Jesus went forth to

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death. It was a death of agony; and more, it was a death of infinite suffering, for as he bore the guilt of sin, the face of God the Father was withdrawn, and in our stead our Saviour bore for us the awful woe felt only in that "outer darkness" beyond the rays of grace and mercy. One word of power, and Jesus need not have died nor borne a single pain, but with legions of angels about him contempt would have turned to terror as he smote his enemies. But had he willed it thus, there would have been no Gospel of mercy, no door of salvation. Christ died that we might live.—Rev. Eugene P. Mickel, D. D.

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for March 31, 1901.

LOVE FOR SOULS.
Rom 10: 1.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"

This verse expresses Paul's intense interest in his own people. He yearns for their salvation. He never uses the word "brethren" lightly. It always expresses strong attachment, and is the ground of appeal. He would thus clear himself from the charge of any wrong motive, and utter a sincere desire that his own people be not characterized by an evil heart of unbelief.

Whatever the true Christian heart really desires, it most earnestly prays for. Real prayer is the heart conversing with God. The true Christian heart is unselfish, and unconsciously forgets self and seeks the welfare of others. Paul was sent to the Gentiles, but his heart yearned for the salvation of his own people. You remember that when he went to a new place, if there were any Jews there, he first resorted to them, and when they would not hear, he went unto the Gentiles.

While Paul is very plain in his presenting the truths about Christ, and does not hesitate to reprove error, yet he never spoke unkindly to or about his people.

He manifested the greatest sympathy with them in their error, and sought to warn and teach as many as he could. Paul's desire and prayer explains much of the victory gained among the Jews.

Topic Thoughts.

In our study of his character, Paul assumes the proportions of the model patriot.

1. He saw the evils and mistakes of his people. They were marked by a corrupted self-righteousness. They were ignorant of the true nature of their own religion and liable to overlook the fulfillment which Christianity gave to their system. And they were in danger of rejecting the Gospel.

2. He believed that his desire for the highest good of his countrymen could be obtained by prayer. He believed that the interposition of God would be required to bring them into the light and save them And he saw that they needed salvation.

3 He saw that true righteousness is the only hope of any people; that any nation without it will fall

No wonder he desired and prayed for the salvation of Israel!

Little Texts for Short Talks

1. What evidence have we that Paul yearned for the conversion of his Jewish people?

2 Did Paul consider himself debtor to the Gentile nations? What did he owe them?

3. What of the missionary zeal of the Church in the Acts of the Apostles?

4 What conflict between selfishness and the love of souls?

5. What is the divinely authorized business of Christ's Church, and of its every member, today?—Rev. W. M. Anderson, D. D.

Selected.

God's very service is wages; his ways are strewn with roses, and paved with joy that is unspeakable and full of glory, and with peace that passeth understanding.—Thomas Brooks.

It is the greatest pleasure of living to win souls to Christ.

The great love of the Church is the love of souls, and the absorbing spirit of the Church is that of missions. This throbbing host of God is moving forward to victory over the armies of the aliens. The little stone cut out of the mountains without hands is rolling on, and will roll on until it fills the whole earth. The kingdoms of the world must come under the rule of Christ the King. He is Lord of lords, and King of kings.

A man is away from his kindred and people. He turns to Christ, giving him his heart and services. How such a one longs to return to the old home neighborhood and lead his relatives and old friends to Christ! How his bosom heaves with emotion as he thinks of it and of the joy of such a work. Paul thought of his own kindred and of his own beloved nation and tried his best to win them to Christ. If so great a worker as Paul failed, in a great measure, we should not lose heart if we should not always succeed.

It is not the amount of money, time or talent we put into mission work, but the amount of heart power these represent, that tells with Christ our Lord. So far as the giver is concerned, a penny may be worth more in Christ's sight than a million dollars, because it represents more love and sacrifice. The poor widow's two mites was worth more than the large gifts of all the rich. A large heart with burning love will do wonders with small means

Daily Bible Readings.

Monday—Christianity's mission. Ps. 60: 4; Phil. 2: 13-16.

Tuesday—The claims of the world. John 11: 47-52; 1 John 2: 1, 2.

Wednesday—Badges of discipleship. Luke 9: 23 26

Thursday—Jesus' example. Isa. 61: 1-3.

Friday—The secret of beneficence. Matt. 6: 1 4.

Saturday—The inspiring motive. Acts 17: 29 31; Rev. 7: 9 17.

Sunday—Topic: Missions: love of souls. Rom. 10: 1.

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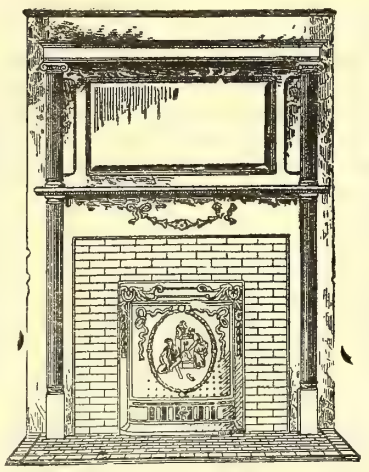
START right. In painting, the first or priming coat is important. It is the foundation. It is a mistake to think anything is good enough for it. If a mixture of Zinc, Barytes, etc., is used the paint will surely crack and peel.

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Winston District—

Published by Request of Winston Missionary Institute, Held at Centenary Church at Winston, N. C., at Which Time Read by Mrs. T. F. Marr.

The Woman's Home Mission Society was born in the brain of that wonderful woman, Miss Lucinda B. Helm, of Virginia. Being a woman with many talents all of which were thoroughly consecrated to her Master; though possessing an unusually frail body she was able to accomplish much for her Lord.

"The interests of the Methodist Episcopal Church, South, were supremely dear to the heart of Miss Helm. Unlike those who stand on the outside and do their philanthropic work independent of the church, sneering at its coldness and formality, she believed in fighting error from the inside, and in conserving the best forces of the Church to resist the common enemy. She was not blind to its coldness, but she believed that each one should do his part to make it otherwise. To her Christ's philosophy, as embodied in his Church, is the only true philosophy of humanity, and, unless our philosophy has as its basis and object the Christianizing of a community of people, it is worse than ill-spent, and it fosters all forms of discontent in its recipients. Therefore she believed in making all philanthropic and missionary work distinctively Church work; and she believed that in the church, where it measures up to its high possibilities, there are riches in store for the world not yet dreamed of.

She wrote extensively for the Nashville Christian Advocate and the St. Louis Advocate; and through them became known to the entire Church. Many of the bishops and other dignitaries of the Church were her staunch friends. They realized that she was not only a consecrated but a very gifted woman.

Soon after the department of Church Extension of the Methodist Episcopal Church, South, was organized, in 1882, with Dr. David Morton as General Secretary, she went to him and told him she wanted to assist in that work in any way she could. He appreciated her words, and her assistance proved very valuable."

In 1885 Bishop R. K Hargrove, while in charge of the conferences in the west, reported to the Board of Church Extention that he had to abandon several important stations there because there was not a house to be found fit to accommodate a preacher and his family; and said "Why could not the good women of the Church be induced to go into the work of building parsonages?" He had the year previous put the matter before the Womans' Foreign Missionary Society, and requested them to formulate some plan for building parsonages connected with their work; but as they could not find it expedient to do so, he remarked to Dr. Morton: "It will have to be attached to Church Extension."

It seems from several records that Miss Helm had a plan in her mind of this sort for the women of the church about the same time, and when the matter was mentioned to her she heartily approved of it. And in her own words, she "developed the thought into a living organizatien." She says: "Three thoughts came to me:

1. The multitude of souls in easy reach of us dying without God or hope.

2. That God seemed to have gathered them from every quarter of the globe into our midst, and that we should do our part in preaching to them the gospel of Christ.

3. That we women of the Church ought to come to the front and assist in providing homes for the preachers so much needed to plant the Church of Christ in the midst of these people. I felt as if some propelling power beyond me had entered my soul and was moving me with an irresistible force to throw my life into this work of helping to redeem my country from the enemy of souls, and to establish the kingdom of the Lord."

(Concluded next week.)

From Across the Continent.

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QUARTERLY MEETINGS.

GREENSBORO DISTRICT---2d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb	3	4
Asheboro station	"	10	11
Wentworth circuit, Carmel	"	23	24
Ware's Chapel	"		24
Greensboro circuit. Mt Pleasant	Mar.	2	3
Centenary	"		3
St. Paul	"	9	10
Naomi station	"	10	11
Randolph circuit, Vernon	"	16	17
High Point station	"	17	18
West Randolph ct, Hopewell	"	23	24
West Market Street	"		31
Spring Garden Street	"		31
Liberty circuit, Liberty	Apr.	6	7
Ramseur, Concord	"	13	14
Ruffin circuit Penial	"	20	21
Jackson Hill circuit, Union	"		26
Uwharrie circuit, Tabor	"	27	28
Asheboro circuit, Lebanon	"	29	29
Pleasant Garden ct, Shady Grove	May	4	5

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb	23	24
Wilkesboro ct at New Shiloh	Mar.	2	3
North Wilkesboro at Union	"	9	10
Jonesville circuit at Grassy Creek	"	16	17
Elkin station	"	17	18
East Bend circuit at Macedonia	"	23	24
Jefferson circuit at Bethany	"	30	31
Boone circuit at Fairview	March 31,	Apr.	1
Watauga circuit at Valle Crucis	"	6	7
Creston circuit at Thomas Chapel	"	13	14
Healing Springs circuit at Baldwin	"	20	21
Laurel Springs circuit at Cox's Chapel	"	27	28
Sparta circuit at Shiloh	"	28	29
Mount Airy circuit at Laurel Bluff	May	4	5
Rockford circuit at Pleasant Ridge	"	11	12
Stokes circuit at Antioch	"	18	19
Pilot Mountain at New Hope	"	25	26

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2	3
Clyde circuit, Fincher's	"	2	3
West Haywood circuit, Delwood	"	9	10
Leicester circuit, Zion Hill	"	16	17
Mills River circuit, Avery's Creek	"	23	24
S. S and League Conference. Clyde	"	29	31
Spring Creek circuit, Spring Creek	Apr.	6	7
Transylvania ct., Cone tee	"	13	14
Brevard station, Oak Grove	"	20	21
Haywood circuit	May	4	5
Sulphur Springs ct.	"	11	12
Canton circuit	"	18	19
Waynesville station	"	25	26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9	10
Franklin circuit, Salem	"	16	17
Macon circuit, Mulberry	"	23	24
Webster circuit Webster	"	30	31
Whittier circuit, Whittier	Apr.	6	7
Bryson City sta, Bryson City	"	13	14
Bushnell circuit Almond	"	15	16
Robbinsville circuit Homestead	"	17	18
Aquone mission, Burmingtown	"	20	21
Murphy station, Murphy	"	27	28
Hiwassee circuit, Belview	May	1	2
Andrews circuit, Tomotla	"	4	5
Haysville circuit, Bethel	"	13	14
Glenville circuit, Whiteside	"	17	18

District Conference at Robbinsville beginning Thursday, July 11th. Delegates to be elected this round

WINSTON DISTRICT—2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar.	2	3
Mocksville station	"	9	10
Mocksville circuit, Salem	"	16	17
Madison circuit, Leaksville	"	23	24
Winston, Burkhead	"	27	28
Kernersville circuit, Kernersville	"	30	31
Southside	Apr.	3	4
Winston circuit, New Hope	"	6	7
Forsythe circuit, Doub's	"	10	11
Walkertown station	"	13	14
Farmington circuit, Farmington	"	20	21
Winston, Centenary	"	27	28
Winston, Grace Church	"	27	28
Davidson circuit Good Hope	May	4	5
Summerfield circuit, Eden	"	11	12
Danbury circuit, Davis Chapel	"	18	19
Jamestown circuit, Jamestown	"	25	26

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E, Monroe, N. C

Matthews	Feb	17	18
Clear Creek circuit, Zion	"	23	24
Monroe circuit, Oak Grove	Mar.	2	3
Monroe station	"	3	4
Waxhaw circuit, Bond's Grove	"	9	10
Pineville, Marvin	"	10	11
Calvary	"	16	17
Epworth—Seversville, Epworth	"	17	18
Brevard	"	23	24
Hoskin's	"	24	25
Morven, New Hope	"	30	31
Derita circuit, Trinity	Apr	6	7
Dilworth	"	7	8
Lilesville, Shady Grove	"	13	14
Wadesboro station	"	20	21
Charlotte, Tryon street	"	27	28
Charlotte, Trinity	May	4	5
Polkton.	"	11	12
Ansonville circuit	"	18	19
Weddington circuit	"	25	26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury. N. C.

Concord ct., Rocky Ridge	Mar	9	10
Concord Epworth	"	10	11
Concord, Central	"	16	17
Concord. Forest Hill	"	16	17
Salisbury ct, Providence	"	23	24
Salisbury, Main St (night)	"		24
China Grove ct., Oak Grove	"	30	31
Gold Hill circuit, Wesley Chapel	Apr	6	7
Albemarle circuit, Bethel	"	13	14
Albemarle station (night)	"		14
Salisbury, First Church	"	19	20
Spencer station	"	19	20
East Salisbury	"	19	20
Linwood circuit Macedonia	"	27	28
Lexington station, (night)	"		28
Mount Pleasant circuit, Love's Chapel	May	4	5
Norwood circuit,	"	11	12
Salem circuit	"	18	19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16	17
Maiden circuit, St Paul	"	23	24
Woodleaf cir, Ebenezer	"	30	31
Statesville station	Apr.	6	7
West End	"	7	8
Troutman circuit, Rocky Mt.	"	13	14
Mooresville station	"	14	15
Catawba circuit, Concord	"	20	21
Newton circuit, Marvin	"	27	28
Hickory station	"	28	29
Mooresville circuit, McKendree	May	4	5
Mt. Zion station	"	5	6
Statesville circuit, Trinity	"	11	12
Caldwell circuit, Cedar Valley	"	18	19
Granite Fall station	"	19	20
Lenoir circuit, Laurel Hill	"	25	26
Lenoir station	"	26	27
Turnersburg circuit, Mt. Bethel	June	1	2
Alexander circuit, Beulah	"	8	9
Stony Point circuit, Marvin	"	15	16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9	10
Marion station, Marion	"	10	11
Table Rock circuit, Obath	"	16	17
Broad River circuit, Providence	"	23	24
Henrietta & Caroleen, Henrietta	"	23	24
East Rutherford circuit, Salem	Mar.	2	3
Forest City & Thermal City station, Pleasant Grove	"	3	4
Rutherfordton circuit. Gilboa	"	9	10
Silver Creek circuit, Missionary Ridge.	"	16	17
Morganton station	"	17	18
Green River circuit, New Hope	"	23	24
Connelly Springs circuit, Bethel	Apr.	6	7
Morganton circuit, Gilboa	"	13	14
Elk Park circuit, Thompson's Chapel.	"	20	21
Bakersville circuit Snow Creek	"	27	28
Estatoe circuit, Mt. Vernon.	"	28	29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9	10
Bethel	"	9	10
Marshall ct., Marshall	"	16	17
Ivy circuit. Bethel	"	23	24
Bald Creek circuit at Riverside	"	30	31
Burnsville circuit, Shoal Creek	Apr.	6	7
Saluda ct. Reedy Patch	"	13	14
Swannanoa ct, West's Chapel	"	20	21
Old Fort ct, Providence	"	27	28
Hendersonville	May	4	5
Cane Creek ct. Skyland	"	11	12
Hot Springs circuit	"	18	19
Weaverville ct	"	25	26
Central Church	June	1	2
Haywood Street	"	1	2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2	3
Bessemer City circuit oncord	"	9	10
Cherryville circuit, Laboratory	"	16	17
McAdensville station	"	22	23
Gastonia, Main st	"	24	25
King's Mountain station	Mar	2	3
Stanly Creek circuit, Mt. Holly	"	9	10
Mountain Island	"	10	11
Lowesville circuit. Hill's Chapel	"	16	17
Shelby circuit, Pine Grove	"	23	24
Shelby station	"	24	25
Polkville circuit, Elliott's	"	30	31
N. Cleveland circuit, Casar, March 31	Apr		1
Lincolnton circuit, Marvin	"	6	7
Rock Springs circuit Mt. Pleasant	"	13	14
Lowell circuit	"	20	21
Ebenezer Bethel circuit	May	4	5
Gastonia, West End and Ozark	"	11	12
South Fork circuit	"	18	19

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Missionary Conference.

We would again call attention to the Missionary Conference to be held in New Orleans April 24–30, and again urge every appointed delegate to attend. It is also very desirable that there be a large number of visitors. Any ladies who desire to go may secure the same reduction in railroad rates and board granted to delegates. Railroads will give round trip tickets for one fare and board can be procured for $6 00 a week or $1 00 a day at private houses, and from $2 00 a day up at hotels. We hope many of our members will avail themselves of this opportunity to combine pleasure with profit, and put themselves where they may receive spiritual as well as missionary enlargement, and thus help to give fresh impetue to our work for the new fiscal year. Let there be a large delegation of missionary workers frem the Western North Carolina Conference Society. We shall be glad to give any further information desired.

Results That Should Accrue From the Missionary Conference.

MRS S. C. TRUEHEART.

There will doubtless result a more perfect realization of the hold foreign missions have upon the true life of the Church; a clearer, deeper insight into the necessity of systematic, persistent effort in the work of the organization, a better understanding as to the importance of a definite aim in a given time. There will probably follow fewer spasms of effort, growing out of new methods and special objects; less of the thought and hope "I'll give so much this year, and will not have to continue much longer in the work;" more of the abiding determination to do all possible, at all times; more of the feeling that the enterprise is of God, and will move steadily forward like a broad, majestic river, whose goal is the mighty ocean, which it will reach in spite of all opposing forces.

A large fund of information in facts of history and progress, in facts of spiritual dearth, and darkness of outlying nations, and of consequent sin and distress. An impelling feeling of fearful responsibility, of "woe is me," if I do not send out a knowledge of salvation unto all nations. A settled conviction of the value of missionary literature, and determination to read and study it more carefully. The uplift consequent upon contact with those who have stood in the front of the conflict with paganism, and give the assurance that their labor has not been in vain, and their compensation has been exceedingly great in the rich experience vouchsafed.

Lastly, there will surely result a more intelligent conception of the need of a living, active faith, of fervent prayer, and of the constant presence and power of the Holy Spirit in foreign missionary work.

For the Scarritt Bible and Training School

MARIA LANG GIBSON.

1. Increased knowledge of the school and its advantages.

"Do you think your Church is ready for an institution like this? From what I know of its conservatism, I should judge that it would hardly be prepared for another quarter of a century to appreciate your Bible Training School enough to support it." An indignant protest was my reply to the above query made in seriousness by a distinguished divine severeal years ago. The inward protest against that unwelcome utterance still remains, and yet, experience has forced the conviction that although more than eight years have passed since the school was dedicated, thousands of members in our Church know absolutely nothing of the purpose and work of the institution. Many are not even aware of its existence.

2. Increased appreciation because of increased knowledge.

Knowledge has been slowly and surely disseminating for eight years. Every community from which a student has come, every family and Church which has sent one of its members to be trained here, has felt interest which increases yearly. Within the past six years another class of indorsers has been added vis., the pastors, Churches, City Mission Boards, and schools in this country where our graduates are at work; also the missionaries of both boards in the foreign fields who appreciate the skilled labor of the additions to their force that received their training in this institution. We rejoice in this cumulative evidence as to the value and character of the training. We have the indorsement of our bishops and other Church officials, and we rejoice. But we are not content —we seek to secure a place in the heart of the entire membership "that our daughters may be as corner stones, polished after the similitude of a palace."

The Missionary Conference at New Orleans will afford the opportunity to place before the Church an exhibit of the work of both departments of the school. By photographs of the building, interior views, catalogues, literature, and charts illustrative of work already accomplished we expect to increase knowledge, and therefore to secure increased appreciation and interest.

3. Increased enrollment of students as a natural sequence.

The demand for skilled workers exceeds our supply. Colleges and schools are seeking Bible teachers. Our city pastors are employing consecrated Christian women to visit in the interest of their churches, and to assist in caring for neglected children; City Mission Boards are seeking missionaries. Men familiar with the Eastern question predict that a crisis in the heathen thought is at hand, and that missionaries must be multiplied to seize the opportunities in the near future. The Missionary Conference will show the needs of world-wide missions, and the demand for trained workers everywhere. It will also inspire the Church with enthusiasm for soul winning, and we confidently expect will break down barriers that now hinder young women from full consecration. Hence our expectation that the result accruing to the Scarritt Bible and Training School will be an increased enrollment of students.

FOURTH QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of the Western North Carolina Conference from December, 1900, to March, 1901.

	Dues.	20th Century.	Laura Ha'good	Pledge.	F.B. Memorial.	Missionary Can.	Bible Woman	Scholarship.	Korea.	Memorials.	Con. Expense.	Total.
Asheville District,	$30 11	66 50	20 00	50 65	7 00	8 55				†1 00	4 45	
Charlotte District,	71 25	85 75	271 25	132 55	40	80					1 00	
Franklin District,	6 70	35 50									19 25	
Greensboro District,	74 56	173 20	175 75	289 13	12 15	7 40		*62 60			1 00	
Mount Airy District,	13 20			12 75		1 55					1 60	
Morganton District,	7 30	1 00				9 65					7 50	
Salisbury District,	63 08	161 83	110 00	69 52	4 60						3 95	
Shelby District,	42 97	109 60	33 60	28 75	2 05	5 10		40 00			4 50	
Statesville District,	29 93	34 95		2 92	30	4 35	3 30				15	
Waynesville District,	3 65		80 00			3 10	60 00				10 00	
Winston District,	51 15		90 00	28 60	1 53							
Amount : : : :	$393 90	668 33	780 60	614 87	28 03	43 80	60 00	102 60	219 48	†1 00	64 40	$2,757 53
Light Bearers,	161 61	9 90	70 00								17 80	480 19
												$3,237 72

*Girl in Mexico †Walsh. ‡Waynesville

DISBURSED.

To Mrs. H. N. McTyeire,	$3,183 58
To Miss R. V. Cloud,	2 40
To Mrs. E. L. Holmes,	75 00
To Miss Blanche Howell,	50 00
To Mrs. T. G. Cozart,	1 00
To Mrs J. W. Alspaugh, (office expenses,)	10 00
To printing blanks,	1 50
Conference Expense. In treas.'	
Woman's,	72 71
Light Bearers,	27 42

MRS J. W. ALSPAUGH, Treas.

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Gain in amount in force,	102,000,000
Income in 1900,	24,306,000
Paym't to policy holders 1900,	7,200 000
Assets Jan. 1st. 1901,	40,500,000
Surplus Jan. 1st, 1901;	6,500,000

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SOUTHWARD.

		Daily Dec. 31	Daily No 27
Lv. New York, P.RR.		2 55 p m	12 1 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 10 a m
Lv. Baltimore, P. R R.		5 45 p m	6 22 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv. Richmond, S A.L.Ry		10 40 p m	12 25 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv Norlina,	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 46 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	7 50 p m
Lv. Columbia,	"	8 40 a m	10 3 p m
Ar. Savannah,	"	12 10 p m	2 20 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 00 a m	5 00 p m

		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		† 7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv New York, O.D.S.S.Co.		10 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. ash ton, N &W S B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 56 p m
Lv. Norlina,	"	12 55 a m	2 10 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh,	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv. Hamlet.	"	6 45 a m	8 05 p m
Lv. Wilmington,	"		3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 18 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv. Athens,	"	2 19 p m	4 18 a m
Ar Atlanta, §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile, L & N.		2 55 a m	4 12 p m
Ar New Orleans L. & N.		7 30 a m	8 30 p m
Ar. Nashville. N.C.&St.L.		5 30 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No 32.
Lv. Memphis, N.C.&St L.	1 00 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 30 a m
Lv. New Orleans, L & N	7 45 p m	
Lv. Mobile, L. & N.	12 20 a m	
Lv Montgom'ry. A.&W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, § S. A. L Ry.	12 00 p m	8 00 p m
Ar. Athens, "	2 58 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar. Chester, "	6 43 p m	4 25 a m
Lv. Charlotte,	6 80 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	
Lv. Hamlet "	9 10 p m	8 10 a m
Lv. Southern Pines "	10 55 p m	9 03 a m
Lv. Raleigh, "	1 0 a m	11 30 a m
Ar Henderson, "	2 27 a m	1 10 p m
Lv. Norlina "	3 10 a m	2 0 p m
Lv. Weldon, "	4 20 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'n n &W S.B.		6 55 a m
Ar. Baltimore, B.S P.Co		† 6 45 a m
Ar. New York, O.D.S.S.Co.		† 1 50 p m
Ar Phila'phia, N.Y P.&N	5 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

		No 44	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 50 p m	11 59 p m
Lv. Columbia, §	"	6 27 p m	5 45 a m
Lv. Hamlet,	"	9 40 p m	9 10 a m
Lv. Southern Pines	"	10 32 p m	10 09 a m
Lv. Raleigh,	"	12 28 a m	12 07 p m
Lv. Henderson,	"	1 44 a m	1 27 p m
Lv. Norlina.	"	2 10 a m	2 15 p m
Lv. Petersburg,	"	4 09 a m	4 43 p m
Ar. Richmond,	"	4 56 a m	5 35 p m
Ar. Washington P R R.		8 45 a m	9 20 p m
Ar. Baltimore, P R R.		10 03 a m	11 55 p m
Ar Philadelphia P R R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 15 p m	6 20 a m

Note.—†Daily except Sunday.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Rockingham Co.: "Did you ever try the Giant Beggar weed as a land restorer or forage crop? I have been told that it will bring poor land into fertility twice as quickly as cow peas, and I want to get it into shape so that it will make good crops as speedily as possible How late can you cultivate an orchard to give sufficient time to ripen up the wood properly?" The Giant Beggar weed is a species of Desmodium of which we have several here as any one can testify in walking through the fields in the fall and have the tick seed pods stick to his pants. Of course these are Leguminous plants and soil improvers, but that the Giant or any other beggar weed will compare in value with our cow pea I do not believe. Every year or so the seedsmen get up a furor over some weed or other the seeds of which they want to sell, and they generally sell the people who buy them. The Giant Beggar weed seems to have some value in Florida, but experiments made here in years back did not show that it has any value for our use. Still I am going to plant some seed this spring which were sent me from Florida, and if it seems to have any value at all I will say so. So far as I now know I would say, stick to the cow pea, and let weeds of all kinds severely alone. You can cultivate the orchard to the middle of July and give the wood time to ripen, but my practice has been to stop cultivation the first of July.

From Transylvania Co.: "The enclosed twigs were cut from a young apple tree. Please say in the ADVOCATE what is the matter." The apple is infested with the same scale that is infesting the apple trees all over western North Carolina, the oyster shell scale or bark louse. Give the trunks and all the larger limbs a good thick coat of whitewash, and spray the branches with whale oil soap suds. Now is the best time to do this.

From Surry Co: "Please tell me the most effective way to exterminate broom sedge so that it will stay exterminated in a permanent pasture. What do you know of the Bromus Inermis, and would it succeed here?" It is quite a difficult matter to keep broomsedge out of a permanent pasture here when treated as farmers are apt to treat a piece of permanent pasture, that is pasture it and let it look out for itself. Then of course the most aggressive grass and the grass that stock eat the least of, will get the upper hand. The way to keep out broomsedge is to keep the land crowded with better plants. If you have a pasture that is now covered with broomsedge it will be necessary to break and cultivate and re-seed it in all probability. Give the land a good dressing of acid phosphate, cotton seed meal and potash and re-seed, and in the first breaking of the sod give the land a coat of lime on top of the plowing. Broomsedge can endure an acid condition in the soil better than other and better grasses, and the liming will bring in conditions favorable to the better grasses. If one has a piece of broom sedge pasture on land too rough and rocky to plow the broomsedge can still be exterminated, for I have done it. I had in the mountains of Virginia a hillside pasture that was too steep and too full of big rocks to plow. It was near my barn, and I was keeping a large herd of cows, and wanted a place to turn them in summer nights so as to save driving them back a mile or more to pasture or keeping them in the barnyard all night. So I determined to try to improve this hillside of 13 acres. I fenced it off, and sent to Louisiana and procured seed of the Lespedeza or Japan clover that is now getting so common all over the South. The seed were merely scattered all over the hill side among the broomsedge in the spring. Only this and nothing more. The cows were turned in at night only and taken out in the morning. They had fine pasture elsewhere and were fed night and morning at milking. They therefore ate little during the night and their droppings gave the land more than they took from it. The Japan clover grew finely and by fall had driven all the broomsedge off and the white clover was making its appearance. In the fall blue grass and orchard grass seed were scattered over the hillside, and the land given a dressing of bone dust, and that was the last of the broomsedge. It has been limed since and is still a good grass pasture. The only way to keep a pasture here clean of broomsedge is to stock the land well with good grass in the beginning, top dress it annually with bone dust to replace what the cattle carry away, and then lime it once in five years. Treated in this way you can make a permanent pasture of good grass, neglect it and you will have only broomsedge in a few years. Like all other weed pests of the farm, the broomsedge is the result of neglect and poor farming. Bromus inermis is first cousin to the Bromus Secalinus or cheat, which some people imagine wheat and oats change into. Some of the Bromus family are better grasses than the cheat is. Bromus Shraderi or Rescue grass had a great run some years ago in the South, and is probably a good grass. Bromus inermis is as yet in the experimental stage. It is said to do well in the arid regions west, and it may do well here. It spreads in the same way that our common Bermuda grass does and makes, it is said, a fine pasture grass on soils too dry and poor for other grasses. It is worth testing. I saw a fine growth of it a few years ago in New Jersey on a river flat, but the only experiment made at this station was a failure from some cause.

From Rockingham Co.: "I want to know what a farmer can save on a ton of fertilizer for tobacco and corn by buying the materials and mixing them, over what he would have to pay for the 8 2 2 goods? Would it not be better for the state if the bankers would come to the help of the merchants so that the merchants could help the farmers more, and not have to patronize the guano companies so much? Will you tell me how best to distribute lime on the land?" A fertilizer that contains 8 per cent. phospho ric acid, 2 per cent. of potash and 2 per cent. of nitrogen is a poor fertilizer for tobacco at best. Then too in these goods it is probable that the small percentage of potash they contain is derived from the muriate, which is apt to do more damage to tobacco than good. At the present prices of the trust controlled materials, a farmer cannot save much in cost perhaps, but he can mix his fertilizers to suit his crops better, and will know just what is in them. The best fertilizer for tobacco I have often given is 900 pounds of acid phosphate, 600 pounds dried blood, 100 pounds of nitrate of soda and 400 pounds of high grade sulphate of potash free from chlorides This at rate of 700 pounds per acre made the tobacco that brought the highest price in Granville Co. It will not better the farmer's condition for the banks to lend the merchants money to advance on crops for in the end the farmer will have all the percentage to pay. The only way for the farmer to get out of the salary to the fertilizer men is for him to go to farming and to stop gambling in fertilizers. Grow forage crops and feed cattle and make manure, and have fat beeves to sell in the spring to put you on a cash basis for the growing of your crops. Then at once and forever get rid of the old notion that if you improve your land you will damage it for the production of tobacco. If that were true, you had better stop growing tobacco for good, for a crop that forbids farm improvement cannot be a permanent source of prosperity to any people. But I do believe this is the case, for the men I know who are farming best with tobacco are growing the best tobacco. In spreading lime I have always measured the wagon body and staked off the land in about acre plots and then scattered the lime from the wagon with a shovel as evenly as possible.

From Columbus Co.: "Please give me the names of two or three kinds of fertilizer best for tobacco on old sandy land that has not been cultivated for three years, and the amount that should be used." I never advise any particular brand of commercial fertilizer as I do not know the materials used in them The formula I have given above is the best I know for tobacco. On land such as you describe, fertilizers cannot be used as heavily as on land that has been improved and stored with organic matter, and it is probable that 500 pounds per acre would be as much as such land would take profitably. Highly improved land, as I have heretofore explained, will bear heavier fertilization than poor sandy soil deficient in humus.

From Warren Co.: "What is the most economical fertilizer for black peas sown on gray land for fertilizing purposes?" What fertilizer should be used on any crop will depend on what the land more particularly needs, and that I could not say unless I had experimented with that particular soil. But in general it may be said that peas need only potash and phosphoric acid on any soil, and on some they need only one of these. They are able to get the nitrogen they want from the air. As a general rule the following will be found effectual: Acid phosphate 1600 pounds and muriate of potash 400 pounds to make a ton. Use of this 300 pounds per acre, and harrow it into the soil a week before sowing the peas if possible so as to prevent the caustic nature of the potash from injuring the seed.

From Gaston Co.: "When should spraying be done for peach leaf curl, and what should be used?" Spray at once before the leaves shoot, as the spray is apt to hurt the leaves and will not be so effectual as when applied before the buds open. Use the Bordeaux mixture, which is made by dissolving six pounds of sulphate of copper in two gallons of warm water. Then slake 4 pounds of fresh lime as for whitewash and strain it slowly through a cloth into the copper solution, stirring all the time. Then add 25 gallons of water and it is ready to use

From Rowan Co.: "I live in the north-west corner of the county on the South Yadkin river. Land is very hilly, gray, gravelly and spouty. Is it not best to break this kind of land in winter, and when land is not broken till March is it best to burn off the grass or not? I read the ADVOCATE and enjoy your letters." Clayey land is always improved in texture by fall and early winter plowing, but it should never be plowed in the fall or early winter and left bare, for it will leach plant food rapidly in the winter rains if there are no plants on the land to take it. Hence while the fall plowing is a good thing, the land should have some winter crop sown on it, such as rye to be plowed under in the spring. The rye will catch the escaping nitrogen and save it in the form of organic matter for the following crop. Never burn off anything that you can plow under to make humus in the land. Burning grass or any organic matter on the land is a bad practice and should never be done.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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PHONE 141.

S. H. HARDWICK, G P. A.,
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Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

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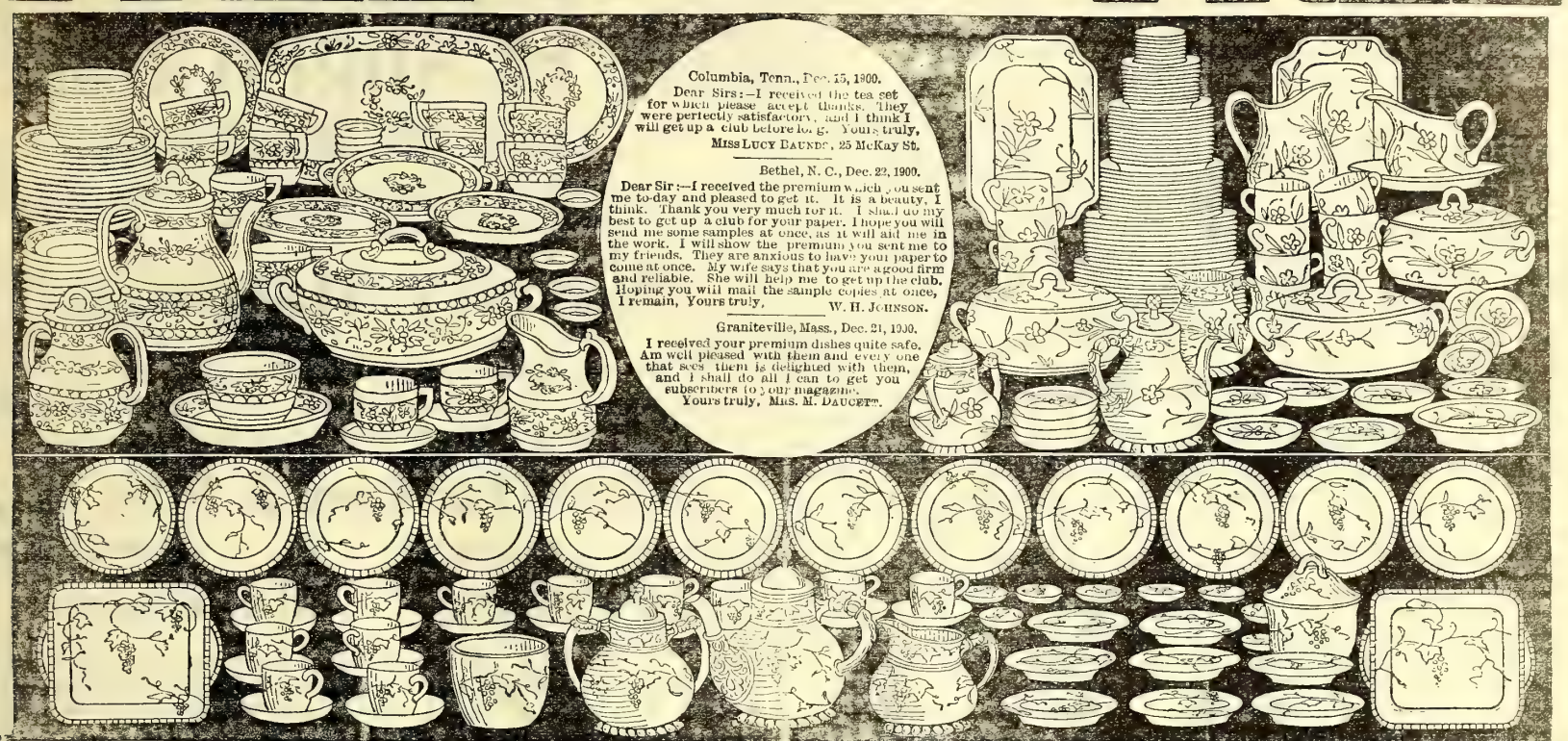
POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. ja 27t-

FREE THESE ELEGANT SETS. FREE

56 PIECES EACH. FULL SIZE FOR FAMILY USE.



Columbia, Tenn., Dec. 15, 1900.
Dear Sirs:—I received the tea set for which please accept thanks. They were perfectly satisfactory, and I think I will get up a club before long. Yours truly,
MISS LUCY BAUNDS, 25 McKay St.

Bethel, N. C., Dec. 22, 1900.
Dear Sir:—I received the premium which you sent me to-day and pleased to get it. It is a beauty, I think. Thank you very much for it. I shall do my best to get up a club for your paper. I hope you will send me some samples at once, as it will aid me in the work. I will show the premium you sent me to my friends. They are anxious to have your paper to come at once. My wife says that you are a good firm and reliable. She will help me to get up the club. Hoping you will mail the sample copies at once, I remain, Yours truly, W. H. JOHNSON.

Graniteville, Mass., Dec. 21, 1900.
I received your premium dishes quite safe. Am well pleased with them and every one that sees them is delighted with them, and I shall do all I can to get you subscribers to your magazine. Yours truly, MRS. M. DAUCETT.

56 PIECE BREAKFAST SET Contains TEA POT, SUGAR BOWL, CREAM PITCHER, 12 six inch Plates, 12 Tea Cups, 12 Saucers, 6 Fruit Plates, 6 Butter Plates, 1 Bowl, 2 Cake Plates, 1 Covered Dish, 1 Platter.

56 PIECE DINNER SET Contains TEA POT, SUGAR BOWL, and CREAM PITCHER, 6 Soup Plates, 6 Meat Plates, 6 Dessert Plates, 12 Butter Plates, 6 Cups, 6 Saucers, 6 Fruit Saucers, 1 Large Platter, 2 Small Platters, 1 Cake Plate, 1 Soup Tureen.

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EVERY PERSON answering this advertisement can get a handsomely Decorated Set **absolutely free**—we mean it. A straightforward, honest offer, by a reliable House to advertise its business, for everybody to accept. Send at once your name, post-office address, and nearest Express or Freight Depot and you will receive it. ☞Remember every one can have their choice of a **56** piece Breakfast, Dinner, or Tea Set Free. All sets carefully boxed and packed at our expense. ☞ No one is barred out—we positively will not go back on it, no matter what it costs us.

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CONDITION.—Only pin this **NUMBERED COUPON** to your name and address and with it you must send **10c.** silver or stamps to help pay advertising expenses and you will receive a four months' subscription to a beautiful magazine together with our offer of a **56 Piece China Set** (exactly as illustrated) which we shall positively send the same day this coupon is returned. If you comply promptly and accept we will carry out this offer to ship a full **56 Piece Breakfast, Dinner, or Tea Set** absolutely free, all boxed and packed at our expense and further guarantee against breakage or damage. This extraordinary inducement is made because we want a big circulation quick, and if you wish a set of dishes **FREE** don't delay.

TO OUR READERS.—*This company is reliable and carry out every promise made in this advertisement; we advise all wishing a* **56 PIECE SET** *of* **CHINAWARE** *to reply at once.* PUBLISHER.

MARRIAGES.

RATLEDGE-BAILEY.—At the Methodist Church in Advance, at noon, Jan. 30th, 1901, Mr. James H. Ratledge and Miss Bettie Bailey, Rev. M. H. Vestal officiating.

Mr. J. T. Ratledge was best man and Miss Mollie Bailey maid of honor. The other attendants were Hon. C. M. Sheets and Miss Lena Byerly, Mr. Henry Reynolds and Miss Mamie Thompson, Mr. Thos. Anderson and Miss Mamie Poindexter. A reception, at which a sumptuous dinner was served, was given by Mr. C. G. Bailey, the uncle of the bride.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

MAUNEY.—Monroe Badget, infant child of James M. and N. F. Mauney, was born May 16th, 1900, and died Nov. 30th, 1900. May the good Lord greatly bless and comfort these parents whose afflictions have been sore, and almost continuous for twelve months past.

C. M. GENTRY, Pastor.

WRAY.—Georgia A. Wray, wife of Wm. L. Wray, and daughter of the late W. P. DeLaney, was born Aug. 25th, 1870, and died Mar. 10th, 1901.

She was a member of Lee's Chapel church on Greensboro circuit, and was buried at Buffalo church, her funeral services being conducted by her pastor, assisted by Dr. E. W. Smith. Only a week before her death her infant child was translated to heaven. May God comfort the bereaved mother, sisters, husband, and her two little boys that survive her.

R. S. WEBB.

KEETER.—Mrs. Betsy Smith Keeter was born Oct. 21, 1820, and died March 9, 1901. She leaves only two children, but a host of grand children and great-grand children, and close friends and relatives to mourn her departure from earth. Her husband was killed in the war between the states. For the past several years of her life she has made her home with her son-in-law, Mr. A. L. Byrd, of Crooked Creek. Brother Byrd and all of his kind family did all that was possible for human hands to do, but nothing could stay the ravishes of death. The whole community join in deep sympathy with the sorrowing ones. Aunt Betsy will be greatly missed from that home, but she has gone to a far better home, where the Mansion is not made with hands.

This writer talked with her in her last days, and with a smile upon her face she told him that all was well with her, and the way clear for her to pass through the gate into that fair City.

We left her one morning leaning on Jesus, and went back and found that her dear Lord had called her to himself. None have any doubt as to her station now. So to the ones left here I would say prepare to meet this good mother, friend and sister on the other side of the River.

J. W. KENNEDY.

CHAFFIN.—The subject of this sketch, W. B Chaffin, was born in Mocksville, N. C., January 26th, 1870, in a Christian home and brought up under positive Christian influences He was a bright, genial, sunny lad—a fine student. With a thirst for knowledge, and a mental capacity above the ordinary, he acquired a liberal culture.

In 1890 he graduated at Poughkeepsie Business College. At the time of his death was connected with a large business house South, and had a prospect of a successful career before him.

But, in the midst of his plans and prospects, death summoned him. After only a few days illness he died in Quincy, Fla , the 11th of February.

The funeral services were conducted at the Presbyterian Church of that place, of which he was, at the time of his death, a member, and his sleeping dust was laid to rest in that land of flowers.

And, now, the shadows hang heavily over his home. The Christian parents, with aching hearts and streaming eyes, yet with unfaltering faith in the goodness and wisdom of their Father in heaven, bow in submission to this severe stroke of His providence.

May all the bereaved loved ones—parents, brother and sisters—lean hard upon Him in this dark hour and realize in a blessed experience, "My grace is sufficient for thee"

With tender and loving recollections this floweret of memory is laid upon Willie's grave by

A FRIEND OF HIS CHILDHOOD.

March 16th, 1901.

STIMSON.—Rev. D. C. Stimson, a local elder in our church, died at his home in Lenoir February 28th, after only a few days suffering with pneumonia.

Brother Stimson was a sweet spirited, saintly man, and was universally loved by those who knew him. He was a help to the pastor, and will be missed by the church here.

Brother Stimson's father was an itinerant preacher—a member of the Virginia Conference.

The day he was taken sick he made a talk in the church where we were conducting a meeting, in which he bore public testimony for the last time to the truth of the religion of Christ, which sustained him for so many years, rendering his dying chamber a place of rejoicing for the aged saint—for he seemed to see angels, and light from God, transforming his room into a heaven. Who can say that he did not see angels hovering about his bed?

Brother Stimson was near eighty years old.

He had some years ago filled as supply several charges in the N. C. Conference. He traveled a circuit in Surry county, the Iredell circuit, Polk mission, and Happy Home circuit.

A true man of God has been called to his reward. We extend sympathy to the bereaved family.

N. R. RICHARDSON.

Lenoir, N. C., March 18th.

GREENSBORO
Nurseries,
GREENSBORO, N. C.

We have a large surplus of standard Winter Apples. Now is the time to set: place your order before the assortment is broken. Special terms to those wishing to plant largely. Address,

John A. Young,
GREENSBORO, N. C.

NEWS OF THE WEEK.

Wednesday, March 20—West Virginia has its first oil well in operation——— Three Boers are shot by order of a court martial for wrecking a train———The corporation commission meets and qualifies as the board of state tax assessors ———It is now said the president will appoint C. P. Knox, of Petersburg, attorney general———The public printing commission opened the bids yesterday. Awards will be made Monday———The Maryland election law passes both houses of the legislature and goes to the governor———Samuel Spencer is elected president and A. B. Andrews vice-president of the Mobile and Ohio railroad——— The Westminister Gazette says the Boers are continuing the struggle in expectancy of war in the far east———An attempt is made to assassinate the Bulgarian field marshal Jablanozy de Centzorgy in the streets of Buda Pest——— There are plans on foot for holding a pan-American medical congress for considering plans to suppress yellow fever ———The steel combination is a success Up to last night 83 per cent. of the stock of constituent companies had been handed in. The time has been extended to April 1st———The situation at Tien Tsin remains unchanged. British and Russian troops are still on the disputed ground. French troops are on duty at the British concession and British at the French. The British are increasing their forces at this point.

Thursday, March 21—A brother of General Botha has been killed and his two sons wounded———Civil government will be established in the Philippines about June 30th———Four miners are killed by a fall of coal in a mine near Birmingham, Ala.———It is stated on high authority that ex-Senator Wolcott will not enter the cabinet———In a fight with moonshiners in Alabama the deputy marshal and one of the moonshiners are killed———Cotton producers are called on to meet in their counties April 6th to take steps to reduce the acreage——— On the president's western trip in May the first stop will be made in New Orleans, where he will spend a day ———Surgeon General Wyman postpones until April 15th the beginning of the quarantine season at Key West——— The British and Russian troops were to evacuate the disputed territory at Tien Tsin at 5 o'clock this morning———Mr. Carnegie reaches London and is interviewed on the subject of trusts. He escaped the check hunters at Southampton———Millions of oranges are rotting in California, although the railroads have hauled 50 per cent. more than at this date in previous years———England and Russia agree to withdraw their troops from the disputed territory and to leave the question of title to future settlement ———The steamer Tay is sunk by a collision in the Flushing roadstead and fourteen persons are drowned, including wives of two sailors——— Under the army reorganization bill twelve new artillery companies will be formed and the country divided into artillery districts, each under command of a colonel——— Judge Clark testified yesterday before the impeachment court. The evidence was closed and argument begun, Mr. Guthrie making the first speech for the prosecution.

Friday, March 22—John J. B. Hilliard, a native of North Carolina, dies at Louisville, Ky.———The Russian and British forces retire from the disputed territory at Tien Tsin———The United States steel corporation absorbs the Sheet Company, of Carnegie, Pa.———President McKinley and Senator Hanna have a consultation over the Nebraska senatorship———It is now said that John Armstrong Chanler sailed for Europe the day he escaped from the asylum last fall ———At Greenville, Miss , fire in a compress destroys 1,500 bales of cotton. Many other buildings are burned——— A vast plot to murder the czar has been discovered in Russia and extra precautions are taken to preserve his life——— A proposed demonstration of 20,000 students and workmen of Moscow is postponed on account of the elaborate police precautions———General von Waldersee makes a report that the Anglo Russian dispute has been temporarily settled from a military point of view———Edward Buck says he was divorced from Miss Underhill last fall; that the marriage was a foolish trick. He married Miss Deane in February———Prof. William C. Stubbs, as special agent to make inspection, gives a satisfactory report of Hawaii's advantage f r agricultural progress———The British foreign office takes a pessimistic view of the situation in the far east. Japan is determined that Russia shall not have her own way in China.

Rheumatism a Blood Disease---How a Reader of the Advocate Was Cured.

Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B.) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga., a reader of the CHRISTIAN ADVOCATE writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee caps would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B. and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F. Sponcler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left, by eight bottles of Botanic Blood Balm

Blood Balm will cure the worst deep seated obstinate case—the kind that resists all other treatments. Don't get discouraged but try B. B. B. Druggists $1.00. Trial treatment sent free and prepaid by addressing Blood Balm Co. 42 Mitchell St., Atlanta, Ga. Describe trouble and free confidential medical advice given. Don't hesitate to write us, as our object is to cure you. Over 3,000 voluntary testimonials of cures by B. B. B.

MATTINGS.

Summer is now rapidly approaching and you'll need to be ready with your new mattings. Let us quote you now and pick your goods from a fresh stock of

FIVE HUNDRED ROLLS JUST RECEIVED.

A new line embracing all the latest creations in Japanese and China regular mattings, and an entirely unique line of

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which for beauty and artistic effect surpass anything ever shown here. Nothing cheap except the price. Good Straw Matting 12½c. yd. Cotton Chain Unbreakable Straw, 25c. yd. Novelty Matting, Cotton Chain, 35c. to 50c. yd.

Andrews Furniture & Music Co.,

The Home Furnishers, - - - - CHARLOTTE, N. C.



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should not be necessary to teach one lessons of common sense prudence You need not wait until your house burns down to appreciate the value of fire insurance. Profit by the experience of others and guard against total loss. We represent some of the best companies doing business in this country.

O. W. CARR & CO.,

Greensboro, N. C.

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60 Page Illustrated Catalogue.

100 Pages which gives all necessary instruction on fruit growing and care of trees.

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Write for free catalogue and pamphlet.

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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 3, 1901. VOL. XLVI., NO. 14

College Message

RESURRECTION.

"O life, that we cannot lose without so many deaths! O death, which we cannot have but by the loss of so many lives."—Madame Guyon.

I was a corn of wheat,
That fell in the ground—
Out of the sunlight sweet,
Out of the sound
Of human voices and the song of birds;
Yet in the damp and death I heard the words,
Once spoken in the dark, and now made plain,
"Ye must be born again."

"O earth, earth, earth," I cried
"The voice of the Lord!
Open your prison wide—
Fulfill his word!
But denser, darker, round me closed the earth;
It was a day of death and not of birth;
And crushing human feet passed o'er the sod
That shut me out from God.

There was no way—no choice—
No night—no day—
No knowledge—no device—
Only decay!
Yet at my heart a little flickering life
Remembered God and ceased its useless strife;
Remembered the command it could not keep,
And fell asleep.

When life began to dawn,
The song of a lark,
With a subtle sense of morn,
Fell through my dark,
And tender sound of happy growing things,
Or the soft stirring of a chrysalis' wings,
Thrilled all the under world, sunless and dim,
With an Easter hymn!

Then the great Sun leaned low
And kissed the sod.
Ah! what was I, to know
The touch of God!
The dumb earth melted at his voice, and I
Stood face to face with him beneath his sky,
And all around—within—below—above—
Was life and love.

—MARY A LATHBURY.

THE first Easter of the new century! To every reader may it indeed bring new hope, new joy, and larger, intenser aspiration for the resurrection life and power.

TO THOSE, who, during the days of this passion week, are reverently and sympathetically following the Master through the closing events of his earthly life, will come the sweetest Easter meditation. No Holy Thursday, no Good Friday; no resurrection, no Easter-day, no Olivet. The dark background of the cross is needed to intensify the glorious light of the resurrection morn. It is not enough that we read the simple narrative. It should be read and reread till every detail stands clearly pictured in the mind and we become veritable eye-witnesses of every shifting scene. These are essential Gospel facts. All that was previously written points to them, all that was written after is but interpretation of them. The one truth before which all other truths dwindle into insignificance is that Jesus Christ was wounded for our transgressions and bruised for our iniquities, that by His stripes we might be healed. Only as by faith we apprehend this truth are we saved.

IN ONE of the earliest pictures of the Nativity, Christ is represented as lying in a manger, while just above Him on the wall of the stable is the shadow of the cross. Holman Hunt paints Him in the carpenter's shop; the day's work is over; the spent toiler lifts his arms in utter weariness, and the level rays of the setting sun cast upon the wall yonder the shadow of the cross. This is the artist's conception of the fact that He was born under that shadow and that He lived under it. We know that when He steadfastly set His face for the last time to go up to Jerusalem He knew it was to be stretched on the shameful tree His was no reformer's or martyr's death. He voluntarily laid down His life, for He knew there was no other way to redeem the world from the penalty, the power, the bondage of sin; and no artful Satanic temptation could induce Him to swerve from the accomplishment of His purpose. And it all means that there are only two places in all the universe that your sins and mine can rest. If we have not in deep contrition brought and laid them upon the cross, we must bear their awful consequences alone. Oh, the blessedness of such a Saviour! Who of us, however strenuously we may strive to follow Him as a great teacher of righteousness and true holiness, does not have to say when we kneel at our bedside at night, "Have mercy upon me, O God, for I have sinned this day."

WHAT does Christ mean when He says emphatically to you and to me, "Take up thy cross and follow Me"? Surely, not simply that we bear patiently our sorrows and adversities. The cross of Jesus was the voluntary work which He undertook for the salvation of the world; work involving pain, unceasing effort, self-sacrifice, even unto death. The cross He invites us to bear is like His own. It means that we are to participate in the great work of delivering the world from the shame of sin. Does the burden of souls rest upon your heart? Have you ever spent a sleepless night over it? Have you ever really tried to win a soul from death? Have you ever made a sacrifice of any kind that you might hasten the triumphs of the cross? Only as we do this can we enter into fellowship with the great Cross-Bearer and have His joy fulfilled in us.

NINETEEN hundred years have passed since Christ finished His redemptive work and gave to the disciples the great commission, "Go ye into all the world and preach the Gospel to every creature." And yet today millions of souls have never heard the glad tidings of salvation. If we believe that "there is none other name under heaven given among men whereby we must be saved," how can we for a moment be indifferent to the great need of the heathen world? Christ came to answer the world's cry for help, and He sends us now to answer that cry. "As my Father sent me into the world so send I you." What are we going to do about it?

Never, we believe, have there been more unmistakable evidences that the Church of God is being aroused almost everywhere to a deeper sense of the fact that her great mission is to save the souls of men, and that she must go about this work with the utmost energy, intelligence and speed, utilizing every legitimate agency, laying under tribute every possible resource, and at the same time looking to the Holy Spirit for guidance, unction and power. In England the organized effort to awaken sinners and lead them to Christ has extended from the large cities to the rural districts, and ministers who never thought they could do evangelistic work are thoroughly into it with gratifying results. The Twentieth Century National Gospel Campaign, organized a few months ago in New York under the lead of a prominent business man, Mr. William Philips Hall, is going forward with increasing impetus. Its main purpose is not so much to hold union meetings except where there is special demand, as to stimulate existing organizations and agencies and in every way to reinvigorate the energies of the people of God. The Address and Appeal it sends forth strikes us as so sensible, and so much needed by every individual church that we give the substance of it, hoping that it may everywhere find most hearty response.

It states that "the call of the hour appears to be for increased motive-power, and that a power from God. It is a summons to deeper and more spiritual study of the Word of God; to more earnestness in the proclamation of the Gospel of the Crucified Redeemer; to faithfulness in private and family prayer; to a return from the love of money and the pursuit of pleasure to the sober realities of life; to a more reverent observance of the Lord's Day, and to the advancement, at home and abroad, in the Church and in society, of the kingdom of God. In this nearly all who profess and call themselves Christians will unite. It is a call to religion as the true source of ethical and philanthropic activity; to Christ and His redemption of man as the hope of the world; to the teaching of the Bible as the divinely given authority for faith and practice; to universal and constant prayer as the means of obtaining power, and to personal effort to take the truth of God to those whose lives are darkened and whose souls are dying for the want of it. It is a call, in short, to the deepening of the spiritual life of the churches and to intense devotion in every possible way to the service of Christ and man."

WE ARE glad to note that, though the winter season is not regarded as a favorable time for holding protracted services many brethren in different parts of the Conference have had successful revivals. Let the work go on. Let us get nearer to God that we may obtain the promised power and then nearer to our fellow-men that we may give them the Gospel of Christ.

If ever a Christian may feel sure that he is in his Father's house as a beloved child, he may feel this assurance on the day when he commemorates the resurrection of the Son of God. . . Let him consider the great miracle of life and progressive beauty wrought in the trees above him, in the flowers at his side, in the grass under his feet, and know that a life energy is also at work in himself. Let him drink in the thought that God is love, that God's will is his santification, that Christ has come, not to condemn him, but to give him life; yea, life more abundant.—Charles Cuthbert Hall.

Out of the shadow of earth's sin and death we lift our hearts in praise to Thee, O God, for the glad tidings of the risen Christ! Blessed be Thou who hast given Thy best beloved for the redemption of the world! Into our darkness Thou hast sent Thy light—the light of everlasting love in the face of Jesus Christ. So guide our hearts and minds by the indwelling of Thy Spirit that we may henceforth reckon ourselves to be dead to sin, but alive unto God through our Lord. Make every day of earth's experience a step toward the eternal hope. Lighten every sorrow by comfort of Thy presence and assurance of the unchanging purpose of Thy love. In place of restless cravings, unsatisfied ambitions, jealous fears, comfort our hearts with Thine unchanging peace. Give steadfast confidence in trial, cheerful thoughts in gloomy days, the joy of pardoned sin, the victory of faith which overcomes the world, that we may do our part in service to our fellowmen with patient ministry of loving kindness And to our risen and ascended Lord, whose presence is the joy of the redeemed in heaven and earth, be glory evermore. Amen!—Congregationalist.

CONTRIBUTIONS.

FOR THE QUIET HOUR.

Brightened to Brighten.

BY REV J. R. MILLER, D. D.

Christ is the Light of the world. Followers of Christ are described also as lights, kindled from the great central Light Christ shines upon us that we may shine. In Christ's life the love of God broke like a glorious sunrise into the darkness of the earth We all know how Jesus lived. He was a benediction wherever he went. He blessed the people by his words, which told them of God's compassion, love and truth. He blessed them by his life, in which the bitterest enemy could find no fault—a life full of sweetness, gentleness, sympathy, purity, and whatsoever things are lovely He blessed them by his deeds—he went about doing good, healing, comforting, helping, lifting up, cleansing lepers, opening blind eyes, scattering kindnesses everywhere. Christ has passed into heaven, but he wants us to continue his life, with all its goodness, its beauty, its sweet service He kindles the light in us that we may shine as he did

One way we can shine is by simple goodness One writes: 'There are different kinds of greatness There is the greatness of the poet, of the artist, of the statesman, of the inventor, of the merchant, of the financier; then there is that rarest of all, the greatness of goodness, more needed than all the rest, as upon it depends the salvation of humanity." Oliver Wendell Holmes said of a lifelong friend, that wherever he went his path was marked, like that of a stream which carries verdure with it, by the growth of the thought and character of those about him. It is thus that simple goodness blesses the world Wherever it goes it leaves the fragrance of love One writes of a quiet man,

"In the desert, where he lies entombed
We made a little garden, and left there
Some flowers that, but for him, had never bloomed."

That made his life worth while—some flowers planted and tended by him, and left to shed their fragrance on the air—some flowers, which, but for his thought and care, had never bloomed.

Again, to brighten the world is also to try to make it better. It is not enough for us to be good; our life should be a force, an influence for righteousness. Light means holiness, purity. If our life is really shining, it will help to make the spot in which we move a little heavenlier, a place in which it will be easier for men to do right and harder for them to do wrong. In the cities they say that a bright light burning all night is worth half a dozen policemen for the security of the neighborhood Every Christian life which shines brightly in a community is a menace to all evil things and an encouragement to whatever is good.

Light is also the emblem of comfort. The world is full of sorrow and need. It is well to sing, and pray, and read the Bible, and sit down at the Lord's Table Such services warm our hearts and put holy thoughts into our minds. But rapture is not the end of devotion. The object of religious services is to send us out to show our earnestness and spend our enthusiasm in doing good In our devotions we sit in the light of Christ; then we should go forth to shine for Christ, as a diamond kept for a time in the sunshine, and then carried into a darkened room, diffuses its radiance.

The disciples would have built tabernacles on the Mount of Transfiguration, and would have stayed there, enjoying the blessed rapture. But that same hour, down at the mountain's foot, was a case of pathetic suffering, a demoniac boy, waiting for Jesus to heal him. So it always is. While we are reading our Bible, bowing in prayer, sitting at the Lord's table, close to us, near to our mount of transfiguration, are cases of suffering, sorrow, or sin, which are waiting for us to which we ought to hasten with eager love.

If Christian people would go out among the poor, the sick, the sinning and sorrowing, they would carry untold blessings with them. There is much talk in these days about organization in churches. Organization is a good thing, but we must keep human hearts and human hands in our organization. What the suffering world needs is not a committee, but love. A church visitor called on a poor woman in the country, one who lived alone and far from neighbors, to leave her a little money. Her reply was pathetic: "Thank you for the money. I need it It helps me But what I want more is folks I want sympathy. I want somebody to talk to" We should not forget that inimitable touch in our Lord's word, "I was sick and ye visited me" It is the visit the sick one craves. A church may have its crowds of devout worshipers, its fine music, its eloquent preaching, its large gifts but if it would truly be Christ to those about it it must send out its living messengers, with their gentle touch, kindly sympathy and cheering word, to visit the sick, the poor, the troubled. Money has its place—is needed; but what is needed more is "folks."

"The parish priest
Of Austerity
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to his people.

"And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropped this down
On his people's heads,
Two times one day in seven.

"In his age, God said,
'Come down and die';
And he cried from out the steeple,
'Where art thou, Lord?'
And the Lord replied,
'Down here among my people.'"

The minister who gets up into the church steeple, away from his people, and thinks he is thus getting nearer to Christ is mistaken. He will find his Master always down with his people. It was said of a great preacher:

"Where he trod
Love of God
Blossomed into sight."

It is a great thing for a Christian to live so that in his life men see the love of God thus blossoming into visibility. It is thus that the light in us should always shine—those who see us should see God.

It is not an easy thing to be a shining Christian. "To me to live is Christ," said St. Paul. He not only lived for Christ, but his very living was the Christ life repeating itself in him. A true Christian life is never easy. Christ calls his followers to exhausting and costly service and self-deniol. We should never forget what it cost Jesus himself to save the world. Shall we not join him in it? If we love Christ, we must follow him in the path of service which his feet have tracked with their blood marks across the world. Our prayer should be,

"Lead me, yea, lead me, deeper into life—
This suffering human life wherein thou liv'st
And breathest still—and hold'st thy way divine.
'Tis here, O pitying Christ, where thee I seek—
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where thou dost move."

Philadelphia, Pa.

"In Our Little Sphere"

Brother Ware used this phrase while discussing John R. Mott's book, "The Evangelization of the World in This Generation," in expressing a new idea which was an outgrowth of the inspiration he had gained by its reading

He said this: "Why can't we, in our little sphere, after presenting the cause of missions, make an effort to secure volunteers to missionary service, just as the representatives of the Student Volunteer Movement?" At the close of our mass meeting at Hill's Chapel he carried his idea into practical effect. He and Bro. West had made a strong presentation of the cause of missions, and then volunteers were called for, all the young people who would go as missionaries if God should call them, all the parents who would give their children to the cause if God should call them; a few parents went forward and gave their hands—one who had already done this in his heart; then at least a dozen young men and women, and many a heart was stirred, penitents were called; some came, and as Christians knelt with them at the altar, presenting themselves with the penitents to further the interests of missions in any way that God should choose, we were conscious of the power of the Holy Spirit in our hearts, prayers and rejoicing went up together to God—it was a Pentecost, it came as a legitimate result; they were committed to the work of evangelizing the world, just as were the disciples in the upper room at the first Pentecost. Without absolute committment to this world-wide purpose of God none can be "filled with the Holy Ghost."

It is unquestionable that this church will have more power than it has hither to. Its assessment for missions is already subscribed. There is more to come. After the first Pentecost a period of unexampled liberality began. The lesson is this: Lead your people into the experience, in the manner I have tried to describe—the New Testament manner, and the collections will come.

I have written this to give his idea to every preacher in the Conference. Let the presiding elders, at the close of their mass meetings call for volunteers, also whenever opportunity is afforded, let station and circuit preachers call for volunteers at the close of their revivals. Let missions be emphasized in Sunday-school and League Conferences by men committed to the cause, and volunteers called for. At the regular preaching service when the hearts of the people are stirred; in League, Sunday-school, prayer-meeting, class meeting, everywhere, watch your opportunity, but be judicious.

We hear many answers to the question, "After the revival, what?" The early Christians went out after Pentecost to evangelize the world.

We hear many answers to the question, What will bring an old-time revival?" Indifference to missions will keep it from coming

This has been a prosperous year for the writer. He was given the very warmest reception when he came to the circuit. A great many kindnesses from all points on the circuit, and hearty co-operation along all lines of church work deserves mention.

We have had an excellent revival at Hill's chapel, about twenty conversions and reclamations. Quite a number of young men and women now lead in prayer, and a larger number talk in public. We have organized an Epworth League, and they are taking hold of it vigorously. A large per cent. of the members are now volunteers for missionary service.

There have been about four reclamations at Snow Hill in the prayer meeting, and we aim to continue the services there. At New Hope one afternoon I called penitents; a girl was converted, baptized, and received into the church. In the Salem community I had the pleasure of helping lead a sick man into the light.

We have also had a warm altar service at this church A large number of Christians were at the altar for prayer; there were two penitents, one of whom was afterwards converted at Hill's Chapel. The collections are secured at one point, and the bulk of them at another. I apprehend no special difficulty in raising them at the other two points.

We aim to paint the parsonage soon. Bro. Salyer had started a subscription before Conference, after making other improvements.

We have four young men in Stanly Creek Institute. This is a fine school. But I would not boast; perhaps it is largely due to other causes than my faithfulness. The people are appreciative, and have encouraged me in many ways. Many are the prayers that have gone up for the power of God to be upon me.

The reports on the salary are encouraging to stewards and preacher, and show that these brethren intend to raise it in full.

Preacher and people are expecting still better things.

J. J. GRAY.

Lowesville, N. C., March 21, 1901.

Man's Responsibility in the Home Life.

"If the foundations be destroyed what shall the righteous do." Home life is the foundation of national life, and if husbands and fathers fail in duty there, where shall remedy be found? Who has the saving salt, and who will heal the home springs of our land? (See II Kings, 2 : 19–22) I am convinced that our husbands and fathers are not meeting the scriptural measure of their responsibility in the religious life of their homes. That responsibility is great. God places man at the head of the home, and through man God's will is to hold the home in harmony with heaven, thus securing its present and eternal happiness (See I Timothy, 4 : 8. The Lord said of Abraham: "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (See Genesis 18 : 17–19)

The New Testament teaches that God wills the house-hold type of religion. Cornelius had this truth. (Acts 10 : 1, 2 and 30) The Phillippian jailer had it. (Acts 16 : 25–33. See I Cor. 1:16.) God desires houses where children are trained for heaven, not hell. Joshua said: "Choose ye this day whom ye will serve, but as for me and my house we will serve the Lord." He was right. Men choose for their homes in temporal things, why not in spiritual things?

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Yes, make choice today: "Behold now is the accepted time," for your home. Eternity draweth nigh, and you may soon (see James 4 : 13, 14) be called to enter upon its unending realities: Therefore you need to bestir yourself to doing those things which will produce the very best results in the lives of your loved ones, and the memory of which will live as examples guiding to life's highest success, and permanent pleasure. In the estimation of his child every father is (or ought to be) earth's greatest man, and therefore, his sayings, his doings, his opinions will shape for weal or woe the destiny of his child. The child will, as a man, be better or worse than the father by adding to that which it has received of bad or good example. Father, what is your relation to the "Church of the living God? Are you a member? If not, your child may not be. Are you sure that to follow your example in this is the best thing for your child? So live that if your child should look upon your grave it will bless your memory for the holy advice you gave—the holy example you left. Has your home the family altar? Do you pray for your family with your family? Do your wife and children ever hear you pray? Can you be true to their welfare and neglect these things? Rise at once to this duty Seek grace for courage to be a man—God's man in your home Lead your family to God in prayer, and holy living. For your good, and family's good go to church—worship God in the beauty of holiness.

Perhaps your wife is a Christian, and trying to lead her family with her. How can you be a true husband, and not be in sympathy with her? What reason (excuses are worthless) have you to render to God for not sharing this great responsibility with her? Are you toiling, hard working from early morn till twilight shades to leave property to your children? Do you not know true religion is economy? That money left to irreligious children is a curse? Fathers are anxious for their children; they live for them and could die for them. But, O father, what an awful mistake in neglecting the spiritual training of your children, in excluding from your home the family altar. Do you think that its presence will deprive your children of pleasure? Do you really desire pleasures that are not consistent with family worship? Are you determined to give your child a good time in sinful amusements? When it is too late you will learn that you have excluded from your home the only guest who is able to give the good they need. Then, from this day, let there be room in your home for all the means of grace that God hath given, and then the Lord will have reason to make room in heaven for thee and thy children—otherwise no room will be needed.

Faithfully and sincerely yours,

D. H TUTTLE.

Pride.

MR. EDITOR:—Please allow me a little space in your columns to express a few thoughts and points of "pride."

Inward truth is better than outward show. A broad-cloth may hide a ragged skirt, polished boots hide dirty, ragged stockings, or a costly top coat may hide a worthless underwear. What manner of person is this? It is one that God looks on with scorn. When one asked a philosopher what God was doing, he replied, "His whole employment is to lift up the humble and cast down the proud." Pride and folly attend each other, ignorance and pride are close companions, for where there is pride there is ignorance. We can conceive of nothing so little or ridiculous as pride. It is a mixture of insensibility and ill-notion, and it is hard to tell which has the largest share. Pride is up hill business, and nothing is more opposite than pride and humility in one mind.

Proud persons in general think of nobody but themselves and imagine that everybody else thinks of them too, and every wheel that moves in society is concerning them, and that they are the subject of every conversation that is carried on. Ottimes you hear this question from them, "Whom do men say that I am," or what did they say about me." Such people are very desirous of praise. And he that praises that of himself, the praise devours that which is praised. Of all trees I observe God hath chosen the vine, the low plant that crawls the helpless wall; of animals, the humble lamb, of fowls, the mild and guileless dove When God appeared to Moses it was not in the spreading palm, or the lofty cedars, but in an humble bush. This way of being "somebody" when you are "nobody" is ridiculous. There are plenty of "somebodies" among honest, poor folks, and there are plenty of "nobodies" among dainty, rich folks. Nothing produces love like humility, nothing produces hate like pride. Pride must have a fall Solomon said, "Pride goeth before destruction."

Who can say with truth, "I am better than my neighbor?" Ah! there is so much good in those who are evil, and so much evil in those who are good, that it seems they are trying to do away with that passage which says, "Judge not that ye be not judged, for with what measure ye meet it shall be measured unto you again." Let those who feel above their fellows measure the height above themselves and realize their littleness. Hoping these few lines may be of some benefit, and wishing the ADVOCATE much success, I remain,

S. E. T.

Cedar Hill, N. C.

"Stand in the Old Paths."

DEAR BRETHREN:—Please note the following: Rev. 14 : 6–7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him; for the hour of his judgement is come, and worship Him, that made heaven and earth, and the sea and the fountains of waters"

Daniel 9 : 24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

Matthew 24–15: ("whoso readeth let him understand")

My kind friends, I am he. Judge for yourselves. Ephesians 4–5 is the standard as you all will know, "One Lord, one faith, one baptism." This is the baptism of the Holy Ghost, as you will all know, the church of God. We haven't got anything to do with the water baptism, it was only a shadow, we might say, till he gave us the substance, it was to fulfill the old dispensation. The Holy Ghost was the new.

Hebrews 10 : 16: "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them."

I Corinthians, 1 : 13: "Is Christ divided?" etc. No. Well these that are of Christ have the same mind, one word, one soul. They have crucified the flesh and are walking after the spirit. They are neither Jew nor Greek, male nor female, but are one in Christ Jesus, all the same mind. So if they haven't got the spirit they can't teach, they can pray for nothing except forgiveness, for Paul tells us it maketh intercessions for the soul with groanings that cannot be uttered. So then, they that doth not teach this are anti-Christ, are they not? Yes, I think they are, and I think all that are Christly will agree with me in this. Read Acts 18th, commencing at 24th verse. My friend, I fear we are in a bad condition spiritually. Almost every one is gone after the imagination of his heart, hasn't he. I fear so. We know God is not the author of confusion. We know he wants us to have peace, love, joy and happiness in the Holy Ghost and there is no peace in anything else. When they say, peace in anything else, destruction cometh. When we have done the will of God, we can't be deceived, for we have done our part and He will do his. Our part is to keep his commandments, and his part is to save us after we have done this, and we know He will if we do our part, and if we don't, we know that hell is awaiting us, for He says heaven and earth shall pass away, but His word shall not. Have we any excuse. He says not. No cloak; none whatever. What more could He have done for us than He has done. He has given us His Word to fight with. The two-edged sword. He tells us, to draw it out of its sheath, glittering as a weaver's beam. That is our face, shining as an angel's, lifting up holy hands to God, without respect of persons, as he has no respect of persons "Be ye perfect as your Father in heaven is perfect." Get the mote out of your own eye, and you can see clearly now to cast it out of your brother's eye. Have ye done this? I fear not. I fear we have gone after our own deceiving. He tells us to be not deceived. God is not mocked. "The seed we sow the same shall we reap." Are we sowing to the flesh or to the spirit? I fear the flesh. We have not waited for him to bind us with the tie of love he has for us that gave the day of Pentecost, or we would all be fighting under the blood-stained banner of the true and living God—the same God yesterday, today and forever. It is our fault, not his, It is not his will that any should perish. There is only one church, the Lamb's book of life. There is only one way to get to heaven. Christ tells us he is the way, the truth and the light. "Pick up my cross and follow me." "He that followeth me shall not be in darkness." Hell is a broad, open door, my friends. If we don't watch we will fall in, not thinking. "There is a way that seemeth right to man, but the end thereof is death." Is that my way? Is that your way? Let us all ask ourselves this question From the fruits of our labors I fear there is but few doing the will of God, and this is all we have to go by. Judge a tree by the fruit Let God be true and every man a liar. He is a zealous God, and we should be a people zealous of good works. He tells us, not in confusion, but in deed and truth, "if you have ten thousand instructors in Christ, ye have not many fathers"; "if ye bite and devour one another, take heed ye be not consumed one of another." He has made the way so plain that the wayfaring man though a fool need not err therein. We had better awake out of our sleep, lift up the hands that hang so low, and the feeble knees, stand erect and praise and crown him King of kings, that is worthy of all praise and must have it. "For every knee shall bow and every tongue shall confess," saith the Lord. We had better confess our faults one to another as he tells us, and put on the whole armor of God, and be ready to stand the wiles of the devil, and be ready to stand at the great judgment bar of God, that he may say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Everybody get ready for the midnight cry and get as many sheaves to take with you as you can. Labor not for the meat that perisheth. Get treasures in heaven that the



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east winds cannot blow away, nor moths nor rust doth not corrupt, nor thieves cannot break through nor steal. Strive to enter in at the straight gate. "Blessed is he that is called to the marriage of the Lamb." "He that overcometh shall inherit all things." He will reward every man according to his work. So let everybody work right and you will be right. "Be sure you are right and then go ahead." None but the pure in heart shall see him. If the righteous scarcely be saved, where will the ungodly and sinner appear? Every man run that he may win the prize; and run right and you will. The Lord's ear is not heavy that it cannot hear; nor his arm shortened that it cannot save. But, what about your iniquities? Have they separated you? If so, come to the sheepfold and try it again, and if you get the light work while you have it, he will lead you by the rivers and fountains of living waters that never go dry. No, no drought, famines, pestilence, nor things present nor things to come cannot separate you.

My Father that gave you me is greater than all. He will call you by name and lead you out, and when He puts you forth He will go before you, and a stranger you will not follow, but will flee, for they know not the voice of a stranger.

Let us all do better. Set up the standard, stretch the line by sight, or let him stretch it for us. That is his word, if you love Me keep My commandments; and He will give you the spirit that will teach you all things. We had better let Him teach us, not try to teach Him. If you are man's friend, you are God's enemy. God does not judge like man. Right the reverse. Man strives for the things of the world; God wants you to have treasures in heaven, for where your treasures are there will be your heart also. He is going to give you the kingdom, that is, His saints The prophets testified to this.

Fear not, it is your Father's pleasure to give you the kingdom. "Come unto Me all ye that labor and are heavy laden and I will give you rest." These are His soldiers. Remember the ones that follow the Lamb, whithersoever he goeth. Not the ones that are laboring for this world's goods. Remember Lazarus and the rich man and you will do well.

Search out of the Book for yourselves. "Not one of these shall fail," He says, and don't look at your way, but look at His way, and there will not be so many bells ringing on Sunday morning, and more good work, more brotherly love, more happy people, more destitute homes clad and filled, fewer bar rooms, fewer law suits. Good-bye, brethren.

H. E COFFEY.

P. S —Brethren, this denominational work is the beast and his image that the whole world has wondered after. This may seem like a song to you, but consider for yourself.

Revelation 17 : 5. I am sorry to see us in this way, but it may be for the best for us to see and give all a chance. Behold the goodness of God. How merciful he is to us. Let us go to work with more earnestness, and let him draw them all to us that is doing his will.

H. E. C.

Winston District.

Very substantial and costly improvements are being made on Centenary church Seventy feet will be added to Sunday-school room. The interior of the auditorium is to be repainted and otherwise improved, a new carpet laid, and the exterior is to be repainted.

The revival just closed at Centenary was a good one. Some twenty-five or thirty have professd faith and will join the church as a result, and the church has been greatly revived. Other substantial spiritual benefits will follow. The membership has been divided into classes and leaders appointed, and the pastor is teaching weekly a class of catechumens. This church is in good condition.

Burkhead has a lot promised for a parsonage and they are making good progress with subscriptions. Work will begin on it soon. They will build a neat, the rear of the Sunday-school room which will make it large enough to accommodate the Sunday-school and afford about sixteen class rooms. This will make a very commodious and convenient commodious parsonage. Bro. Turner is in great favor with his people. He will begin revival services next Sunday and will be assisted by Bro Comann.

Grace church has all material equipment and its spiritual condition is good.

Southside is not the Southside made at Conference, but an entirely new work in Centreville and Waughtown, together with the Southside cotton mill and all lying South of Salem, a population of nearly 2000, with three wagon factories, a cotton mill and a chair factory traversed by an electric railway, running out three miles from Winston, and a line in the system. It was some time and after diligent urging before I could hear of a single member of our church in this whole section, so little was known of it It was erected into a pastoral charge and Rev. N. M. Biles appointed as pastor in charge. A hall was secured, an organ borrowed, some song books received by donation, and the work was begun. Now there are twenty-eight names on the roll, a good congregation, and about one hundred in Sunday-school. A beautiful lot has been selected which we can get at low rate, and a subscription started to buy the lot and build a house. This will make an interesting charge. Bro. Biles is doing an excellent work.

The West End church project which came so near to completion about five years ago will be taken up in earnest in a few months, and it is confidently expected that we shall be able to organize another church in that section in the near future. It is a pressing case.

Cooleemee has been erected into an independent charge since Conference, and Rev. J. M. Downum has been appointed in charge. This is a new factory town on the Yadkin some eight miles below Mocksville. It is a large mill. About two hundred houses have been built. When the machinery is all in there will be a population of 2,000 with prospect of increase. A building committee has been appointed and a beautiful lot selected on which we hope to erect a good church very soon. The congregations are very good here, the Sunday-school large, and a membership already of some sixty or seventy.

A recent visit to Leaksville and Spray was a revelation. Spray is the mill town near Leaksville, with a population of some 3,000, in which as yet there is no Methodist preaching This will not be true much longer. The company seems anxious for us to build; a lot will be selected very soon and a church built. We will have a good church, then. It is a most interesting and hopeful field. Bro. Bowles knows how to do such work as well as anybody and he will bring order out of chaos this year, both there and at Mayodan—a similar place near Madison—and Avalon, also nearby These are all important and growing factory towns, which it is our duty to enter and occupy.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and ppendicitis
For indigestion, sick and nervous headache
For sleeplessness, nervousness and heart failure
For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulatio , take Lemon Elixir.

Dr. Mozley s Lemon Elixir is prepared from the fresh juice of lemons, combined with other ve table liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED.
Door keeper Ga. State Senate,
State Capitol, Atlanta, Ga

Mozley's Lemon Elixir.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.
Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

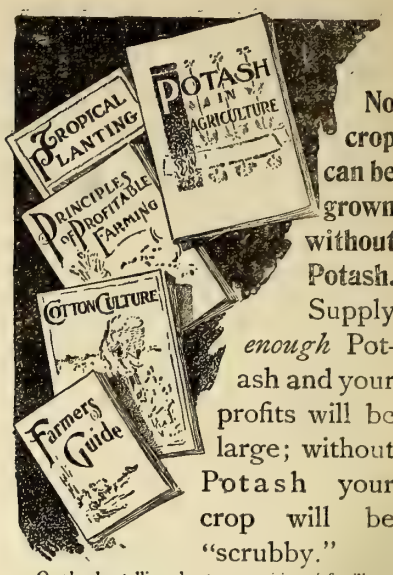
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GREENSBORO, N. C.

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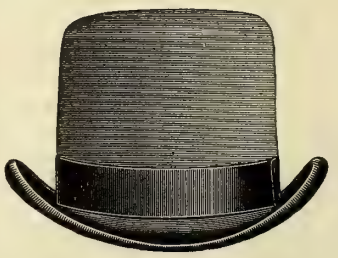
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THE ONE PRICE CASH CLOTHING STORE.

236-238 South Elm St. Greensboro, N C.
mar 27 2m

There are not many charges like the Madison Circuit, which has two fine old towns and three factory towns of considerable magnitude. It is a splendid population. Rockingham is distinguished for the number of great men who were reared there. With Bro. Bowles I spent a night at the elegant Trogdon home on Dan river, the guest of Captain Henry, whose estimable wife is a Trogdon. The duty which called us there was the laying of the cornerstone of a new church, which is in process of erection in a neighborhood where for many years we have had no church. I shall not soon forget the elegance and hospitality of that home, as well as the delightful associations at the good old town of Leaksville and the sojourn in the home of that apostolic man, Rev. Daniel Field.

With our prosperity comes some adversity also. The storm blew down our church at Clemmonsville, which is a heavyloss, but which we hope will soon be replaced with another.

It is pleasant to be able to say that all the pastors of the district are well and are pushing on the work with intelligent zeal. To tell of all their successes and trials would draw this letter out to a fatal length. D. ATKINS

Asheville Station.

I am glad to see the West Market Church is soon to be dedicated. I do much desire to be present, but fear I may not be able to be away on this day. Our church enterprise is rapidly taking shape. We will build a $40,000 00 church, at least, and on the old site. An architect is now employed, and at work on our plans We expect to break ground by June. Hope all are well. With best wishes for all, I am, Truly,

J. H. WEAVER.

Many thanks for kind words for ADVOCATE, and we do hope you will be able to come Easter.—Editor.

Important to Delegates and Visitors to the Missionary Conference.

All parties who wish to attend the Conference and who will go over the Southern via Charlotte had better take train No. 33, which leaves Greensboro at 5:52 and reaches Charlotte, at 8:05 a. m , and Atlanta at 4:35 p. m. This train makes connection in Atlanta with through trains to New Orleans, arriving there at 7:46 a. m. By taking this train on the morning of April 23rd, you will be in New Orleans in time for the opening session of the Conference on the 24th.

Special rate tickets are not good on vestibule train No. 37.

All parties wishing sleeping car from Atlanta to New Orleans will write Mr. Geo. W. Allen, No. 12, Kimball House, Atlanta, Ga.

On return trip you can leave New Orleans at 7:55 a m , May 1st. This will afford opportunity of seeing the whole country by daylight. All delegates who cannot go will please select and notify alternate at once.

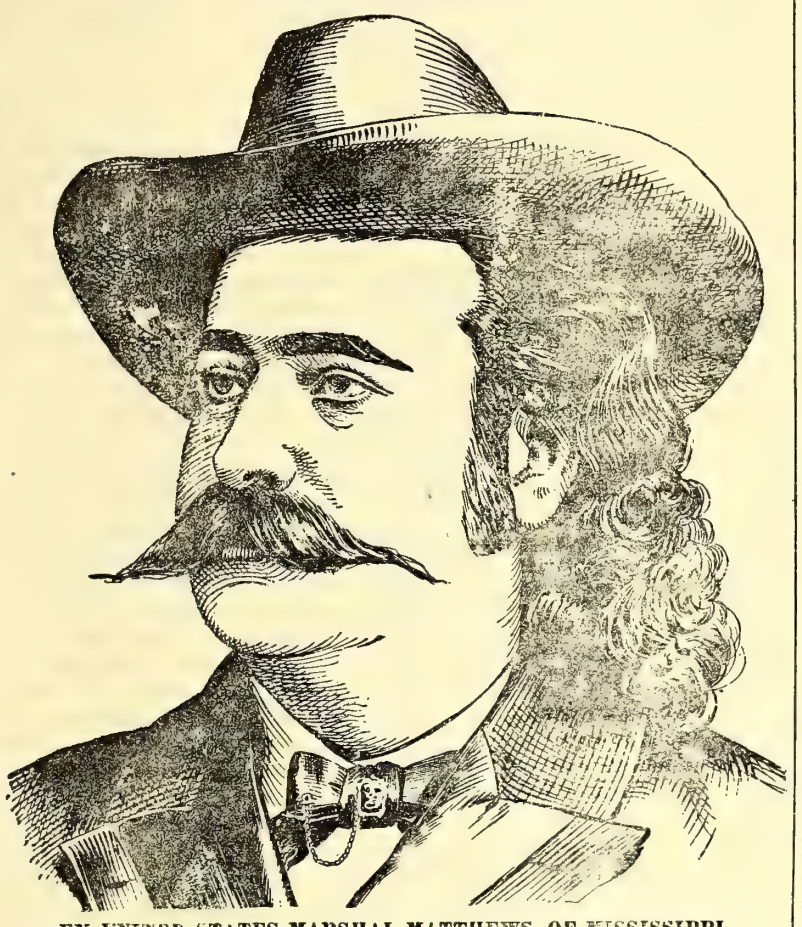
J. E. GAY.

High Point, N. C.

Boys who are Away at school should have a sure remedy for sudden attacks of cramps, diarrhoea or dysentery, and an hour's delay in cases of this kind often leads to serious results. Parents should supply their sons with Pain-Killer which is simple, safe and sure. One dose rarely fails to bring relief from any bowel complaint. There is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

A UNITED STATES MARSHAL

Thanks Peruna For His Rapid Recovery From Catarrh.



EX-UNITED STATES MARSHAL MATTHEWS, OF MISSISSIPPI.

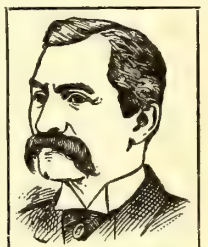
Hon. S. S. Matthews, ex-United States Marshal of Mississippi, in a recent letter to The Peruna Medicine Company of Columbus, Ohio, written from Hazelhurst, Miss., says:

"I am happy to say that I am cured of catarrh and need no more attention from you. It is a great satisfaction that I am able to write you that Peruna has in my case done all that you claim, and that I will need no more medicine."

The great multitude take this remedy without any other advice than the directions to be found upon the bottle and in the pamphlets. There are those who prefer, however, to correspond with Dr. Hartman during their sickness. To all such he will make prompt and careful answer without charge.

Hon. J. F. Crooker of Buffalo, N. Y., who was for years Superintendent of Schools at Buffalo, in a letter dated October 16, writes:

"I have been a sufferer from catarrh six or seven years, and after trying many remedies, was induced by a friend to take Peruna. The results have been highly satisfactory. I take pleasure in recommending Peruna to any one suffering with catarrh, as my cure is complete.



Hon. J. F. Crooker, Sup't Buffalo, N.Y. Public Schools.

Hon. B. B. Doviner, Congressman from West Virginia, in a letter from Washington, D. C. to The Peruna Medicine Co., says the following of their catarrh remedy, Peruna:

"I join with my colleagues in the House of Representatives in recommending your excellent remedy, Peruna, as a good tonic and also an effective cure for catarrh."

Mrs. Mary C. Fentress writes from Paradise, Tex., the following: "I think I can say that your good advice and medicine has cured me of chronic catarrh. I have had no pains in my head since I have taken Peruna. I have been in bad health ever since '59, and have taken a good many medicines which were only of temporary relief. Peruna is the catarrh cure. The Peruna stopped my catarrh of the head so that it did not become chronic, and I am very thankful for Dr. Hartman's advice and medicine."

Peruna is a specific for all catarrhal diseases. It acts quickly and beneficially upon the inflamed mucous membrane thus removing the cause of catarrh.

Catarrh is catarrh wherever located. Catarrh is essentially the same everywhere. The remedy that will cure catarrh in one situation will cure it in all situations.

Address The Peruna Medicine Co., Columbus, Ohio, for a free book.

OVER THE
ROCKY MOUNTAINS
EPWORTH LEAGUE
EXCURSIONISTS

attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande Railroad, "THE SCENIC LINE OF THE WORLD," which traverses the most picturesque scenery to be found on the continent This is the only road which offers

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Tickets reading over the Denver & Rio Grande R.R. may be used either via its main line through the Royal Gorge, Leadville, over Tennessee Pass, through the Canon of the Grand River and Glenwood Springs; or via the line over Marshall Pass and through the Black Canon of the Gunnison, thus enabling the tourist to use one of the above routes going and the other returning. The rate via this route is the same as via all others To get the full benefit of the trip you should lay your plans in advance, and to enable you to do so attractive illustrated pamphlets will be furnished free upon application to

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It Cures All Skin Eruptions.

Tetterine is the name. Sold at druggists for 50c. a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Pahlen of Lexington, Miss , writes: "Enclosed find $1 00 for 2 boxes of Tetterine. My father's hand was cured by it, and I take pleasure in recommending it."



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THE CHRISTIAN LIFE.

In Lenten-Tide.

The Christmas echoes die away;
We leave the manger's side,
And with the Man of Galilee
We wander far and wide.
No earthly kingdom 'neath His feet,
No crown upon His head,
No pomp of princely royalty
About His life is spread.

But lowly, scorned, misunderstood,
The Nazarene we see,
Until our very hearts melt down
With love and sympathy.
We trace the thorny way He trod,
The lost to seek and save,

On, Lenten tide that brings us down
To penitence and tears,
We feel the shadow of the cross,
We feel the chill of fears,
As down to dark Gethsemane,
And up to Calvary's hill,
We trace the steps of One who came
To do His Father's will.

—Selected.

Great Grace.

One who has given careful study to the Pauline writings has hardly failed to be impressed with the apostle's full knowledge and appreciation of the grace of God in Christ Jesus. Herein lay his marvelous power as a preacher, his strong character as a witness to the truth. In our strange limitation here it is easy to detect the weakness of the Church to day. The measure of our strength as Christians or preachers of the word will be the measure of our knowledge of what we have in Christ. Many live, alas! as though their resources in Christ were very spare. Paul has difficulty to find language sufficient to express the "riches of grace" we have in Christ. "Grace!" 'Tis the wealthiest word in the Bible, and it is all for the children of the King here on earth, for you and for me, dear reader. How shall we define this great word? It is a great globe-word, and holds all that is true and blessed in our theology, our hymnology, and our Christian experience. We may say that grace is the manifestation of God's love and mercy in redemption; true, but we are very used to that. I fear we who do have some appreciation of grace think far too lightly about it. One of the preachers at the recent opening of Spurgeon's Tabernacle said: "We are far too commonly inclined to regard grace as a kind of pleasant sentiment, a sofa disposition, a welcome favor, a cozy feeling entertained toward us by God." That, indeed, would be a very sickly definition of grace. It is too lofty, all divine, the very best of God, I dare say, to be put aside with such a commonplace definition as that. Rather, is it not the love of God coming to sinful men, pulsing with the agony of Gethsemane and red with the blood of the cross? In all God's universe there is nothing like grace. It is the astonishing thing that the hosts of angels in heaven never cease to contemplate with wondering delight. In these days we have much to say about the mastery of science, of invention, of electricity, and so on. Why have we so little to say about the most wonderful, pathetic, beautiful, omnipotent thing in God's universe? "Amazing grace!" Where is there such depth of thought as in grace? Such marvelous wisdom and power as in grace? Such manner of love as in grace? Such transforming energy as in grace? Such blessing as in grace? Such present and eternal hope of joy as in grace? And what a wealth of it there is! "Manifold grace." "Abounding grace" "Riches of grace."—M. Rhodes, D. D, in "Lutheran Observer."

Love Not the World.

The apostle John makes a remarkable statement in his first letter: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We love the world in the sense in which John meant. when, ceasing to use it, we abuse it. Or to place the matter in inverted order, a man abuses the world when it becomes to him the reason and issue of all his activity.

Look at such a man, accept him at his own valuation of himself—"a man of the world,"—observe his activity for any one day; and you will find that he is indeed a man of the world. His whole life has its home in material things. He has no thought of God, no aspiration after the spiritual, no attempt to rise above physical surroundings. That is the very essence of worldliness.

We often speak of worldliness as if it consisted in theatre-going, dancing, card-playing. These, however, are but symptoms of the disease. Worldliness in itself is life wholly conditioned within material things, life, therefore, in which there is the stultification of the spiritual. A man is not necessarily worldly because he is successful in business; but, if his gold is finding its way into his head, and into his heart, and if his getting is for the sake of possessing, and not in order that he may use his gains as the steward of God, then he is abusing the world, and, when he is thus loving the world, the love of the Father is not in him.

The conditions of life today largely minister to the development of worldliness. As man discovers new possibilities, new forces, lying within the cosmos. Unless his attention to these things is dominated by his relation to God, he will find less time for meditation and the cultivation of the spiritual than ever before.

What, then, should be the attitude of the Christian to the world? We are first to recognize that our new life is to live in fellowship with Christ. It is the ascension life, resulting from His death and resurrection, and our identification with Him in both. From this position we shall still be interested in the world, but we shall govern it instead of permitting it to govern us. Earth is to be our servant, not our master. Material things are to minister to us, not we to them. We are to seek the things above; that is spiritual things. All material things are to be used as aids to our seeking.

The peril of worldliness, therefore, is seen to be that it destroys man's capacity for the spiritual. Its correction lies in the abandonment of man to Christ, and his filling with the Spirit of God. This new centre of life will completely change man's attitude toward the world. All the interests of this life will become broader and more beautiful. Home will still be filled with laughter and merriment. Art will have its place in every life, but every form thereof which suggests only materialism will be shunned. Literature will be valued, but the reader will proceed upon a new principle of selection. and all books that treat life as animal merely will be avoided. Music will be rediscovered as the speech of heaven, and words will never be wedded thereto that degrade it to sensual suggestion. All the things of the earth will be used, while the mind is set upon the upper things, and the life is zealously guarded against finding its final satisfaction in things that perish.

Worldliness does not lie within art or music or poetry, or within the world itself. It lies rather within the heart of man and is manifested by all who forget the supreme fact of their spiritual nature. —Selected.

An Open Book.

A wicked, drunken woman in one of our large cities was attracted into a church on Sunday evening and was converted to Christ. The pastor of the church went to see her husband and found him a very shrewd mechanic, who was very bitter against Christianity, and greatly fascinated with Ingersoll's sneers at the Bible. He was full of contempt at his wife's profession of conversion, and said he had no doubt she'd soon get over it. Six months passed away, and one evening this man called to see the minister in great anxiety concerning his own salvation. He said: "I have read all the leading books on the evidences of Christianity, and I can stand out against their arguments; but for the past six months I have had an open book about my own fireside, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong, and that there must be something holy and divine about a religion that could take a woman and change her into the loving, patient, prayerful, singing saint that she is now." The best books on Christianity are the men and women who live transformed lives, in fellowship with Christ.—Selected.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 23 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily	No. 49, Daily.
	A M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58	...		....
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P M				
Leave Tarboro....	12 21	..	6 00	....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	....	...	.....
Lv. Fayetteville...	4 30	12 35	.	..	.....
Ar. Florence.....	7 35	2 40	...	....	.....
	P.M.	A.M.			
Ar. Goldsboro ...	.....		7 55	..	.....
Lv. Goldsboro....	.....		....	6 45	3 30
Lv. Magnolia.....	..	.		7 51	4 35
Ar. Wilmington...			.....	9 20	6 00
			P.M	A.M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville...	12 15		9 41	..	.....
Leave Selma.....	1 50		11 37	.....	.....
Arrive Wilson.....	2 36	..	12 13	....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...				7 00	9 35
Lv. Magnolia .		..		8 30	11 10
Lv. Goldsboro.....		4 50		9 37	12 26
	P. M.		A M	P.M.	P. M.
Leave Wilson .	2 35	5 33	12 13	10 45	1 15
Ar. Rocky Mount..	3 30	6 10	12 45	11 33	1 53
					....
Arrive Tarboro		6 46		.....	.....
Leave Tarboro. ...	2 31	....	.	..	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M		A.M	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m. arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday. 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY. General Manager.
T M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.. ..	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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THE HOME.

How One Looks At It.

I am wretchedly weary and wicked,
I am only a woman, you know;
I'm sure it would worry an angel
Through all of my labors to go.

The life of the housewife is busy,
Through every week of the year,
Working and planning and living
For those who her wants scarce hear.

She scarcely can stay from her kitchen
A whole afternoon of one day;
And how her body recuperates
I'm sure I'm not able to say.

'Tis easy for men to be healthy
And happy and good, if they will;
They're never cooped up like a woman,
They have freedom of valley and hill

But stop! No time for this thinking!
There are stockings and trousers to mend;
I am glad we are told of a heaven,
Where all woman's work must end

* * * * *

What a beautiful day for washing!
My clothes will be white as snow;
The pleasure one feels over work well done
Repays her for doing it so.

O how blessed the life of a woman
Who labors for those who are dear;
She is making her record in heaven,
And love is her recompense here.

Though her body must ofttimes be weary,
Yet her spirit may always be light;
For the Father who knoweth and loveth us,
Will order all things aright.

When the Saviour bade us deny self,
He knew that his grace would abound
In hearts, and give happiness greater far
Than in selfishness ever was found.

O Father, I pray thee, put greater love
In hearts that are burdened with care;
Make them to feel thou art ever near
And help them all crosses to bear.

—Selected.

The Bogy of Germs.

Germs? Of course there are germs—millions and billions of them. The scientists tell us so, and we can't doubt the wisdom of the scientists. We shall have the germs, like the poor, always with us.

But let's not worry about them. Let us remember that it was care killed a cat and that a cat has nine lives to our one. And let us remember that Methuselah lived to be 969 years old, and yet he never heard of a germ. And study the tombstones in any old churchyard; read the goodly length of days to which our ancestors attained; and then remember that they, too, never heard of germs.

Job, too, the long-suffering, the patient—germs had not been discovered in his day, or no doubt he would have had a few quadrillions of them. And is there a veiled allusion to such a possible catastrophe in the couplet:

"The troubles that afflict the just,
In numbers may be * * ?"

Since we can't catch the germs and can't kill the germs and can't do away with the germs, it is certainly worse than useless to worry about the germs, or to allow ourselves to be startled by arrays of statistics showing the total population of germs. Then, too, if they were really and practically so dangerous as we have been led to believe, we couldn't any of us live an hour. We should be overwhelmed by numbers. We should be more helpless than Gulliver in the hands of the hosts of Liliputians.

Germs, germs, everywhere! They are in the air we breathe, in the food we eat, in the water we drink. They are in the carpets we walk over, in the chairs we sit on, in the clothes we wear.

Yet, scientists themselves reluctantly admit that not all germs are harmful; they even more reluctantly admit that in the present state of science it is quite impossible to tell just which are harmful and which are not. Let us not, then, indiscriminately abuse them, for even a germ may turn.

Then, what is there to do? Forget about germs; don't worry about them; just pay attention to sensible rules in regard to dressing and eating and drinking and let that suffice.

A prominent scientist was telling the story of Pandora's box to his little son. He was telling it with all possible dramatic effect. "And she slowly lifted that lid and peeped within, and then—what do you think came out?"

"Germs!" cried his little son, promptly.

Let us put the very idea of germs back in that box and close the lid.—Saturday Evening Post.

The Power of One.

Many years ago an invalid lady, whose home was in the country, visited a large city near which she lived, on a sultry summer day. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny and sick babies in their mothers' arms, who were litterally dying for a breath of fresh air. What could she do?

"I cannot save all," she said, "but I may save one. There is room for a mother and her child at my home."

She took the one mother and her child to her country home, kept them for a fortnight, and then took them home and brought others. Her neighbors followed her example The next summer the number of children entertained amounted to hundreds; the next thousands.

Another woman who lived in the city, and had no money to give was vexed that she could not help this most gracious charity. "I can at least tell others of it," she said. She wrote an account of it for a New York newspaper.

A third woman, possessed of great wealth, sent a thousand dollars to the editor, with the request that he should open a fund for this noble purpose. The Fresh Air charity was the result. The various organizations throughout the United States for the removal of poor children from the poisonous air of the cities to the country have grown out of this first attempt of a single weak woman to save one dying baby.

During the last two years the charity has taken root in England and on the continent. No one but God knows how many lives have been saved by it.

If the woman who thought of it on that torrid day, as she passed, sick and weary, through the slums, had decided, "I can not save all; why should I trouble myself with one?" how many lives that might have been saved would have been lost —Selected.

Costly Economy.

"I can't afford to be very economical," said the little woman, whimsically, the other day "I have a good neighbor who believes that every penny saved is a penny earned, and she looks her disapproval at me because I don't make over my own dresses and do buy my cakes She does all those things herself and saves the money, and she makes me feel wasteful. Last year I tried to emulate her example, and I used up at least fifty dollars' worth of wife, mother, and family comfort, in trying to save twelve dollars' worth of sewing. Besides, there's the dressmaker's and cakemaker's view of it to be taken into account—for I suppose the 'neighbor' side of the question ought to come in somewhere.

"It reminds me of the cooking recipes which the newspapers gravely publish. I read one only yesterday. It was called a nice way to use up bits of cold mutton, but required fried cucumbers, thin pieces of broiled ham, several hard boiled eggs, soup stock, Worcestershire sauce and so many other things and so much time to prepare the dish, that it would make very expensive mutton of it. The ordinary housekeeper couldn't afford to save it at that price. There is a great deal of so called economy that is too costly for poor people."—Forward.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

S. A. L. FAST FREIGHT SERVICE.

From Chicago to Charlotte in Four Days. Three Shipments of Four Days Each.

The Seaboard Air Line is giving some surprising fast freight service recently.

The following from the Augusta, Ga., Tribune:

Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line

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PRACTICAL RELIGION.

That a majority of men as Christians do not make their profession practical is no longer questioned by thinking people. That they fail to be consistent after due consideration, with our Father's will fresh in mind, we do not claim, but frankly admit that many errors are made and sins committed as a result of pre conceived ideas. In olden times precedents and customs finally became laws, and rightly so, but it is not true that the customs and sayings under the Feudal System which formed the basis of many statutes can be made practical now. Neither shou'd many of the sayings and customs of our fathers be made practical in religious life in the twentieth century. Our early religious instructors said to the ambitious Christian young man, 'Keep out of politics" They felt sure their instruction was well founded and of vital importance, because the largest per cent. of those who entered the political field were poisoned by the bad in politics and almost entirely lost to the church, to say nothing of the effect upon their own souls.

There has been little or no abatement of the tendency in politics for many years. Who can truthfully say one political party is better than the other morally? We reached a point long since in politics where it was not safe or respectable for our wives and children to attend public speaking, where candidates for even the highest office in our government were discussing issues of vital importance to all, because of the language used and the drunken rabble. The allurements in the political fields have drawn and monopolized our very best intellect. But the bad effect upon character still prevails. This ought not to be. Viewing it from this standpoint alone, our fathers were right. We are not pessimistic, but it does seem to us that the good, high and noble principle underlying our American government is almost lost in the smoke and debris from the ruins wrought by the bad in the politics of our nation. This applies as well to state, county and city politics.

Sir William Blackstone taught that no law was valid or should be enforced which was contrary to the Divine Law. The Apostle teaches us that we are to be "subject to the powers that be." Hence, it becomes our absolute duty to be subject to the laws of our country. Shall we not say it is our duty to be subject to the politicians whom we elect by our own ballots to make laws for us? Are we consistent Christians who are constantly complaining and in many instances violating the laws made by men whom we willingly and enthusiastically elect to office? Christians are American citizens; they have taken the oath of allegiance; they must be subject to the powers that be. How can they claim to be obedient to the Master when they go to the ballot box and vote for men whom they know to be living in open rebellion to the Divine Law? Many doubtless ease their consciences with the fact that we must have officers and that they voted for the best men proposed. We feel warranted in saying it is our duty as Christians to enter politics with boldness, yet, with prudence. We do not mean that ministers are to leave their high calling and become politicians and office seekers, but that they with all other Christian men should attend primaries and conventions and use all the influence and power which God has given them or which they may have acquired to secure the nomination of the very best men for the offices to be filled from the highest to the lowest.

From the various efforts which have been made by the very best people, to rid our country of the most damnable curse, the liquor traffic, it does not now appear that they will succeed with present plans. We do not pose as a prophet, but allow us to say that we do not believe that we will succeed with the temperance cause in this country, to which all true Christians are pledged, until we go with intelligence into politics to the extent of taking our place with other American citizens, in every department of the work, and vote for men whom we know to be opposed to the curse. By this course we not only bless the church and those who are now opposed to the deathly ravages of it, but we will thereby carry the Master's blessed plan of Redemption into every department of life. This course does not mean that you will come out "smutted with politics," unless you are a coward. The grace of God is sufficient for us, and it will sustain and enable us to win and come out clean in every laudable battle for Christ. Neither does the course suggested mean that we must vote with the Prohibition Party. If the Christian church in this country will be true to their obligations to the Master and His church and take a firm position in this matter, either political party will hear him gladly. Let us pray as our Saviour taught us, live practical religion, and vote as we pray. Our Father will not, He cannot, bless our efforts so long as we will not live as we pray. It is not strange that the coming of the Kingdom of Christ, for which we pray, is delayed when we will not be practical It is not strange that the world sometimes loses confidence in us when we do not live as we pray. Let us have wise organization first, then onward, ever onward!! and we will win.

B.

PALM SUNDAY AT WEST MARKET CHURCH, GREENSBORO

Many centuries ago when the hitherto retiring Christ threw off his timidity and came forth and claimed the homage of the Jewish world, the people with one accord met him in the way, strewing palm branches and crying "Hosanna, blessed is He that cometh in the name of the Lord."

In this spirit the congregation of West Market Street Church met in their spacious audience room last Sabbath morning, and decided that the anniversary of this same Palm Sunday should be honored by the consecrating of their means to the end of liquidating the entire debt which rested upon His church. To repeat an expression used by a stranger who was present on that occasion, "It was the most pleasant collection that one ever attended." The church was handsomely decorated with palms. The children of the Sunday-school marched into the audience room to a processional hymn, the orchestra furnished a grand overture, and after song and prayer, the chairman of the Building Committe reported, as will be seen below, the financial status and general condition of the church. There was an indebtedness of about $4,000 on the church which was to be raised, and for these three weeks previous to the present time, all the forces of the congregation, thoroughly organized, had been working night and day to raise the remainder of this debt, and they met on this morning to render a report of the work done. As was remarked by some one else, no such organization has ever been seen in this community. From the least to the greatest, from the oldest to the youngest members of the church and congregation, all were united in one single purpose, the removal of the debt, and when the congregation met last Sunday morning, it was with many expectant, bright faces of those who were conscious of their ability to perform a difficult deed and it did not take a prophetic eye to predict that the whole debt would be raised that morning. Every one was in a paying mood When the different reports were rendered from the Sunday-school, the Epworth League, Ladies' Aid Society, Board of Stewards, and all the different bands, it was found there was lacking yet $900.00. A blackboard was placed before the congregation with amounts checked off from $5 to $100, and it took only a few minutes for this $900 to be realized, and a sign of sigh of relief escaped from the entire congregation when the entire debt was lifted, and they felt that they stood forth free from any indebtedness. Too much praise cannot be bestowed upon our able and efficient brother Turrentine, who so successfully organized all the forces of the church and put everybody to work. In fact, the church has been wonderfully blessed in the effort to raise this debt, and we believe that we have had verified to us God's promise that if we would bring our tithes into His storehouse He would pour us out a blessing such that there would not be room to contain it. The entire membership has been uplifted and blessed abundantly already, and on next Sunday morning when we assemble for the dedicatory service it is with hearts full of real gratitude that we offer to our risen Saviour the tributes of our praise in the shape of this magnificent structure.

Possibly no congregation in North Carolina ever undertook an enterprise fraught with more danger and at such an inopportune time. The whole plan was conceived and put into operation during the severe financial panic of 1893–'94, and the building has moved steadily forward. I doubt if there is a congregation in the world that can be counted upon for more loyal, faithful service and devotion to their enterprise than this West Market St. congregation. The actual cash outlay was $45,000.00, but when you take into consideration that this was built at the time of this great panic, when material was at about one-half what it is today, when the R. R. Co. furnished one-half of all the freight that went into it, that workmen gave their service at one-half of what they are getting today, and that the general superintendence purchasing, and all of this went in at a price equal to cost, it can be seen that the real value of the church is nearer $60,000 than $45 000. There are no wealthy people in this Church, and we have here a demonstration of what can be done by united effort on the part of all the people. This is really and truly a Church of the people, for the people, and by the people, and no one man or set of men have dominated anything, but with unity of purpose and one aim for the glory of God, and the spread of His Kingdom in this community, the congregation have established this Church. Is there not a lesson here for the entire Conference in regard to Church building? Many of us feel frequently that we can't do great things because we have no individual who has a large amount to contribute. The reason why this Church was built was because all the people decided to consecrate a portion of their means to the glory of God, and what has been done in this community can be accomplished in any other community where the people act as a unit. We trust and believe that this Church will be as a city set upon a hill, whose light cannot be hid, and that it may shine on down through the century to come as a beacon of Him who came to seek and to save that which was lost.

The following is the report of the Chairman of the Building Committee.

C. H. IRELAND.

HISTORY OF THE BUILDING.

"As chairman of the building committee it was deemed proper at this time that I should state some facts connected with the building of the Methodist church in Greensboro, and especially the building of this present house, which we hope to dedicate on next Sunday to the worship of Almighty God.

"The first Methodist church in Greensboro was built in 1830, and located on South Elm street. Rev. Peter Doubt was pastor. The beautiful window you see on the north side of this church was placed there as a memorial of this old pioneer hero of Methodism in North Carolina.

"In the year 1850–51 a new site for the church was chosen on West Market street. This was the beginning of West Market Street station. In 1882 this house was enlarged and improved. In 1892 the lot on which this church now stands was purchased from the heirs of the late W. P. Caldwell. On April 17th, 1893, the quarterly conference appointed as a building com-

mittee Messrs. S. L. Alderman, Dr. H. M. Alford, G. W. Alley, W. G Balsley, Sam Brown, H. W. Cobb, C. H. Dorsett, C. M. Hackett, C. H. Ireland, B. H. Merrimon, J. A. Odell, T. M. Pickard, O. F. Pearce, H. L. Scott, S. L. Trogden, J. M. Wirstead, Dr. J. W. Whittsett.

The first meeting of the building committee was held on April 19th, 1893. The committee was organized by the election of the following officers: J. A. Odell, chairman; C. H. Ireland, secretary: J. M. Winstead; treasurer. The committee at once advertised for plans. Several architects submitted designs and after careful consideration the committee selected the plans submitted by S. W Foulk of New Castle, Pa. The committee employed Messrs. J. M. Wolfe and J. L. Winningham to superintend the work.

Ground was broken June, 26th 1893 The first brick was laid July 5th. So you see we have taken as much time as Solomon took to build the Temple at Jerusalem.

The brick was furnished by D. N. Kirkpatrick, Greensboro Brick and tiling Co., and the A. and M. College, of this city; the stone by the Mt. Airy Granite Co., the lumber by J. C. D. McNatt; the slate roofing by John R Williams & Co. of Richmond; the inside wood work by the Cape Fear Mfg. Co., of this city; the pews by the Grand Rapids School Furniture Co , Grand Rapids, Mich; the windows by Rudy Bros. of Pittsburg, Pa. the painting was done by Mr. Crumpler. of Winston; the furnaces were furnished by Peck, Smead & Co., of Cincinnati; the hardware and plumbing by the Odell Hardware Co ; the carpets by Johnson & Dorsett; the bell was moved from the old church. It was made by Henry McShane of Baltimore, Md.

"These are the principal items of expense, and the total cost, including the lot, is about $45,000.

"Rev. S. H. Hilliard was pastor of West Market church when this building was commenced. He was followed by Drs. Weaver, Rowe, and Turrentine. The Presiding Elders of the district were Dr. J. R Brooks, Rev. P. J. Carraway, Dr. Frank H. Wood, and Rev. J. R Scroggs.

"On yesterday I was looking over the proceedings of some of the meetings of the building committee, and it made me quite nervous. The financial problems came up at every meeting, and I think the committee finally dissolved, as I see no account of their ever meeting after June 1894 The board of stewards have been tusseling with it since that time, and if it had not been for the good women of the church, you would not have any board of stewards; now I do not say it to flatter the women, but I say it in all earnestness as a matter of fact, that they have done a great work in raising funds and encouraging the committee and board of stewards, and but for them we should have fainted and fallen by the wayside long ago. The committee wish to thank every member of this church for the hearty support and encouragement. It has been one united effort all the time. We wish also to thank many friends, not members of this church, for their co-operation and financial aid.

"May the Lord bless them all, and may He accept this offering at our hands, and may his people be abundantly satisfied with the fatness of His house."

Amount collected and expended through J. M. Winstead and E L. Sides, treasurers, prior to June 1, 1895, $13,329 41 Amount collected for windows, 1,506.40. Amount collected for seats, 2,257 17. Amount collected for heaters, 1,300 00. Amount collected on steps, 500 00 Amount collected on chandelier, 450 00 Amount collected for carpets, pulpit and other furniture, 1,550 00 Amount collected for all other building purposes, 16,365 17. Total, $37,820.00 Amount still due on notes, interest, and open account, $3 962 26. Total cost of church, not including lot, $41,802 31.

From this it will be seen that, in round numbers, $4,000 were yet due. On this the following cash and negotiable paper was reported:

Amount secured by board of stewards from old and new subscriptions, $1,500.89. Ladies' Aid Society, $655.00. Infant department Sunday-school $100 Main Sunday-school, 251 94 Epworth League 414 75. Grand total $2,922 58.

EDITORIAL NOTES.

If you want life insurance the Murray Bros., representing the Prudential, will give you courteous attention.

It is well to have your home insured against fire these very windy months. See advertisement of O W. Carr & Co

The editor has been confined to his room for a week consequently a part of our editorial space is filled with contributed matter.

We are requested to state that Rev. Geo. F. Kirby will take charge of Murphy station, in place of Rev. R L. Owenby, resigned.

Look up the new ad. of the Vaustory Clothing Co. and give them a call. You can depend on getting the best and the cheapest suit that the market affords.

Prof. G. H. Crowell, of High Point, called at our office for a few minutes on his way to Raleigh to meet with the Executive Committee of the Sunday-school State Convention.

The commencement of Greensboro Female College will be held this year on May 28th and 29th The baccalaureate sermon will be preached by Rev. R. C. Beaman, D. D., of Elizabeth City, N. C. The address to the Alumnae will be made by Rev. Plato Tracy Durham, Trinity College, Durham, N. C.

DEAR BRO. CRAWFORD:—You may say I complied with my promise to let our Presiding Elder, Bro. J E. Thompson, eat dinner in our new parsonage. We are living in it; commenced about six weeks ago. Come over to see us

Yours, J. W. INGLE

Maiden, N. C.

The parsonage of Centenary Church, Greensboro. has been painted during the past week. It has added very much to the appearance of the preacher's home, as well as to the value of the property. Other improvements are being made about the premises in the way of painting and papering.

Many people would like to secure some life insurance but they do not know just what kind of a policy is best adapted to their needs. We will gladly give them the benefit of our experience on the subject if they will communicate with us. Address the Prudential Insurance Company of America, Murray Bros , Gen. Ag'ts Greensboro, N C.

"At last," writes Bishop Candler, "we have been able to secure property for our church and school in Havana, Cuba. Through a providential acquaintance of Rev. H. W. Baker, the pastor of our Church at Matanzas, that energetic worker was put on the track of a good central property, for which I have bargained. It is located in the heart of the city, with the very best surroundings. The neighborhood is filled with the residences of some of the first people in Havana. It was secured at a bargain. With $20,000 the cost of the property can be met and such buildings made out of the present structures as will give us the best mission plant in the city.

One of the glorious views of the Pan-American Exposition will be from the Triumphal Bridge looking north toward the electric Tower, some 2,000 feet distant. On the right will be the Government Buildings, a splendid group of three great structures, the Ethnology Building, the Manufactures and Liberal Arts Building, and the Agricultural Building. On the left will be the beautiful group of Horticulture, Mines and Graphic Arts Buildings, the Temple of Music, the Machinery and Transportation Building, and the Electricity Building. In the center will be the Court of Fountains, with its rich embellishments of water features and statuary. It will be a scene that visitors will pause to look upon many times during their stay at the Exposition.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

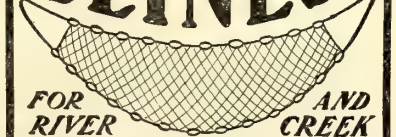
The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

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10	3	1-4	1.50		

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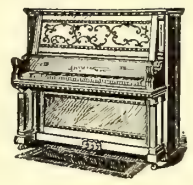
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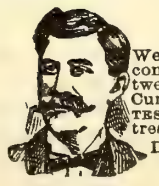
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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 7, 1901.

THE RESURRECTION OF JESUS.
Luke xxiv. 1–12.

GOLDEN TEXT.—Now is Christ risen from the dead.—I Cor., 15:20.

THE GREATEST EVENT IN HISTORY.

The headstone: "Grace, grace unto it!" The resurrection of Christ proves many things of the highest value to mankind. (1) It baffled all efforts of His foes to silence Him by putting Him to death. He rises to confront them in many ways and for all time. (2) He crushes "him who has the power of death, that is, the devil." "O grave, I will be thy destruction!" (3) It proved Jesus to be more than Teacher and Prophet; it showed Him Lord of life, and makes His word forever living and powerful. (4) It makes Him supreme in all worlds, rising and reviving to be Lord of both the dead and the living.

HARMONY OF STATEMENT.

Unity in variety is the best legal evidence. The four Gospels concur in the main fact, Jesus rose from the dead. Each gives what incidents most impressed him as worth telling; each omits some minor ones. Could all be given, the story would be roundly full As it is, the effort to link all together is fruitless. Let each count for itself, and the sum of all proves the resurrection the best sustained event in history.

SEEN AND UNSEEN

None saw Jesus rise—that belonged to the spiritual world—as none ever saw life, thought or force. There were visible phenomena: the earthquake heaved the ground; an angel rolled back the doorstone of the tomb, and sat upon it; the keepers blanched away in swoon, and these were outward signs of the spiritual event. How small a portion is known of that! How the unseen spiritual mocked the rock tomb, the stone door, the seal, the sentinels!

THE MYSTERY.

"Behold, I show you a mystery!" If death is such, life is not otherwise, and this laying down of life and taking it again is past all understanding. Peter acts as if he would at once investigate and comprehend the affair, but it was beyond him. When Jesus had spoken of rising from the dead, His disciples had wondered what that should mean. Here now before their eyes are evidences of the event, and yet they wonder; and after all study we wonder too.

THE WOMEN.

Jewish mourners went to graves to weep there until the third day, when they held that the spirit finally left the body and decay began. Mary, though with the others, was foremost of them, "earliest at the grave." She ran back to Peter and John. Meanwhile, the other women reach the tomb, and an angel tells them the Lord is risen and will meet them in Galilee. They vanish, but Mary, after Peter and John have left the place, arrives and lingers there. Then follows, in our next lesson, the most beautiful and touching incident of this memorable morning, and her sorrows quickly fled.

THE ANGELS.

"Well pleased the Almighty's mandate to perform," three attend visibly on this great event. The heavy stone which, as in the case of Lazarus, served as door to the tomb, the entrance being horizontal, was too much for the women's strength. An angel, bright and fair, yet strong, has already rolled it away. Then two, as a guard of honor, await the women's coming, and tell them the transaction. Angels of old rarely did visible service. They appear at the Ascension and the Apocalyse, but for now nineteen hundred years no mortal eye has seen them, and this first Easter they give richness and heavenly splendor to the doings.

REMEMBER!

In the rush of these strange events it was not easy to "hark back". Jesus had told His disciples of what they now saw, but they wondered what the rising from the dead should mean. The dead had been restored to life, but this rising of one's own will was new indeed! Here is the key to those words, as Columbus' sight of land explained to him all the signs and indications. The women now "remembered His words", and were at rest; even more, they had "fear and great joy", and ran to tell the glad tidings.

THE ELEVEN.

A sad and silent company! Judas had gone "to his own place." The others, broken, anxious and dispirited, naturally gathered at that same "upper room," pondering over their failure and peril. This gloom is to be quickly brightened. "How beautiful upon the mountains are the feet of him that publisheth peace!" The bond of discipleship seemed now broken; the Center of their union was gone; but at these women's words life revives. They dimly understand, and but partly believe, yet life stirs within them.

PETER RESPONDS

Philip and Thomas, dull and doubting, give tone to the other disciples, and count the tidings as idle talk Peter's lively temper is aroused, and his impetuousness is timely and does good service. John—for we must go beyond our lesson's border—outruns him, but Peter, half-reckless, first enters the tomb. He finds all in perfect order, as it would not have been if the body had been taken by robbery and violence.

WONDERING.

John saw and believed; his mind was always clear and cool. Peter seems unbalanced by the fierce experiences of these days, and cannot gather and center his thoughts. To him Jesus—how specially attentive!—afterward appeared alone and swept away the last lingering doubt. Soon the Holy Ghost gave Peter the courage of his convictions, and "with power and great boldness he testified of the resurrection."

I have found Judas, with his money-bags.
Bartering away Love's very self for gold;
And Thomas, with a tardy faith that lags
Till it can find a fact to have and hold;

And Peter, who has learned a sorry knack
Of owning Christ on Sundays, 'mid his sheep,
But through the week, upon the world's sharp rack,
Denying him, without the time to weep.

But Jesus,—they have taken him away,
And buried him alas! I know not where.
Weary and heavy laden, day by day
I make my quest and lift my heart in prayer.

But, oh, I find him not, I find him not!
Only the grave-clothes that he left behind,
Only his garments, where they cast the lot
Only the scourge, the thorns, the cross, I find.

Where have they laid him? Will none hear my cry?
Night is far spent: I seek a living Christ.
He said that he would rise again, and I
Must hasten at the dawn to keep my tryst.

Nay what if it might be he lives again
In hearts that bear the scourge, the thorns, the cross!
Arise, my soul! It shall not be in vain,
Thy quest where sorrow bides, and hurt and loss.

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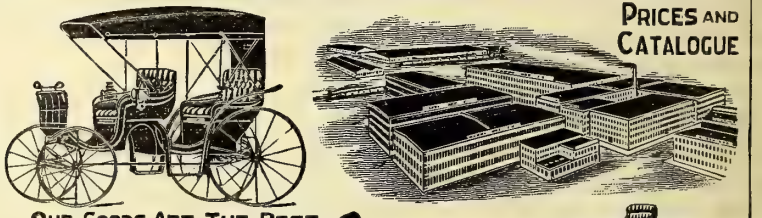
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

L sson f r April 7, 1901.

RESULTS OF THE RESURRECTION.

I Cor. xv., 12 22; Eph. ii., 1-10.

The resurrection of the dead is a distinctive doctrine of the Christian religion. Existence in a future state, in some mode seems to be believed by all people. The Greeks and Romans taught that the spirits of the dead inhabited a spirit realm in joy or anguish. The Old Testament makes little allusion to a future state in anywise. The doctrine of the reunion of soul and body—the resurrection of the body is distinctly Christian.

The basis of this faith is Christ's resurrection. It can hardly be believed that faith in Jesus as a divine being could have obtained at all, had it not been that his resurrection from the dead was established. There had been, indeed, examples of persons raised from the dead before Christ rose. But these were especial acts of divine power, given to seal the testimony of God's witnesses and messengers, and those thus resurrected only returned to the conditions of earthly life, to die again. It was not this mortal putting on immortality. It was not a promise or revelation of the eter nal future state, as one of soul and body reunited While the world could not have believed Jesus divine, and the Son of God if he had fallen under the power of his enemies at last, and had not triumphed over death, it is also evident that, rising from the dead and ascending into heaven, his resurrection was not like any other. "Death had no more dominion over him." He had abolished death and brought life and immortality to light.

Paul argues that Christians must believe in the resurrection. "If Christ be preached that he rose from the dead," then it is absurd to deny or disbelieve the doctrine of the resurrection.

As our Redeemer, Paul represents Christ as the example to us of what his followers shall be, so far as humanity is concerned. He is the promise of a general resurrection of his followers. "He is the first fruit of them that slept." It was fit, Paul thinks, that he should show us in his own example what perfected and restored humanity shall be. "Since by man came death by man came also the resurrection of the dead. For as in Adam all die, so in Christ, shall all be made alive. But every man in his own order, Christ the first fruits."

In Ephesians 11:1 10, the resurrection of Christ is referred to by Paul as symbolizing that spiritual resurrection which true believers on Christ would experience in this life. There must be, in the Christian's experience a death to carnal things, a passing from a life which has its motives and hopes in the worldly and sensual, and passing into a new life in fellowship with God and having its aims on spiritual and heavenly things. This is a resurrection, a quickening not less wonderful than the raising of the dead

Hints and Helps.

The resurrection of Christ is one of the fundamental doctrines of Christianity, all the other doctrines being inseparably connected with it. Christ spent forty days establishing the fact beyond dispute among the apostles and disciples, and the apostles everywhere preached it. 1 Cor. 15:3-8, Acts 1:3, Acts 2:23-31.

Yet there are some in the church at Corinth who said, "There is no resurrection of the dead," and Paul shows them what this denial leads to.

If there be no resurrection of the dead, then is Christ not risen. Jno. 11:25, 26; Rom 4:24-28, 8:11-34, 1 Thess 4:14-18; 1 Pet. 1:3; Rev. 1:18.

If Christ be not risen, the apostles' preaching was misleading or deceptive, and they were false witnesses of God; because they had testified that God had raised up Christ. Acts 4:33, 10:39-42, 13:30-32.

If the dead are not resurrected and Christ is not risen, our faith is idle or unprofitable, and Christianity is a worthless myth, for no atonement has been made for sin, no surety has been accepted and no advocate has been interceding for us and those that died in the faith have perished.

If hope in Christ is only for this life, then the trials, afflictions, persecutions and restrictions that fell to the lot of the early Christians (and of many truly devout ones in all time), were calculated to make them the most miserable of men. If man is to die like other animals, why shouldn't he enjoy all that this world affords. If he is to live only in the body, why should the flesh be denied?

But Christ is risen, risen as the surety for all believers from the beginning to the end of the world.

Adam sinned and died to righteousness; his children partook of his nature. Through Adam came sin and death, through Christ came life. All men will be resurrected, but none will be saved from the judgments merited by their sins, except those who had faith in Christ. Thess 4:14-17; Jno 5:28, 29.

We are born children of Adam, the desires of the flesh lead us to do as our neighbors do, to follow the fads, fashions, follies and sins of our little world. We ard dead to spiritual things; but God makes us alive through faith in a risen Christ. We are indebted to God for our salvation, and while salvation is not of works; yet it is essential that believers show their faith by doing good and not evil.—L G R, in Arkansas Methodist.

The Holy Life.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not one great heroic act of martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in the meek mission of refreshment, not the "waters of the river great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, go far to make up at least the negative of a holy life.—Ex.

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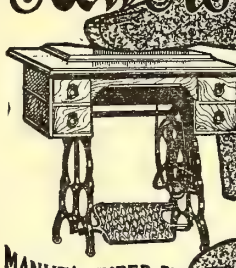


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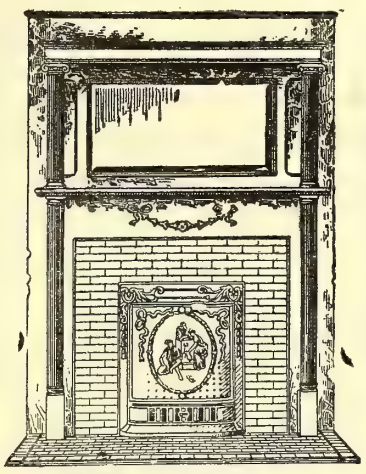
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jan 24-1y.

W. H. M. SOCIETY.

Published by Request of Winston Missionary Institute, Held at Centenary Church at Winston, N. C., at Which Time Read by Mrs. T. F. Marr.

(Continued from last week)

Miss Helm was requested by the Board of Church Extension to formulate a plan, including constitution and by-laws, for establishing a Woman's Department of Church Extension for parsonage building, to be submitted to the Board at its meeting in January, 1886. She did so in a clear, businesslike manner. Her idea was to make provision in the constitution at that time for some phases of local home mission work, but this was strenuously opposed, on the ground that it would embrace too much. In consequence, the home mission feature was abandoned for the time. The Parsonage Society was organized May, 1886. At the end of the first year she was able to report Societies organized in 35 Conferences and 1,595 members.

The Woman's Branch of Church Extension grew and multiplied in labors for four years, during which time many parsonages were built and repaired. But its noble founder, chafing under such restrictions, said: "Our work does not end with the building of parsonages. That should be only a part of it, although a very important part; but, further, our desire is to organize around each pastor a society of faithful women, filled with a zealous determination to do their part to bring their country to Christ. If we can enlist the women to undertake home mission enterprises, and then unite all their work—local and otherwise—under one great connectional organization, with many branches, it will give not only definite shape and regularity, but overwhelming power to our efforts, and we shall see far greater results in every line than at present. The policy of the Methodist Church is connectional and far more good may be accomplished in conforming to this policy than in going contrary to it.

The General Conference of 1890 considered favorably and the Parsonage and Home Mission Society was officially recognized as one of the connectional benevolences of the Methodist Episcopal Church, South.

There have been a few slight changes in the constitution and by-laws, but merely the perfecting of a great organization. The name has been changed from Parsonage Aid and Home Mission Society to the Woman's Home Mission Society, only for the sake of convenience.

The annual report for the fiscal year 1890–1900 gives the following: Parsonages aided by the Woman's Board from 1886 to 1900, 226. Total number of parsonages aided by the Woman's Board, the Conference and Auxiliary Societies in the same time, 1,034. Total amount raised and expended for local and connectional work, $376,510.56. The loan funds of the Society to date amount to $20,540. The Society built during the year 1899–1900 more than one parsonage a week. East of the Mississippi river there are 2,985 charges; 729 are still to be supplied with parsonages. West of the Mississippi there are 1,864 charges; 271 are still to be supplied. Total number of members March 31, 1900, 23,280 Teachers and missionaries employed, 32 Sent the past year 106 boxes of supplies, goods valued at $4,733. The Society has raised for the Twentiety Century Thank-Offering more than $15,000.

So you see the Society has enlarged its borders till it now embraces every phase of church work. One may become a connectional member by paying 10 cents a month dues, 75 per cent of which is devoted to parsonages.

There are seven different loan funds, amounting at present to $18,191 02, which is for parsonage work exclusively.

There are many details into which we would love to enter, but time forbids Suffice it to say, the Woman's Home Mission Society is doing a wonderful work, and it is with shame and regret that we have to confess that of the forty Conferences represented, the Western North Carolina Conference brings up the rear of this great procession. There are fewer Societies and less being done along all lines of work.

We are convinced that if the pastors of our Conference had thoroughly acquainted themselves with this work they would manifest greater interest and would now be realizing a support which they do not feel.

We would insist on every pastor in the Conference devoting one day to the study of the Society, and then placing it on its own merits before his people. It is to be hoped that they, with the laity, will at least read the columns in the NORTH CAROLINA CHRISTIAN ADVOCATE devoted to the Woman's Home Mission Society.

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QUARTERLY MEETINGS.

GREENSBORO DISTRICT---2d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Reidsville station	Feb	3	4
Asheboro station	"	10	11
Wentworth circuit, Carmel	"	23	24
Ware's Chapel	"		24
Greensboro circuit. Mt Pleasant	Mar.	2	3
entenary	"		3
St. Paul	"	9	10
Naomi station	"	10	11
Randolph circuit, Vernon	"	16	17
High Point station	"	17	18
West Randolph ct , Hopewell	"	23	24
West Market Street	"		31
Spring Garden Street	"		31
Liberty circuit, Liberty	Apr.	6	7
Ramseur, Concord	"	13	14
Ruffin circuit Penial	"	20	21
Jackson Hill circuit, Union	"		26
Uwharrie circuit, Tabor	"	27	28
Asheboro circuit, Lebanon	"	29	29
Pleasant Garden ct Shady Grove	May	4	5

MOUNT AIRY DISTRICT--2nd Round in part.

J J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb	23	24
Wilkesboro ct. at New Shiloh	Mar.	2	3
North Wilkesboro at Union	"	9	10
Jonesville circuit at Grassy Creek	"	16	17
Elkin station	"	17	18
East Bend circuit at Macedonia	"	23	24
Jefferson circuit at Bethany	"	30	31
Boone circuit at Fairview	March 31,	Apr.	1
Watauga circuit at Valle Crucis	"	6	7
Creston circuit at Thomas Chapel	"	13	14
Healing Springs circuit at Baldwin	"	20	21
Laurel Springs circuit at Cox's Chapel	"	27	28
Sparta circuit at Shiloh	"	28	29
Mount Airy circuit at Laurel Bluff	May	4	5
Rockford circuit at Pleasant Ridge	"	11	12
Stokes circuit at Antioch	"	18	19
Pilot Mountain at New Hope	"	25	26

WAYNESVILLE DIST.--2d Round.

F. L Townsend, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2	3
Clyde circuit, Fincher's	"	2	3
West Haywood circuit, Delwood	"	9	10
Leicester circuit. Zion Hill	"	16	17
Mills River circuit, Avery's Creek	"	23	24
S. S and League Conference, Clyde	"	29	31
Spring Creek circuit, Spring Creek	Apr.	6	7
Transylvania ct., Cone tee	"	13	14
Brevard station, Oak Grove	"	20	21
Haywood circuit	May	4	5
Sulphur Springs ct.	"	11	13
Canton circuit	"	18	19
Waynesville station	"	25	26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9	10
Franklin circuit, Salem	"	16	17
Macon circuit, Mulberry	"	23	24
Webster circuit Webster	"	30	31
Whittier circuit, Whittier	Apr	6	7
Bryson City sta , Bryson City	"	13	14
Bushnell circuit Almond	"	15	16
Robbinsville circuit Homestead	"	17	18
Aquone mission, Burmingtown	"	20	21
Murphy station, Murphy	"	27	28
Hiwassee circuit, Belview	May	1	2
Andrews circuit, Tomotla	"	4	5
Haysville circuit, Bethel	"	11	12
Glenville circuit, Whiteside,	"	15	16

District Conference at Robbinsville beginning Thursday, July 11th. Delegates to be elected this round

WINSTON DISTRICT.—2d Round.

D Atkins, P. E., Winston, N. C.

Thomasville station,	Mar.	2	3
Mocksville station,	"	9	10
Mocksville circuit, Salem	"	16	17
Madison circuit, Leaksville	"	23	24
Winston, Burkhead	"	27	28
Kernersville circuit, Kernersville	"	30	31
Southside	Apr.	3	4
Winston circuit, New Hope	"	6	7
Forsythe circuit, Doub's	"	10	11
Walkertown station	"	13	14
Farmington circuit, Farmington	"	20	21
Winston, Centenary	"	27	28
Winston, Grace Church	"	27	28
Davidson circuit Good Hope	May	4	5
Summerfield circuit, Eden	"	11	12
Danbury circuit, Davis Chapel	"	18	19
Jamestown circuit, Jamestown	"	25	26
Cooleemee	"		28

CHARLOTTE DIST—2d Round

J. C. Rowe, P. E , Monroe, N. C

Matthews	Feb	17	18
Clear Creek circuit, Zion	"	23	24
Monroe circuit, Oak Grove	Mar.	2	3
Monroe station	"	3	4
Waxhaw circuit, Bond's Grove	"	9	10
Pineville, Marvin	"	10	11
Calvary	"	16	17
Epworth—Seversville, Epworth	"	17	18
Brevard	"	23	24
Hoskin's	"	24	25
Morven, New Hope	"	30	31
Derita circuit, Trinity	Apr	6	7
Dilworth	"	7	8
Lilesville, Shady Grove	"	13	14
Wadesboro station	"	20	21
Charlotte, Tryon street	"	27	28
Charlotte, Trinity	May	4	5
Polkton,	"	11	12
Ansonville circuit	"	18	19
Weddington circuit	"	25	26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar	9	10
Concord, Epworth	"	10	11
Concord, Central	"	16	17
Concord, Forest Hill	"	16	17
Salisbury ct , Providence	"	23	24
Salisbury, Main St (night)	"		24
China Grove ct., Oak Grove	"	30	31
Gold Hill circuit, Wesley chapel	Apr	6	7
Albemarle circuit, Bethel	"	13	14
Albemarle station (night)	"		14
Salisbury, First Church	"	19	20
Spencer station	"	19	20
East Salisbury	"	19	20
Linwood circuit Macedonia	"	27	28
Lexington station, (night)	"		28
Mount Pleasant circuit, Love's Chapel	May	4	5
Norwood circuit,	"	11	12
Salem circuit	"	18	19

Delegates to District Conference will be elected this round Let all the officials be present.
District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST - 2nd Round

J. E. Thompson, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16	17
Maiden circuit, St Paul	"	23	24
Woodleaf cir , Ebenezer	"	30	31
Statesville station	Apr	6	7
West End	"	7	8
Troutman circuit, Rocky Mt	"	13	14
Mooresville station	"	14	15
Catawba circuit, Concord	"	20	21
Newton circuit, Marvin	"	27	28
Hickory station	"	28	29
Mooresville circuit, McKendree	May	4	5
Mt. Zion station	"	5	6
Statesville circuit, Trinity	"	11	12
Caldwell circuit, Cedar Valley	"	8	19
Granite Fall station	"	19	20
Lenoir circuit, Laurel Hill	"	25	26
Lenoir station	"	26	27
Turnersburg circuit, Mt. Bethel	June	1	2
Alexander circuit, Beulah	"	8	9
Stony Point circuit, Marvin	"	15	16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

MORGANTON DISTRICT, 2d Round

C. G. Little, P. E., Marion, N. C

McDowell circuit, Murphy's	Feb.	9	10
Marion station, Marion	"	10	11
Table Rock circuit, Obath	"	16	17
Broad River circuit, Providence	"	23	24
Henrietta & Caroleen, Henrietta	"	23	24
East Rutherford circuit, Salem	Mar.	2	3
Forest City & Thermal City station, Pleasant Grove	"	3	4
Rutherfordton circuit. Gilboa	"	9	10
Silver Creek circuit, Missionary Ridge.	"	16	17
Morganton station	"	17	18
Green River circuit, New Hope	"	23	24
Connelly Springs circuit, Bethel	Apr.	6	7
Morganton circuit, Gilboa	"	13	14
Elk Park circuit, Thompson's Chapel.	"	20	21
Bakersville circuit Snow Creek	"	27	28
Estatoe circuit, Mt. Vernon.	"	28	29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9	10
Bethel	"	9	10
Marshall ct., Marshall	"	16	17
Ivy ciruit. Bethel	"	23	24
Bald Creek circuit at Riverside	"	30	31
Burneville circuit, Shoal Creek	Apr.	6	7
Saluda ct. Reedy Patch	"	13	14
Swannanoa ct , West's Chapel	"	20	21
Old Fort ct , Providence	"	27	28
Hendersonville	May	4	5
Cane Creek ct. Skyland	"	11	12
Hot Springs circuit	"	18	19
Weaverville ct	"	25	6
Central Church	June	1	2
Haywood Street	"	1	2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2	3
Bessemer City circuit, Concord	"	9	10
Cherryville circuit, Laboratory	"	16	17
McAdensville station	"	22	23
Gastonia, Main st	"	24	25
King's Mountain station	Mar	2	3
Stanly Creek circuit, Mt. Holly		9	10
Mountain Island	"	10	11
Lowesville circuit, Hill's Chapel	"	16	17
Shelby circuit, Pine Grove	"	23	24
Shelby station	"	24	25
Polkville circuit, Elliott's	"	30	31
N. Cleveland circuit, Casar, March 31.	Apr		1
Lincolnton circuit, Marvin	"	6	7
Rock Springs circuit Mt. Pleasant	"	13	14
Lowell circuit	"	20	21
Ebethel circuit	May	4	5
Gastonia, West End and Ozark	"	11	12
South Fork circuit	"	18	19

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MRS. L. W. CRAWFORD, : : : : : : Editor.

A Song of Life.

Bloom, Easter lilies fair,
  Out of the dust arisen!
From the deep darkness, from under the sod
  Awakened to life by the touch of God,
O, tell it abroad with your perfumed breath,
  Life is forever the victor of death!

Ring, happy Easter bells!
  Ring from each temple tower!
Tell it again where the story is old,
  Tell it out clear where it never was told,
O, tell it abroad with jubilent breath,
  Life is forever the victor of death!

Sing, grateful soul of mine!
  Sing till they hear in heaven,
Praise sweeter than that of blossom or bell,
  For wonder of wonders that thou canst tell,
How the Life Divine with quickening breath
  Hath made thee forever victor of death!

—Selected

Susan Bright's Easter Garden.

"You have luck managing people but not house plants, Susan," Mrs. Crawford said as she ran in a moment to see her old friend and get "heartened up a little." Miss Bright kept boarders and cared for her orphan brothers and sisters in an old fashioned house in a back street while Mrs. Crawford was the mistress of an elegant establishment on the avenue and her coachman was pacing two spirited horses before the door of the shabby boarding house, awaiting her pleasure.

"Some people can stick a slip in an old tin can or box and it roots and blooms as by magic, but my other garden has taken so much thought I have neglected my window," Susan said, smiling at the sickly looking plants. "I did not mean to let my lily freeze and cheat myself out of Easter blossoms, but Kitty had croup and I forgot my window. I will not have so much as a new posy on my old spring bonnet, but I shall have my Easter joy anyway."

"What new inspiration is making your load light now, Susan?" asked her friend. "I've noticed a quiet happiness in your face of late that has wiped out the careworn boarding-house look. I'm so miserable I want comfort. I just called on Mrs. Brown. Of course she misses her devoted husband dreadfully, but she is full of a quiet happiness in remembering how good he was and what a happy life they had and that she will go to him some day. Mrs. King has lost her lovely child since last Easter, but she is rich in having had her and is comforted in remembering she is better off. All the Easter sermons and poetry are for those who have been bereaved by death, as if that were the worst kind of trouble. One should try living with a drunken, untrue husband, as I must, or be deserted by a man whom you have loved and trusted just as you were about to marry, as with you, Susan. What Easter hope is there for the thousands who carry living death in their hearts?"

"Every hope," answered Susan, sweetly. "Christ has risen for dead hope and dead loves and dead selves as well as for dead bodies, Mary. I am so glad Easter has become missionary day for that puts such a beautiful living gladness in it. We can make our offerings to a living Christ to give life to those who are dead while on earth."

"Rich people have little joy in giving," mused Mrs. Crawford. "When we give large gifts it may keep back our investments a little, but it is no personal loss, for we have all we want any way, while you do without new gloves or sacrifice the trimming on a dress. But what is your Easter garden, Susan? Some new way of helping others, I'll warrant."

Susan laughed, colored and hesitated, but finally said: "I don't mind telling you, Mary, though I'm not one to speak of my heart experiences. Because I cannot have a beautiful conservatory, or even time for a few window plants or the outdoor flower-bed in its season, I have long thought of my heart as a garden for the Lord. I could not keep Lent by eating less, for I am so heavily taxed in my work. I could not sacrifice on clothes this spring, for I do not expect to get anything I can do without, so I thonght all I could do was to put some new flowers in my heart garden."

"You have had some bitterness in it of late with your ungrateful brother," interrupted Mrs. Crawford.

"Yes, Bert has caused me much anxiety. I must expect rue as well as the rose in my garden; but by the bitter plant I have placed hope and faith and patience, which have so much sweetness they make me forget the bitter thing. Then for past sorrows I have cultivated forgetfulness and trust that they were part of the "all things" I wanted more ease, more leisure, but not getting that I have enlarged my bed of heartsease. A quiet, calm, peaceful heart is a nerve tonic by day and an anodyne at night. A great many Bible pr mises planted the seeds of my heartsease blossoms. I would like happiness, of course, but all I have the certain promise of is blessedness, and I have put in much of that which, after all, is more lasting than mere happiness. Then I have thought much of the lilies of purity in my heart, of contentment and heavenly joy. It is hard to shut in a garden of flowers. You know the seeds will blow over into the roadside, and the lilacs creep over the fence, and roses creep through some way and the perfume goes in every breeze. So I cannot help seeing my garden is helping others in a small way. My boarders do not complain so much. Mollie works more faithfully when I am out of sight. Bert has said he is ashamed of leaving school, and the little ones quarrel less. I haven't time for work among the poor or for the church work, but I've tried to pray more earnestly for the workers and to keep a bright, happy face and a kind word for everyone. That is all the Easter offering I can give—a heart where Christ walks among the lilies."

The young woman's thin face shone with the beauty of her soul and Mrs. Crawford looked at her with eyes glistening with tears.

"It is not too late for me to try to make my heart a garden for His presence, Susan," Mrs. Crawford said softly. "I cling to Christ in a sort of desperate way, my only refuge in my many troubles, but I have no peace, to say nothing of joy. I expected to furnish the Easter lilies and give the largest missionary offering, and take a cold, lifeless heart from the Easter service. Oh, Susan, if I too could have the fruits of the spirit as sweet flowers in my heart garden, life would be worth living and I might bring a change into my ungodly family."

"You will not fail to have a new life of joy if you give yourself fully to the risen Lord," said Susan. "His coming into your life will some day turn the bitter things into sweet ones. I keep this verse on my pincushion to encourage my heart in regard to what I may do for others," and Susan repeated:

"Go make thy garden fair as thou canst,
  Thou workest never alone,
Perchance he whose plot is next to thine
  May see it and amend his own.
And the next may copy his, sweetheart,
  Till all be fair and sweet,
Then when the Master comes at eve
  Happy faces his coming will greet.
Then will thy joy be full, sweetheart,
  In the garden so fair to see,
With the Master's words of praise for all
  And a look of his own for thee.

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SOUTHWARD.

	Daily No. 31	Daily No. 27
Lv. New York, P.RR.	2 15 p m	12 1[illegible] a m
Lv. Philadelphia, P.R.R.	3 29 p m	3 10 a m
Lv. Baltimore, P. R. R.	5 45 p m	6 22 a m
Lv. Washington, P. R. R.	6 00 p m	8 35 a m
Lv. Richmond, S. A. L. Ry	10 40 p m	12 25 p m
Lv. Petersburg "	11 31 p m	1 10 p m
Lv Norlina, "	2 05 a m	3 30 p m
Lv. Henderson, "	2 30 a m	3 55 p m
Lv. Raleigh, "	3 46 a m	5 00 p m
Lv. Southern Pines "	5 37 a m	6 37 p m
Lv. Hamlet, "	6 30 a m	7 10 p m
Lv. Columbia, "	8 40 a m	10 30 p m
Ar. Savannah, "	12 10 p m	2 20 a m
Ar. Jacksonville, "	3 10 p m	6 30 a m
Ar. Tampa, "	5 00 a m	5 00 p m

	No. 403.	No. 41.
Lv. New York, N.Y.P.&N. ‡	7 55 a m	8 55 p m
Lv. Philadelphia, "	10 20 a m	11 26 p m
Lv New York, O.D.S.S.Co. ‡	5 00 p m	
Lv. Baltimore, B.S.P.Co.		† 6 30 p m
Lv. Washington, N.&W S.B.		6 00 p m
Lv. Portsmouth, S. A. L.	9 00 p m	10 05 a m
Lv. Weldon, "	11 53 a m	12 36 p m
Lv. Norlina, "	12 55 a m	2 10 p m
Lv Henderson "	1 20 a m	2 45 p m
Lv. Raleigh, "	3 02 a m	4 27 p m
Lv. Southern Pines "	5 18 a m	6 43 p m
Lv. Hamlet, "	6 45 a m	8 05 p m
Lv. Wilmington, "		3 30 p m
Ar Charlotte, "	9 51 a m	10 45 p m
Lv. Chester, "	10 18 a m	11 20 p m
Lv. Greenwood, "	12 07 p m	1 32 a m
Lv. Athens, "	2 19 p m	4 18 a m
Ar Atlanta, § "	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.	5 10 p m	.....
Ar. Macon, C. of Ga.	7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P	9 20 p m	11 00 a m
Ar Mobile, L & N.	2 55 a m	4 12 p m
Ar New Orleans, L. & N.	7 30 a m	8 30 p m
Ar. Nashville, N.C.&St.L.	5 35 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No. 32.
Lv. Memphis, N.C.&St L.	1 00 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 30 a m
Lv. New Orleans, L & N	7 45 p m	.....
Lv. Mobile, L. & N.	12 20 a m	
Lv Montgom'ry, A &W P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, § S. A. L Ry.	12 00 p m	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar. Chester, "	6 43 p m	4 25 a m
Lv. Charlotte, "	6 30 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	
Lv. Hamlet "	9 50 p m	8 10 a m
Lv. Southern Pines "	10 55 p m	9 03 a m
Lv. Raleigh, "	1 0 a m	11 30 a m
Ar Henderson, "	2 27 a m	1 10 p m
Lv. Norlina "	3 10 a m	2 0 p m
Lv. Weldon, "	4 20 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Washton, N &W S.B.		6 55 a m
Ar. Baltimore B.S P.Co	.....	† 6 45 a m
Ar, New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N	5 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

	No 44	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 50 p m	11 59 p m
Lv. Columbia, § "	6 27 p m	5 45 a m
Lv. Hamlet, "	9 40 p m	9 20 a m
Lv. Southern Pines "	10 33 p m	10 09 a m
Lv. Raleigh, "	12 28 a m	12 07 p m
Lv. Henderson, "	1 44 a m	1 27 p m
Lv. Norlina. "	2 10 a m	2 15 p m
Lv. Petersburg, "	4 05 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 37 p m
Ar. Washington P R R.	8 45 a m	9 20 p m
Ar. Baltimore, P R R.	10 03 a m	11 15 p m
Ar Philadelphia P R R.	12 27 p m	2 56 a m
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

I have just returned from a trip to Maryland, where during the past week I had the pleasure of addressing large gatherings of farmers in three counties. What struck me most during that trip was the fact that the farmers there are finding out the value of our southern cow pea faster than the men who have been growing them all their lives, and they are buying and sowing them. It would do our farmers good if they could visit the farms on the eastern side of the Chesapeake in Maryland, see how they are equipped for work and how neat the fields look, how fat the cattle and in what order the wheat land was put last fall before the wheat went in. Wherever I went almost the first inquiry was, "what can I buy cow peas for in North Carolina?" In the three Maryland counties I visited there will be more peas sown, if they can get them, than any ten counties in North Carolina. And yet we need them more than they do, for they are sowing peas for cow feed on land that will bring fifty bushels of corn per acre, recognizing the fact that whatever feeds the cow feeds the land, and that the richer the food given the cow the richer the return made to the soil. They have found out the value of the cow and all through the country there were creameries running and the farmers were hauling their milk. These farmers are not dairymen in the sense that the northern farmers are, whose sole interest is in the cow, but they are wheat farmers, who are interested in the building up of their land for the production of large crops of wheat and corn, the corn to feed mainly, and the wheat to sell. The dairy is a modern introduction so far as its commercial aspect is concerned, for while they have always kept cows and made butter it is only of late years that the commercial manufacture of butter has become important, and is furnishing the farmers a means of escape from the need of buying so much fertilizer for their sale crops. It was a region familiar to me in boyhood and right there where 30 bushels of wheat is no rarity today, I can remember when ten to twelve was considered a fair crop.

What the cow has done for the wheat farmer she will do for the cotton farmer and even more, and there will be no permanent and lasting advancement in our southern agriculture until the cow gets her proper place in it. As our friend Johnson, of South Carolina, who wrote the little book called "Cowana" says, we have got to do what Texas does. Texas grows more cotton than all the rest of us, but at the same time has more cattle. Texas raises three steers for every bale of cotton she grows. North Carolina raises one steer for every three bales of cotton she grows. And that is just what is the matter with North Carolina. When she gets to raising three steers for the beef market for every bale of cotton she produces the soil of North Carolina will take on a different appearance and her crops likewise. We may squeeze crops from the soil with the aid of a little fertilizer, but to build up the soil we have got to be more liberal, and have got to use the fertilizer in a different way and in a more liberal manner and to back it up with a big pile of home made manure. And until the fertilizer is put where it should be put, to encourage the production of the pea, there will not be the forage for the cattle that are to make the big manure pile and to give us cash in winter for the spring use on the cotton crop and so to enable us to grow cotton more cheaply, for the man who farms on a strictly cash basis can grow cotton at a price on which the man who is carried by the merchant would starve.

And this is the reason why I have so persistently urged the pea upon the attention of our farmers, for I know full well that until they grow feed they cannot grow cattle, and until they feed cattle liberally they cannot make cotton as cheaply as they should for they will never get upon a cash basis with cotton as the sole crop. Cattle and cattle feed lie at the very foundation of rational farm improvement everywhere. I said not long ago in addressing a farmers' meeting that the wheat growers of the northwest were as straight on the road to old fields as the farmers of the south have been, since they were growing wheat only. A western farmer present interrupted me, and said that the Dakota farmers have discovered their error and are rapidly going into cattle feeding. Doubtless in a little while these wheat farmers of the Northwest will be shipping beef cattle to Europe past our doors after a long railroad transport, while here where our farmers are right at the shipping ports and have a soil and climate that will produce as fine feed and in as great abundance as the prairies of the west, we are still wasting the opportunities we have, and are wearing out the soil to make the fertilizer men rich.

Now I have no antagonism to the fertilizer men. In fact if the fertilizers were used as they should be, the sales of fertilizers would be increased rather than diminished, since the wide awake farmer uses them more liberally than the cropper, but uses them for the building up of his soil rather than for merely squeezing out from it a little more sale crop and leaving it worse than before. It is the wasteful and injudicious use of commercial fertilizers we oppose, and the buying of the form of fertilizers that we need not buy if we farmed right. The most difficult men to reach are the men who are growing tobacco and who fear that if they get their soil rich they will not grow tobacco of as good quality. In the southern counties of the western shore of Maryland they have this same idea, and the result is the same there that it is in our tobacco sections. The land is growing poorer and the tobacco growers poorer and in the two or three lower counties of Maryland one sees a state of affairs very different from that of the sections of the state where they have found out the value of the cow. The fact is that the land in each tobacco growing section is suited to a certain kind of leaf, and it will grow that kind better if it is improved, for the experience in this state of the few men who have dared to farm well with tobacco proves this, since these men are getting better prices for their crops than those who still imagine they must keep their land clear of peas or clover if they are to grow good tobacco, and make a waste about them in order to make a living.

From Rutherford Co.: "I want to raise a small crop of tomatoes for canning. How and when should the seed be sown? What is the best kind? How should the land be prepared? What is the best fertilizer to use?" Sow the seed in the open ground as soon as the frost is over. Prepare the land as for a good corn crop, and set the plants deeper than they grew in the bed and four feet apart each way, and cultivate them as long as you can get through them. Spray the plants with Bordeaux mixture as soon as they are set and spray them two or three times after, about three weeks apart, to prevent the rot. Do not plant on land that has been in tomatoes, egg plants or Irish potatoes, as you will thus get the blight that attacks all these plants. Do not attempt to prune the plants in any manner, but let them tumble as they please on the ground. It is not getting on the ground that makes the fruit rot, but it is a specific fungus disease which you can prevent by spraying, but cannot cure after it gets there. As to varieties you will find the Livingston Beauty as good as any. The best fertilizer is good well decayed stable manure spread broadcast If you have not that use a mixture of 90 pounds acid phosphate, 60 pounds of cotton seed meal, 10 pounds of nitrate of soda and 40 pounds of muriate of potash at rate of 500 pounds of the mixture per acre.

From Mecklenburg Co: "I am afraid I have gotten myself into trouble. I sowed my cotton land in rye last fall. The land has been manured highly for several years and the rye is growing so rapidly that I fear there will be too much to turn under for cotton this year. Please advise me how to treat it so as to get it ready for cotton this year. I get lots of information from your letters in the ADVOCATE, and your page is always the first I read." One of the preachers at the Greensboro Conference told me the same thing, and he was a D. D. too I fear that Dr. Crawford will have to stir himself to make the purely religious part attractive to the preachers if they are going to read the farm page first." Well I do not suppose it matters so long as you read the religious part on Sunday and mine during the work days. If you have read what I have been trying to impress on our farmers you will see that I do not approve of a piece of land being always cotton land, or corn land or any particular crop all the time. You should farm in a systematic manner and never think of keeping a piece of land in the same crop continually, no matter how well you manure it. But if it is necessary to put that land in cotton again it is easy to do so. If it is so situated that you can pasture the rye, do so at once and keep it down within reasonable limits. If you cannot pasture it, then mow it off before it shows any heads and it will sprout again. But if the rye is turned under early I do not apprehend you will find much difficulty with it, as it decays very rapidly. But the coat of rye turned under may make too large a weed in proportion to fruiting and you had better add a good dressing of a mixture of equal parts of acid phosphate and kainit. Lay off the rows perfectly flat and do not bed. Then work the cotton at first with a smoothing harrow crosswise the rows, and then with the weeder till it is six inches high and all the hoe work you will have to do will be chopping it out. When thinned, work it with a small tooth cultivator, and keep the land flat and never put a sweep into it and you will find that the cotton will stand drought far better than if bedded and hilled up. It was so grown on the College farm last summer in the worst drought we ever had, and my Colleague, Prof Irby, who has charge of that part of the work, can tell you the result. One of the greatest advantages of this flat cultnre is that there are no places for water to collect and there is no washing.

From Hertford Co.: "I have been reading your letters in the Farmer and Mechanic and I want the name of the paper you write most in." I have already stated that I am one of the editors of the Practical Farmer, published in Philadelphia, a weekly paper at $1 per annum, which I am trying to make as valuable to our Southern farmers as possible, and in that paper I pay every week $5 for the three best papers sent me on topics offered every week, and any farmer by giving items of his experience on these topics can easily pay for his subscription and more if he is an observant and practical man.

From Catawba Co.: "I have been reading your letters in the ADVOCATE and they are worth a great deal to the farmers in this section. I have a piece of land used as a pasture, sown about four years ago, and want to reseed it. Am thinking of plowing as soon as possible after harvest, and seeding in crimson clover with it? When should it be sown? Land is a sandy loam. Does it pay to spray apple trees for the blight?" On land of that character which is hardly the best for permanent pasture I would sow a mixture of orchard grass, tall meadow grass, and common red clover? Do not sow the crimson clover as it is merely an annual. Sow the rye and the grass about the first of October, and give a good coat of some good fertilizer. Spraying apple trees will have no effect in preventing twig blight, as that is caused by bacteria that grow in the interior of the shoots and will not be reached by the spray. The only way to check blight is to cut out into sound wood all the blighted wood and burn it. Spraying is, however useful and necessary if we are to have good fruit, since we can in this way prevent the attacks of the codlin moth and other insects that make the apple wormy and it will prevent scabby fruit. No good fruit grower can afford not to spray for these. But I have filled all the space to spare for me.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.

The above applies also to Tributes of Respect.

NASH.—James P. Nash, one of our best and truest men on the Albemarle circuit, has been taken from us by death. We all miss him. His active life ended so unexpectedly that it seems to us an unfinshed life but the "Father of spirits," no doubt counts it a complete life. Bro. Nash, being a man of public affairs as well as a private citizen, requires a more extended notice than a few words.

After a short but severe illness he died December 6th, 1900. He was born June 6th 1848. He was the son of Edward and Tabitha Nash. He has four brothers and two sisters. He first married Miss Bettie Pemberton. His second wife, who was Miss Margaret McAlister, survives him. They have five children, Albert Theodore, Baxter M , Katie, Henry Clyde and James Everett, a very interesting family. Brother Nash took great pleasure in his family, making life pleasant to his children, and yet commanding and controlling them for their good and the glory of God. Baxter and Theodore are now in College.

Brother Nash, growing up in war times was deprived of an education in youth, but so improved his opportunities, through life that he became educated, having his mind well trained in throught and well stored with the events of the day and practical facts. He read his church paper as well as the political.

He was honored by his county in sending him to the legislature, and he honored the county by being a moral, safe active and good representative. He was a couty commissioner at his death, and had been for years. No one was more active, and yet more safe in business affairs than he.

Last, but not least, he was equally true in all his relations to the Church. We take special pleasure in speaking of his "work of faith and labor of love, and patience of hope in our Lord Jesus Christ" His membership was at Palmerville, where it looks like we especially need him yet, but the Master knows best.

He was a member in particular, a live, active member. There was no church work or business that he was not deeply interested in, and actively and earnestly engaged in. He did not love in work only, but in deed, and in truth. He was a faithful member of Quarterly Conference. All say we have lost the best friend of the Church of which he was a which he was a member. I do not think I have said too much about Bro. Nash, yet one verse of Scripture tells the story; Rom. 12:11, "Not slothful in business, fervent in spirit, serving the Lord."

C. M. GENTRY, Pastor.

ELLIOTT.—Isabella G. Elliott (nee Perdew) was born Nov. 10, 1819, and peacefully fell asleep in Jesus in Greensboro, N. C., Tuesday morning, March 19, 1901; aged 81 years, 4 months and 9 days.

Sister Elliott gave her heart to Christ, and acccepted Him as her personal Saviour, while yet in her teens, and united with the Methodist church at old West Market Street, in Greensboro, but, not many years after this, having moved into the community of Pleasant Garden church, she moved her membership to this church, and for over sixty years the steady light of her Christian influence and character shone upon all those with whom she associated.

The subject of this sketch was united in marriage to Spencer D. Elliott, March 12th, 1840. Her husband, who was a devout Christian and a faithful companion in all the trials and triumphs of their married life, had, ten years ago, preceded her to the home of light.

Sister Elliott had been confined to her bed since last September. At times her sufferings were severe, but she never complained of her lot, or murmured at the providence of God. She endured her sufferings with great patience and resignation to the will of God. She often expressed her readiness to depart and be with Jesus. On Sunday, March 10th, she became worse and thought that the end was near, and exclaimed, "I'm going, I'm going!" Her daughter, Miss Mattie, asked "Where are you going, ma?" She answered, "I'm going to Jesus and to your pa."

The funeral service was conducted in Pleasant Garden church by the writer, assisted by Rev. H. K. Boyer.

A large number of children, grandchildren, relatives and friends mourn her departure. E. J. POE.

MOORE.—Mrs. Mary A. Moore was born in Gaston Co., N. C., June 23, 1871, and died in Stanly in the same county, March the 3rd, 1901. Sister Moore joined the church when quite young, and lived a consistent Christian till death. Those who knew her much longer than her pastor, speak in words of highest commendation of her Christian life. She was gentle, patient and submissive. Because her character was what it was, therefore her life was a benediction. Who can set a limit to her influence? She is dead, it is true, but her influence still lives. The center of this influence was her home. After all has been said and all has been tried we must come back to the Christian mother in the Christian home, and acknowledge that this is God's best gift on earth.

Sister Moore leaves a heart-broken husband, two sweet little girls, and many friends to mourn their loss. May the God of all grace susiain them in life, give them victory in death and a part in the first resurrection.

J. H. WEST.

LEWIS.—Ofeice Lewis, born Aug. 15th, 1829, and died suddenly March 14th, 1901. She was converted when a girl under the ministry of J. B. Martin, and was one of the most punctual attendants upon the Sunday-school and church services of Lee's Chapel Church on Greensboro circuit, where she held her membership for years.

She was a diligent reader of her Bible, and, unlike many of her age, she attended Sunday-school, and diligently sought that light that shineth more and more unto the perfect day.

R. S. WEBB, Pastor.

BREWER.—Lillie Brewer, wife of Walter Brewer, died of consumption on the 9th of March 1901, in her 21st year. She was received into Lee's Chapel Church when a little girl by J. A. Bowles.

She lingered for months, and was a great sufferer, but stated to her pastor that she wanted to live for the sake of her family, but if God saw best to take her she was ready to go. She left one bright little boy.

Her funeral services were conducted by Bro. A. G. Kirkman, a most popular local preacher, as her pastor was called to attend another funeral at the same hour.

R. S. WEBB, Pastor.

Tribute of Respect.

Our Sunday-school has sustained a great loss in the death, Feb. 6 h 1901, of Mrs. Margaret L Lowe.

She had lived to see an advanced age, and her life had been one of untiring service to the Sunday-school and Church.

She was a true Christian, and a kind neighbor; her loyalty to the Church will remain a monument to her memory.

Her sweet and gentle presence will dwell in our memories, and her beautiful Christian life will be an example to us all:—Therefore be it resolved:

1st. That the Sunday-school at Hill's Chapel of which she has so long been a true and faithful member, will hold her in loving remembrance, and ever look upon her vacant place with a feeling of sadness, knowing that it cannot be filled.

2. That we extend our deepest sympathy to the bereaved family, and pray that God will comfort them in their sore affliction, and that the broken circle on earth may be an unbroken one in Heaven.

3. That a copy of these resolutions be presented to the bereaved family, and a copy be placed upon the minutes of the Sunday school and one published in the NORTH CAROLINA CHRISTIAN ADVOCATE.

Com. { MRS. LIZZIE KINCAID, MRS. MARGARET EDWARDS, MRS. J. J. GRAY, D. KINCAID, J. W. HENKLE.

Resolutions of Respect.

Whereas, the supreme ruler of the universe has, in his infinite wisdom, removed from the Kadish Auxiliary of the W. F. M. S., two of our faithful members, Mrs. N. H. V. Lewis and Mrs. Julia Gantt, and whereas, the love we bore them makes it eminently befitting that we record our appreciation of them; therefore,

Resolved, That the removal of such consistent lives from among us leaves a vacancy and a shadow that will be deeply realized by this auxiliary;

Resolved, That with deep sympathy with the bereaved relatives of the deceased we express our hope that even so great a loss to us may be overruled for good by Him who doeth all things well;

Resolved, That a copy of these resolutions be spread upon the minutes of this Society, a copy sent to the NORTH CAROLINA CHRISTIAN ADVOCATE, and to the bereaved families.

MISS SALLIE NOWLIN,
MRS. E. W. DIXON.

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NEWS OF THE WEEK.

Thursday, March 28th.—The cost of the impeachment trial was $7,000——The president has tendered the attorney generalship to P. C. Knox——Five persons are injured by a collision of electric cars at Norfolk——The governor appoints Senator M. H. Justice judge for the fourteenth district——General Funston gives an Associated Press representative an account of the capture of Aguinaldo——Three Boer commandants have united their forces and with 1,000 men are advancing to the Orange river——The Republicans of the Nebraska legislature elect J. H. Hilliard and Governor Charles A. Dieterich senators——Off Hatteras a vessel picks up from an open boat the crew of an Italian bark which had been water-logged——The steamship Graf Waldersee New York for Hamburg faces a hurricane for three days and has a narrow escape——Russian authorities at Tien Tsin refuse England's request to remove her flags from the territory both agreed to vacate——The Kentucky supreme court grants new trials to Caleb Powers and Jim Howard, convicted in the Goebel murder case——Our government officials are now discussing the question as to what to do with Aguinaldo, also how Funston shall be rewarded——Our state geologist has purchased Divers' island in Beaufort harbor on which the government will build a marine biological laboratory——The impeachment trial ended yesterday with the acquittal of the judges. Twelve Democrats voted for acquittal on the chief article of impeachment——Five negroes were to be hanged for murder at Sylvania, Ga., today. Last night they got a stay of judgment and there was talk of lynching. Troops were called out.

Friday, March 29—The French chamber of deputies passes the associations bill——A North Dakota man kills his three children and stabs himself to death——Colonel McClure retires from the editorial staff of the Philadelphia Times——Attorney General Griggs yesterday retired from the department of justice——The express safe at Reform, Ala., is blown open and $4,000 in money secured——Two members of the Arkansas legislature have a fight on the floor of the house——The N. B. Forest camp of Confederate Veterans wants to consolidate the association and the Sons of Veterans——Professor H. B. Gaylord says he has discovered that cancer is caused by an animal parasite, which he has identified——Since Aguinaldo's capture many Filipinos have surrendered, and the island of Mindanao is now entirely free of insurgents——The Augusta hotel at Hampton, Va., is damaged to the extent of $15,000 by fire. Some of the guests lost all their belongings——The executive committee of the United Mine Workers decides that there shall be no strike of the hard coal miners——Several of Aguinaldo's former cabinet officers have a conference with him and ask him to issue an address urging the people to submit——Senor Sixto Lopez cables to Aguinaldo and to Mabini in Guam, to ask the authorities to send them to America, so they can give their side of the Filipinos' case——The Norwegian steamer Krim, the schooner Florence and the British bark Severn have been so long overdue it is certain they have been lost with all on board——John Hall, alias Prentice Teller, guilty of many robberies against the government, has been arrested at Omaha. He has "operated" in many cities of the south——David L. Short, commissioner of deeds for Texas, and Morris Meyers, lawyer, are arrested in New York on the charge of forgery in connection with the alleged bogus Rice will. They signed it as witnesses for Patrick——Richmond million dollar hotel "The Jefferson' burnt, several persons injured, but no lives lost. Statue of Jefferson destroyed

Saturday, March 30—Herbert Gladstone, member of Parliament from West Leeds in a letter to his constituents accuses the conservative government of being destitute of a clear, settled policy, but says the liberals will not take up the burden until they are sure that their policy will not be stultified by the House of Lords. Haven't decided whether to exact conditions from the King or appeal to the people to practically abolish the House of Lords——The total war tax of the United States collected since June 13, 1898, is $281 311,515——Dr. Miller, the veteran journalist of Omaha, gives a dinner in honor of General Fitzhugh Lee, covers were laid for 40——Lord Salisbury is suffering seriously from kidney affection. His case is almost hopeless and the announcement of his resignation from the premiership and his retirement from political life may be anticipated before the end of April——The diary of Major Andre, after lying hidden for a hundred years, was found by Lord Grey in England, while going over some old family papers. Lord Grey's grandfather was a commander in the British army in America.

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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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DEDICATION OF WEST MARKET STREET CHURCH.

April 7, 1901, will long be remembered in the history of Greensboro Methodism. The handsome new church which ten years ago first took shape in the mind of West Market Street congregation was now entirely completed, the last finishing touches had been given, and every cent of indebtedness not only provided for but actually paid. This happy consummation of the hopes and untiring efforts of many long years brought deep gladness to the heart of every member, and it was with overflowing gratitude and joy that preparation was made to dedicate the church to the service of Almighty God. Sunday dawned clear and bright and throughout it was a glorious, ideal Easter day. The First Presbyterian, Centenary Methodist, and Spring Garden Street Methodist churches closed in honor of the occasion, and a number of ministers occupied the pulpit and chancel The members of the Official Board filled the four front pews and Mr. J A. Odell presented the church to the Bishop for dedication. The music was of a high order, beautifully adapted to the occasion, and rendered by some of the best talent of the city. Long before eleven o'clock every foot of seating and standing room was occupied and numbers of disappointed worshipers had to be turned away.



WEST MARKET STREET M E CHURCH, SOUTH, GREENSBORO, N C.

When it was first announced that Bishop Granbery had accepted the invitation to preach the dedicatory sermon, all who knew anything of the Bishop felt sure that a rich feast was in store, and that they might confidently expect a sermon at once intellectual, scholarly, and deeply spiritual. Nor were they in the least disappointed. The steady stream of worshipers as they entered the church on this auspicious morning realized at once that this was an extraordinary occasion. The large auditorium, beautiful in itself, had been made doubly so by unusually lovely and appropriate decorations. Back of the pulpit, in the organ alcove, stood a large white cross twined with living green and surrounded by stately palms; here and there on the platform were groups of tall, blooming Callas, while in front of the pulpit a dozen or more of growing plants lifted their graceful heads, each crowned with a cluster of exquisitely pure white Easter lilies. Fit symbols all of resurrection power and glory, calculated to inspire the most spiritual worship and the most joyous meditation! When the Bishop announced his text, John 15 : 5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing," it was fitting that he should say that he did not forget that this was Easter day; that the words of the text were uttered by Christ to his disciples but a short while before his body, crucified and buried in weakness, was raised in glory and power. Not only did He rise from the dead, but He said what no other could say, "I am the resurrection and the life." Exalted now at the right hand of God, He rejoices in the fruit of His atoning work As the prophet said of him, "He shall see of the travail of His soul and be satisfied."

No mere outline can do justice to the sermon, but will give some idea of its depth and beauty.

Entering fully into his subject the Bishop in substance said: There are three chief similes of the oneness of Christ and His disciples, taken from the three kingdoms. First, that of a building. It is not merely fancy that the New Testament is found in the Old. In Psalm 118 we read, "The stone which the builders rejected is become the head of the corner. This is the Lord's doing, it is marvelous in our eyes." The builders were the priests and others who rejected, condemned and crucified Christ, but rising the third day, He became the chief cornerstone, elect and precious, of the building into which we, His disciples, as lively stones are built. The two great festivals of the church Christmas and Easter, represent our joy from different standpoints. In the one we see the Babe entering upon a life of sacrifice culminating in the cross, but Easter joy is pure and perfect. This house, which, with joy, we dedicate this day, rests on Christ and on it is built a spiritual church. Every church, this West Market church, is built for a habitation of God through the Spirit. So is every individual member. Two rolls are kept, one by the secretary here, one in the Lamb's book of Life.

The second figure is a vital one—the vine. The branches are not on the vine but in the vine—not fruits tied on like the gifts on a Christmas tree, but the result of organic, vital union. This figure of the vine is much used in the Old Testament to represent the Jewish Church; in the New there is no limitation to time or place. We are in Christ and nothing can separate us from Him.

The third figure is from rational life—Christ the head, the church the body. In the head belongs the brain, the organ of the mind, the seat of the will, feelings, etc. To Christ belongs authority over His church. All these similes teach the one truth, the unity of Christ and believers. The temple represents the security of believers on Christ—the builders the part we have in extending His kingdom. The vine represents the centre of life from which the branches are supplied with sap; the head and body the sympathy existing between Christ and believers. Though in heaven He is our sympathizing friend, touched with a feeling of our infirmity and ever ready to help.

Incorporation in Christ has a double face, you in Christ and Christ in you. The oneness of Christ and the Father, and the oneness of Christ and us is the basis of our unity one with another. How are we in Christ? In the spirit of dependence on Him. We are very humble, yet very bold. It belongs to faith to lay hold on Christ. Faith feeds on Christ. "The life which I now live in the flesh I live by the faith of the Son of God." How is Christ in us? His living in us depends on spiritual qualities. The heart is the seat of His indwelling "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him" Emotional, ecstatic experience is not the purpose of Christ's revelation of Himself. The witnesses of the transfiguration were not permitted to build three tabernacles. Paul was not permitted to stay in the third heavens, but was given grace for the trials of earth. Stephen's vision of the opened heavens and of Christ was given as he suffered martyrdom. Christ seeks fruit. Not leaves, but rich clusters—pure hearts and abundance of good works. The glory given by Him is that of ministering, of love, of self-sacrifice, of service. He enlightens our minds with his wisdom and in many ways enables us to bear fruit. The crowning demonstration of Christ to the world is the church. Her fruitfulness depends on her abiding in Him He is both her inspiration and her pattern. Apart from Christ we can do nothing, but the counterpart of this "apart" is, "I can do all things through Christ."

Paul says, "I labored more abundantly than you all, yet not I, but Christ" God has no liking for sluggish, idle servants. The great husbandman cares for the vine. He prunes it that it may bear more fruit. He gives us salutary discipline. His heart is set on making us fruitful. He would purify unto Himself a glorious church without spot or wrinkle. Oh that we had that holy aspiration and ambition that God has for us! He invites us to an experience rich and grand—to partake of His spirit and imitate His example.

God has ever watched over this church which we dedicate to Him this day. He has given her ministers faithful and true. On your roll are men and women who will make up His jewels. Some have passed into the presence of the reigning Christ, others are looking forward to meeting them God has multiplied your numbers and given to many of you large means. Many and varied are your opportunities and facilities fordoing good. Will you dedicate yourselves to God anew? The source of our strength is the power from on high. We must cling to Christ. Vital, experimental, practical religion we must have. God pour out His spirit upon you! May this church be the mother of many children unto the Lord!

A GOOD SUGGESTION.

Rev. W. R Ware, elsewhere in this issue, urges all our pastors to make special public and private prayers at home and in the churches for the presence and power of the Holy Spirit at our coming Missionary Conference in New Orleans.

We hope this suggestion will be responded to with great unanimity on the part of our preachers

A great deal depends upon the success of that Conference. Numbers are important and will greatly add to the interest and enthusiasm, but the power must be of God. Let all the delegates arrange to go who possibly can, but also let earnest prayer be offered in all the churches from now until the Conference closes, that it may be a Pentecostal occasion where the presence of the Holy Spirit may be visibly and powerfully present.

Our work is very heavy and very exacting, and our recent sickness has left us with diminished vitality, but we hope to be present.

CONTRIBUTIONS.

NEW PROBLEMS IN MISSIONS.

BY REV. J. R. GRACEY, D. D.
President International Missionary Union.

Some missions have been established in wrong places, among wrong peoples, and have been conducted by wrong methods. The Moravians have had the courage to retire from some fields, when they ascertained, by patient experience, that they had made a mistake in entering them. Not all societies have done so.

It must be remembered that missions had to begin with a limited amount of light on the specific conditions, and gain experience. Zeal inspired men to begin with the work and in the locality that came to their hand, and in some instances it was found that they had put forth effort among decaying races. After years of labor it was ascertained that the Maori in New Zealand were thus declining, and that there were two generations in a population of thirty years of age. Among the red races of North America it was, in many instances, found that a good deal of money and labor had been expended on vanishing tribes. It is said that there is nobody on earth left who can read Brainard's translation of the Bible into one of these Indian tongues. In far wider departments of missionary effort experience has shown much zeal that was not according to knowledge.

All this was inevitable But a century of foreign mission experience lies behind us now, and it is felt that we ought to learn from this how to do some things far better than was possible at the beginning. To this end it is an imminent necessity that some systematic collection of information be made in all departments of knowledge affecting missions directly or indirectly, and that these be studied by experts with a view to giving out from time to time the results of their investigations.

Much has been done along this line by a few eminent individuals which affords encouragement for the larger and more comprehensive effort. Germany has furnished a few eminent men to give large thought to these far-reaching questions which inter-penetrate missionary work of all societies, and in all countries. Dean Vahl, of Denmark, lately deceased, did noble work of this nature, and was a recognized master in it. Dr. Warneck has given years of patient investigation in this department of experience, and has published some of the classified results of his labors. Mr. Robert Cust, of England, has written with the sternest integrity, and something of Carlyle's independendence and rugged criticism on missionary topics, after protracted study and extensive observation. Not all of his strictures on mission policy have been accepted or acceptable, but they have been, even in these instances, a valuable irritant, provoking thought and inquiry. Mr. Eugene Stock, the editor of three missionary periodicals of the Church of England Missionary Society, has long taken leading rank among the more eminent students of missionary problems.

The recent death of Mr. Robert Arthington, of Leeds, England, removed one of the most patient and profound students of missions. He gave large attention to unoccupied fields, specially in Africa, which he thoroughly studied, as a triangular survey engineer might do, mastering the details of the several races, their dialect in its relation to larger language-belts, their customs, their blood and other tribal affinities, their natural vitality, the reach of their influence over trade-routes, their direct or indirect connection with the slave traffic, their native religions as correlated with more extended groups of belief, and all else that entered into a broad, statesmanlike or scientific study of the several localities and peoples He did not omit a careful examination of the bearing of the climatic conditions on the health of Europeans. He made careful estimates of the probable cost of establishing and maintaining missions in the several localities. Having thus fortified himself, he studied the peculiar adaptability of the several European nations engaged in missionary enterprise to work in given localities; their final resources, their moral qualities for endurance, such as their patience, their breadth of view and their spiritual affinities. He then proceded to invite specific organizations to accept the responsibility of evangeliz ing given localities in a way which would afford mutual support to each other, thus on the whole securing a wide stratgetic distribution of these forces over new territory. Nor was this all. He then endorsed his invitation by a tender of a fair contribution from his own pocket to encourage these societies to enter upon these fields In one instance the writer was made the medium of making the proffer to an American missionary society of $50 000 from Mr. Arthington, to begin work in one of these carefully selected localities. That society did not see its way clear to accept the responsibility, so that the money was tendered in another quarter.

Special attention is given to this case of Mr. Arthington as illustrating what might be done on a larger scale by co-operative study by the several great missionary organizations of the world. Mr. Arthington's pecuniary impetus to the materialization of his schemes is itself an inspiration. He chose to live in the most economical manner possible, that he might have the money to furnish the initial incentive in many instances. In fact, he became the subject of criticism in some thoughtless quarters for the exceedingly small amount of his personal expenditures on his living. But the ex ample of abstemious living among persons of large competence, with the sole object of being able the more to advance great evangelical schemes, is not in danger of being over much imitated. From Mr. Arthington's studies came the first practical impulse to the foundation of the Central African mission of the London Missionary Society. In 1876 he gave the same Society $50,000 for the extension of their work to the Awemba tribes. He was not in the habit of giving to es tablished work. At his recent death it was found that he had left most of his great fortune to two missionary societies, the portion falling to the London Missionary Society being one million and a quarter dollars. Mr. Arthington specified that this money is to be spent for new work, or rather work in new localities.

As has already been said, this case is thus particularized that it may furnish an object lesson in comparative scientific study of missions in all directions, by co-operative work of specialists re-enforced by hundreds of others. The experience of the past century of missions has supplied data, of which the learned societies have been glad to avail themselves, and to which they have cheerfully and repeatedly acknowledged their large indebtedness. They have found the missionary force to be the most widely distributed corps of intelligent observers and reporters of data essential to inquiries in the departments of philology, ethnology, geography, sociology and religion.

The singular fact obtrudes itself on our notice that the missionary societies have not availed themselves of this ubiquitous force to report to some central bureau of their own these and other data, with a view to careful and systematic study of the various phenomena in bearing on the great problems with which they themselves are concerned. They have great questions of policy on the fields, the direction of which would be greatly helped by accurately classified results of experience in various parts of the world.

Then there is the comparison of experiences in the home department of work, the interchange of information as to ways of distributing information, inciting zeal, and raising and disbursing moneys, co-operation in plans of study, the economical production of literature, and similar operations, which have not as yet received any systematic consideration by the societies as a whole.

It is something that the Ecumenical Conference gave an impetus to inter denominational activity which has led to a proposal for the formal erection of a Bureau of Information on Missions. At the last meeting of the officers of the several societies in New York the representatives present devised the nucleus of such an organization, to be submitted for the approval of the forty boards which are associated in this officers' union, which has been in organized activity for several years.

If this Bureau shall be found to be practical, it will in itself be an object lesson of the unity of the missionary workers and work, and give a new impulse to the tendeney already clearly manifest to a fuller co-ordination, if not a qualified federation of Protestant missionary forces.

When merchants are spending hundreds of thousands of dollars to prospect business enterprises, before investing a dollar in the business itself, and when the enormous expense of floating the Challenger four years for making deep sea soundings is found to be a profitable investment for science and ocean navigation, and in all other departments the study of the most widely diversified phenomena is found to be remunerative even to the satisfaction of this most practical of all ages, surely it is none too soon that the missionary societies begin the broadest kind of study of the facts with which they have to deal. The very maps of the world are constantly remaking, the cable lines are becoming a spider's web on the bottom of the seas, political denouement is hourly modifying the relations of mission fields and work, the world moves steadily toward great and greater combinations, the swing of affairs shows increasing momentum. All this serves to make it more and more necessary that the missionary societies and churches should be stirred to a corresponding breadth of plan based on the careful correlation of all the facts in all departments, that in anywise affect the greatest of all schemes among men, that of lifting this old world out of its old ruts of sin and comfortless suffering, up into the sunlight of God's Gospel and the power of the Spirit's new life.

No one society, no three or four societies, no dozen societies, can compass the collection and comparison of facts that will equal the emergency. It will require a hearty activity of the whole of them. The smaller societies need the light of these general deductions and the cyclopedic information as much as the greatest. A small craft may be saved from wreck by the same shorelight that warns an ocean liner.

Rochester, N. Y.

Mc'aurin and the Dispensary.

BY REV. R. S. WEBB.

MR EDITOR:—Your fluent correspondent, whose zeal I admire, whose courage is to be commended, and whose honesty can't be called in question, has seen proper to assail his brethren in Guilford county for their recent vote for a Dispensary.

I wish to say a few words in defense. He accuses us of "lacking moral perception" "not in touch with the Holy Spirit" too dull to comprehend moral evil, yet he makes us "guilty before God" "thinking more of their party than they do of God," actuated by covetousness, influenced by the devil, in "fellowship with the works of darkness" and even "avoiding the appearance of evil".

All this because we did not see just as he sees the best methods of getting rid of that giant evil, intemperance.

Let us reason with our brother, not abuse him, for that would be dividing the kingdom against itself, and blocking the way to success.

As to his position, "That God nowhere permits us to make choice between two evils" or to regulate, as far as possible, what we can't prohibit, I want to show from the Bible that he is mistaken.

Moses was an inspired law-giver, and inculcated civil as well as moral laws. He knew the sacred tie of the marriage relation, and its binding moral force, but he provided in his civil statutes for divorce under certain circumstances.

Christ tells us why—"Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so."

The state of society was not ripe for such pure morality, hence the wisdom of regulating it by legalizing the less of the two evils.

The Bible does not justify polygamy, but till the light of God's truth had prepared the world to see the evil of it God winked at it, but when the time was ripe for a fuller dispensation, He commanded all men everywhere to repent.

Does the Bible justify slavery? It certainly teaches how to regulate it while it exists.

According to the views of my brother it ought to have been prohibited altogether and not regulated.

God's kingdom is progressive, and must finally triumph, and "all the kingdoms of this world are to become the kingdoms of our God and his Christ."

Christ yielded to Pilate's unrighteous judgment and died upon the cross, to teach us to be submissive to the "powers that be," for they are ordained of God, and it is better to have a bad government than to bring about a state of anarchy.

Two thieves were crucified to one innocent person.

Impatient haste hinders progress. Prohibition will come, but the impatient, uncompromising, unwise zeal of its best friends delay it.

They would slay every friend of the cause that does not pronounce the "h" in their shibboleth.

The temperance cause has made great progress. When the writer was a boy strong drink was distilled upon most every branch, and sold at every public gathering from the tail ends of carts, and the decanter was a common token of cordial hospitality. But how changed! What brought about this change? I answer public sentiment. Public sentiment began to show itself in law, as it always will do, by taxation. A wise farmer gathers up the decaying, corruptible, disease-breeding matter about his premises and makes a compost heap of

it to enrich his soil, so public sentiment manifests itself in getting rid of the evil traffic by taxing it, and putting the corruptible thing to work for good, while it is here.

The license is only a method of taxation and to cease to license is only to take away all restraint and turn the evil loose. I say it is wise to restrain the evil as far as possible, till we can get rid of it.

When the question was sprung upon the people of Guilford county "Shall we continue the Dispensary, or go back to bar-rooms;" all the Gospel ministers of Guilford county were called together for consultation, and it was their unanimous opinion that a Dispensary was better than bar rooms.

They would have rather have had prohibition than either.

But just before the election the whiskey ring sent out runners saying: "Vote dawn the Dispensary and we will have prohibition." And many honest, but deceived men, voted with them against the Dispensary and the result now is that Greensboro is flooded with bar-rooms.

Who had fellowship with the works of darkness that time?

Who saw the evil and hid themselves?

Now, brethren, let us all work together to build up the kingdom of our Lord Jesus Christ, and not injure each others' motives because we don't think alike.

Our Saviour rebuked those disciples that wanted to call down fire from heaven and consume those that followed not them.

"Wisdom is justified of her children."

Prohibition Paragraphs for the "Advocate."

Liquor men admit that wherever the Christians vote "will," it can enforce prohibition by law. Will the church vote note the declaration and tell us when they mean to "will?" When we remember that two of our cities spend more to maintain their licensed saloons than all our states expend to maintain their public schools, isn't it time for the Christian vote to WILL prohibition?

Notwithstanding we are told that "Prohibition does not prohibit," official statistics tell us that in the state of Maine, there is not a distillery, not a brewery, not a licensed saloon, and that its laboring people have millions more money in the Savings Banks than the much more populated states of Ohio and Illinois with all their revenue from saloons.

We may truly say that we are suffering and enduring the burdens and curses of the licensed saloon today, because the voting fathers of the past failed to do their duty, thus leaving to their children, as a bequeathed inheritance, this infernal—for it is infernal—traffic that wrecked the character and blasted the manhood of their day.

What better are we doing for our children, and our nation's manhood? We are leaving these same institutions which our neglect of duty has grown stronger in power and broader in influence to blight and blast wherever and whenever they can find a helpful ally, or a helpless victim.

He who reforms a drunkard does well. He who reforms a moderate drinker does better. He who saves the sober boy from the first drink does best of all, in that he saves them all.

It is this fact that makes the suppression of the tempting licensed saloon the overshadowing question of the day.

It is not in our power to keep the boy from the licensed saloon save by keeping the licensed saloon away from the boy. The history of high license bears indisputable testimony to this declaration. The boy is vital to the life of the licensed saloon. No informed voter of today can question the fact that, as touching the licensed saloon.

"The strength of sin is the law," and that the power of the licensed saloon is in corrupted politics. Here it stands fortified and defiant. It has successfully withstood the opposing forces of moral suasion, pulpit denunciation, Christian prayers, and church resolves for generations, waxing stronger and more insolently aggressive, as time and opportunity favor, teaching the lesson that while sustained by law, nothing less forceful than contra law will ever be able to breech the political ramparts that guard its interests.

As Christian citizens and voting men, we must teach the Government that national laws must not antagonize moral law, as the supreme standard of legislation, for us as a people. In the exercise of our sovereignty at the ballot-box we must say to her that we deny that she has the right, morally, constitutionally, or otherwise, to sell to an ignominious class of foreign debauchers the power to drug and damn our sober sons at will. The highest tribunal of the nation denies her the right. The God under whom she claims her existence forbids it, and we are recreant to trust, and duty, if we do not in our sovereignty deny our government the exercise of such function.

J E. RAY.

Cosmopolitan Life of Chicago.

I am impressed more and more by the size and cosmopolitan life of Chicago. A Methodist preacher of the city gave me the following facts: There are more Bohemians in Chicago than any city in the world except Prague; more Irishmen than in Dublin; more Italians than in Florence; more Scandinavians than in the capitol of Norway. The German population of the city is 500,000. In the Ghetto there are 60,000 Jews.

In the city public schools there are employed 6,000 teachers and the pupils number about a quarter of a million.

Dr. Harper, in his class of Old Testament literature, said, in the discussion of ritualism in Jeremiah's day, that he had recently received a letter from a lady friend of his asking him why it was that her daughter would not follow her in the simple service of her denomination, but went off to a church that had a ritual. His explanation was that people wanted a service in which they could take a part rather than one in which one man did everything. The Roman Catholics, he said, carried the ritual to extremes and many Protestants had gone to the other extreme.

John Wesley, it seems to me, had this in view and kept a part of the ritual. I find the Northern Methodist here enter heartily into the ritualistic service of the discipline. As they carry it out it is very impressive. This does not, as some in the South think, interfere with the spirituality of the church, for immediately after the eleven o'clock service is held, an experience meeting in a smaller room of the church in which a great many take a part.

I have heard some talk of three of the down town Methodist churches consolidating and building a magnificent temple that will cost about one million dollars.

There are a number of ministers of the M. E Church, South, pursuing courses in the Chicago University. Among them I note Dr. Rice of the S. C. Conference, John C. Granbery, Jr., of the Virginia Conference, Jesse L Cuninggim of the N. C. Conference, and others. There are many students from the Southern States pursuing courses in the University. So many that we have a Southern Society. We meet once a month for a social time, sing Southern songs, tell Southern stories and serve refreshments.

Dr. Manley entertained us very highly at one of our recent meetings with a reading from and paper on Sidney Lanier. Dr Manley is a native of South Carolina, and is now head of the English Department of the Chicago University.

Spring has at last reached us. The last snow that lay in heaps about the streets all the winter melted two weeks ago, the ice has left the lake, the lawns are beginning to green, and the robins are in the parks.

RICHARD T. WYCHE.

Chicago University, Chicago, Ill., March 29, 1900.

Conversion of Children.

DEAR EDITOR:—From what I hear and see written on the subject, the fault is in us and not in the children. I mean the church, pastors and parents, all of us. We begin to plan some other way for the child five years of age to enter the Kingdom aside from the one given in the gospel. We think they may just believe about Jesus, or think of Him, or love Him, or those opposed think unless they can go through all the agony and the scales fall from their eyes "they did not get religion." Both of these views are erroneous. With some things left out, like forgiving your enemy, disbelief, or hardness of heart, etc., the child of five years enters the kingdom just as the older person, by repentance and faith in the Saviour and receive the witness of the Spirit.

Of course, the repentance, the faith, and the witness are less than in a great sinner. They have done less wrong, there is less to repent of. They have less knowledge of the plan of salvation, hence less faith, but it is the childlike faith that saves The witness of the Spirit is less agitating and corresponds with the simplicity of the repentance and faith.

They do not have to forgive their enemies because the child does not hold bitter hatred as do adults, or as did Saul. Hence, it is easy for them. They have not rejected the offer of salvation, hence their conscience is not troubled over that. Having seen hundreds of them converted, and most of them under ten years of age, to me these things are plain, and I venture to say that if we could get the obstacles out of the minds of the older people, and we would present the matter to the children, the conversions would be half the number on the school roll in less than one year. Just think, that would be twenty-five thousand conversions.

Yes, this could be done in one month, if we would just go at it right and hold a service for children in every church.

With my little experience in the work I would give the following rules:

1 Never have any "ifs" in the talks or prayers.

2. Tell them that they are sinners. Show it to them with colors, stains, broken things, etc. Give an illustration of a boy or a girl that did wrong.

3. Tell them of Jesus as their Saviour, and how he saved some one.

4 Have all to come to the altar. Those that belong to the church to get another blessing, and if you leave your "ifs" off they will all come.

5. Ask them to stay at the altar till you can speak to them, and then ask all who have been blessed to join the church and let the church feed them. They are lambs. More anon.

Yours, etc,

J. H BRENDLE.

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Davenport College Items.

As the period for examination approaches the students of Davenport College buckle on the armor more tightly and take a more determined stand, facing scholastics. Examinations for the third quarter begin March 25

Mrs. Pickens, who has recovered from a second attack of pneumonia this winter, is now able to take charge of her classes.

The Sidney Lanier Society has chosen for its motto "Our Cornerstone—Try." The Laniers are preparing a public programme.

The Will T Hale Society gave a very good entertainment last Friday in the College chapel. The stage was artistically draped in the Society colors—yellow and white. Pictures that displayed the same colors were borrowed from the art department and were tastefully arranged by Miss A. B Clark, the art teacher. The programme consisted of vocal and instrumental music, recitations, and a play, "Aunt Susan Jones." The recitation, "Den," recited by Rose Earnhardt, and "The Conductor's Wife," recited by Jessie Courtney, proved that Will T Hale's writings are good subjects for public rendition. The play was pleasing in its humor. It was well costumed and each of the characters, from the old lady, acted by Rose Earnhardt, to the dude, impersonated by Harry Courtney, were well sustained. Jessie Courtney took the part of the fashionable Arabella, and Merry Richardson took the part of Anna, the deserving but poor neice. The proceeds will be spent for hall furnishings.

One of the Latin classes has finished Cæsar and has taken up Virgil. Miss Mamie Clement is teacher of Latin.

Some new members have joined the elocution class.

The music class is making rapid progress under Miss Bertha Weathersbee.

Lenoir, N C., March 21.

Bishop Hendrix on "Sunset Views."

My Dear Bishop Fitzgerald:—Your "Sunset Views" have brought quite a glow into our home. You owed this book to the world from which you have absorbed so much sunshine during threescore and ten years. Emerson calls coal "portable climate." Sunshine was also carried a long ways in your book from sunny California and its Golden Coast where you gave so many useful, happy years. Your "California Sketches" added new interest to every place that I visited there where your pen helped to interpret the early life of the place. Give out this sunshine as long as you live so that "at evening time it shall be light," and when the record of your life shall be made up it shall read, "And the evening and the morning were the day." Yours affectionately,

E. R. HENDRIX

Kansas City, Mo., March 14, 1901.

Typewriter For Sale

A good Rem-Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro

A Signi icant Statement.

DEAR ADVOCATE:—That was a significant statement in your issue of the 30th instant to the effect that Senator Hoar intended again to bring before the Senate the subject of the Publishing House claim. It shows that while perchance we may forget, yet the world will not forget this matter. To think of our Church being overhauled and dictated to by a secular body of men, on a subject peculiarly within her own jurisdiction, and appealing so strongly to her sense of self respect and to her conscience, is enough to make angels weep! It is therefore gratifying to see that Senators Bate and Turley have succeeded in holding the matter in abeyance until our next General Conference can meet and take action in regard to it. That Conference being a representative body will of course carry out the wishes and speak the voice of its constituent Annual Conferences on this subject. Hence the vital question, what shall that voice be? What it would be could not be doubtful, I think, if our membership generally, clerical and lay, had full information as to the facts; but there is reason to fear that many, if not a majority, have never taken pains to inform themselves, and therefore do not perceive the exact point in the case. If this be so, and our church press do not choose to publish the evidence, I beg to suggest that any one desiring full information can doubtless get it by application to the Librarian of the U S Senate for the Report of the Committee, which gives all he evidence in the case The Report, No 1416, was made to the Senate, 55th Congress, 2nd session, July 8th, 1898

It is to be hoped that all our people will, somehow, get the facts, for the time rapidly approaches when this grave question must be met and finally decided for good or evil to our beloved Church. The next Annual Conferences—especially our own, which once went wrong on this question—should be prepared to send delegations with right views, accompanied with proper instructions on the subject, to the end that the next General Conference may take suitable action to condemn the wrong, vindicate the honor of the Church, and rescue her fair name from the reproach under which it now suffers. Then we ourselves can once more feel, and the outside world see, that our great Church still stands on the solid rock of truth and righteousness.

These suggestions are respectfully submitted to the prayerful consideration of all good men. X.

March 30th, 1901.

Letter From Rev. J. A. Bowles.

DEAR ADVOCATE:—Our second Quarterly Conference was held with our Leaksville congregation embracing the fourth Sunday in March. It was by far the most interesting Quarterly Conference I have had the pleasure of attending in many years. Dr. Dan Atkins, our Presiding Elder, was at his post of duty, and, in labors abundant, magnified the functions of his office, and preached to the delight and edification of our people.

Peports along all lines of church work were good and encouraging to both pastor and people. Plans were projected for the erection of church building at Spray, Mayoden and Avolon, three cotton mill towns within the bounds of our charge. Mayodan and Avolan are situated on the Mayo River two and three miles respectively north of Madison, and contain a population of about 2,000 souls. Spray lies out one mile from Leaksville, situated near the confluent of the Dan and Smith rivers, and has a population approximating 3,500 souls.

We purpose pushing these enterprises forward and hope to occupy them during the summer months. This work might have been projected long ago, and possibly could have been accomplished with less difficulty than now. I am sure Methodism has suffered loss because of this failure.

We are also building a $1,000 church at Mulberry Island, situated on the county road leading from this place to Wentworth. Dr. Atkins and myself laid the corner stone for this church in the presence of a large crowd, on Friday before our Quarterly Conference at Leaksville. The material is all on the ground and the contract in the hands of a competent builder. Capt. R P. Henry and his estimable wife are the prime factors in this enterprise, and it will be a monument to their consecration to God, and devotion to the Methodist church. They hope to have the building ready for our use by the middle of April. The future of this church is exceedingly hopeful, and will afford church privileges to a community which enjoys a peculiarly interesting history 'Twas from this section Governors Martin and Reid went out and Judge Settle and other noted men whom our State delighted to honor. Capt. Henry now owns the Judge Settle home and farm and it is one of the most magnificent in our county. The other homes and farms are occupied by a class of intelligent and industrious people from whom our church will gather strength, influence and support. The extension of the D. & N. railroad from Leaksville to Madison will be completed during the year and a station established at Mulberry Island, which will be a consideration of much importance to our new church there.

The more I circulate within the bounds of my charge, more are the possibilities that open up to view. Indeed they are marvelous and I predict that within a few years at least three pastoral charges will be established and occupy the same territory which now constitutes boundary lines of the Madison circuit, all of equal strength of the mother charge, and the mother charge as strong or stronger than she now is, which is known to be one of the best circuits in our Conference When I look over my field of labor with such breadth and length and undeveloped possibilities and resources, I feel more like I think a P. E. feels than a "circuit rider." Sincerely,

J A. BOWLES.

Notes From the Sunday-school and League Conference Held in Clyde, N. C.

The Sunday-school and League Conference and the Missionary Institute for the Waynesville District held at Clyde, March 28–31, was a success from every point of view.

On account of sickness at his home, Bro. Townsend was unable to be present at the opening session. Bro. T. J. Rogers, of Waynesville station, was made chairman until the arrival of Bro. Townsend the following day.

The addresses for the occasion were by our best Sunday-school, League and Mission workers, and were carefully prepared and enthusiastically and earnestly delivered, showing that the hearts of the speakers were on fire with the truths which they were presenting.

The essays by the ladies deserve special mention.

We feel that the Conference realized its ideal in the quickening of desire and the birth of resolution in the hearts of its members. We have seldom, if ever, seen a Conference characterized by such growing interest. The church was filled every day, and toward the last many were turned away for want of room.

Let each man and woman stand by his post and do his whole duty, so that when the Bishop calls for our report, the Waynesville District may stand abreast with the foremost, and so that when a Greater than the Bishop requires our stewardship, we may return to him these talents with usury.

J. D. RANKIN.

For Sale.

A minister's library for sale at a great sacrifice. For complete list and prices send stamps to R. L OWNBY,
Merrimon Avenue,
Asheville, N. C.

apr. 3 tf.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache
For sleeplessness, nervousness and heart failure
For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED.
Door keeper Ga State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM
Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.



To produce the best results in **fruit, vegetable** or **grain,** the fertilizer used must contain enough **Potash.** For particulars see our pamphlets. We send them free.

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TURTLE OIL
Liniment!
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All Dealers

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DENTIST.
Opposite Hotel Guilford.

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A Good Piano

is a joy and comfort for years; a poor piano is worse than no piano. There are many articles on the market known as pianos which are merely nothing but a lot of wood and metal thrown together. To Dignify such articles by the name piano, is really degrading to the high grade instruments made. There is a piano though,

The Ivers & Pond

which is, dignifies the word, in that it is a piano and a good piano. The material and workmanship the best that can be pnt into any instrument. The mechanical construction the most perfect, giving that full, rich tone, so much sought after and so seldom attained. Sold on easy payments. A postal brings our catalog.

—Mention this paper please.—

Andrews Furniture & Music Co.,

The Home Furnishers, - - - - CHARLOTTE, N. C.

Swannanoa Circuit.

BRO. CRAWFORD:—Please allow me space to chronicle some of the doings in this field.

First, Rev. Walter Holcomb assisted me in a very good meeting at Black Mountain. The meeting resulted in about fifteen professions of conversion. There were ten applications for membership in the church. Bro. Holcomb also preached a few days for me at Biltmore. He is a faithful preacher, an earnest worker and very efficient help. He is making arrangements to have his headquarters at Montreal where he will publish his magazine, "The Revival." Rev. Weston R. Gales, the manager of the "Mountain Retreat Association," has entered into partnership with him, and will be one of the editors. The magazine will be run in the interest of the Association.

Montreal now has a nice church, a commodious hotel and proposes to erect, at once, an auditorium for the better accommodation of their Summer Conferences. Christian people who desire rest and recreation should consider themselves fortunate in having such an opportunity of religious privilege and advantage in this noted health resort section.

Second, I wish to acknowledge with thanks, a most merciful and unmerited pounding that was administered this scribe and his household, (including his faithful mare,) by the inhabitants of Biltmore and the "country round about," without reference to denominational attachments, under the Generalship of Sisters Mattie Abernathy and Emma Roberts. An enumeration of the articles is out of the question. Suffice it to say that our mouths shall be filled with good things and our youth renewed for some time to come. May the Lord reward each and every one double, is the prayer of their grateful servants. Now, if I can feed them from the Lord's table, and realize that they are being renewed in spiritual youth, I shall partake with greater relish of the things provided by them.

Thirdly, and lastly, a parsonage for Biltmore is being moved by the Ladies' Aid Society of this church, which we trust shall be ably seconded by the "men brethren." A brother has already given a lot, a most eligible site, and a $25.00 subscription. More of this hereafter. We thank God and take courage.

G. W. CRUTCHFIELD.

From Spencer.

DEAR EDITOR:—We have recently held a revival meeting, lasting nearly two weeks, in which Rev. E. C. Glenn did the preaching.

It was one of the best meetings I have ever witnessed. Bro. Glenn's preaching was simple and clear yet full of power.

The church was greatly blessed, while many unsaved were converted, several of whom were men over thirty years of age.

I commend Bro. Glenn to any preacher who wishes the assistance of a minister whose methods, address, and general conduct are wholly free from the many objections usually raised against evangelists.

God is blessing this charge. Our people have remodelled the church building and the membership has increased 30 per cent.

R. C. CRAVEN.

Spencer, N. C., Apr. 8, 1901

Subscribe for this paper. Subscription price $1 50 per year.



So many housewives suffer from nervous depression due to catarrhal weakness peculiar to their sex, and suffer on year after year, not knowing what their ailment is. Mrs. Mary Cook, of Pittsford, N. Y., suffered for six years before she learned of Peruna. Mrs. Cook recently wrote the following letter to Dr. Hartman:

"I was not well for six years, paid many doctor bills, but never improved very much. I gave up hopes of ever recovering.

"Finally, I wrote to Dr. Hartman, and I am thankful to say that I am now well, through his good advice and medicine. I am gaining in flesh and feel young again. I was very emaciated, but now my own children are surprised in the great change in me when they visit me."

Miss Annie Zlott, 72 Livingston street, Newark, N. J., took Peruna for extreme nervousness. She says: "I was very ill and thought I would die. I had a terrible headache and my head swam; I thought I would never get well; I seemed to have a great complication of diseases and bought medicines, but they did me no good.

"Finally I gave up and thought I would wait for my end. One day I happened to pick up one of your books. I read of other women who were near death and had been cured by Peruna, so I thought I would try it.

"I took a couple of bottles and began to feel better. I continued its use until now I am a well woman. I praise Peruna highly and wish other women would use it."

Mrs. Anna Roes, 2818 North Fifth street, Philadelphia, Pa., writes:

"Four weeks ago I believed I had consumption; I took a severe cold, and although for the first few days the mucus in my throat and chest was loose, it finally became so bad that I had difficulty in breathing.

Pain in the shoulders followed. As I had placed my confidence in you and Peruna, I followed your directions strictly, and improved from day to day, and am now well again."

Most women feel the need of a tonic to counteract the debilitating effects of summer weather. Peruna is such a remedy. It cures all catarrhal conditions whether it be weakness, nervous depression or summer catarrh. For a free book on summer catarrh, address The Peruna Medicine Co., Columbus, Ohio.



Wire Railing and Ornamental WIRE WORKS.
DUFUR & CO
No 311 N Howard St., Baltimore, Md.
Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs settees, &c.

AN INFANT'S Catechism.
I have just received a new edition of my First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga

POSITION WANTED.
A lady graduate of Dement's Shorthand School Chicago, and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.
Testimonials and references furnished. Address Mrs J., care "North Carolina Christian Advocate," Greensboro, N. C.

THE CHRISTIAN LIFE.

Content.

FROM "FAREWELL TO FOLLIE," 1617.

Sweet are the thoughts that savor of content;
The quiet mind is richer than a crown;
Sweet are the nights in careless slumber spent—
The poor estate scorns Fortune's angry frown;
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy, when princes oft do miss

The homely house that harbors quiet rest,
The cottage that affords no pride or care,
The mean, that 'grees with country music best,
The sweet consort of mirth's and music's fare,
Obscured life sets down a type of b'iss;
A mind content both crown and kingdom is.

—Selected.

The Meaning of Deliverance From Sin.

We naturally assume first that deliverance from sin means deliverance from specific sin. We look for emancipation from the power of the temptations to be shiftless, ill tempered or dishonest. We are right in this expectation, so far as it goes. But it is by no means as comprehensive as it might be. When we take our Heavenly Father at his word and devote ourselves to his service, it is true that he takes us at our word and strengthens us by his Holy Spirit so that we are enabled to overcome the temptations to particular sins before which we used to fall It is also true that, in spite of our many lapses, successful resistance of evil gradually becomes more and more frequent, and often we become able to say truly that this or that sin has been entirely reformed.

But deliverance of sin, in the divine mercy, means more. Often it means escape from the consequences of sin. Sometimes this is impossible. Some habit of self indulgence may have so far unbalanced the nervous system that restoration to a sound physical state in this life has become impossible, even after the indulgence has been abandoned finally. Yet even in such cases the physical consequences of wrong-doing usually are ameliorated, are less severe than otherwise they would have been. And the moral consequences, the consciousness of continued guilt, the loss of self respect and the respect and confidence of others, and the dread of whatever penalty for sin the future may have in store—these no longer distress or alarm the consecrated man, in spite of the painful memories and the gloomy knowledge of evil which have become parts of his experience and cannot be wholly erased from his consciousness.

Deliverance from sin means the transformation of life, the awakening or renewal of holy purpose, the control of pure, high, noble motive. The Scriptures express the fact felicitously when they speak of the converted person as a new man. He seems so to himself. He appears so to others Life takes on a new and brighter aspect. He makes a fresh beginning and goes forth in a new spirit along the path of daily duty, which, however familiar, has become new all at once in its appearance, its opportunities and its responsibilities. He feels that he never before understood aright what it means to be one of God's children and active in God's world.

Deliverance from sin has not placed him where sin cannot assail him, but has given him such additional power of resistance and victory that he no longer feels helpless before it. He knows what it is to be saved.—Congregationalist.

The Passive Side of Character.

"There is no music in a 'rest,' that I know of," says Ruskin, "but there's the making of music in it." The rest is the "open background" of a musical passage. In itself nothing—no more, some one has said, than the hole in a doughnut—it supplies something of indispensable value to the theme. Indeed, one could hardly make music intelligible, much less eloquent, without the fine suggestiveness and emphasis afforded by the rest.

Of very much the same value is the part played in the music of life by what have been called "the passive virtues." We are too much disposed to undervalue the graces of humility, patience, forbearance, self-denial, and the like, and to seek a too constant expression of the more positive and aggressive virtues, such as seem to us more in accord with the conception of the Christian as a soldier and world winner. But character cannot be composed wholly of positive and active virtues without losing that sweetness and beauty, that proportion and refinement, which characterize the noblest and loveliest of spirits.

We all need to cultivate more or less the passive side of character. The great souls always have a large share of these submissive graces in their make up, as is noticeable in reading the best biographies. Their characters are plainly softened and sweetened by virtues just the opposite of aggression and self-assertion. It is the characters of coarser grain that, as Ruskin says, put the emphasis on perseverance and courage and fortitude, forgetting that patience and forbearance are the finest and worthiest and rarest part of fortitude.

While "Forward" is the best motto in the world, as we believe, constant aggression is not our interpretation of it There must be some noble yielding, waiting, enduring, trusting; some camping as well as marching; some chastening defeats as well as joyous victories. Life would not be so fine without its occasional defeats and retreats, nor character so full and so noble without the rounding and completing of the passive virtues.—Wellspring.

Actions Louder Than Words.

Actions speak louder than words. Some years ago at a dinner party given in London the conversation took a turn that was dishonoring to Christ One of the guests was silent for a time, then ordered his carriage. In terms of most refined courtesy he apologized to his host for this enforced departure; his reason being that "he was still a Christian." This telling action for Christ was by the reverend Sir Robert Peel. Still more striking was the deed of a Greek architect who had become a Christian. The story runs that the Roman Emperor said to him: "Build me a coliseum and I will crown you." It must be a grand structure. The work was done to the entire satisfaction of the Emperor, and the coronation day arrived. With an immense throng the coliseum was crowded. There sat the Emperor; the architect also was present. Proclamation was made: "Now we will crown the architect. We will have a great celebration." Then some captured Christians ready to confess Christ with their lives were brought into the arena, and some hungry lions were let up from below. Then said the Emperor: "Still further honor the famous architect by allowing the lions to tear in pieces these Christians." Hearing this, the heroic Grecian sprang to his feet and shouted aloud: "I also am a Christian!" Immediately the enraged spectators caught him up and hurled him to the wild beasts. Soon his bleeding, dead, mangled body lay on the wet sands. But his deed of confession inspired other martyrs and hastened the triumph of Christ's kingdom among men. Such sacrifices should shame our timidity when nothing worse than a sneer moves us to deny our Lord.—Selected.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

IDLE MONEY

May be made to yield you an income if deposited in the People's Savings Bank of

GREENSBORO, N, C

Incorporated under the Savings Bank Laws of N. C. in 1887.

The only bank in the City doing no other than a Savings Bank business.

Pays 4 per cent compound interest on time deposits.

Net Deposits March, 23rd 1901, $172,346 57.

J. W. SCOTT, President.
J. AD. HODGIN, Treasurer.

::FOR::

The Distressing Cough

THAT FOLLOWS

LaGrippe

YOU WILL FIND A SURE REMEDY IN

Glenn's Cough Syrup.

It is freely recommended by those who have tried it. . . .

GASTON W. WARD

Pharmacist

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901.	No. 33 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P.M.	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	....	....	.....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P. M				
Leave Tarboro....	12 31	..	6 00	....	.....
Lv. Rocky Mount	1 05	11 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	....	...	.....
Lv. Fayetteville...	4 30	12 35	..	.	.....
Ar. Florence.....	7 35	2 40	...	....	.....
	P.M.	A.M.			
Ar. Goldsboro	.....	.	7 55	.	.....
Lv. Goldsboro....	.....		....	6 45	3 30
Lv. Magnolia.....	..		..	7 51	4 35
Ar. Wilmington...	.		....	9 20	6 00
			P.M	A.M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35	.	.....
Lv. Fayetteville...	12 15	..	9 41	...	.....
Leave Selma.....	1 50	.	11 35	.....	.....
Arrive Wilson.....	2 36	....	12 13	....	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		. ..		7 00	9 35
Lv. Magnolia		..		8 30	11 10
Lv. Goldsboro.....	..	4 50		9 37	12 26
	P. M.		A M	P.M.	P. M.
Leave Wilson.....	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 45	11 23	1 53
Arrive Tarboro....		6 46	.	.....	.....
Leave Tarboro....	2 31	.....	...	...	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 73, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m, 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY, General Manager.
T. M EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,....8:10 a m.		7:50 a m	.....
" Yorkville...9:15 a m.		9:52 a m	.....
" Gastonia 10:13 a m.		12:35 p m	.....
" Lincolnton11:03 a m.		2:15 p m	.....
" Newton...11:52 a m.		3:32 p m	.....
" Hickory...12:15 p m.		5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....1:16 p m.		7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No 61**	**Mixed. No. 63.**
Lv. Lenoir.. ... 4:30 p m		....	1:30 p m
" Hickory.... 5:35 p m		5:30 a m	4:25 p m
" Newton .... 6:05 p m		8:30 a m	.....
" Lincolnton 7:00 p m		9:18 a m	.....
" Gastonia... 8:15 p m		11:10 a m	.....
" Yorkville.. 9:21 p m		1:12 p m	.....
Ar. Chester....10:31 p m		5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Souhern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKERS cure the severest colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C., for a box.

THE HOME.

How the New Parsonage Gained a Mistress

"It does beat all, to think how that Building Committee has worked 'most day and night to have the new parsonage completed before Conference was over, so as to be ready for the new minister and his family. It just takes the breath clean out of me to think of it."

"Well, Mrs. Denton, let us hope our new minister will have so many good qualities that they will atone for his lack of a family."

"Yes, much for his good qualities! Like as not he wears an eye glass, carries a cane, and parts his hair in the middle. No, we want none of your young men for ministers here. What Centerville needs is a man with a wife to assist us in the Sewing Society, to be president of the Woman's Home Missionary Society, and all such work as ministers' wives are intended for. But it's just like you, Maggie, to always look on the bright side of everything. I remember, when you were a child, you were just that way. Once you were very anxious for a red dress—children always want red—your mother thought blue would suit better, and told you so. Instead of crying for the red, as most children would have done, you agreed to the blue at once, saying it would be the color of the sky, and nothing could be prettier than the sky. Speaking of the sky reminds me of that blue room in the parsonage I had hoped they would have one of those new fangled white beds, with the whitest of spreads, and white bobinet curtains for that room. And then there's the pounding—you know we've always pounded the minister, and we'll have to give that up." And as if nothing could be more convincing than her last remark, Mrs. Denton paused, and looked appealingly at her visitor.

Really, Mrs. Denton, this frustrating of all our little plans does seem annoying, but there are so many places to consider that I fear the bishop has sometimes to rely on the place fitting itself to the man rather than the man to the place. I feel that the bishop always acts with what he believes to be the best judgment in the case."

"Best judgment, fiddlesticks! I think judgment is a commodity that even bishops are lacking in sometimes."

"Let us hope that in this particular instance it may be proven that it is possessed by our bishop in a very high degree; and now really I must be going."

"Not till you have had a cup of tea and a slice of my spice cake—the very one I had meant to carry to the minister's wife, along with a recipe for making it."

The Methodist Church at Centerville was in a flourishing condition. Four years previous a splendid church had been erected, and the church now being free from debt, its members set about replacing the old parsonage with a new one more in keeping with the church. On the very day before Conference it was completed, and as there was to be a change of ministers, many had been the mingled hopes and fears about the new one, as to how he would fit the new place and the new parsonage. It never occurred to them that he might be a man not needing a parsonage at all. So when the news reached them, they experienced a feeling of keen disappointment.

The minister, all unmindful of the misfit, was rapidly approaching his destination. Let us take a look at him, and see if he approaches Mrs. Denton's description of him. He certainly does wear glasses, but as he takes them off and carefully rubs them with a white silk handkerchief taken from his pocket and readjusts them before resuming his reading, we decide at once that they are worn for comfort, and not for show. His hair is brushed back from a broad, white brow. No, there is nothing of the description in him. William Breckidge at the age of eighteen felt himself called of God to preach the gospel and he set about at once preparing himself for the work. Already he was scholarly beyond his years, and after four years spent in earnest study he found himself a member of Conference, and in charge of his first appointment at the age of twenty-two. Here he served faithfully for two years, was then sent to another place, where he served three years, and at the end of that time we find him at the age of twenty-seven, speeding on to Centerville, his third charge. His mind had been so filled with his studies and his work that he had found no room for other things; hence, he came to his new flock without the one thing needful—a wife.

He was met at the station by Squire McKee. The Squire was a shining light in Centerville. His seat on all Church occasions was always filled, and, having a generous heart and a good bank account, he, always gave liberally to the Church and other benevolences. His wife was known far and wide as the owner of the finest china, the brightest silver, and the snowiest linen to be found in all Centerville, and she had a knack of preparing the most appetizing dishes; so it was decided that their home was the most desirable one in which to lodge the minister. Their only daughter, Margaret, known in the home and among her intimate friends as "Maggie," was the delight, not only of her parents, but of her friends as well. Her sunny ways and her ability to always make the best of everything won her friends wherever she went. On the occasion of her first meeting with the new minister, she could hardly suppress a smile when she thought of Mrs. Denton's description of him.

William Breckige, like Miss McKee, had a way of winning friends, not only for himself, but for his blessed Master, and so his members, while listening to his first discourse, forgot their disappointment, and sat entranced as the divinely-inspired sentences fell from his lips and burned themselves into the souls of his listeners. Even Mrs. Denton forgave him, and remarked to Miss McKee afterward that a married man certainly could not have preached better.

The minister, however, on seeing the new parsonage, felt that there had been a disappointment, and resolved at once that, while he could not use it all, he would at least occupy a part of it. As it was near Squire McKee's, he decided to fit him up a comfortable den, where he might be free to study at leisure and undisturbed, and take his meals at the Squire's. He unfolded his plans to the family, asking Mrs. McKee to advise him in regard to the furnishings, and also to name a suitable person whom he could employ to attend to it for him. The plan met with their approval, all the family entering into it at once. He had been asked to conduct the services at the dedication of a church about twenty miles from Centerville, and would be absent three days. On his return, he and Squire McKee were to go to the city and purchase such things as Mrs. McKee should decide upon. All the while Mrs. McKee and her daughter had been planning, and as soon as the minister departed they made known their plan, which was to get all the members to join in and make up the amount necessary to furnish the room, send the Squire to the city after the articles, and have the room ready for the minister when he returned. Squire McKee was delighted with the idea, and at once took it upon himself to see all the male members of the Church, while Miss McKee set out to see the ladies. Her first call was on Mrs Denton.

"Well, that takes the breath clean out of me again!" exclaimed the good woman, after she had heard her plan. "I am not sure but we'll enjoy that better than a pounding; we can arrange that blue room to suit ourselves"

"Yes, I told father about your idea, and he said it should be carried out, if possible"

"It will be if he takes hold of it, and, to begin with, I'll give a pair of woolen blankets and a spread to match any bed they'll put in there"

"How good of you! and mother will give the rest of the bed furnishings, and I'll give the bobinet curtains."

"Yes, and, Maggie, I'll give—"

"No, not any more now, Mrs. Denton; let us give the others a chance."

"Well, anything you lack, just call on me."

Thus encouraged, Miss McKee sped on her errand from house to house. Some gave abundantly, all gave cheerfuliy, and early in the afternoon she showed her mother the list, and she said it was perfect. The Squire had been equally successful, and took the train for the city that night, made his purchases early the next morning, had the goods shipped at once, and by three o'clock they were at the parsonage ready to set up. The minister was not to return till the afternoon of the next day, and early the next morning a number of the ladies met to put the room in order. Such a chattering as there was, every one trying to do everything at the same time, and all talking together; but finally the work was done, and that to the delight of all. Miss McKee and Mrs Denton remained after the others had gone, to add a few finishing touches. One of the curtains did not drape to suit them, so Miss McKee mounted a small table that stood near, and rearranged it, then turned to look at Mrs. Denton, who stood watching her approvingly; but instead of looking at Mrs. Denton, she looked over her head, straight into the eyes of—the minister. Mrs. Denton declared afterward that Maggie ought to stand on tables and look at ministers all the time, for she never saw her look so pretty. As for the minister, the picture she presented to him, in her blushing confusion, was such as to make him decide at once that his den would not be complete without her blessed presence, and he sought an early opportunity to tell her so.

Thus it was that the new parsonage gained a mistress, and the next meeting of the Church members at the parsonage was on the occasion of a pounding given the minister and his wife, and it was on this occasion that Mrs. Denton remarked that the wisdom of bishops did beat all —Frances Marion Dykes, in Western Christian Advocate.

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THE RESURRECTION AND SUBSEQUENT FACTS.

Early in the history of the Church the friends of Christ, with perfect unanimity, realized the importance of the truth of the resurrection. It was evident to all that this was the one central, essential and indisputable fact that must never be gainsayed nor denied. It constituted the keystone of the arch upon which the whole system of Christianity rested, and if it could be successfully refuted then the life and teachings and miracles of Christ would avail nothing in proving his divine nature. Hence the infidel world early began an assault upon this cardinal doctrine, and with great energy and force has kept it up through the ages.

But like the rock of Gibralter the more it is battered by the enemy's artillery, the more the drill and powder and dynamite are used upon it, the more clearly does it become manifest to all that it is fixed, immutable and eternal That the prophet of Nazareth, who went about doing good, and who during his public ministry showed forth his power over every element of nature, and who said to the Jews, destroy this body and I will raise it up in three days, at some time between Friday evening at 6 o'clock and Sabbath morning at sunrise burst asunder the bands of death, and broke the bars and bolts of the grave and came forth from the tomb triumphant and conquerer.

Though the facts in proof of Christ's resurrection have been proclaimed openly to the world for more than eighteen hundred years, and though the Christian Church has made it the rallying cry of its people since the angels said to the astonished women, Fear not ye, For I know that ye seek Jesus which was crucified. He is not here; he is risen as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you unto Galilee; there shall ye see him; lo I have told you—and this great truth has become a vital fact in our religious teaching, yet every individual and generation needs to have the supporting facts of this essential doctrine repeated and published again and again.

That Christ whs crucified on Friday and died on the cross just outside of the walls of the city of Jerusalem is a matter of history in the official records of Pontius Pilate, the Roman governor of Judea, under Tiberius Caesar, the Emperor of Rome. That Jesus did not swoon on the cross from exhaustion, but that life was unmistakably extinct at 6 o'clock that afternoon is evident from the report of the Centurion, the Roman officer who had charge of the execution, and further by the fact that his enemies, who had for months sought his life, were satisfied and left the place of execution. His friends gave up all hope and only found comfort in lifting his lifeless body from the cruel tree and wrapping it in spicery and laying it in the new tomb of Joseph.

The soldiers asked for by the Jews, and sent by Pilate, evidently examined the sepulcher and found the cold body there on Friday evening, when they took charge and placed the government seal upon the great stone that enclosed the entrance. There were not less than sixteen soldiers under an officer stationed at the tomb. There was no reason why they should have been tired or stupid. The penalty of the Roman military law was death for a soldier found sleeping on duty. They were at the sepulcher only two nights, and of course watched the entrance every moment.

At sunrise on Sabbath morning the body of Jesus was gone. The officer and soldiers knew perfectly well that it had not been stolen. No citizen dared to break the government seal. Among the friends of Jesus there was no one who would have risked his life in attempting to drive away the soldiers. They also knew that the dead body of Jesus could be of no service to their cause, even if in their possession. Besides the empty tomb was as much of a surprise to them as it was to their enemies. The folded garments and the orderly arrangements in the sepulcher, showed clearly that neither friends nor foes had removed the sleeping body. The only reasonable theory was that Christ had risen from the dead.

SUBSEQUENT EVENTS.

Nothing can be more beautiful than the first appearances of Jesus after his resurrection. We have never been quite sure that the theory of Rev. C. F. Deems and others is correct as to the order of these appearances. Yet it is consistent with the former conduct of Christ. According to this he first shows himself to the grief of love, in Mary Magdalene. She was with Silome and Mary the Mother of James, who came early to the sepulcher. When she found the body missing she hurried away into the city to tell the disciples and then she returned to the sepulcher. After Peter and John had examined the grave, they with the other women left it, but Mary remained weeping. Seeing one whom she took to be the gardener she said, "If ye have taken away my Lord, tell me where have ye laid him." He answered, Mary. It was Jesus. She exclaimed, Rabboni, and sprang forward to embrace him, but Jesus checked her. He said: "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them that I ascend to my Father and your Father, to my God and your God."

Next he appeared to the grief of perplexity in the Emmaus disciples. About 3 o'clock Sunday afternoon Cleopas and another started to go seven miles in the country to Emmaus. Their minds were filled with the reports of the women and the rumors they had heard about the resurrection of Jesus. As they walked along the way they talked of these things and suddenly they were overtaken by one whom they thought to be a stranger. He said to them, "What are these words that ye exchange one with another as ye walk." They told him of the strange things that they had heard. Then Jesus replied, "O thoughtless and slow of heart to believe all that the prophets have spoken." On reaching Emmaus he went in with them and at the table they recognized Jesus and at once he suddenly departed.

He revealed himself to the grief of penitence in Peter—afterwards to Joanna, Silome and Mary, and that night to the eleven apostles in the upper room in Jerusalem where they had assembled, Thomas being absent. The next Sunday night in the same room Thomas being present, later on the sea of Galilee, and after that to about 500 at once on a mountain.

AGRICULTURE IN THE PUBLIC SCHOOLS.

Among the most important problems now awaiting a practical solution in the South is how best to foster and develop her agricultural interests. According to the census of 1900, the total population of the Southern States is about 23,000,000. Of this number 17,000,000, or 75 per cent. of the population is rural. It is safe to say from official reports published that not more than one person in ten thousand of the farming population of the South receives any schooling in agriculture. We have then the amazing spectacle of an agricultural community that is spending annually for its schools and colleges about $35,000,000 and yet doing almost nothing for the better instruction of those who are to develop its most important interest and mainly support the country.

"To the farm boy with no training in his profession," says Mr. L. A. Clinton in Country Gentleman, "a large part of the work is mere drudgery. It is done because his father before him did the work in the same way; but to one taught the principles that underlie agriculture, such monotonous operations as plowing and harrowing become fraught with new interest; instead of turning over a slice of earth, the field is changed to a laboratory, and the farmer becomes a chemist and physicist, and manipulates the soil for a purpose—that certain chemical and physical actions may be produced."

If the farm can be made an attractive place to the boys now growing up and if the soil can be so cultivated as to make farming a profitable employment, then our intelligent and enterprising young men will not hurry to the towns to engage in mercantile or other branches of business, that have in them far less variety and far more hazzard than a farm well cultivated. Not only so but with the improved tillage of the soil will come an era of great business prosperity and with improvement in the home life and the morals of the people and in the citizenship of the whole country.

The B. F. Johnson Publishing Company of Richmond, Virginia, has recently put forth a book, "Elements of Agriculture," which promises to be a real contribution toward the solution of the problem of magnifying the farmers' calling in the South. It is an elementary text book on agriculture designed for use in the Common Schools.

In this book the author presents in a clear, simple way the fundamental principle of agricultural science. It treats of climate, plants, farm crops, animal production, birds, forestry and roads. Also soil, fertilizers and many miscellaneous topics.

The whole range of subjects treated is important and the book is instructive throughout. We should like to see a copy of it in every farmer's family, and we hope the day is not far distant when books of its class are used in all our public schools.

The question is constantly being asked: How shall we keep our boys on the farm? The answer is by magnifying the farmer's calling. How shall we magnify the farmer's calling? By teaching the farmer's boy that agriculture is a science, calling for brains, and an art calling for pains, and not a yoke binding him to endless drugery.

Send 75 cents to B. F. Johnson, Richmond, Virginia, and get this valuable publication.

AN IMPORTANT MOVEMENT.

During our first pastorate at West Market Street church it was found that in consequence of the growth of the city in that direction it was necessary to build a new Methodist church in South Greensboro.

For reasons not necessary here to mention it was found impossible to secure a lot just where we wanted to locate the church. However, after no little effort, we purchased what we regarded the most central and eligible site we could get and the following year a substantial brick building was erected and Centenary congregation organized.

The growth of this congregation all in all has been remarkable and it now has a steady, reliable membership of excellent people. But a part of the congregation has believed for some years that a change of locality would be a great advantage, and the opening up of new streets and other improvements in the Southern part of the city has confirmed them in their view.

Rev J. E. Gay and Rev. T. E. Wagg, two former pastors and practical workers urged a change in the location of the church during their pastorates, and Rev. A K. Boyer, the present very efficient pastor, is of the same opinion.

On last Monday a meeting of the Official Board of the church was held at Hotel Guilford, presided over by Bishop Granbery. After a free discussion of the matter, a committee consisting of William Love, G. T. Glasscock, and Dr. E. L. Stamey was appointed by the Bishop with the Presiding Elder and pastor concuring to purchase a new site upon which to erect a new, modern church.

This committee is composed of three of the best and most progressive business men in Greensboro, and if they can agree upon a lot and a new church, the success of the enterprise is assured.

We have given much study to the best interests of Methodism in Greensboro and we have tried to contribute our part to its growth and our judgment is that this is a move in the right direction, and if it can be with unanimity and harmony carried out it will prove a great gain.

Rev. Solomon Pool is Dead.

We regret very much to announce in this issue of the ADVOCATE the death of Rev. Solomon Pool, D. D , of the North Carolina Conference. This sad event occurred after a week's illness at his residence in Greensboro on Tuesday morning at 2 o'clock.

It will be remembered that several years ago while in charge of work down east, Dr. Pool had a stroke of paralysis which proved to be very serious. From this he never recovered. He was forced to give up all work and at the next Conference asked for a superannuated relation.

Soon afterwards he removed to Greensboro where he has lived since, most of the time confined to his house. Some two weeks ago he grew worse and for several days his family expected the end to come at any hour.

Dr. Pool for a number of years was a professor in the State University and during the late Civil War was elected President of that Institution. He afterwards took work in the North Carolina Conference. He was a fine preacher, an earnest, humble Christian man and a kind father and husband. His funeral will take place Thursday from West Market Street Church. We extend sympathy to the sorrowing family.

Our Valedictory.

With this issue of half size of the paper this week, the Christian Herald disappears from the field of journalism Its publication has been discontinued indefinitely and its subscription list and good will have been transferred to the NORTH CAROLINA CHRISTIAN ADVOCATE. That paper will fill out the unexpired time of its subscriptions and advertising contracts The ADVOCATE is the official organ of the Western N. C. Conference, and we cheerfully commend it to our patrons and we trust those of them whose subscriptions have expired and will expire by the end of this year, will renew and become permanent patrons of that paper. All those who are indebted to the paper, and whose subscription for the present year have not been paid, will please send in the amounts to this office at once. We collect all accounts due the Herald and want to close up the business of the office as soon as possible. Statements will be sent to every one in arrears. The ADVOCATE collects none of the accounts due the Herald, nor assumes any of its obligations other than fill out its subscriptions and advertising. As noted elsewhere, we offer the entire outfit of this office for sale and would be glad to close it out at once.

We take this step for several reasons, which we deem unnecessary to mention here.

To our patrons who have given us their generous support from the beginning of the Herald and whose names are on our subscription list now, we tender our gratitude with thanks. It is with feelings of regret that we part company with them in the relation we have sustained for so many years. With kind assurances and grateful remembrance and christian sympathy and good will, we shall ever remain,

Very truly yours,
JAMES WILSON.

An Announcement.

The CHRISTIAN ADVOCATE Publishing Company having purchased from Rev. James Wilson, editor and owner, the entire mailing list of the Christian Herald, a religious paper heretofore published in Statesville, N. C., will fill out all unexpired subscriptions to that paper and the contracts for all advertising. If any subscriber to that paper whose time has not expired fails to receive a copy of the ADVOCATE next week he will please report the fact to this office.

All money due the Christian Herald should be sent to Rev. James Wilson and all bills owed by that paper will be settled by him. The ADVOCATE Publishing Company assumes no financial obligation except what is involved in filling out the unexpired subscriptions and advertising contracts.

This agreement is made in the interest of peace and unity and we hope all present and former subscribers to the Christian Herald will become permanent subscribers to the NORTH CAROLINA CHRISTIAN ADVOCATE, the larger part of which is owned by the Western North Carolina Conference.

L. W. CRAWFORD,
Business Manager.

EDITORIAL NOTES.

Will some one please give us the post-office addresses of the following persons and greatly oblige us? J. H. Harrelson, W. F. Reep and Ambrose Williams.

Bishop Hendrix is anxious to inaugurate a movement that will bring our laymen into greater effectiveness in soul-winning.

Bishop Wilson will linger in China and will not be at the Missionary Conference at New Orleans. Dr. Y. J. Allen, of China, is expected to attend.

It is only two weeks to the Missionary Conference at New Orleans. We hope every delegate will attend, but those who cannot should notify their Presiding Elder that he may notify their alternates.

The subscription list of the Epworth Era is now one thousand above the circulation at this time last year. This is good, but by no means what it ought to be.

The new Publishing House will be opened in Shanghai, China, in the autumn of this year. The manager has been selected, as we understand, though his name has not yet been given out.

Bishop H. C. Morrison says: "That controversy which has divided our church is dying. The man who persists in keeping up the controversy lacks either religion or sense. Get all the blessings you can get, but live the life of the Master before men."

Rev. Dr. H. C. Jennings, of the M. E. Book Concern, after very extended investigation, thinks some of the Advocates are furnished at too low subscription price, and that it was a mistake some years ago to lower it Cheapness is sometimes fatal.

The secretaries and corps of workers in the mission rooms, and Dr. Atkins and some other neighbors, meet every day at noon for a fifteen minutes' prayer meeting, and pray especially for the blessing of God upon the General Missionary Conference at New Orleans, and that the whole church may receive a new impulse and a general quickening from this Conference.

The Durham Herald announces that the Commencement of Trinity College will take place the first week in June. On Tuesday morning, June 4th, at 11 o'clock the baccalaureate sermon will be preached by Bishop Charles B. Galloway, and the literary address will be delivered on Tuesday evening by Mr. H. W. Mabie, of New York. The Alumni address will be delivered on Tuesday afternoon by President Dred Peacock, of Gseensboro Female College.

Few people know the difficulties and labor attending the editing of newspapers and other periodicals. "Editorial vigilance," says the Ladies' Home Journal, "is the only safeguard against errors in magazine making. Every article that is published in the Ladies' Home Journal, for instance, is read at least four times in manuscript form, and all statements of facts verified before it goes to the printer. Then it is read and revised by the proof readers; goes back to the author for his revision; is reread by the editors three or more times, at different stages; and again by the proof readers possibly half a dozen times additional. Thus each article is read at least fifteen and often twenty times after leaving the author's hands until it reaches the public eye. But with all this unremitting vigilance errors of the most obvious kind occasionally escape observation until perhaps the final reading; but it is rare, indeed, that an inaccuracy hides itself in the pages securely enough to go through a magazine's edition "

Bishop John C. Granbery has long been held in very high esteem by the members of the Western North Carolina Conference, by the Methodists of Greensboro and by our people generally who know him. His recent visit to Greensboro, his presence a few days in our midst and his sermons on last Sunday morning and night in West Market Street Church were greatly refreshing and served to strengthen the ties that had hitherto drawn us closely to this Godly man. It was a matter of regret, personally, that we were too unwell on Sunday to attend the dedicatory services, but the large congregation present felt the glow of his fervent piety and received inspiration and strength from the words of truth he so simply and yet so forcibly presented. We shall be glad to have the good Bishop come again to our community in the near future and assure him that a warm, cordial welcome awaits his coming.

In his work, "My Missionary Apprenticeship," Bishop Thoburn speaks of his four months voyage to India in 1859 and shows the thoughtfulness of the true missionary for all sorts and conditions of men in the following words: "During these months at sea I thought much about sailors as a class and learned to regard them as about the most friendless and needy of all living men. . . We were forbidden by the captain, who governed his crew by brute force, to speak to them. . . . Later in life I saw clearly that during the tedious days of our long voyage round the Cape, God had been preparing me for one department of work which was to meet me in after years."

This man of broad sympathy and wide experience will speak at the General Missionary Conference to be held in New Orleans April 24th to the 30th.

In the preface to "My Missionary Apprenticeship", written in 1884, Bishop Thoburn who had then been for twenty-five years a missionary in India says that it is his purpose to tell of "God's call to the youthful messenger, the guiding hand that leads him forth, the new life in a strange land, the lessons which have to be learned, and the work which has to be done; the manner of working, the laying of foundations, and the erection of spiritual temples."

Of such matters as these out of the riches of an experience of forty-two years Bishop Thoburn will speak at the General Missionary Conference to be held in New Orleans from April 24th to 30th.

Literary Work of the Mission Field.

Rev. Geo. B. Winston, who has done much splendid work in translating and editing the Evangelista, our paper in Mexico, will make a contribution to the General Missionary Conference on the subject of "Literary Work " There are few men so well qualified to discuss this important phase of the missionary enterprise.

Mrs. P. L. Cobb, in writing for a recent number of the Epworth Era, speaks of this kind of work as follows:

"Another important branch of missionary work is the literary. The creation of a sound Christian literature is one of the first and most imperative duties pressing upon a missionary." The preparing of Christian pamphlets and translations of standard literary works is indeed a difficult task in Japan with its difficult language. But the ground is being sown with the fruitful seed of a Christian literature that is gradually molding thought and gaining a place in the expression of the people.

Prayer For Our Great Missionary Conference.---Specific Time Suggested.

That many of our people are praying daily and in secret for this great gathering, we can not doubt. But I would humbly suggest that at every mid-week prayer meeting service from now till it meets and adjourns, this Conference be made a special object of prayer; and that in all our congregations every Sunday morning for the same length of time all our preachers offer public prayer that God may graciously bless this Conference with the baptism of the Holy Spirit. Great possibilities center in this Conference both for the church at home and for the church in our mission fields. A deeper and truer conviction, a better conscience and larger liberality are needed by our people at home; laborers to be sent into his harvest are needed in the regions beyond. What mighty results will come in answer to united, continuous, persistent prayer, prayer with faith in Jesus' name.

W. R. WARE.

Death of Bro. Wm. L. Metlock.

DEAR DR. CRAWFORD:—I regret having to announce the death of one of our excellent laymen, brother William Lea Metlock, of Bethlehem church, of this circuit. I was in his home, a few weeks since, and at that time, he was looking well. His sudden death has thrown his family into the deepest sorrow. He was born July 19, 1851, and has been a member of the M. E. Church, South, since his eighteenth year. We trust his happy spirit is in the home where there is no more pain.

W. LEGETTE, P. C.
Wentworth Circuit.

In answering advertisements please mention N. C CHRISTIAN ADVOCATE.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 14, 1901.

JESUS APPEARS TO MARY.
John 20: 11–18.

GOLDEN TEXT.—Behold, I am alive for evermore. Rev. 1: 18.

TIME.—Sunday morning of the resurrection.

PLACE —The sepulcher of Jesus.

Explanatory Notes.

INTRODUCTORY.—The following seems to be the true harmony of the evangelical history of the first announcement of the resurrection of Jesus: 1. The women in a body (Mary Magdalene in advance of the whole) approach the sepulcher. 2. Mary Magdalene, seeing the stone removed, and hastily concluding that the body has been abstracted, runs for Peter and John, thus separating herself from the rest of the women. 3. While she is thus gone the other women arrive at the sepulcher and see two angels, and depart to inform the disciples, who reside at a distance. 4. While they are gone Peter and John run to the sepulcher, find it empty, and return to their own homes. 5. Mary Magdalene, having followed them to the sepulcher, stands outside weeping, and when Peter and John depart she sees first two angels and then Jesus; and, according to his command, departs to carry his message to the other apostles. 6. The women on their way (before their arrival at the abode of the apostles, but after the appearance of Jesus to Mary Magdalene) have a sight of Jesus. 7. At last all the women, including Mary Magdalene, unite in relating their story to the incredulous apostles, who on the evening of the same day behold their Lord." (Whedon.)

11. But Mary stood . . . weeping.—She remained, though Peter and John had gone away. As Augustine says: "A strong affection riveted to the spot one of weaker nature." Stooped down, and looked —She did not then enter the sepulcher, as Peter and John had done, but contented herself with gazing into it.

12. Seeth two angels.—We gather from the other evangelists that they were both in human form. At the head, . . . at the feet.—"As the two cherubims sat at the ark of the covenant watching the Shekinah." (Whedon.)

13. Woman, why weepest thou?—They very well knew the cause of her weeping, but put this question in order to pave the way for the comforting communication which they were about to make. Because they have taken away my Lord, etc.—She uses almost the very words in answering the angels that she had before used in speaking to the apostles (verse 2); only she now says "my Lord" instead of "the Lord," thus representing the loss as personal. As Plummer says: "These words express the burden of her thoughts since she first saw that the stone had been removed."

14. She turned herself back.—Why did she do so? Westcott says: "We can imagine that she became conscious of another presence as we often feel the approach of a visitor without distinctly seeing or hearing him." Knew not that it was Jesus.—"She was preoccupied with her own reflections. We see that only which we have the inward power of seeing." (Speaker's Commentary.)

15. Jesus saith, . . . Why weepest thou? whom seekest thou?—He partly interprets her grief by assuming that she has lost some friend, and thus prepares her for the disclosure which he is about to make. Supposing him to be the gardener —Because it was not likely that any one else would be there at so early an hour. A very natural conclusion. Tell me where thou hast laid him, and I will take him away.—In her loving devotion she does not measure her strength, but counts herself equal to any task.

16. Jesus saith unto her, Mary.—"The term of general address (woman) awoke no echo in her heart; the sign of personal knowledge and sympathy comes home to her at once." Rabboni.—"My Master."

17. Touch me not.—She was probably in the act of clasping his feet. For I am not yet ascended to my Father.—"The old and often interrupted earthly intercourse is over, the new and continuous intercourse with the ascended Lord has not yet begun; but that Presence will be granted soon, and there will be no need of straining eyes and clinging hands to realize it." (Cambridge Greek Testament) But go to my brethren, etc.—Though thou mayest not cling to me, thy love shall be rewarded after all; for thou shalt become the messenger of the resurrection.

18. Mary Magdalene came and told the disciples.—"Thus as Mary's love seems to have been the first to manifest itself (verse 1), so the first manifestation of the risen Lord is granted unto her. It confirms our trust in the Gospel narratives to find this stated. A writer of a fictitious account would certainly have represented the first appearance as being to the Virgin; or to St. Peter, the chief of the apostles; or to St. John, the beloved disciple; or to the chosen three. But these are all passed over, and the honor is given to one who had once been possessed by seven devils."

Reflections.

1. The good women who were last at the cross of the Lord were also first at his sepulcher, and in every subsequent age they have been his truest friends.

2. We cannot see spiritual things till our eyes are opened to them, even as Mary did not at first recognize her Lord.

3. Lying at the feet of Jesus in adoring love is pleasant, but sometimes he bids us rise from that posture and go on an errand for him or for our brethren.

4. The bequest of our Lord to all his disciples is peace, the peace which the world can neither give nor take away.—Senior Quarterly.

Home Readings.

Sunday—The Empty Sepulcher. John 20: 1 10.

Monday—The Risen Christ. John 20: 11-18.

Tuesday—Risen with Christ. Col. 3: 1-17

Wednesday—Power of Resurrection. Eph. 1: 15 23

Thursday—The Risen Life. Eph. 2: 1-10.

Friday—Walking Worthy of Christ. Eph. 4: 1-7.

Saturday—Put on the Armor of God. Eph. 6: 10-18.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Lesson for April 14, 1901.

FOUNDATIONS.
Matt. 7 : 24–27.

The fifth, sixth and seventh chapters of Matthew's Gospel constitute the Sermon on the Mount. It is regarded as the only complete sermon in Scripture. It has what we call the structure of a sermon—an introduction, a text, the heads and their treatment, and a practical conclusion. The passage set for our consideration under this topic is the conclusion to the Sermon on the Mount. Jacobus observes:

"Three principles are laid down in the Sermon on the Mount:

"1. True happiness is not where the world would place it.—Ch. 5 : 1–17.

"2. The Gospel establishes the law.—Ch. 5 : 17 to ch. 6.

"3. A mere outward religion is vain. Ch. 6 to ch. 8."

In this passage before us we have two builders of two kinds of foundations. The pictures are perfectly intelligible to us, and they were especially clear to the people who heard them. They were familiar with storms that tore up the ordinary sand foundations, and they knew full well the necessity for building on the rock bottom.

POINTS OF RESEMBLANCE.

1. Both heard the words of Christ, and doubtless understood much of what he said.

2. Both were builders, using material and resting their structure upon a foundation.

3. Both doubtless knew something of the storms that would arise.

4. Both hoped to stand whenever a test might come.

5. Both were tested by a very severe storm.

POINTS OF DIFFERENCE.

1. One heard and obeyed; the other heard and did not obey.

2 One stood; the other fell.

DO!

One of the biggest words in the Bible is the ward "do." It occurs often and has always a strong meaning. "Ye shall observe to do" "If ye know these things, happy are ye if ye do them." The great difference above is "heareth and doeth," and "heareth and doeth not." To do means to obey. Obedience is the test of love. Love is the law of Christian life.

The foundation is Christ.

The structure is character.

The means is the teachings or lessons of Christ.

The storm is God's testing in judgment.

Whose I Am and Whom I Serve.

Acts 27 : 23.

WHOSE I AM.

Jesus, Master! whose I am,
Purchased thine alone to be,
By thy blood, O spotless Lamb,
Shed so willingly for me:
Let my heart be all thine own,
Let me live to thee alone.

Other lords have long held sway:
Now thy name alone to bear,
Thy dear voice alone obey,
Is my daily, hourly prayer.
Whom have I in heaven but thee!
Nothing else my joy can be.

Jesus, Master! I am thine:
Keep me faithful, keep me near;
Let thy presence in me shine,
All my homeward way to cheer.
Jesus! at thy feet I fall;
Oh, be thou my All in all!

WHOM I SERVE.

Jesus, Master! whom I serve,
Though so feebly and so ill,
Strengthened hand, heart and nerve,
All thy bidding to fulfill,
Open thou mine eyes to see
All the work thou hast for me.

Lord, thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King,
Thou an honor art to me,
Let me be a praise to thee.

Jesus, Master! wilt thou use
One who owes thee more than all?
As thou wilt! I would not choose,
Only let me hear thy call.
Jesus, let me always be
In thy service glad and free.

—F. R. Havergal.

Daily Bible Readings.

Monday—God first.—Matt. 6:26–34.

Tuesday—The foundations of faith.—Eph. 2:13–22.

Wednesday—Character that abides.—1 John 2:15–20.

Thursday—Building for success.—Ps. 127:1. Luke 14:28–30.

Friday—The Christian superstructure.—1 Cor. 3:9–17.

Saturday—The eternal house.—2 Cor. 5:1–8.

Sunday—Topic—Foundations.—Matt. 7:24–27.

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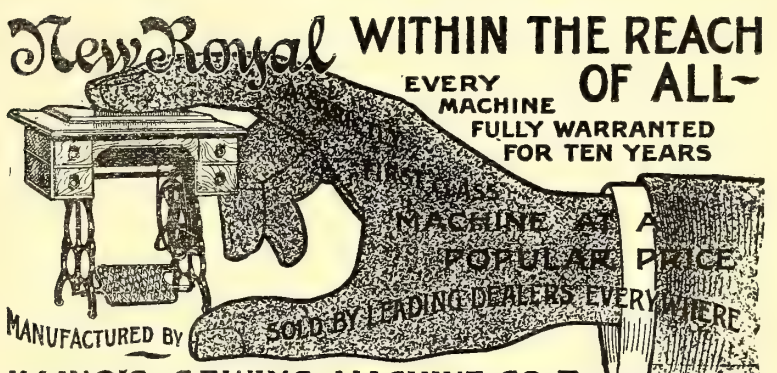
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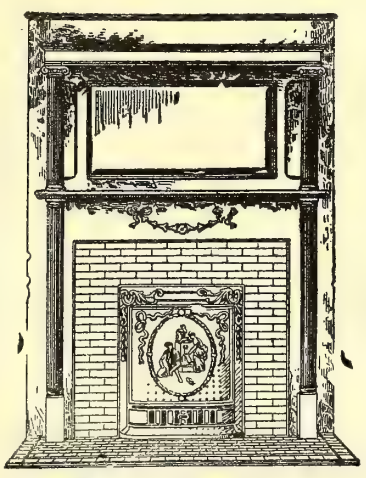
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jan 24-1y.

Washington Letter.

(From our regular correspondent.)

Washington, April 3, 1901.

Officials of the government, from the President down, are in a decidedly pleasant state of mind over the improved outlook in the Philippines. While some of them entertain doubts of Aguinaldo's sincerity in taking the oath of allegiance to the U. S., they all believe that his having done so will speedily bring about peace on the islands, as from all the information they have received the prominent Filipinos who have been in arms against the United States will follow his example.

A touching incident occurred at the close of the ceremonies dedicating the new assembly hall of the Reform School of the District of Columbia, which will not soon be forgotten by any of those present. The venerable Dr. Byron Sunderland arose to deliver the benediction. Before doing so he said a few words to the 250 inmates. He told them that he had made a visit to the same school a number of years ago and had entered into a pledge with the boys then in school by which he had promised to pray for them every night, and they had promised to pray for him every night. "Now," he continued, in a feeble but impressive manner, "I desire to enter into a like agreement with the boys now before me. I shall pray for you every day so long as I shall live or so long as I shall keep my faculties. Now, I want every boy who will pray for me every day to hold up his right hand." With the precision of clock-work every boy's right hand was raised. Dr. Sunderland then delivered the benediction.

Dr. Walter H. Brooks, pastor of the Nineteenth Street Baptist Church (col.) and chaplain of the Anti-Saloon League, of the District of Columbia, who is untiring in his efforts to free his race from the bondage of liquor, made a statement at the last meeting of the league, in which he said there were nine saloons in Washington owned by colored men with a total income of $120,000 a year, and that it could easily be proved that the colored population of Washington paid at least $200,000 annually for liquor to white and colored liquor sellers. When the earnings of the greater portion of our colored population is considered this is an enormous sum for them to pay for liquor.

The Pan-American Exposition.

Buffalo will be able to accommodate all the visitors to the Pan-American Exposition next summer. The city has a large number of permanent hotels with accommodations for a great number of guests, besides hundreds of boarding and lodging houses. In addition, a number of large apartment houses have been converted into hotels, and several caravansaries with accommodations for from one thousand to five thousand persons have been erected near the Exposition Grounds. Many of these are of a new fire-proof construction. Outside of all these provisions for the housing of visitors, there will be thrown open more than three thousand private dwelling houses with an average accommodation for sixteen persons each. It would seem that the arrangements in this regard are better than any before made by a city in which an Exposition has been held.

In view of certain misleading stories which have become current, the Superintendent of the Bureau of General Information of the Pan-American Exposition Company, Mr. W. D. Thayer, reports that Buffalo will be able to care for at least 150,000 persons, while the suburbs can care for at least 50,000 more, and that the rates will be reasonable. The Superintendent says: "There is no shortage of accommodations, and the charges, I am sure, will be much lower than those that have accompanied any other Exposition."

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

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QUARTERLY MEETINGS.

WINSTON DISTRICT—2d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station	Mar.	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Winston circuit, New Hope	Apr.	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit, Good Hope	May	4 5
Summerfield circuit, Eden	"	11 12
Danbury circuit, Davis Chapel	"	18 19
Jamestown circuit, Jamestown	"	25 26
Cooleemee	"	28
Southside	"	30

GREENSBORO DISTRICT—3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Proximity station, night	Apr	7
Reidsville, Main St	"	21
Greensboro ct, Lee's Chapel	May	11 12
West Market Street, a. m.	"	12
Spring Garden Street, night	"	12
Reids Hare's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct, Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m.	"	9
Ramseur circuit	"	15 16
St. Paul station, a. m.	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

MOUNT AIRY DISTRICT—2nd Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview	March 31,	Apr. 1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel	"	27 28
Sparta circuit at Shiloh	"	28 29
Mount Airy circuit at Laurel Bluff	May	4 5
Rockford circuit at Pleasant Ridge	"	11 12
Stokes circuit at Antioch	"	18 19
Pilot Mountain at New Hope	"	25 26

WAYNESVILLE DIST.—2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S. and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	21 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9 10
Franklin circuit, Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit, Webster	"	30 31
Whittier circuit, Whittier	Apr.	6 7
Bryson City sta., Bryson City	"	13 14
Bushnell circuit, Almond	"	15 16
Robbinsville circuit, Homestead	"	17 18
Aquone mission, Burmingtown	"	20 21
Murphy station, Murphy	"	27 28
Hiwassee circuit, Beaview	May	1 2
Andrews circuit, Tomotla	"	4 5
Haysville circuit, Bethel	"	11 12
Glenville circuit, Whiteside	"	5 16

District Conference at Robbinsville beginning Thursday July 11th. Delegates to be elected this round.

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E., Monroe, N. C.

Matthews	Feb	17 18
Clear Creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar.	9 10
Concord Epworth	"	10 11
Concord, Central	"	16 17
Concord, Forest Hill	"	16 17
Salisbury ct., Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr.	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station (night)	"	14
Salisbury, First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 20
Linwood circuit, Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round. Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16 17
Maiden circuit, St. Paul	"	23 24
Woodleaf cir., Ebenezer	"	30 31
Statesville station	Apr.	6 7
West End	"	7 8
Troutman circuit, Rocky Mt.	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit, Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6
Statesville circuit, Trinity	"	11 12
Caldwell circuit, Cedar Valley	"	18 19
Granite Fall station	"	19 20
Lenoir circuit, Laurel Hill	"	25 26
Lenoir station	"	26 27
Turnersburg circuit, Mt. Bethel	June	1 2
Alexander circuit, Beulah	"	8 9
Stony Point circuit, Marvin	"	15 16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C.

East Rutherford circuit, Salem	Mar.	2 3
Forest City & Thermal City station,		
Pleasant Grove	"	3 4
Rutherfordton circuit, Gilboa	"	9 10
Silver Creek circuit, Missionary Ridge	"	16 17
Morganton station	"	17 18
Green River circuit, New Hope	"	23 24
Connelly Springs circuit, Bethel	Apr.	6 7
Morganton circuit, Gilboa	"	13 14
Elk Park circuit, Thompson's Chapel	"	20 21
Bakersville circuit, Snow Creek	"	27 28
Estatoe circuit, Mt. Vernon	"	28 29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT—2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct., Marshall	"	16 17
Ivy circuit, Bethel	"	23 24
Bald Creek circuit, Riverside	"	30 31
Burnsville circuit, Shoal Creek	Apr.	6 7
Saluda ct., Reedy Patch	"	13 14
Swannanoa ct., West's Chapel	"	20 21
Old Fort ct., Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct., Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit, Concord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st.	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N. Cleveland circuit, Casar, March 31	Apr.	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit, Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
Ebethel circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Lo, nineteen hundred years have passed!
And still in darkness lies
The world our Saviour came to save;
He made the sacrifice;
And still the years are circling by,
The seasons come and go,
And still the heathen live and die
In misery and woe.

When we before our Judge shall stand
In the great judgment day,
Will it avail us then to make
Excuses as we may?
O can we say, as oft 't is said,
When we shall meet our Lord,
"I did not know that 't was Thy will,
Nor understand Thy Word!"
—Selected.

Young Woman's Work From a Girl's Standpoint.

In 1890 Bishop Thoburn said at a great missionary convention in Boston, "I once expressed a desire to live till I could lead an assault upon the gates of hell, with one hundred thousand Indian Methodists at my back. The remark was applauded and widely quoted, but I have long since become ashamed of it. I should now say a million, not one hundred thousand." Who is to summon, to organize, these mighty forces and lead them on to victory? It must not be left to the veterans who have so bravely borne the heat of the day. The young people in Methodism must rally to the front. But how are these young officers to be recruited? And how can the W. F. M. S. enlist the girls?

First, by magnifying the privilege of assisting in this beautiful work of the Master; second, by emphasizing our obligation to those who are less favored; third, by wise and constant giving out of missionary information; fourth, by irresistible enthusiasm and love; last, by inviting them to become one with a body of women with whom none can compare, socially, intellectually, or spiritually, on whose faces there rests the perfect content which comes from losing the world to gain Christ.

Season these efforts with the good old calvinistic doctrine of "final perseverance" and the girls are yours.

Seek to disabuse their minds of the idea that the great object of the Society is to train missionaries. The one aim is to teach them to be ready to do anything, to go anywhere.

Do not attempt to win them by guile. Be frank. Do not imagine they will respond to being made conveniences. Perhaps they are enticed to meet the returned missionary at the auxiliary tea, where they busy themselves with the sandwiches in the kitchen during the whole time of her address and are only introduced at supper time. They go away tired, exchanging ideas only on the appearance of the prodigy from India who, having been buried alive for fifteen years, "looked too comically antiquated" in her old dress, or, in her fresh gown, "altogether too stylish for a missionary." The next month when these dear girls are so hopefully invited to the meeting they don't want to come and, having been repeatedly urged, will tell you they are tired hearing about missions, when to be truthful they haven't heard one little fact on that subject. How different it might have been! Oh the pity of it, that a sandwich should have formed so effectual a barrier to one's usefulness!

Prevail upon the girls to take some part in a monthly program. A little persuasion with proffered assistance, or an appeal to some cherished talent usually meets with response. Work is a great stimulus to interest.

But best of all is the society organized expressly for young people, as they feel more freedom, and perhaps more responsibility, when left to themselves. If such an auxiliary does not exist in the community, after conference with a few of the most promising girls, the proper officer may meet them at a private house or secure a little time at the close of the Epworth League. It will require rapid work, but tact and determination can accomplish wonders. The time intervening between the first and last bells for evening service has seen an appeal made, officers elected, and a new missionary ship launched on its cruise, with dues in the hold and subscriptions to the Friend on deck.

In the election of officers, it might be advisable to choose four vice-presidents, whose department work should be similar to that in the Epworth League The first vice-president could render valuable assistance by agitating the all-important subject of systematic and proportionate giving. Successful efforts on her part would fill the treasury, doing away with the necessity for soap-bubble parties and chrysanthemum fairs. The second vice-president might be made responsible for the preparation of at least one box for foreign fields, and encourage the girls to keep on hand some salable bit of fancy work. The third vice president, having charge of the social department, should enlist the recent arrivals, and arrange for place of meeting, preferably from house to house. The fourth vice president, acting as chairman of the Literary Department, should print the yearly programs bearing the monthly topics, and the two members responsible for each.

Accept no apologies, no humble resignations. The work of the world is done by people of moderate ability plus more than moderate faithfulness.

But the young society will need careful watching and fostering care, as the officers themselves are doubtless ignorant of the work. A fair young president once exclaimed to the missionary who had been expatiating on the woes of Hindoo widows, "Oh, that ought to be printed in the morning paper. I'm sure the people don't know about it. If they did, they'd do something!"

It would be mutually helpful for the societies to occasionally conduct union meetings, sharing the program; the older auxiliaries in all things endeavoring to set an example well worthy of imitation. Encourage the girls to keep in close touch with the missionaries without the necessity of special work.

Stimulate a devotional spirit among the members;—for length and beauty we have a perfect example in the Lord's prayer, but this used only, may be mechanically uttered.

The King's Daughters have done among girls what missions as yet have failed to do, in the matter of appealing to the hundred thousands. The girls of the Baptist Board have adopted the name "Farther Lights," with the motto from Will M. Carleton,

"The light that shines brightest
Shines farthest from home."

The Congregationalist girls have rallied under "Daughters of the Covenant." The February number of the Friend announces the "Standard Bearers" for the girls of the New England Branch.

But among missionary work and workers no human devices can be substituted for the unselfish love born of a heart consecrated to God's service Without it a president half apologizes when she asks you to do anything, without it a vice-president is only a figurehead, a secretary is a mere automaton, a treasurer is discouraged, if not disgusted. Oh, then let our young people follow the approved method of tarrying at Jerusalem until made perfect in love, and missionary zeal will be spontaneous —Miss E. C. Seymour, in Woman's Missionary Friend.

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SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		2 15 p m	12 1[illegible] a m
Lv. Philadelphia, P R R		3 29 p m	3 10 a m
Lv. Baltimore, P. R a.		5 45 p m	6 22 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv. Richmond, S A L.Ry		10 40 p m	12 25 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv Norlina,	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 46 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 10 p m
Lv. Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 25 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 10 a m	5 00 p m

		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		† 5 55 a m	8 55 p m
Lv. Philadelphia,	"	10 30 a m	11 26 p m
Lv New York, O.D.S.S.Co.		† 5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 00 p m
Lv. Washington, N.&W S.B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 36 p m
Lv. Norlina,	"	12 55 a m	2 10 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh,	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv. Hamlet,	"	6 45 a m	8 05 p m
Lv. Wilmington,	"		3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 18 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv. Athens,	"	2 19 p m	4 18 a m
Ar Atlanta, §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile, L & N.		2 55 a m	4 12 p m
Ar New Orleans L. & N.		7 30 a m	8 30 p m
Ar. Nashville, N.C.&St.L.		5 35 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No. 38.
Lv. Memphis, N.C.&St L	1 00 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 30 a m
Lv. New Orleans, L & N	7 45 p m	.....
Lv. Mobile, L. & N.	12 20 a m	
Lv Montgom'ry, A &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, § S. A. L.Ry.	12 00 p m	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar. Chester, "	6 43 p m	4 25 a m
Lv. Charlotte,	6 30 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	
Lv. Hamlet "	9 10 p m	8 10 a m
Lv. Southern Pines "	10 50 p m	9 03 a m
Lv. Raleigh, "	1 0 a m	11 30 a m
Ar Henderson, "	2 27 a m	1 10 p m
Lv. Norlina, "	3 10 a m	2 0 p m
Lv. Weldon, "	4 20 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash't'n N.&W S.B.		6 55 a m
Ar. Baltimore, B. S. P.Co.	.....	† 6 40 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N	5 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

	No 44	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 50 p m	11 59 p m
Lv. Columbia, § "	6 27 p m	5 45 a m
Lv. Hamlet, "	9 40 p m	9 20 a m
Lv. Southern Pines "	10 32 p m	10 09 a m
Lv. Raleigh, "	12 28 a m	12 07 p m
Lv. Henderson, "	1 44 a m	1 27 p m
Lv. Norlina, "	2 10 a m	2 15 p m
Lv. Petersburg, "	4 05 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 35 p m
Ar. Washington P R R.	8 45 a m	9 10 p m
Ar. Baltimore, P R R.	10 03 a m	11 25 p m
Ar Philadelphia, P R R.	12 27 p m	2 56 a m
Ar. New York, P R R.	3 15 p m	6 50 a m

Note.—†Daily except Sunday.

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‡ Central Time § Eastern Time.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Rutherford Co.: "I am a mechanic, and am not supposed to know anything about farming. Therefore I come to you for advice. I have about four acres of north hillside, tolerably strong land, from which I have removed the timber, leaving a few small trees standing to make a grove. I wish to get this set in permanent grass for grazing. I am thinking of sowing peas and orchard grass together as soon as safe from frost. What would you advise? Please answer in the ADVOCATE." By sowing peas and orchard grass together you will have a good chance to get no grass, for the dense growth of the peas on good land will smother the grass out. It will be far better to sow the peas alone and in the fall or when the peas are ready, to mow them and then prepare the soil well and seed the grass heavily in September or October and sow nothing but grass. I would use at least two bushels of the orchard grass seed per acre or twenty-eight to thirty pounds, the seed weighing 14 pounds to the bushel. At that season it will be better to harrow the seed in well as the ground is apt to be dry, and then roll it if not too steep.

From Rockingham Co.: "Which of the three are the best soil improvers, cow peas, soja beans or velvet beans?" This is rather a hard question to answer. The plants are all good for the purpose, and their use will depend largely on the conditions governing their use. Where the object is to get a legume crop following a small grain crop in summer there is none of them that can take the place of the cow pea. I do not think that the soja bean can compare with either of the others as a soil improver. Where the whole season can be given to the plant, the velvet bean will do more than any. It can be planted earlier than the cow pea and if planted in April and given the whole season it will accumulate an amount of organic matter that no other plant can equal. But it will take the entire season from April to October to mature its seed, and hence is not available as a crop to follow on a grain stubble. It takes very few seeds of the velvet bean to plant an acre. I would suppose that a peck would be an abundance planted in drills four feet apart and left ten inches in the row they will, on good land, make a mass over the whole land waist high. For general farm purposes there is no summer crop that is of more value than our cow pea, and it is coming into such general use north of us that our people can make a good thing by growing the seed of the early maturing sorts for sale. I have sold a number of car loads for the dealers here this spring to go north, and the demand is increasing, for the Northern farmers are almost daily writing to me inquiries as to where they can get the seed.

From Franklin Co.: "I generally read whatever I see from your pen, and read no better advice to farmers anywhere. Please answer the following question in the Farmer & Mechanic Do you think the canning business on a small scale, a sort of side issue to farming, would pay? During one or two months in the summer I might can fruits and vegetables for local markets, and if it would pay I would like to undertake it. Would be glad if you can tell me of a cheap outfit and what it would cost, and the usual price of cans."

There is no doubt that, with a cheap out fit, a farmer could save a great deal that is wasted in summer, by canning it if he learns how to do it and puts up a good article. But there is a great deal of difference in the ease with which different things can be canned. Tomatoes are about the easiest and peaches, perhaps, the next, while green corn takes an expert to do it well. There was a cheap canning apparatus invented by a gentleman in Chatham county which seemed to be the thing needed by farmers and if he would advertise it there is no doubt that it could be sold. The price of cans varies from time to time with the price of tin. Baltimore is the headquarters for the can manufacturing as it is for the canning business. While canning on a small scale of the products of one's farm may pay very well, there is little prospect in this part of the country for a canning business on a large scale. The large establishments at the great centres of trade have too great an advantage for a country cannery to compete with them, as they are where the great supply accumulates and can take advantage of a glut in the market to get stock at very low rates. In sections of the state like New Berne for instance, where a canning house could make contracts on a large scale for a regular supply, the business might grow up profitably, for in the large trucking sections there are always times when outside of any regular contracts the canning house could get supplies when the northern market will not take them profitably to the growers, and for crops like peas and corn such canneries ought to be very useful in the trucking sections. But in the other parts of the State there are not supplies raised for a commercial establishment to succeed. You can learn the price of cans from any commission man in Baltimore.

From Rockingham Co.: "I want to learn more about farming. I am now breaking my corn land with a disc plow and three horses, and have two mules following it with a bull tongue, and am breaking it from 12 to 18 inches deep. I am not exposing much clay. Will it damage the corn crop this year? On this same land I got an average of 20 bushels of wheat per acre in 1900. This land has gotten so it will not make clover. I want to seed it to wheat this fall and to clover in the spring. If you can tell me how to get a stand of clover without too great expense I will be glad. Will deep plowing hurt the land at this time? I am much pleased with your last answer and would be glad if you could work us up a Farmers Institute at Madison, and have it well advertised so the farmers could know of it. When is the best time to apply lime? Can good butter be made from sweet milk?" Our friend is evidently a thinking man and is getting out of old ruts, for when a farmer gets to breaking land with a three horse team and subsoiling behind it, he is "getting there," if you will pardon the slang. I wish there were thousands more getting there. I do not think your corn will be damaged by what you are doing, if you work it shallow and flat all summer and do not hill up with a big plow to dry out the land and tear the roots. You will find that if treated in this way and no plow ever put in the field after the corn is planted, it will stand the droughts a great deal better than the shallow plowed land around you. Watch the difference between your corn and that of your neighbors who are following the old methods. For the best wheat crop it might be best to sow that land in peas this summer and make a big crop of hay. But whether the peas or the corn will pay you best you must be the judge. If you work the corn as I have advised, you should cut it off at the ground as soon as well glazed and cure it in shocks, and then run the whole through a shredder that will shuck the corn and tear the fodder and stalks all up fine. This you can put under cover or can stack outdoors as you choose, for the shredded corn stover will keep very well in a stack and will enable you to feed a lot of stuff that is usually wasted. Then you can prepare the land for wheat without replowing, but only make the surface soil very fine with the disc or cutaway harrow. Keep the harrow running over and over till the soil is fine and compact, but do not sow the wheat till after a good frost or the fly may hurt it. If you want to grow clover I would sow it in the fall with the wheat, not defer it till spring. A light dressing of lime on the wheat land would help the wheat and give a better chance to get clover to stand. One bushel of stone lime should slake with water three bushels, and ten bushels of the slaked lime will do per acre. But really what need have you for clover? You can get more feed from peas, can get it in one-fourth the time you can with clover, and can improve your soil faster with the peas. I should not regret at all that I could not get a stand of clover for I would not sow any, as we do not need it in the South. To make good butter you must separate the cream from the milk and ripen the cream. Butter can be made from sweet cream, but it is not so good for most palates as that from well ripened cream.

From Mecklenburg Co.: "You have always given me good advice on farming, and I have endeavored to follow it too. Now I write to see if you can help me with my cows. I have three or four affected. Am feeding at present a ration of oats, corn and peas ground, with cotton seed hulls twice a day. At night I give cotton seed meal and hulls with a lot of wheat straw. I notice when a cow lies down a whitish discharge comes from her and she seems sleepy. No matter what she is offered to eat, she has staggers, slobbering at the mouth, often followed by swollen limbs." It seems to me that you are feeding too nitrogenous a ration, that is too narrow a one. A diet of cotton seed meal and hulls will finally kill any cow. A little cotton seed meal as part of a ration of other good food of a less nitrogenous character is not bad. But to give only cotton seed hulls and wheat straw as roughage is not good feeding. In fact if I was feeding a dairy herd I would abolish cotton seed meal and hulls from a ration entirely, and depend on pea vine hay, shredded corn fodder and corn meal. You can easily make a well balanced ration with these, and they are far better than cotton seed meal and hulls. Another of your neighbors, a large dairyman, told me that he had to abandon the cotton seed meal and hulls as he was continually loosing cows, and since he stopped them he has had no fatality of any moment. Cotton seed meal is a good fertilizer but a dangerous cow food, and the hulls are little better than pine shavings. They make good bedding but very poor food.

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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

SQUIRES.—William T. Squires was born Oct. 11th, 1832, and died March 4th, 1901, aged sixty-eight years, five months and twenty-three days. He joined the Methodist Episcopal Church, South, about fourteen years ago, and remained in its communion until his death.

A few of his latter days were spent in much suffering, which he bore with remarkable patience. He leaves a number of relatives and friends, and a number will remember him for his kindness shown them in their necessities.

J. J. EADS.

Matthews, N. C., March 28th, 1901.

HUSKINS.—Otis Huskins was born April 19, 1870, and died Nov. 20, 1900.

In his youth he professed religion and grew up to be a quiet, unassuming man. He was a graduate of Young Harris Institute in North Georgia Conference, and during this writer's acquaintance with him, he was a school teacher, and his services were appreciated.

He married Miss Emma Porter, of Andrews, N. C., and their lives promised to be prosperous, but death came and spoiled their bright dreams. A widow and a little child are left.

The widow has long been a professor of religion and a member of the Methodist Church, and we feel that she had a Savior to comfort her when the sad trial came.

This writer desires to place one flower on the grave of his old friend, assure the Andrews people that this sorrowing girl will be heroic, and ask them to pray God for her that she may be a faithful Christian mother.

We deeply sympathize with Bro. Porter, the father of Mrs. Huskins. He has stood by the church at Andrews for many years, has seen it when it was struggling for existence, and when he and others pushed the new church to completion, we have heard his shouts go up from the altar when souls were saved.

May God comfort him and the wife who followed him with her prayers till he was saved.

A FRIEND.

McINTOSH.—Elmina L. McIntosh was born Sept. 19, 1827, and died March 29, 1901. She was one of the oldest and most consistent members of the Hill's Chapel Church.

There was a large congregation at the funeral, and no one in the community doubts that she is gone to rest.

She leaves an aged husband who has long been a faithful Methodist, and feels that he is ready for death. On the Sabbath before the funeral the aged couple was in the altar for a consecration prayer. About the same time the next Sabbath we were holding the funeral service.

Her sickness was very short. She visited two of her sons in the morning, returned home and went to work in the afternoon, became sick at 3½ o'clock, and died at 8 o'clock.

We commend the entire family to the Christ who alone can comfort.

She has been a reader of the ADVOCATE for years.

J. J. GRAY.

KEARNS.—Ivy Kearns was born Nov. 16th, 1809, and died in Asheboro, N. C., Feb. 27th, 1901, being a few months over ninety-one years of age.

From his boyhood he had been a member of the Methodist Church, South, at Salem, on the Uwharrie circuit, and his life was an earnest, sincere effort to follow in the footsteps of his Savior.

During the first two years in which I was his pastor he regularly attended preaching at three of my appointments, and his consecrated life was a benediction to all who knew him.

Before his death he became blind and otherwise afflicted, but his afflictions worked out for him "a far more exceeding and eternal weight of glory" for perfect peace reigned in his heart.

As he approached nearer and nearer the vale of death the glory of God seemed to overshadow him and the shouts of victory in his last hours left the testimony that God was with him, and bore him safely to the heavenly home for which he had sighed so long. Loved ones ministered tenderly to his every wish or need, and their devotion to him was a source of joy and satisfaction to him in his last days.

He was good and pure in heart and this should be the comfort of his loved ones that he is now at rest in the heavenly home prepared for the people of God.

Four daughters and one son survive him and are striving to emulate his life of devotion to the cause of Christ. May God's grace comfort them and enable them to be faithful unto death.

Bro. Kearns loved his church. He was a firm believer in all the doctrines of Methodism, and nearly all his life he was a subscriber to his church paper, and when affliction made it impossible for him to read it was a delight to him to have someone read the ADVOCATE to him every week.

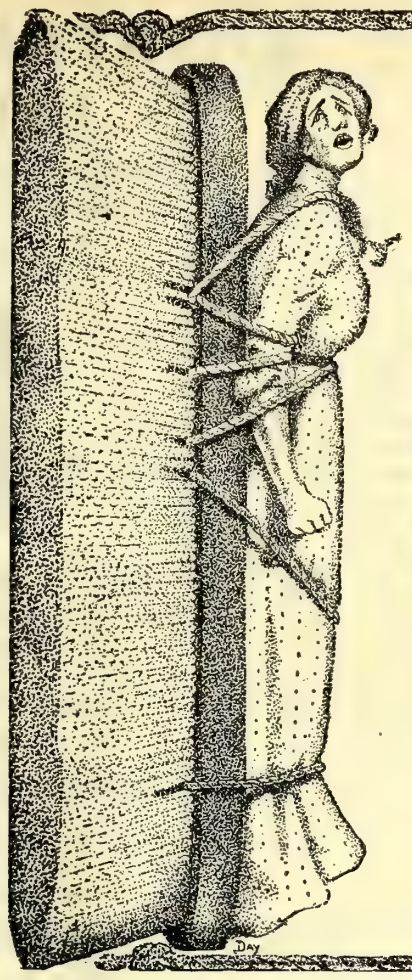
A truthful man, a good citizen, an honest man—debt-paying honesty—he "owed no man anything but to love" A noble Christian has gone to his reward, and his long life of Christian experience is proof that God's grace is sufficient for every condition.

The funeral services were conducted at Salem church on Thursday, Feb. 28th, and a large concourse of people gathered to pay their last respects to this deceased servant of God, and those who knew him best would say, "Well done, servant of God, your life was a blessing to me." T. S. ELLINGTON.

Ramseur, N. C., April 3, 1901.

BABINGTON.—Born near Patterson's Springs, Cleveland county, N. C., January 12th, 1861, Mrs. J. P. Babington, nee Roberts, and died in Shelby, N. C., March 20th, 1901. Sister Babington was religious all her life, but professed saving faith in Christ and joined the Methodist church under the ministry of Rev. J. S. Ervin, Aug. 25th, 1874, and lived in Christian fellowship and loyalty to this church to the day of her death. In fact, she was born and grew up in the lap of the church, having been dedicated to God in Christian baptism when but an infant. At the age of 17 she was happily married to Bro. J. P. Babington by Dr. H. T. Hudson. God blessed this union with one little girl who now mourns and sorrows in the shadow of irreparable affliction. God bless the sweet child, and may she and mother meet again on the green hills of God. At every place sister Babington had lived she made warm friends who will cherish her memory and feel her absence. She was kind, good and obedient from a child; devoted to her church and loved her pastor. The gentle spirit has taken its flight. Her life was not lived in vain. May all the loved ones meet her in glory.

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Greensboro, N. C.

NEWS OF THE WEEK.

Wednesday, April 3—The captions of the acts of the legislature are published ———The treasury department purchases more government bonds———The Democrats of Fayetteville renominate W. S. Cook for mayor———The Kansas municipal elections show that prohibition is still in the ascendency———Mrs. Stonewall Jackson is too feeble to attend the Confederate veterans' reunion——— A 13 inch shell explodes just as it leaves the muzzle of one of the guns of the Kentucky———The matter of removal of Brown, the customs manager in Korea, has been satisfactorily settled———The Martin embezzlement trial consumed only an hour. The judge has not yet pronounced sentence———China tells Russia she cannot sign the Manchuria convention because all the other powers oppose her doing so———Mrs. Hennigar, alleged to have been killed at Memphis by her husband, carried a $20,000 life policy in his behalf———It is rumored in Manila that Aguinaldo will sail for the United States on the 15th on the invitation of President McKinley ———Secretary Root cables to General MacArthur full instructions as to Aguinaldo and the administration's policy. The message is kept secret———Prof. Moore, of the weather bureau, reports satisfactory experiments of wireless telegraphy between the stations at Hatteras and Cape Henry.

Thursday, April 4 —General Fitzhugh Lee is quite sick at Denver———A Hoboken firm has cornered the peanut market———State Senator B. F. Aycock, of Goldsboro, is very ill———The battleship Ohio will be launched at San Francisco May 18———The governor appoints judges for the second and sixteenth districts———It is said Russia will have 300,000 troops in Manchuria by the end of May———The president signs the commissions of Generals Wheaton, Smith and Funston———Major W. H. Martin was yesterday sentenced to ten years in the penitentiary———The White Star Line Steamer Celtic, the largest vessel ever built,is successfully launched——— Satisfactory arrangements have been made for necessary land for the naval station at Charleston———Dr. A. C. Lambdin, assistant editor of The Philadelphia Times, becomes editor of that paper———The contract has been let for building the approaches to the big union depot to be built in Savannah——— James H. Barr, of the Atchison railroad, has been elected vice president of the Seaboard Air Line———Russia threatens to leave the concert of powers in China if the powers oppose her schemes as to Manchuria.

Friday, April 5—Japan is taking measures for a war with Russia——— Valuable gold discoveries have been made in southern Luzon———Aguinaldo is still at work on his manifesto to the Filipinos———Business was almost entirely suspended in Wall street yesterday ———The Union Iron Works get the contract for building the cruiser Milwaukee———There is report of a combine between the Southern railway and three big western roads———The election of Mr. J. M. Barr as vice-president of the Seaboard Air Line is officially announced ———All the Filipino insurgents in a section of Luzon, heretofore the most turbulent, have surrendered———The famous Gainsborough portrait of the duchess of Devonshire, which was stolen in London in 1876, has just been recovered in Chicago———Five young men at Bowling Green, Ky., are indicted for trying to slip girls out of the female college and returning the fire of the president when he shot at them.

Saturday, April 6—Two U. S. soldiers who murdered a Filipino boy have been sentenced to imprisonment for life——— Striking coal miners in Alabama have returned to work———Telephone linemen in Birmingham struck because negroes were put to work with them——— Gov. Allen of Porto Rico will not resign; he will return to the island about May 1st———Hard fighting is reported between Chinese and Russian troops——— Depopulation of India through famine and cholera is assuming alarming proportions———Gen. MacArthur reports the surrender of a large body of Filipinos ———Hostilities at the home of Gen. Cassius M. Clay have ceased———A serious demonstration was made by a mob against the Russian and Italian consulates in Geneva———A street car with forty passengers thrown into the canal at Syracuse, N Y; forty persons were injured———Confederate Memorial day in New Orleans———Prince Tuan's fate has been decided; he will be banished to Turkestan.

Bad Drinking Water.—Every one suffers from the different kinds of water he is compelled to drink, and nothing is so likely to bring on an attack of diarrhœa. PERRY DAVIS' PAIN KILLER is the only safe, quick and sure cure for it, cramps and cholera morbus. Avoid substitutes, there is but one Pain-Killer, Perry Davis.' Price 25c. and 50c.

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NORTH CAROLINA

Christian Advocate.

College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 17, 1901. VOL. XLVI., NO. 16

THE EASTER GUEST.

I knew thou wert coming, O Lord Divine;
I felt in the sunlight a softened shine,
And a murmur of welcome I thought I heard,
In the ripple of brooks and the chirp of bird;
And the bursting buds and the springing grass
Seemed to be waiting to feel Thee pass;
And the sky, and the sea, and the throbbing sod,
Pulsed and thrilled to the touch of God.

I knew Thou wert coming, O Love Divine,
To gather the world's heart up to Thine;
I knew the bonds of the rock-hewn grave
Were riven, that, living, Thy life might save.
But blind and wayward, I could not see
Thou wert coming to dwell with me, e'en me;
And my heart o'er burdened with care and sin,
Had no fair chambers to take Thee in.

Not one clean spot for Thy foot to tread,
Not one pure pillow to rest Thy head;
There was nothing to offer, no bread, no wine,
No oil of joy in this heart of mine.
And yet the light of Thy kingly face
Illumed for Thyself a small, dark place,
And I crept to the spot by Thy smile made sweet,
And tears came ready to wash thy feet.

Now, let me come nearer, O Lord Divine;
Make in my soul for Thyself a shrine;
Cleanse, till the desolate place shall be
Fit for a dwelling, dear Lord, for Thee.
Rear, if Thou wilt, a throne in my breast;
Reign—I will worship and serve my guest.
While Thou art in me—and in Thee I abide—
No end can come to the Easter tide.

—Selected.

IT BECOMES every one to be on watch for the first indications of spiritual decline. It may generally be noted first in a dullness to the things of the Spirit to which we once heartily responded. We did have a spiritual experience, but somehow it is slipping away. This may result from some open or secret sin, but oftenest from the neglect of those means of soul culture that are essential to steadfastness and growth. This vigilance so necessary to every Christian is especially so to those who are Christian workers, striving to redeem and uplift their fellow men. The great Apostle was thoroughly awake to the possibility of himself becoming a castaway though he preached to others. It is a fearful thing to stifle one's better nature, to reject one's opportunity.

PROF. DRUMMOND is the giver of a thought which puts a much larger estimate upon what we call the stated means of grace than people generally are accustomed to do. "We cannot always sit at the communion table," he says. "We partake of the feast not so much as a luxury—though it is that—but to give us strength to work. We think our Sabbath services, our prayers, our Bible reading, are our religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for his meals. It is for the work he does. The value of this communion is not estimated yet. It will take the coming week to put the value upon it. In itself it counts little; we shall see what it is, by what we shall be."

ONE of the most interesting features of the Missionary Conference in New Orleans will be the accounts given by Bishop and Mrs. Wilson of the state and needs of our work in China, with which they have been familiarizing themselves for some months. It cannot be denied that the present political situation in that country puts an argument in the mouth of many, indifferent at heart to any missionary effort, against continuing work there. We would that all such, as well as those whose faith may be weakening, might read and heed the testimony recently given by a veteran missionary worker; testimony which is confirmed by the mouth of many other representatives of different churches and societies. "I am amazed," he writes, "to hear that people are talking about giving up the work in China. They must be mad. Our prospects today are vastly brighter than they were six years ago. At that time I was beginning to despond. I do not despond now. My heart is full of eager expectation. The only question that troubles me is this, Will the Church of God be prepared for the magnificent opportunities which the new order of things is about to present to it? China will be ready for you. Will you be ready for China? May God prepare all the societies for China that he, in his own mysterious way, is preparing for them."

A NEW, but commendable, idea for the advancement of the Kingdom is embodied in a movement on foot in England to enlist Christian laymen in an effort to establish themselves in business in foreign lands where they may be of special service in co-operation with missionary enterprises. The argument in favor of it is something like this. It is believed there are many locations in foreign missionary fields where young business men could engage in profitable enterprises, and at the same time render valuable service both by their Christian lives and their active exertions in various forms of evangelical work. It is a sad fact that many young men going to China, Japan, or India on commercial enterprises are without sufficient moral stamina to withstand the temptation which they will be sure to meet. The influence of many foreigners in the open ports of the world is notoriously against good morals as well as Christian faith. Why should not young business men who wish to make their lives tell for Christ and his Kingdom locate themselves in lands where their influence is greatly needed and will be mighty for good? Are there not some in our own church to whom "In business for Christ" may appeal as a mighty incentive to such a step?

"DR SHELDON lectured for the Prospect Congregational church Friday evening. He was in Topeka and lectured over the 'phone. It is said the audience heard distinctly." This item of news gathered from an exchange seems a bit alarming to our esteemed contemporary, the Baltimore Christian Advocate, and under the caption, "Danger Ahead," it comments as follows: "If the telephone and audiphone are reaching such perfection that a speaker miles away can address an audience in a distant town or city and be distinctly heard, we preachers must look out lest we be shorn after a while of at least a visible audience. It might be very convenient for our brethren in the rural districts, particularly when the roads are bad and the weather unfavorable, to use the telephones in their studies and communicate with their congregations without facing the storm or laboring through mud and mire. Or some self-indulgent Christian may find it very comfortable to sit in his cosy chair at home, and, connecting himself with the church telephone, listen to the preacher without the inconvenience of going to church. But, after all, the voice and presence of the living speaker, and the upturned faces of the listening audience, are necessary to give inspiration and effect to oratory, and to pulpit oratory no less than any other. Think of a Bascom or a Brooks, of a Melville or a Marvin, preaching through a telephone! The invalid and the infirm might take advantage of this modern mode of communication, but the devout hearer, not thus disabled, will repair to the house of the Lord with the old-time eagerness and feror, esteeming a day in His courts, amid the hallowing associations and influences of the sanctuary, as better than a thousand outside of its sacred precincts."

A FEW weeks ago the nation almost had its breath taken away by the announcement of three princely gifts made in quick succession by one man for philanthropic and altruistic purposes—gifts amounting to $11,200,000 within the compass of one week. History does not record such a lavish giving to the public in so short a length of time. And this is said to be but a fraction of what he is still planning to give. This man is Mr. Andrew Carnegie who has recently retired from active business life, the possessor of an almost fabulous income. One reason he gives for retiring is that he may give more time to his spiritual interests, and the great problem that he is trying to work out is how to use what he has acquired in a way to do the greatest good, and to give it so as not to pauperize the recipients, but to raise them in self esteem and self-help. Of the difficulty of solving wisely this problem few have any conception. That his gifts have so far been largely for the establishment of public libraries in various places is well known, but perhaps few know of the personal experience that inspired him to bestow his wealth in this way. A bit of anti-biography reads:

When I was a working boy in Pittsburg, Colonel Anderson of Allegheny—a name I can never speak without feelings of devotional gratitude—opened his little library of 400 books to boys. Every Saturday afternoon he was in attendance at his house to exchange books. No one but he who has felt it can ever know the intense longing with which the arrival of Saturday was awaited, that a new book might be had. My brother and Mr. Phipps, who have been my principal business partners through life, shared with me Colonel Anderson's precious generosity; and it was when reveling in the treasures which he opened to us that I resolved, if ever wealth came to me, that it should be used to establish free libraries, that other poor boys might receive opportunities similar to those for which we were indebted to that noble man.

One of his most commendable gifts is that with which he signalized the closing of his business relations with his employes—$4,000,000, the income of which is to be used as a sort of pension fund for the relief of worthy, aged or incapacitated workers in the Carnegie iron industry. This he does in acknowledgement of the "deep debt" he owes them because they have contributed so largely to his success. He prays, it is said, that the cordial relation between the Carnegie Company and the workmen may never be disturbed, and he begs the present managers of the works and the workmen to remember his former advice: "Labor, capital and business ability are the three legs of a three-legged stool; neither is first, neither is second, neither is third. . . . He who would sow discord among the three is an enemy of all."

Doubtless the example of Mr. Carnegie's munificence will inspire in others a deeper sense of their stewardship, both in this country and across the sea. Would that every man of wealth, whether that wealth be much or little, might catch the spirit that inspired his oft-quoted statement, "It is a disgrace for a man to die rich."

Look carefully at the date on the label of your paper and if it is April 15th, 1901, or any time before that, send on your renewal and oblige.

CONTRIBUTIONS.

YOUNG MEN AND THE NEW CENTURY.

BY AMOTY H. BRADFORD, D. D.

The spirit of prediction is rife at the beginning of the new century. Many are prophesying about the Twentieth Century Church, the Twentieth Century Charity, the Twentieth Century Nation. Those who know the least are most ready to turn prophets. Ignorance is usually the condition of infallibility. In writing of the place of the young man in the Twentieth Century I shall endeavor not to lay myself open to my own indictment for I shall speak rather of his opportunity than of his achievement.

There is no reason to think that the demands on young men in the Twentieth Century will be essentially different from what they were in the Nineteenth. Progress is due to the efforts of no one class. At one time the young are more prominent, and at another time the old. Even the adage, "Old men for counsel and young men for war," is not altogether true. Often the greatest captains have been elderly, and not unfrequently, mature heads have been found on young shoulders. The most distinguished preachers in the world are beyond 60 years of age. The statemens who ruled the generation just closed were largely aged men. Bismark, Caprivi, Crispi, Gladstone, all did much of their best work after they were seventy. Salisbury is more than seventy, and the Pope is over ninety. Longfellow, in his famous alumni poem, Morituri Salutamus, gives a list of some of the achievements of the elderly. Cato learned Greek at eighty; Theophrastus wrote his characters of men at ninety, and Chaucer his "Canterbury Tales" at sixty; while Goethe, when he finished "Faust," was more than eighty years of age. On the other hand, most of the leaders of the American Revolution were under forty. Both Hannibal and Napoleon led their armies into Italy when they were twenty-six. William Pitt was Prime Minister of England at twenty-four. Raphael died at thirty-seven. Keato felt the "daises growing over him" before he was twenty-two. Shelley, whose song always reminds one of his "Sky Lark," died before he was thirty. Calvin wrote his "Institutes" when he was twenty-six Frederick W. Robertson, one of the greatest of modern preachers, laid down his ministry at thirty eight.

The early leaders of modern missions were impelled by the enthusiasm of youth. Henry Martyn died at thirty two, and Harriet Newell at about twenty. William Carey was only a young man when he left Great Britian for India. The foreign missionary enterprise in this country was started by four students at Williams College The Iowa Band, which did so much to make Iowa the Massachusetts of the Interior, was composed of youthful graduates of Yale. The Christian Endeavor Society belongs to youth, while the student Voluuteer Movement, perhaps the strongest missionary force now at work in the world, had its beginning in the consecration of young men.

These illustrations show that modern civilization and Christian progress are due to no one class and to no one age. The pre-eminent preachers and poets of the last part of the Nineteenth Century entered into their glory as elderly men. The same was true of the statesmen and soldiers. At other times those younger have been equally prominent These facts teach us that the Twentieth Century will belong to the young only in the sense that those who are now youthful will shape the biginning of movements which will culminate when they are old.

Another important question is this: Will the young man of the present century be Christian or pagan? The tendency toward paganism is strong; but the true antidote for discouragement is to be found in an intelligent study of the past. Are the students of our schools and colleges less inclined to be earnest and manly than one hundred years ago? Any one at all conversant with the facts must answer in the negative. Contrast the Oxford and Cambridge, and the Harvard, the Yale and the Princeton of a hundred years ago with the same institutions today, and there will be no doubt concerning which way the tides are moving. They are all setting toward righteousness and manliness, toward a realization of the duty of intelligence and culture to devote themselves to the kingdom of God.

What are fame of the distinctive opportunities which face the young men of the new century? Leaving out of consideration problems of thought, I select three appeals which are singularly earnest at this time.

The first of these is that of human brotherhood We have reached a condition in national and social development in which further progress is impossible without a new and keener realization of the brotherhood of man. The disturbances among the nations are almost all caused by failure to recognize that we are all of one blood. The Occidental despises the yellow races and the yellow races look down upon the Western people. Social unrest is everywhere due to two causes, disregard of brotherhood on the part of the well to-do, and race prejudice. The rich grind the faces of the poor. In more than half the nations the Jew is still ostracised. In our own country, both North and South, the treatment of the colored man is one of the enormities of history. Brotherhood has been a dream in the past; it must become a reality or the wheels of progress will cease to move. Those who have grown old in prejudice are hard to change. The hope of the future is in the courage and the clearness of vision of those who are young.

The next task that makes its appeal to young men is the promotion of the unity of the world. Physical forces for the last century have been busy binding the nations together. In place of many small states have grown mighty empires. Progress along these lines has been so swift that no nation dare act alone. What more inspiring ideal than that of a United States of Australia and of America! This ideal will be made reality by the young. The prejudices of the past do not die easily, but they are dying. The young man of the future, in a real sense, will be a citizen of the world. Patriotism will not cease, but it will be enlarged and glorified. With the realization of unity controversies will be settled by conference and arbitration. War will be what Charles Sumner long since called "a relic of barbarism." National unity is already more than a dream; and yet it is far from a reality. Those who realize the brotherhood of man, however, will not be long in hastening the brotherhood of nations.

The evangelization of the world is already the inspiring ideal which is winning the allegiance of hundreds and thousands of the cultured and consecrated of every land The title of Mr. Mott's book, "The Evangelization of the World in this Generation," is a bugle call in itself. Expansion of the missionary enterprise will largely depend upon the young. As men grow older they grow skeptical as to the value or possibility of such efforts, but youth thrills with anticipation at the prospect of difficult and hazardous undertakings. The missionary method will be greatly changed in a few years. Native workers will have a larger place, and there will be less call for heroism from the outside. The appeal to consecration, however, will only be changed; it will not disappear. I do not dare to predict how swiftly the process of evangelization will move, but I am sure that the world needs the Gospel, and equally sure that a new race of apostles and, if need be, of martyrs will be ready to undertake and continue its proclamation.

This, in a word, is my answer to the inquiry, What of the young man in the Twentieth Century? His mission will not be essentially different from what it has been in other centuries. It is good neither for the young nor the old to be alone. Every good cause needs them both. The tendency to paganism among the young is superficial. Unseen currents are setting toward loftier ideals and deeper consecration. Three great appeals are made to young men as the new century is entered: The appeal of human brotherhood, the appeal of the growing unity of the world, and the appeal for a united, universal and enduring effort in behalf of Christian evangelization.

Montclair, N. Y.

Letter from Rev. W. H. L. McLaurin.

DEAR BRO. CRAWFORD:—Seldom, if ever, in the history of the ADVOCATE, I suppose, has there appeared two editorials as helpful and hurtful to the cause of Christ, as your leading editorials in a recent issue, entitled, "When does the voter's responsibility end?" and "Let us check a growing danger." As I read the latter my heart rejoiced; as I read the former my heart sank within me, and I felt awfully grieved. To my way of thinking that editorial is but a lame apology for political infidelity on the part of professed Christians, and a free license on the part of young Christian manhood to train with whiskey parties and vote with the same.

To assume that a man's responsibility as a voter ends so soon as he shall have satisfied himself, as to which of two men or parties, is the best, is to assume what is untrue, and to lay the foundation of error in Christian ethics, that would most effectually prevent all reformation in Church or State.

This assumption has its "tap root" in the false presumption that a man must vote for one of two men or parties. To illustrate—two men are running for office, both are bad men, and both are on bad platforms. I do not like either the men or their principles, as enunciated in their platforms, but I must vote for one or not at all, so I select that man and platform least objectionable, and cast my ballot in their favor. He is elected, he licences whiskey, does he, or does he not represent me. The truth is this is a Representative Government, and he who sends his representative to office, either executive or legislative, is ethically responsible, not for his private conduct, but for his official acts. A man gets drunk, kills his fellowman, is tried and hung. Let us trace the cause to the effect. Where did he get the whiskey that made him drunk, that made him commit murder, that caused him to be hung? From the bar keeper. Where did the bar-keeper get his right to sell whiskey that would make one man kill another? From the law. Who made the law that granted the bar-keeper license? The legislature. Who made the lawmaker that made the law? The voter. Now, if the voter made the lawmaker that made the law that issued the license, to the bar-keeper that sold the whiskey, that made the man drunk, that killed his fellowman, how can we make any one of these five factors in that crime, solely responsible, or exonerate either of them? If there had been no voter to elect a lawmaker, there would have been no legalized whiskey to make the man drunk to kill his fellowman.

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CURES WHERE ALL ELSE FAILS.
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CONSUMPTION

But you assume that there are times when "there are no special issues involved." This is also an error. There never was, there never will be, an election when there will not be a moral issue involved.

Whiskey has been an issue all these years, whether the battle cry or not, and one hears strange things these days when an editor of a Christian paper arises in his place, and declares "there is no issue involved," in ANY place, in ANY election. Let us suppose a case: There are but two parties, one is opposed to "anti sumptuary" legislation, and so declares in its party platform, which means they are opposed to the regulation of eating and drinking by legislative enactment. The other boldly declares for "high license" and "police regulation." I am opposed to both these declarations of principles, but as I have no party embodying my principles, (prohibition,) I select the best men in each of these parties, or the best men in one of them, and vote for them, under the delusion that my responsibility ceases with my ballot. I know when I vote that no matter which of these parties, to which these men I vote for belong, is elected, that the whiskey traffic will still be protected, licensed, and perpetuated. I ask is there a Christian anywhere so dull in Christian ethics, that they would assert that my responsibility ceases with my ballot. This is exactly a picture of present day politics. Everybody knows that there is but one political party advocating prohibition, and yet ninety-five per cent of the church members and preachers are voting for these old whiskey parties, and they know too, at the time, that their party is allied with the devil and the whiskey traffic. At least if they are intelligent, well-informed voters, they do. It is a burning shame and disgrace, but it is true, that 95 per cent of the church today vote just as the bar keeper votes.

"Two men went up with their ballots to vote,
The one was a Christian, the other a bloat,
The one carried with him the word of God,
The other a license to sell "forty-rod:"
But the angel above saw with wonder and shame
That the tickets they voted read exactly the same."

But, you say, if we do not vote at all we will turn over the government to the "worst element" to control. The fallacy of this reasoning is seen in the fact that the "worst element" is in control, have been, and will be, till we purge ourselves of that element by forming a decent party based on righteousness and prohibition Does not everybody know, who cares to know, that whiskey is controlling this government, from the President down to the Coroner. Then to refuse to vote with this "worst element," as nearly all the church men are doing, is not to turn over the reins to them, but to protest most effectually against that element. What a picture to see a church member,

a minister, a bar keeper, and a distiller all voting for the same party, and working shoulder to shoulder with each other on election day. "Be ye not unequally yoked together," says God's word. "What fellowship hath righteousness with unrighteousness?" "What concord hath Christ with Belial?"

It is true, as you say, "that God selected Saul and Solomon to be kings over Israel," and Christ Judas to be apostle; but no Bible student will tell you that God left them in office or elected others of the same ilk to fill their places. No, God deposed Saul for his infidelity in office, and left Solomon's end all shrouded in mystery as to his salvation. Likewise Judas "fell from the apostleship," and died an ignominious death. If the individual and collective voter would do likewise, and punish every traitor who dare to betray this high trust, and refuse to cast another ballot for any party or individual, who does so, we would then be on scriptural grounds as above; but when we vote for a party or individual from year to year, knowing that they will and have betrayed us, we criminate ourselves before God, and are responsible for our representatives official acts. A voter's responsibility ends only when he has declared by ballot and personal effort and influence, his eternal enmity to the whiskey traffic, and all unrighteousness. If there was no party in the field opposed to the whiskey traffic, and a man had to vote with one of two parties, neither of which suited him, (which even then would be false logic) then the case might not be so bad; but when there is a party, whose platform declares in accord with our principles, and we still work for, and vote with those who oppose our principles, we then render ourselves absurd in trying to defend our course, and place in the hand of our enemy the power to defeat our principels indefinitely. God has a controversy just here with the church, and holds it responsible for the perpetuation of the liquor traffic. If every minister in the Methodist church alone would preach prohibition from their pulpits, and vote prohibition on election day, there wouldn't be a bar room in America a decade hence. If there were no fat salaries to gain or lose, no big officials to fear, no partizan bias to overthrow, every Methodist preacher would preach and vote prohibition I fully believe. God save us from all complicity with the whiskey traffic and help us to "vote as we pray."

W. H. L McLaurin.

Twentieth Century and Educational Matters.

D. ATKINS.

The twentieth century movement for education was inaugurated by the last General Conference. Memorials came before the Conference both from the St. Louis preachers' meeting and the theological faculty of Vanderbilt University asking that an "assessment of $100,000 a year be laid upon the church for four consecutitive years for the endowment of the Biblical Department of that University." The committee recommended non-concurrence in this proposition, but reported a plan for (1) a "canvass throughout the church under the direction of the General Board to raise $1,500,000 for the support of the educational work of the church. (2) The canvass shall be made for cash or legal notes payable within five years, interest being payable semi-annually at 6 per cent. until the principle is paid.

The funds raised are to be applied to the following purposes:

1. The expense of the canvass.
2. The needs of institutions belonging to the church in each Annual Conference or group of Conferences.
3. The endowment of the theological department of Vanderbilt University The disposition of the funds was to be as follows.

"All cash and notes to be paid over to the treasurers of the Conference Boards of Education They shall retain 5 per cent. of the total received to meet the expense of the Conference canvass and shall send 20 per cent. of the remaining cash and notes to the treasurer of the General Board. The balance shall be reported to the Conference at its next session for such application as it may order, provided that no appropriation shall be made to any institution not exclusively the property of the Methodist Episcopal Church, South.

The treasurer of the General Board shall retain 5 per cent. of the amount coming into his hands to meet the expense of the general canvass and shall pay over the remainder to the trustees of Vanderbilt University for the endowment of the theological department."

The effort was to be to finish the canvass by January 1st, 1901, but it was to be continued until the whole amount of $1,500,000 had been secured.

By this appointment supposing the Western North Carolina Conference should raise $70,000, the amounts going to the various interests specified would be as follows:

For Conference expenses of the canvass, $3,500. For General Board expenses of the canvass $665; for Vanderbilt University, $12,635.

Remaining in our Conference treasury $53,200. Our Conference on recommendation of the Conference Board of Education modified this somewhat, as follows:

"Of the amount contributed, that portion not otherwise directed by the donors $300 00 shall go to the General Board and the remainder distributed as follows: (1) Fifty per cent. shall be appropriated to Trinity College for the purpose of creating a loan fund for the use of needy students. (2) Thirty per cent shall be apportioned to Weaverville College and twenty per cent to Davenport College. (3) That any money which may be contributed for the purpose of purchasing sites for school buildings, erecting school buildings, or procuring appliances of any sort for any schools now vested or which may become vested in the Methodist Episcopal Church, South, during the year 1900 shall be regarded and considered as part of the Twentieth Century Thank Offering."

It will be seen that our Conference departed from the action of the General Conference in several particulars.

1. No provision is made for any assistance to Vanderbilt University. We have therefore ignored the original demand which gave rise to the entire movement, the importance and pressing need of which cannot be denied. Instead of regarding the per cent. required by the General Conference, our Conference determined a specified amount, $300, to be sent to the General Board, which is less than half what, by the other arrangement, was asked for as our part of the general expenses of the canvass by the General Board, so that nothing will be left over for Vanderbilt University.

By this arrangement our $70,000 would be applied as follows:

For the General Board,	$300 00
Of the $69,700 left in the Conference:	
For Trinity College,	$34,850 00
For Weaverville College,	20,910 00
For Davenport College,	13,940 00

No amount is provided for the Conference canvass.

2. Our Conference departed in another important particular. Whereas, the General Conference said the amount left in the Conference treasury should be applied at the next session of the Conference, we appropriated it before we raised it. The original intent was that only the cash and notes in the hands of the treasurer should be subject to the apportionment. It was never thought of that the subscriptions not paid should be apportioned.

In both these respects wherein we departed from the General Conference plan we erred.

Certainly it was our duty to meet fully our responsibility to Vanderbilt University. This is our only theological school, is connectional, belongs to the whole church, is our own school. We ought to help it, we ought to do so yet, and make amends for our neglect.

It seems now that it would have been much wiser to have waited until the money had come in to appropriate it. The fact that some schools were provided for beforehand and others left out looked to the friends of the left out like partiality. A strong effort was made to have Brevard School recognized and provided for in the appropriation. This is our only Industrial School, projected on a line and to an end the feasibility and practicability of which had been abundantly demonstrated in our field by others. The excellent work the school had done for five years and the sacrificing spirit displayed by its founders, its low rates and accessibility by our needy poor all combined to give it a stronger plea for help than any others. The large number of friends who rallied to it, and the large share of the offering which has been voluntarily directed thither, show how dear it is to the popular heart of the church. It was a mistake for the Conference to ignore it, and if there is some confusion in the status of affairs now it may be attributed in part to this mistake

During the year Rutherford College became ours. The Conference recognized it, but the effort to have it come in for a share failed and that was discouraging to a large number to whom this school is very dear. For my part I would be glad for Weaverville and Davenport to share largely. They are both excellent schools. But as our schools are located now there is no room or place for rivalry. Co-operation between them will be to the interest of all, and if all had been duly recognized there would have been a unity and heartiness of movement that would have been better for all. Of course the Conference thought it was doing the best thing. It was very natural and to be expected that the schools left out would exert themselves to compensate for the deprivation. The Conference can not justly blame them for this. They have done nothing underhand, have only sought to present their needs and have not unduly moved people against their will. Their merit has attracted attention and won admiration for which every true friend of Christian education must feel grateful. The agents of these schools are duly appointed. They are gentlemen and can be trusted with their high commission. The people can be trusted with their do-

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Delicious Cake
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nations, and it is a right guaranteed by the law of the church to every donor to place his donation where he pleases.

There ought to be renewed activity in this work. We have not yet done our best, have not placed our schools where they ought to be. Ten thousand dollars to each of our four schools would place them in a position of great usefulness, and give us an ideal equipment None of them should receive less.

Soliciting has been done by all our schools, but not enough The people have the money and will give it if our needs are properly understood. We should make an active canvass for each school and open our hearts, our homes, our fields to representatives of these much needed but struggling schools. To represent them properly before the people is no light task. It is a sacrifice to any man to do it. The men who for the love of the cause will make the sacrifice surely should have our sympathy and hearty co-operation. The toilers in this work need, and they will have our support, our encouragement, our assistance. Let this be a year for a forward movement in our school work.

'China's Only Hope."

The eyes of the world now turn to China. The leaven of Christianity is working in that "Land of the uncounted millions." In the last year many books on China have been written. It is a hopeful sign.

Dr. Josiah Strong, writing of the great changes of the century, says: "They seem to me to point unmistakably to one conclusion The drawing of the peoples of the earth into ever closer relations, which will render isolation, and therefore barbarism, impossible, and will operate as a constant stimulus; the growth of freedom, which removes the greatest barriers to progress; the social ferment and the evident tendency toward a new social organization; the progress of science, destroying superstition, thus clearing the way for truth; the opening of the heathen world to the power of the gospel and the quickening forces of modern life; the evident crumbling of heathen religions, which means the loosening of the foundations of heathen society—surely all these indicate that the world is about to enter on a new era, for which the nineteenth century has been the John the Baptist.

'Out of the shadows of night
The world moves into light:
It is daybreak everywhere!' "

The nineteenth century has been characterized by the opening of a thousand doors of wonderful opportunity, and we enter upon the twentieth with a world consciousness and a sympathy with the needs of humanity, which are themselves a prophecy of the part Christianity is to play in the uplift of the weaker nations of the earth.

A writer in the Westminster Review expressed himself a few years since as follows: "It is felt by every student and every statesman that some movement vast and momentous, though indefinite, is passing like a great wave over the civilized world." What is this but the brooding of the Holy Spirit over the nations which have enthroned Christ? They have come into a realization of the purpose of God in the redemption of mankind, and at the same time have entered upon their world-wide mission in giving the gospel of truth, charity, and help to every creature.

In this divinely appointed mission the Anglo Saxon race has moved grandly to its work.

One of the most noteworth books comes from one of China's ablest officials. The great viceroy, Chang Chih-Tung, highly distinguished for his devotion to the welfare of his people sends out to all the world his new book: "China's Only Hope," with the Emperor's endorsement. He feels that China is in sore need of treatment His country, he is persuaded is in need of Western knowledge. He would turn the Buddhist and Taoist temples into schools, and to get money to run them he would appropriate what is now used for idol possessions and clan ancestrial halls.

So far so well. But he exalts Confucianism above Christ. Confuscianism has had full time and sufficient opportunity to redeem China. Christianity shows her fruit in Christian America and England and the once waste and barbarous places that now blossom and bloom. Nothing can save this old world but the religion of the Son of God. Christ is America's and China's only hope "Western learning" apart from Christianity will not redeem China.

THE "WASTE" OF MISSIONS

General Howard says that it costs $100 to fire a twelve inch gun, but nobody complained when several hundred thousand dollars' worth of ammunition was hurled against the Spanish earthworks with comparatively little result. On Thanksgiving Day we eat $14,000,000 worth of turkeys, and in a year we pay for poultry and eggs $560,000,000, but no one objects. The money which Presbyterians put into foreign missions for an entire year would not build a third-class war vessel. It would not run a metropolitan daily newspaper six months. Who objected to the $500,000 spent in welcoming the heroic Dewey on his return to his native land? The lumber for stands alone cost $174,575. If we ungrudgingly pay such prices for other things, how much ought we to pay for souls?—REV. A. J BROWN.

But the door is open When Western commerce and civilization enter, the missionary will go in with the Bible. Christ is "China's Only Hope."

C. F. SHERRILL.

The Christian Home.

DEAR ADVOCATE:—I beg to call your attention to the combined efforts being made by the Christian forces of this great national health resort to erect and equip a Christian Home here. A place where Christians can stop and where all poor and destitute members may have food and medical care in the place of being left to beg and suffer as is now often the case. In a letter I cannot tell you the need of the home. I'll illustrate it: The Government has $1,000,000 reservation Army and Navy hospitals. The K of P's. are preparing to erect and maintain a 500,000 Pythian Sanitarium, thus there will be provisions made for the poor and needy of every class in a general way, but the followers of Christ. The Church must do as much for her own as the lodge or this will be her eternal weakness and shame as long as these waters flow and men gather here for health. It is proposed to raise from the 16,000,000 protestant Christians $75,000 and build a house. We have incorporated, organized and are now raising funds. We are asking for 50,000 men and women who will be one to give $1.00 to this holy cause, fulfilling Matt. 25:31-41. 1 Cor. 31:1 2 3. Will the ADVOCATE lend an helping hand? Will an occasional announcement in the progress be permitted to appear in its columns? If so we will be greatly pleased. We would also be pleased if the ADVOCATE could be sent to the Home that we might have it among the many other papers which are sent to assist us in this work. Thanking you in advance for any kindness or help rendered, I am truly,

T. NELSON KINCAID.

Hot Springs, Ark., April 13, 1901.

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Door-keeper Ga. State Senate,
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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
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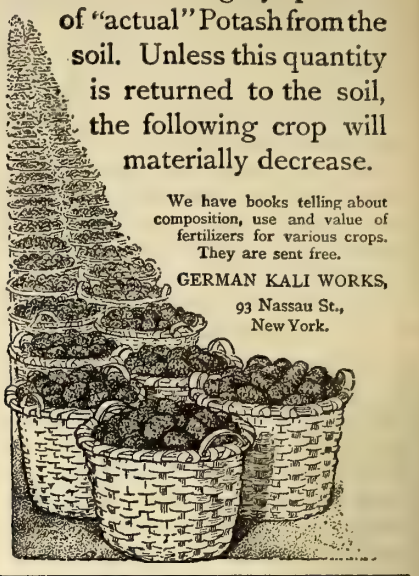
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60 Page Illustrated Catalogue.

100 Pages which gives all necessary instruction on fruit growing and care of trees.

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ENORMOUS STOCK OF GENERAL NURSERY STOCK, FRUIT TREES, SHADE TREES AND ORNAMENTALS FOR 1901. . . .

Write for free catalogue and pamphlet.

J. Van Lindley Nursery Co.

POMONA, N. C.

Meeting of Christian Endeavor.

The program of the State Convention of Christian Endeavor to be held in Winston-Salem April 25-28 in substance is as follows:

Thursday evening.—Song service, address of welcome by Rev. E. Rondthaler, D. D. Response by a visiting Endeavorer. Address by Rev. J. Peele, Greensboro. Special prayer for the convention.

Friday — "Quiet Hour," led by Mr. W. R. Gales, Montreat. Addresses by Rev. H. S. Crossland, Bethania, Rev. H. A. Brown, Winston-Salem and Rev. F. E. Clark, D. D., Boston. President's Annual Address. Report of the Secretary and Treasurer. Reports from departments and Round Table led by Rev. P. M. Johnson, Greensboro.

Saturday.—"Quiet Hour." Addresses by Mr. C. Ross, Asheboro, Rev. R. Pjader, Sweden, and Prof. S. M Smith, Elon College.

The Junior service will be held Saturday afternoon. Rev. W. R Hotchkiss, returned missionary from Africa, will preach the convention sermon Saturday evening.

Sunday.—"Quiet Hour." Addresses by Rev. A. E Clark, D. D., Rev. R Wader and Bishop Rondthaler. The convention will close with a consecration meeting Sunday evening. The railroads have granted reduced rates.

MAMIE BAYS, Chm. Press Dept.
Salisbury, N. C., April 8, 1901.

Trinity College Commencement.

Commencement at Trinity College will be held this year June 2 to June 5. The programme is as follows:

Baccalaureate Address, June 2, 8 p. m. —President John C. Kilgo.

Baccalaureate Sermon, June 4, 11 a. m. —Bishop Charles B. Galloway, of Mississippi.

Commencement Address, June 4, 8 p. m. —Mr Hamilton Wright Mabie, New York City.

Alumni Address, June 4, 4 p. m.—President Dred Peacock, Greensboro, N. C.

The College considers itself very fortunate in securing such able speakers for Commencement week. Bishop Galloway is recognized as one of the most distinguished preachers in the Southern Church. He has been in great demand in the North as well as in the South. He has been selected to preach the opening sermon before the Ecumenical Conference which meets in London in September.

Mr. Hamilton W. Mabie is well known to the world as a distinguished writer and author. He has published several books which are well known. He is also one of the most interesting speakers among the Literary men in this country.

The Alumni Association is fortunate in having President Peacock for their speaker this year. The Alumni Association will hold its annual meeting at the close of Dr. Peacock's address. The meeting will be presided over by Lieut. Gov. W. D. Turner, President of the Association.

The officials for Commencement are:

Chief Manager—J. M. Ormond, Ormondsville, N. C.; assistants—G. G. Connelly, Morganton, N. C.; M. T. Frizzelle, Ormondsville, N. C.; L. H. Gibbons, Wilmington, N. C; W. G. Puryear, Ky; E W. Spencer, Oxford, N. C.; E M Statas, S. C.

Chief Marshal—Earle W. Webb, Morehead City. Assistants—M. H. Allen, Kinston, N. C; W. T. Dixon, Raleigh, N. C.; R. M. Odell, Concord, N. C; H. C. Satterfield, Roxboro, N. C.; F. B. Stort, Fremont, N. C.

On Wednesday evening a reception will be held in the Duke Building in honor of the Graduating Class.

Rutherford College Notes.

As a result of the meeting that has just been held in the church here by our pastor, we all feel that we have been greatly benefited and helped. Brother Clark did most of the preaching and did it well and much interest was manifested. There were a number of conversions among the students and several joined the church on Friday night last.

We are glad to announce that Rev. H. M. Blair has consented to deliver the Alumni address Tuesday night of commencement week, at which time an Alumni Association will be formed, composed of the old Rutherford College students. Tee commencement programme is as follows: Tuesday morning, May 28th, Sermon by Dr. C. W. Byrd; Tuesday afternoon, Declamatious by Society representatives; Tuesday night, Alumni address by Rev. H. M. Blair; Wednesday morning, Annual Address by Prof. P. P. Claxton. Wednesday afternoon, orations by society representatives.

Rev. C. M. Pickens President of Davenport Female College lectured last Saturday evening on "A Young Man With his Eyes Open." The lecture was good, very good, and geatly enjoyed Mr. Pickns also preached for us twice on Sunday and his Easter sermon in the morning was especially fine. It was indeed a pleasure to have him with us.

The new catalogue will be placed in the hands of the printer this week. It will show a total enrollment of one hundred and three students.

The telephone connections recently put in with Connelly Springs, Morganton, Hickory and the surrounding community has already proved to be quite a convenience. We are steadily growing

L. W. CRAWFORD, JR.
Rutherford College, April 8th, 1901.

CONGRESSMAN ALDRICH

Uses Peruna in His Family With Very Great Success.



CONGRESSMAN WILLIAM F. ALDRICH, OF ALDRICH, ALA.

Congressman William F. Aldrich, of Aldrich, Ala., in a recent letter to the Peruna Medicine Company, written from Washington, D.C., speaks of their great tonic and catarrh cure in the following words:

"This is to certify that Peruna, manufactured by The Peruna Medicine Co., of Columbus, Ohio, has been used in my family with success. It is a fine tonic and will build up a depleted system rapidly. I can recommend it to those who need a safe, reliable medicine for debility."

Address The Peruna Medicine Co., Columbus, Ohio, for a free copy of "Summer Catarrh," which treats on the phases of catarrh peculiar to hot weather, and contains Dr. Hartman's experience of fifty years in the treatment of these diseases.



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DUFUR & CO
No 311 N. Howard St., Baltimore, Md
Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire etc. Also iron bedsteads, chairs, settees, &c.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Major, Ga

POSITION WANTED.

A lady graduate of Dement's Shorthand School Chicago. and who is now Principal of the shorthand department of a large business college, wants a position in North Carolina.

Testimonials and references furnished. Address Mrs. J., care "North Carolina Christian Advocate," Greensboro, N. C. je 27tf.

THE CHRISTIAN LIFE.

Little Kindnesses.

D. G. BICKERS.

You gave on the way a pleasant smile,
And thought no more about it;
If cheered a life that was sad the while,
That might have been wrecked without it;
And so for the smile and its fruitage fair
You'll reap a crown sometime, somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred;
And painted a life with beauties.
And so for the word and its silent prayer
You'll reap a palm sometime, somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none,
And won a heart for heaven;
And so for the help you proffered there
You'll reap a joy sometime, somewhere.

The Dove Amid the Ruins.

Amid the ruins left by the smoke and dust of Vesuvius more than eighteen hundred years ago has been found the nest of a dove. Trembling in every limb and suffocating from the dreadful fumes of the volcano, there the little bird sat upon her nest, shielding with her very life her birdlings. The cloud fell and buried her, and there her skeleton has ever since remained, a beautiful illustration of loving tenderness and care. Faithful unto death.

A true story was told me the other day of a young man who had a friend who was at times in danger of falling under the influence of drink. When not crazed by alcohol, he was a most estimable gentleman. Drink made a fiend of him. One day the young man learned that his neighbor was going away to the city and there was fear that he would yield to the awful temptation which would assail him on every hand and be lost. Quickly the young man harnessed his horse and hastened after his friend. As had been feared, he found the unfortunate man in a saloon, but not yet had he taken his first drink. As he saw the wretched victim of appetite step up to the bar for the purpose of ordering a glass of liquor, the young man said to the saloon keeper in a firm tone:

"Don't you give this man a single drop of rum! I forbid you to do it!"

For a moment the baffled man turned toward his friend with fury in his eyes.

"What right have you to interfere with my business?" he demanded fiercely. "I'll do as I have a mind to."

But the friend quietly and pleasantly answered this outburst, and soon they went out together, the drunkard to seek another saloon, the young man to guard him from falling. Over and over again this scene was enacted that day Round and round the city the two went all the day through and all the next night, the young man faithfully clinging to his friend, until at last the spirit of drink wore away and they went home together. On the way back the man who had for that time been saved told his neighbor that he was the best friend he had in the world.

Faithful as the dove amid the ruins!

Fit to be a king is the man who is truly faithful to his friends. Far too many men say, when they see their neighbors on the road to ruin:

"Well, it is no business of mine. They must look out for themselves; let them go"

And yet it is every man's duty to care for those who cannot care for themselves. How many would be saved if we who profess better things were ready and willing to do or say the word which might check them in their downward course!

Faithful. Full of faith. Constant when others desert. True when men lose confidence in themselves. Trusting even when the neighbor has forgotten to trust God. Full of faith that even in the weakest mortal there is a soul which will live forever.

Very soon would the world be redeemed if men were really faithful to what they know to be right. What says the Word on this point?

"Be thou faithful unto death."

Then what?

"I will give thee a crown of life."—Epworth Herald.

Arrested Evils.

REV. GEORGE MATHESON, D. D.

God is our refuge.—Psalm 46:1.

You will distinguish between a refuge and a strength. You stand during a lashing shower under a tree. You are much wet, but no bad results follow You say, "I am indebted to my strong constitution" Yes, my brother, but that should be only the half of your thanksgiving. You are thinking only of the drop which fell and which your strength mastered. Have you ever considered the drops which did not fall—the drops which were absorbed by the tree? That was your refuge, and I think you were most indebted to that. You are right to remember your strength, the power to resist the rain; but should you forget the rain that never came, that was prevented from coming? Why have you no altars in memory of your unshed tears, your arrested tears? Why have you no pillar to commemorate these stones of Bethel on which you did not lie? Why have no monument to the spot where you were saved from sacrifice by the ram caught in the thicket? You have a wreath for your victories; have you none for your averted battles? You have a crown for sorrow borne, have you none for sorrow spared? You have a hymn to the strength; why not to the refuge also?

Thou Christ of love, who hast borne more than the half of my rain-clouds, let me build an altar to Thee! I have stood beneath the tree of Thy life, and have caught but little of the shower; the largest drops have fallen on Thee. The tree of Calvary has sheltered me. If I had caught the storm's full blast I must have died. But the storm has spent itself on Thee, and I am born in calm. Thy night has been my day; Thy struggle has procured my rest. The garden in which I sit was once called Gethsemane; but it is Gethsemane no more. The sweat drops that fell from Thy brow have been dried for me. Thou hast extracted the thorn, and left me only the rose. The privilege of today was the pain of yesterday; it was purchased by blood—Thy blood I bless Thee for my shelter under the tree. I bless Thee for the drops that did not reach me. I bless Thee for the tears I have not been forced to shed. I bless Thee for the battles unfought, for the trials untouched, for the sacrifices unneeded, for the lamentations unspoken. I bless Thee that from so many storms I can hide myself in Thee. —Christian World.

Subscribe for this paper. Subscription price $1 50 per year.

Just in Time to Catch the Train.

MARGARET BOTTOME.

I often say these words when the train moves off and I have been just in time, but I am thinking now of other trains that are moving and opportunities that are passing. I am thinking of that picture of the woman who was just in time with her precious box of ointment, who did not think the burial was so near and who heard the words: "She is come aforehand to anoint my body to the burying."

We need often to heed the world quickly—we put off until it is too late, and then we say: "Oh, if I had only written that letter I intended to write. If I had only told her that I loved her—I meant to do it. Why didn't I do the thing I intended to do?" Just because you forgot that word "quickly." You put it off and the burial came before your anointing. Your spices, your flowers are of no account now. You put the flowers in her hand too late. You perfumed the room after she was cold. What she needed was the perfume of love while she was alive. When she was hungry for the sweet words of love it would have been everything for her to have had you notice when she looked tired and to have heard you say: "Haven't you been working harder than usual?" The food the human heart needs is love!

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

Typewriter For Sale.

A good Rem-Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro.

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The Distressing Cough
THAT FOLLOWS
LaGrippe
YOU WILL FIND A SURE REMEDY IN
Glenn's Cough Syrup.
It is freely recommended by those who have tried it. . . .
GASTON W. WARD
Pharmacist

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 28 Daily.	No. 35 Daily.	No. 106, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P.M	P.M.	A.M	P. M.
Leave Weldon.	11 50	8 58	...		....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P. M				
Leave Tarboro....	12 31	..	6 00	....	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 53
Leave Wilson.	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	...	...	.....
Lv. Fayetteville...	4 30	12 35	..	..	.....
Ar. Florence.....	7 35	2 40	.	...	.....
	P. M.	A.M.			
Ar. Goldsboro ...	.....		7 55		.....
Lv. Goldsboro..	.....		....	6 45	3 30
Lv. Magnolia.....				7 51	4 35
Ar. Wilmington...			....	9 20	6 00
			P.M	A. M	P M.

TRAINS GOING NORTH.

	No 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville...	12 15		9 41	..	.....
Leave Selma.....	1 50		11 35	....	.....
Arrive Wilson.....	2 33	.	12 13	...	.....
		A.M.		P.M.	A.M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia		..		8 30	11 10
Lv. Goldsboro....		4 50		9 37	12 28
	P. M.		A M	P.M.	P.M.
Leave Wilson	2 35	5 33	2 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 58
Arrive Tarboro		6 46	.	.....	.....
Leave Tarboro....	2 31	.....	...	...	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 35 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,....	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.. ...	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKER S cure the sever est colds & LaGri ppe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B ALFORD, Greensboro, N. C., for a box.

THE HOME.

Take Heart.

All day the stormy wind has blown
From off the dark and rainy sea;
No bird has past my window flown,
The only song has been the moan
The wind made in the willow-tree.

This is the summer's burial-time;
She died when dropped the earliest leaves,
And, cold upon her rosy prime,
Fell direful autumn's frosty rime.
Yet I am not as one that grieves.

For well I know o'er sunny seas
The blue-bird waits for April skies;
And at the roots of forest trees
The May Flowers sleep in fragrant ease,
And violets hide their azure eyes.

O thou, by winds of grief o'er blown
Beside some golden summer's bier,
Take heart! Thy birds are only flown,
Thy blossoms sleeping, tearful sown
To greet thee in the immortal year.
—Selected.

Sputtering Christians.

An arc-light hangs near the entrance of our home, and for several weeks we were amused—and somewhat annoyed—by the unsteady burning of the lamp. Instead of its wonted clear light, it sputtered, blinked, winked, sometimes went out, save for a dull red spark that had no illuminating power. One day I spoke to the man who came to replenish the burned carbons.

"What is the matter with that lamp?" I asked, "It has not given a steady light we could rely on, for some time."

"I rather think there has been a bad lot of carbons."

"How bad?"

"Well, you see, the carbons ought to be perfect conductors. Sometimes they are made to be cheap, and there are impurities in them—little specks of non-conducting matter that intercept the electric flow. Sometime, when I am this way, I will bring two carbons for you to see—one the best make, pure and smooth, and one of the others."

He kindly remembered his promise. I could easily tell which was the best carbon by the feel; it was as smooth as fine slate to the touch, while the cheaper grade was coarse and gritty.

"You see, ma'am, there's all the difference between carbons that there is between folks. Some are steady, serene-like, and others are uncertain—bright one minute and dark the next."

In a quiet hour the comparison returned to my thoughts in even fuller force. Sputtering Christians! Carbons, perfect in shape and color, but containing impurities which interfere with the s eady flow of the electric current. All the mechanical perfection of the lamp, all the power of the dynamos, can not result in a clear light when these carbons are used.

Such are hearts not wholly cleansed from the taint of sin. There is a measure of righteousness, but, also, the presence of that foreign substance, sin, hindering a perfect work of grace and the result of steady shining of life.

There is nothing to be done with an imperfect carbon but to discard it or put up with the sputter and the blinking and the uncertainty. But, thank God! hearts can be cleansed. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven! For, "ye were redeemed . . . . with the precious blood of Christ."

Until my understanding was enlightened touching the failure of the arc light, I was putting the blame upon the central power in the "plant." Is it not thus that the unconverted people blame the church, and even blame God, for the intermittent light of Christians? How awful to have a form of godliness without the godly power! Not all the glory of heaven, not all the power of God, not all the machinery of the church, can use a sinful heart for the steady flow of the electric current of righteousness! Sin is a non conductor of spiritual life. Perfect love is the fulfilling of the law; a heart cleansed from impurities is as a pure carbon, letting the light of God shine steadily in the world of darkness

May the grace of our Lord Jesus Christ keep our hearts from sin! So shall the light shine, and so shall men see the light and glorify Him in whom there is no darkness at all.—Ada Mehill Shaw, in Union's Herald.

Don't Carry Your Business Home.

If men and women, who are obliged to work hard during the day, would only learn to drop their business when they leave the office, store or factory, and not carry it, with its attendant worry and anxiety, into the home, it would work a revolution in the American character. If business men and women and wage-earners of all kinds would lock up their business or occupations when they leave them in the evening and free their minds from all care concerning them until they open the doors the next morning, what a change would be wrought in the home atmosphere, in the mental, moral and physical well-being of the workers themselves!

There is nothing whatever to be gained and everything to be lost by perpetually thinking and planning about one's business out of office hours. It is a trite saying that the bow that is bent all the time soon loses its elasticity and tension. So the man who is everlastingly thinking of his business affairs soon loses his elasticity and buoyancy of spirit and becomes jaded and worn out before he has reached middle life On the other hand, the man who leaves his business at the store or office in the evening, brings a fresh mind and a clear head to it the next morning and, consequently, makes fewer mistakes and accomplishes much more than if he had dragged it into the home and made himself and everybody about him irritable and unhappy by his incessant worrying over his daily cares.—Sel.

Matrimonial Commandments.

Matrimony has ten commandments. They were studied out by Theodore Parker shortly before his wedding day. They took the form of ten beautiful resolutions, which he inscribed in his journal. They are as follows:

1. Never, except for the best reasons, to oppose my wife's will.
2. To discharge all duties for her sake freely.
3. Never to scold.
4. Never to look cross at her.
5. Never to worry her with commandments.
6. To promote her piety.
7. To bear her burdens.
8. To overlook her foibles.
9. To save, cherish and forever defend her.
10. To remember her always in my prayers Thus, God willing, we shall be blessed.—Exchange.

Cumulative Economy.

An old bookkeeper says in the Youth's Companion that it is surprising to see how many valuable things a man can buy if he simply economizes in little things.

"I once made up my mind I would become the possessor of a gold watch. I saved up the money for it in this way: When I felt like eating a 50 cent luncheon, as I often did, I ate a 25 cent one instead and put the other quarter aside for my watch fund. You will hardly believe it, but in less than six months I saved money enough to purchase the watch."

"But you don't seem to have bought it," said his friend, observing that there were no outward signs of such a purchase.

"Well, no. When I found how easily I could get along without 50 cent lunches, I concluded I could get along without the gold watch and the watch fund is growing into a house and lot fund now."

GET Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

JESSE FRENCH PIANOS

AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

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NORTH CAROLINA

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CHRISTIAN CULTURE IN ALL OUR SCHOOLS.

It is a source of gratification to every one, who has at heart the highest interest of the State, that our last legislature took a long step forward in providing better educational facilities for all our young people.

As liberal appropriations as possible were made for the schools of both races and sexes, that are giving higher education and Normal and Technical instruction to advanced pupils, and provisions equally liberal were also made for the lengthenning of the terms and otherwise improving the Public Schools. With judicious management and proper oversight on the part of those immediately in charge of these schools, there ought to be very marked progress, at once, noted in the educational work done by the State.

The church is also gathering resources and organizing her forces for an advanced movement on educational lines. Perhaps at no past period of our history have there been such stirring appeals made to our people in the interest of education and such organized effort put forth to arouse all classes of Methodist to a proper conception of the magnitude and importance of this interest, as during the past year. Such efforts must of necessity bear more or less fruit in the near future. With the best interest of all our people at heart and in the hope of accomplishing good, at the beginning of this new educational era, we make a plea for religious culture in all our schools, both State and church.

We make no demands or plea for dogmatic, sectarian or even denominational religious instruction to be given in our Public Schools, or in any State institution of learning. We are opposed to turning this great system into a machine for making Methodists or Episcopalians or Presbyterian or Baptist or Catholics. This would evidently be a misapplication, if not an abuse of power. But we do insist that in spirit all our schools be religious, and even Christian. This the State can do without transcending its legitimate authority, or in anywise misusing its power. Since it is now a recognized fact that all education not founded on religious principles is unproductive; and since man is just as much a moral and spiritual being by nature as he is an intellectual being, it is the plain duty of the State to awaken and develop these powers along with his intellectual faculties.

The development of such a spirit may be brought about in other ways than by dogmatic religious teaching. A truly Christian teacher will find a thousand ways of impressing his own spirit upon the pupil, and of awakening reverence for and gratitude to God, and developing faith in Christ, without even mentioning these questions about which there are sectarian controversy. In our view it is the duty of all teachers in our public and other State schools, to provide for those who are committed to their care, that complete and symmetrical culture which is necessary to a noble type of Christian manhood and womanhood.

We take the position squarely that in this day the State has no right to put in any of her schools irreligious and ungodly teachers—to say nothing of infidels and atheists. This is a Christian country, dominated by Christian sentiment and principles, boasting to the world of a Christian civilization, and the training of our young people is too important to be trusted to any who are so far behind the age and is so out of harmony with the spirit of our civilization as not to be a professed Christian.

We also claim that only our best citizens should be made committeemen or trustees of our State schools. Men who are dissipated, who are morally impure, who are unscrupulous in their political or business methods, and who even secretly give themselves to the practices of vice, should not be allowed to shape the policy of our schools, select teachers for our children and communicate their views and spirit to those who are in charge of this sacred interest.

The Church must take the initiative in this reform and set an example to the State that will give her prestige and influence. Only our very best men and women should serve in our educational work, either as presidents or principals of our schools, or as teachers or trustees. Those whose piety is recognized as superficial, whose consecration is questionable, whose views of doctrine and polity are doubtful, or who in spirit are vindictive, self-seeking and contentious, are not the people to manage our schools. Whatever other qualifications possessed by those who train the children of the church, they must not lack those common Christian virtues that commend them to the confidence and esteem of fair minded people of all classes, and whose spirit and example are worthy to be imbibed and imitated. We also believe that only our most Godly laymen should be made trustees of our schools. Men whose private and public life are above reproach, whose piety is recognized and felt in the church. Men whose personal habits, whose business or political methods are justly open to adverse criticism, and who lack integrity, decision and consecration, are not the men to select teachers for our schools, or to shape the policy of our institutions of learning.

Before our Conference and church we see a great and prosperous future if we unselfishly, wisely and in the fear of God meet the responsibilities that are upon us. But if through personal friendship or for lack of courage, or fear of loss, we fail in the discharge of duty and do not act the part of honest, brave, Christian men, instead of victory we shall meet defeat, and in place of success there will come failure.

Let earnest prayer be offered by good people everywhere, that those of us who accupy positions of trust and responsibility in the church of God may not lack courage in the discharge of responsible and individual duty.

THE PLACE OF THE CONFERENCE ORGAN.

In carrying forward the work of the church there are many interests to be guarded and fostered. They are all important, but are not all of equal importance.

We never dogmatise, and we make no pretention to be wiser than our brethren, but we do claim to have given much careful study to the needs of the church, and our deliberate opinion is, that the first place among the enterprises of the church should be given to the Conference paper.

We need to build churches and parsonages. We need to establish schools and operate them. We must be active in missionary work and continue zealous for our League and Sunday-school interests, but in our view, more important than any of these is a good, religious paper. This may seem to some an extreme view, but we believe it to be the correct one.

The Conference paper is the one great channel through which the best thought and spiritual life of the church are conveyed to all the people—members and others.

It is the one stream that irrigates the whole field and waters every part thereof. It is the great fertilizing agency that enriches the soil, nourishes the growing crops and causes the good ground and the waste places to bring forth larger harvests.

It is the educator of all classes. It goes into the home and stimulates parents and children to thought and inquiry and comes to them weekly filled with wholesome facts put before them in an attractive form.

It is a faithful assistant to the pastor and makes its visits at all seasons and in all kinds of weather, and enters the library, the bed chamber and the sick room to abide, instruct, brighten and cheer.

It is the firm friend of the parent and helps father and mother to make better homes, to rear nobler children and it qualifies them to be more useful in the church and community.

Possibly a comparison will enable some to see the church paper in a different light.

We put ten or fifty thousand dollars into a church building, and at a cost of one or two thousand dollars a year keep it comfortable and supply it with a preacher. If eight hundred or a thousand people hear the gospel from its pulpit we think the money is well invested.

We put five thousand or five hundred thousand dollars in a school or college and spend from two to thirty thousand dollars to run it a year, and if two or three hundred pupils receive instruction in it, we declare it a grand success.

But we put five or ten thousand dollars in the ADVOCATE and spend three or four thousand dollars a year to publish it, and it goes weekly into five or ten thousand homes and is read by fifteen or twenty thousand intelligent people. It reaches every part of the work; touches life at every point, helps on every interest and enterprise, and oils the machinery of all the organizations of the church.

These are our reasons for claiming the first place for the church paper and of asking the brethren to give it its rightful position in their charges, and in the Annual, District, Quarterly and Church Conferences.

In no spirit of boasting, but in gratitude, we say that through the labors, suffering and financial losses of many brethren, some of whom have joined the church triumphant, the Western North Carolina Conference has an organ that now has standing and influence in our own State, and throughout Southern Methodism. It has before it a wide field for extended usefulness. It remains to be seen what the Conference will make of it.

Shall it grow steadily in usefulness and in power, or shall it contract and weaken? The editor and office force will spare no effort to achieve the highest results. If all the preachers and influential laymen will heartily co-operate with us, success will crown our united effort—otherwise it will not.

The first and most important matter is to keep the paper out of debt. Keep its bills paid up out of its earnings. This is not an easy thing to do. Especially through the summer months. Yet we must do it if possible this year. If our subscribers who are getting behind will send us all or a part of what they owe, and if others will renew promptly when their subscriptions expire, we will be greatly helped to get through the summer.

Then we ask the preachers to make a special effort to get us new cash subscribers during the month of May, and urge their people who are already taking the ADVOCATE to renew promptly. And all brethren will do us the kindness to send on the money paid them and not wait two or three months, or until Conference, to pay it. The political excitement last year, followed by a great drought, very much lessened our receipts at Conference and the two months following, and we must overcome that loss this spring. Every dollar sent us helps that much.

You can also help the paper by clipping items of interest and writing accounts of meetings and newsy letters and send us for publication, and if our agent visits your charge take him around to see all your members and other persons who might be induced to take a religious paper.

THE MISSIONARY CONFERENCE.

This is the last issue of the ADVOCATE before the great meeting convenes in New Orleans which will be held April 24-30. A letter just received from the chairman of the committee of arrangements says a large delegation will be present. All parts of Southern Methodism will be represented. Each Annual Conference will have a number of its ablest men in atten-

dance and elect women will be there in great numbers.

We have not heard directly from many of the brethren who compose the delegation from our Conference, but we suppose most of them will attend. We are informed that Rev. J. E. Gay, Rev. J. H. Weaver, D. D., Rev. W. R. Ware, Mr. Geo. Hackney, Mr. C. H. Ireland, Mrs. L. H. Robertson, and Mrs. Lucy H. Cunninggim will certainly go. It is the present purpose of the editor of the ADVOCATE and Mrs Crawford to be present.

In some particulars there never has been such a Conference as this held in our church. What will be the outcome of it none can now foresee. Let the whole church continue in earnest prayer, that the Holy Spirit may preside over all its deliberations and baptize with power from on high all who attend its exercises.

Get Ready For Children's Day.

The third Sunday in May has been set apart as the date for Children's Day Exercises. This is an important interest and can be made an occasion of great profit to the young people and to the church. We need to take advantage of every favorable opportunity to train and develop the children of Methodism. Upon them our success in the near future depends. If intelligent, loyal, consecrated and zealous, the work will go forward with increased rapidity and power.

In order to have a good Childrens' Day service the main thing is to begin in time. Organize, get to work, drill carefully those who are to take prominent parts and create as much enthusiasm as possible.

Special programmes have been prepared by our Publishing House at Nashville. Send your order at once and begin preparation.

Aguinaldo Swears Allegiance.

The capture of the Filipino leader, reported some weeks ago by Gen'l. McArthur, has been widely reported and commented upon by the press. The administration at Washington and others believe that this capture means the speedy termination of the war, but many others who profess to be well informed express the belief that it will have very little effect upon the operations of the Insurgent forces.

The fact that he has, since his capture, voluntarily taken the oath of allegiance to the United States has greatly encouraged the hope that the end of the war is near at hand. It is now expected that Aguinaldo will soon issue an appeal to his fellow countrymen that will greatly effect their future conduct toward this government.

We shall be glad to welcome at any time any turn in affairs that will speedily put a stop to the hostilities which have been going on so long in the Philippian Islands.

To say nothing of the immense cost to this country in a financial way, the loss of life by sickness and in battle has been great and how many Filipinos have been slain in trying to defend their homes and country nobody knows.

An Announcement.

The CHRISTIAN ADVOCATE Publishing Company having purchased from Rev. James Wilson, editor and owner, the entire mailing list of the Christian Herald, a religious paper heretofore published in Statesville, N. C., will fill out all unexpired subscriptions to that paper and the contracts for all advertising. If any subscriber to that paper whose time has not expired fails to receive a copy of the ADVOCATE next week he will please report the fact to this office.

All money due the Christian Herald should be sent to Rev. James Wilson and all bills owed by that paper will be settled by him. The ADVOCATE Publishing Company assumes no financial obligation except what is involved in filling out the unexpired subscriptions and advertising contracts.

This agreement is made in the interest of peace and unity and we hope all present and former subscribers to the Christian Herald will become permanent subscribers to the NORTH CAROLINA CHRISTIAN ADVOCATE, the larger part of which is owned by the Western North Carolina Conference.

L. W. CRAWFORD,
Business Manager.

Every Family in the South Could Plant Pecan Trees.

The Pecan tree not only bears one of the most delicious nuts, but it is one of the most hardy trees that grows in the South, and makes as fine a shade tree as the Elm or Maple and no family ought to be without a few trees. It would pay the town authorities to do as the French authorities do, plant nut bearing trees on the sidewalks and get a revenue therefrom. A town that would this year put a thousand trees on the sidewalks at comparatively small cost would, in ten years, get an annual return of at least $500 00 each year, there would be an increase until the income would reach from three to five thousand dollars annually. Enough to more than pay all taxes of an ordinary size town

The trees do well planted in cotton and corn fields, and farmers can cultivate the lands in crops of corn and cotton until the trees get to bearing, and after they commence bearing a farmer with ten or twenty acres has a small fortune in his Pecan grove, and don't need to plant cotton and corn. The tree is hardy and stands the cold weather anywhere south of Maryland. At Pinebluff, North Carolina, there is a company that makes a specialty of growing the young trees for sale, and we advise the town authorities, and all readers of our paper, to write the Pinebluff Grape & Pecan Company, Pinebluff, N. C., for circulars.

EDITORIAL NOTES.

Dr. A. Coke Smith, of Virginia, will deliver the annual commencement sermon at the Vanderbilt in June next.

A letter just received from Bishop Wilson says that he and Mrs. Wilson will arrive in San Francisco about April 16, and will go from there to New Orleans to be at the Missionary Conference.

Prof. J. F. Heitman, of Trinity, spent a few days in Greensboro this week and called to see us. He closed his school two weeks ago and will spend the summer vacation in selling the International Encyclopedia. Prof. Heitman has long been our personal friend and we wish for him much success.

We note with pleasure that the proceedings and papers of the General Missionary Conference in New Orleans will be published in book form and at the low price of $1. It will be a book of some 500 pages and will be an invaluable addition to the library of every preacher and other lover of missions. Ten thousand copies ought to be sold. Send your subscription at once to Dr. W. R. Lambuth, Nashville, Tenn.

Rev. Dr. J. H. Weaver is doing fine work at Central church this year. His preaching is of a high order, and is calculated to greatly benefit all who hear him. He preaches to the heart as well as to the head, and never fails to preach true religion. His sermon last Sunday morning on "Ye are the salt of the earth," was especially helpful. The congregations are good and we frequently hear expressions of appreciation of his efforts, by numerous visitors.—Ex.

From a woman's viewpoint, a Life Insurance Policy is more than mere investment, it is a guarantee of her support after the bread winner is gone. If I live I can care for all my interest. If I die I cannot. If there is any way, then while I live, that will enable me to protect my interest after I am gone, I should certainly take advantage of it. A Life Insurance policy will come nearer doing this than any other method. If insured in the Prudential your interest will be protected. Read their ad in this issue.

The indications are that the Pan-American exposition, to be opened in Buffalo, New York, on May the first will not likely open its doors on Sunday. This will be welcome news to all who properly regard the Christian Sabbath. As to the motives that prompt this decision it is not clear whether it was a moral or financial one. Possibly both had something to do with it. But whatever the motive that prompted it, we are impressed that much evil will be prevented and the best element of the country will rejoice in the fact.

There are some things amusing in life if they were not so sad. When we see a man, in the State or the church, use his influence to stir up dissatisfaction and strife until he gets the position he covets and then put on an air of piety and cry let us have peace at any sacrifice, we are reminded of the following story we read when a boy: 'A farmer coveting a piece of land owned by his neighbor clandestinly moved his fence across the line and appropriated it. When the owner found out what had been done he went over to remonstrate with the aggressor about it. 'Oh', said the offender, 'we are neighbors and let us by all means live in peace with each other.'"

Municipal elections were held in many states on April the 2nd. It is not easy to tell what political significance they have. In Chicago, Carter Harrison, Democrat, was re-elected mayor for the third term by a plurality of 28,000 votes. In St. Louis Rolla Wells, Democrat, was elected by a good majority. Kansas was the point of chief interest because of the recent agitation there regarding the illicit sale of liquor. It was believed that there would be a strong vote in favor of abolishing the prohibition law. This was so in many places, but the supporters of the law also rallied in full force and the result did not indicate that a majority of the people wanted to return to the liscense system

It was the writers' pleasure to attend the Easter services in Central church, Asheville, N. C., on Sunday morning last. It was good to be there for it was a typical Easter service. The church was beautifully decorated with flowers and the Easter lillies were especially pretty. The music was very appropriate and well rendered and Dr. Weaver's sermon from the text, "He is not here, He is risen," was elevating and uplifting. The sermon was simple, plain and practical, yet the Easter spirit was present in great power and the large audience seemed to be greatly impressed. It was indeed an Easter service!

It was also the writer's pleasure to see the plans for the new church and if they are carried out, as they will be, Asheville Methodism can justly boast of one of the finest churches in the South. Dr. Weaver is a church builder.

L. W. CRAWFORD, JR.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

From Stokesburg.

The Lord has greatly blessed us in a meeting at Stokesburg which lasted eighteen days and nights. The church was greatly revived, about twety-four conversions with sixteen accessions. We rejoice to know that the Lord is again making bare his holy arm among the people of Stokes Circuit. We are praying for and expecting the Lord to do great things for us still during the year. The material work is also moving on. A considerable improvement has been made at the Parsonage at a cost of $160 and some improvement has been, and is being made, on some of the churches. We are expecting to hold a Sunday-school Conference at Antioch on Saturday, May the 18th. We also want to observe Children's Day in all of our Sunday-schools.

W. L. DAWSON.

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GREENSBORO, N. C.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 21, 1901.

THE WALK TO EMMAUS.
Luke 24: 13-35.

GOLDEN TEXT.—"Did not our heart burn within us, while he talked with us by the way?" Verse 32.

TIME.—The afternoon and early evening of the resurrection day.

PLACES —On the road to Emmaus and in that village, which was about seven miles to the northwest of Jerusalem.

Explanatory Notes.

13. Two of them.—One was Cleopas; the name of the other is not known. That same day.—That memorable day of the resurrection. Emmaus.—See "Place," above.

14. They talked together of all these things which had happened.—The arrest, trial, crucifixion, and resurrection of Jesus.

15. Jesus himself drew near.—Coming up unobserved from behind them.

16. Their eyes were holden.—Their power of perception was restrained in some miraculous way.

17. What manner of communications are these that ye have?—The question was abrupt, and must have startled them. As ye walk, and are sad.—The Revised Version should be noted at this point. It implies that they "stopped short, displeased at the unwelcome and perhaps perilous intrusion of a stranger into their conversation."

18. Art thou only a stranger in Jerusalem?—Thou canst not be anything else, since thou hast found it necessary to ask such a question.

19. What things?—This question was put to draw them out. Concerning Jesus of Nazareth.—Of whom they took it for granted that he had heard. Which was a prophet.—Even in their most despondent mood they held fast to a belief in the prophetic character of their Master. Mighty in deed and word —In one as well as in the other.

21. But we trusted.—We had a hope. That . . . he . . . should have redeemed Israel.—By breaking the Roman yoke, and bringing in the reign of peace and righteousness.

22. Certain women . . . made us astonished.—Literally, "amused us."

23. They came, saying, that they had also seen a vision of angels.—This was the first report brought back from the sepulcher. The later report announcing the appearance of Jesus himself had not reached these two disciples.

24. Found it even so as the women had said.—The sepulcher empty, etc. Him they saw not —They do not go one inch beyond the fact in telling the story.

25. Then.—After they had said their say. O fools, and slow of heart.—Dull, unintelligent, and lacking in moral perception. To believe all that the prophets have spoken.—And they have spoken of these very occurrences.

26 Ought not Christ to have suffered?—Was there not a moral propriety in it? To enter into his glory.—As by his death he has done.

27. Beginning at Moses and all the prophets.—Taking up the books of Moses first, and then each one of the prophets in succession. Expounded.—Interpreted and applied. The things concerning himself.—"There is not one of the prophets without some distinct reference to Christ except Nahum, Jonah, and Habakkuk." (Cambridge Greek Testament.)

28. Made as though he would have gone farther.—As he would have done but for their urgent solicitation.

29. But they constrained him.—Not by force, but by persuasion. Abide with us.—Through the night.

30. He took bread.—Literally, "the bread," the unbroken loaf. Blessed it, and brake, etc.—Naturally taking the part of host instead of guest.

31 Their eyes were opened.—The miraculous constraint was taken off. Vanished out of their sight.—As soon, it would seem, as he was recognized by them.

35 They told what things were done in the way.—Meeting one marvelous narration with another.

Reflections.

1. It is when the disciples are talking about Jesus that he is likely to draw near to them.

2. How many things are hidden from us because our vision is not keen enough to detect them?

3 It was not an accident that Jesus suffered death, but a part of God's plan.

4. Even the Lord Jesus could not enter into his glory except along the pathway of his sufferings —The Senior Quarterly.

Home Readings.

Sunday—Drawing Nigh—Luke 24: 13-27.

Monday—Making Himself Known. Luke 24: 28-35.

Tuesday—Spiritual Illumination. Ps. cxix. 11-20.

Wednesday—Spiritual Things. 1 Cor. 2,

Thursday—Not by Flesh and Blood. Matt. 25: 13-20.

Friday—Not After the Flesh. 2 Cor. 5: 16-21.

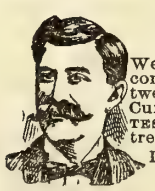
Saturday—The Glory of Christ. Col. 1: 9-20.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
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TO THE DEAF.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Lesson for April 21, 1901.

WALKING WITH JESUS.
Col. 2: 6, 7. Gal. 5: 16–26.

We give the first passage in full, as it is short and very plain and important.

"As ye have therefore received Christ Jesus the Lord, (so) walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

Paul's design is to induce those to whom he is writing not to turn away from the truth as they had learned it from him. He assures them that the ideas that they had received were correct; and he desires them to continue in this truth.

The term "walk" in the Scriptures is used to denote the manner of life, and it here means that they should live and act wholly under the influence of the life and teachings of him whom they had embraced as a Saviour.

Sometimes we hear the word "so" unduly emphasized, like the one who said that italics in Scripture always call for great emphasis. Italics in Scripture mean that the translators supplied the word or phrase, and "so" is a word put in by the translators, and may as well be left out.

The seventh verse carries the idea still further, and shows how we grow into Christ as a tree sends its roots down deeper into the ground. We are thus led to definite life, fixedness of faith, and great and joyful thanksgiving. How can we but be thankful for the knowledge we have of Christ Jesus?

The second passage is Paul's very clear instruction to the Galatians.

1. He tells them to walk in the Spirit, or be led by the Spirit, and they shall not fulfill the lusts of the flesh, i e., their corrupt nature.

And he plainly instructs them of the warfare that is going on constantly between the flesh and the Spirit; that their duty is to contend for the right and the true; and that if they are led by the Spirit, they are not under the ceremonies of the law.

2. He then names some of the 'works' of the flesh. It is well to observe the contrast between these and the "fruits" of the Spirit.

Read over slowly and study carefully the catalogue here named, and do it with a view to search your own heart and life, and shun that which is wrong.

He does not hesitate to speak plainly as to the result of these; he says, "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

3. He then names the "fruits" of the Spirit, a progressive series, and concludes with this statement, "against such there is no law."

4. He then shows that they who are Christ's have crucified the flesh with their corrupt affections and lusts, and if they profess to live in the Spirit, they should walk in the Spirit, and give plain evidence of their new life.

He desires that none should be influenced by pride, but that with all humility each should help the other.

Topic Thoughts.

(1) In order for two to walk together, they must be together; they must get together in some way. You must meet Christ in fact, in person, if you would walk with him.

You are not walking with him if you have simply read much about him in history.

You may know in memory many of the things he taught, and yet not know him.

(2) How can two walk together except they agree? There must be some sympathy between them. They must have much, or at least something, in common. If they think alike about things, and are going to the same place, and are decided upon about the same rate of speed, they can walk together. It is hard, if not impossible, for two who think differently about everything and are going in different directions to walk together.

(3) The two catalogues named in this passage will enable any of you to determine whether you are walking with the Master or not. Apply these many-sided tests to yourself, and ask the Spirit to help you, and you will see plainly.

(4) How blessed the companionship of Jesus! "He'll go with me, with me all the way." He promises to be with his people always, and to even walk with them through the sad valley of the shadow of death. When we come to think of it, we are very lonely all through this life if we have not the companionship of Jesus. To whom can we really reveal our inner self? Who can know the inexpressible in our nature? Who is it that really sees us but Jesus? You and I might walk side by side for years, yet I'd never see you, and you'd never see me. But Jesus knows us, sees us, and stands ready to help us. His dearest labor is the loving labor of service. He came not to be ministered to, but to minister.—Rev. W. M. Anderson in Christian Observer.

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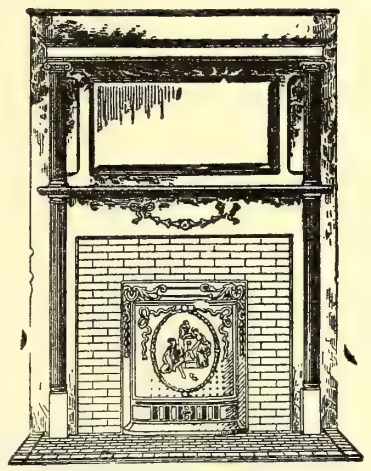
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jan 24-1y.

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DISTRICT SECRETARIES.

Asheville District—Mrs. R. F. Stone, Asheville, N. C.

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Franklin District—Mrs. Fred Johnson, Franklin, N. C.

Greensboro District—Mrs. J. R. Brooks Reidsville, N. C.

Morganton District—Mrs. A. A. Decker, Marion, N. C.

Mt. Airy District—Mrs. Edgar Gilmer, Mt. Airy, N. C

Salisbury District—Mrs. C. H. Barnhardt, Mt. Pleasant, N. C.

Shelby District—Mrs. H. M. Blair, Shelby, N. C.

Statesville District—Mrs. A. V. Bennett, Statesville, N. C.

Waynesville District — Mrs. F. L Townsend, Waynesville, N. C.

Winston District—

The Evolution of the Home Mission Society.

BY W. F. BARCLAY.

"First the blade, then the ear, then the full corn in the ear." (Mark iv. 28, R. V.)

How well do I remember the gentle persistency of the dear little woman who went from Kentucky to the General Conference at Richmond, in 1886, to plead for lawful authority to inaugurate the Woman's Department of Church Extension! Her pleading was not in vain, for the General Conference granted all she asked for—a place in which women could work for the home comfort of our Methodist preachers.

The plan, as embraced in two brief articles added to the Constitution of the Board of Church Extension, was very simple. It gave the women the privilege of raising money in various ways and turning it over to the Board of Church Extension to be used in "purchasing or securing parsonages." A few officers were provided for, whose only functions were to organize societies and stimulate the collections. All legislative powers, including the appropriation of the moneys to their designated objects, were lodged in the General and Conference Boards of Church Extension. An important provision placed one half these funds collected in the bounds of a Conference at the disposal of the Conference Board of Church Extension, and the remaining one half at the disposal of the General Board.

For four years the women labored under these limitations and prospered. But they learned two things: "First, that the single end to which all their efforts had hitherto been directed—the building or procuring of parsonages—did not appeal with sufficient force to all the godly women whose sympathy and lively interest they wished to enlist; and, secondly, that the law which required them to turn over their money to the Board of Church Extension, to be directed and disbursed by them, robbed the givers of half the pleasure of giving. There is a vast difference between the joy of sending a yearly check to the board of organized charities and of carrying a basket of warm food to the widow and her hungry children. God rewards every act of benevolence, great or small, but the best reward is that which he causes to come gushing warm from the grateful heart of the receiver. And so the ladies asked that they themselves be permitted to read the appeals for help and answer them direct as their hearts might dictate; and their request was granted.

The General Conference of 1890 revised the law governing them, and provided that the funds collected by the woman's department be appropriated by themselves, instead of by the Boards of Church Extension, subject, however, to approval by these Boards. It also enlarged their sphere of activity by authorizing them to assist in "procuring homes for itinerant preachers, and otherwise aiding the cause of Christ." This was a very great lengthening of the tent cords; but the General Conference went even farther in the direction of granting autonomy. The old law provided for only one general office—the General Secretary of the Woman's Department—and for Secretaries and Treasurers in the several Conferences. Now, however, the Woman's Department of Church Extension became the Woman's Parsonage and Home Mission Society, with its President General Secretary, General Treasurer, and nine Managers—all appointed quadrennially by the Board of Church Extension. This began to look something like setting up housekeeping for themselves, only the men still retained the power to appoint the housekeepers.

For eight years the society flourished under this constitution of 1890. Its membership was greatly increased, and its field of labor immensely extended. Home mission work for women and children was undertaken in all its phases; schools, Doors of Hope, and other institutions for the relief of the neglected classes arose on every hand, and on every hand thousands rose up to call the Woman's Parsonage and Home Mission Society "blessed." All that they did, is it not written in the book of the chronicles of Our Homes?

But eight years of experience showed that their organization, excellent as it was had not reached perfection. If theirs had been a dead or a sluggish society, they would not have felt the need of further development in their organic law. Being neither, they learned something in eight years. Knowing exactly what they wanted, they asked for it, and the General Conference had the good sense to accede to their wishes.

(To be concluded next week)

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QUARTERLY MEETINGS.

WINSTON DISTRICT.—2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar.	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Winston circuit, New Hope	Apr.	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit, Good Hope	May	4 5
Summerfield circuit, Eden	"	11 12
Danbury circuit, Davis Chapel	"	18 19
Jamestown circuit, Jamestown	"	25 26
Cooleemee	"	28
Southside	"	30

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reids ille, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct , Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb.	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview	March 31, Apr.	
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel.	"	27 28
Sparta circuit at Shiloh	"	28 29
Mount Airy circuit at Laurel Bluff	May	4 5
Rockford circuit at Pleasant Ridge	"	11 12
Stokes circuit at Antioch	"	18 19
Pilot Mountain at New Hope	"	25 26

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	20 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9 10
Franklin circuit, Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr.	6 7
Bryson City sta , Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit Homestead	"	17 18
Aquone mission, Burmingtown	"	20 21
Murphy station, Murphy	"	27 28
Hiwassee circuit, Belview	May	1 2
Andrews circuit, Tomotla	"	4 5
Haysville circuit, Bethe	"	11 12
Glenville circuit, Whiteside	"	15 16

District Conference at Robbinsville beginning Thursday, July 11th. Delegates to be elected this round.

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E., Monroe, N. C

Matthews	Feb	17 18
Clear creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton,	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar	9 10
Concord, Epworth	"	10 11
Concord, Central	"	16 17
Concord, Forest Hill	"	16 17
Salisbury ct , Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr.	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station, (night)	"	14
Salisbury, First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 20
Linwood circuit Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16 17
Maiden circuit, St Paul	"	23 24
Woodleaf cir , Ebenezer	"	30 31
Statesville station	Apr.	6 7
West End	"	7 8
Troutman circuit, Rocky Mt.	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit, Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6
Statesville circuit, Trinity	"	11 12
Caldwell circuit, Cedar Valley	"	18 19
Granite Fall station	"	19 20
Lenoir circuit, Laurel Hill	"	25 26
Lenoir station	"	26 27
Turnersburg circuit, Mt. Bethel	June	1 2
Alexander circuit, Beulah	"	8 9
Stony Point circuit, Marvin	"	15 16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

MORGANTON DISTRICT, 2d Round

C. G. LITTLE, P. E., Marion, N. C

East Rutherford circuit, Salem	Mar.	2 3
Forest City & Thermal City station, Pleasant Grove	"	3 4
Rutherfordton circuit, Gilboa	"	9 10
Silver Creek circuit, Missionary Ridge.	"	16 17
Morganton station	"	17 18
Green River circuit, New Hope	"	23 24
Connelly Springs circuit, Bethel	Apr.	6 7
Morganton circuit, Gilboa	"	13 14
Elk Park circuit, Thompson's Chapel.	"	20 21
Bakersville circuit Snow Creek	"	27 28
Estatoe circuit, Mt. Vernon.	"	28 29

District Conference at Rutherfordton July 11-14.

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct., Marshall	"	16 17
Ivy circuit, Bethel	"	23 24
Bald Creek circuit Riverside	"	30 31
Burneville circuit, Shoal Creek	Apr.	6 7
Saluda ct. Reedy Patch	"	13 14
Swannanoa ct., West's Chapel	"	20 21
Old Fort ct., Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct. Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit, Concord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N. Cleveland circuit, Casar, March 31.	Apr.	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
Ebenezer circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

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In every missionary meeting there are four things to be considered—preparation, place, people and program. Perhaps the ideal meeting can best be discussed under these heads.

PREPARATION.

Back of the ideal missionary meeting must be ideal preparation, for missionary meetings—ideal ones, at least—do not "just grow." They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the program, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

PLACE.

The place in which a missionary meeting is held has much to do with making it ideal or otherwise Whether it be held in the church parlor or at the home of some member matters little, so long as it is bright and attractive, and adapted to the purpose.

There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. For many societies, however, especially large ones, the church parlor, with its central location and ample space is probably the best.

But church parlors are not always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight-backed chairs. This state of affairs, however, is not without a remedy. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts and pictures on the walls, and by bringing in fresh flowers, and curios from missionary lands.

It is said that the late Mrs. F. S. Scoville, wife of ex-president Scoville of Wooster, owed much of her remarkable success as a missionary leader to the pains she took to make the meeting place attractive. After her death her friends recalled the fact that no missionary meeting over which she presided, either in her own home or at the church, was ever held without the brightening touch of flowers, if it was nothing more than a single rose in a tiny vase.

The ventilation of the room is a matter of primary importance. Many a meeting, ideal in other respects, has been rendered a failure by bad air, or bodily discomfort resulting from excessive heat or arctic chill. 'In my girls' mission band we have adopted the plan of throwing open the windows for a few moments about the middle of the meeting, while the children stand and sing some stirring hymn.

PEOPLE.

It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal.

There is a story of a faithful woman who being unable to interest her church in missions, held a meeting every month going through the formality of Scripture reading, praying, etc., with no one present but herself. That was truly heroic, but by no means ideal.

That large meetings are not impossibilities has been clearly demonstrated by actual experience in many congregations. The American Presbyterian Church in Montreal, with a total membership of 850, has a missionary society of 400 members, with an average attendance of between 300 and 400 at its monthly meetings.

But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.

(To be continued.)

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Alexander county: "I am sixty miles north of Charlotte. We have a field of twenty acres I would like to put in permanent pasture. It is partly steep and partly rolling, with sandy soil and red clay subsoil. The land will make about ten bushels of corn per acre. I can get plenty of Bermuda sod for part of the field. Do you think it would pay in this part of the State? How will I get a stand with the sod, how to prepare the land, etc." Bermuda grass will do very well with you as a summer pasture, but I would mix some other grass with it that is also of an aggressive character and more of a winter grower. I am inclined to think that the grass that has been so much talked about lately will be a good thing for you. This is the Bromus Inermis. This grass has been highly spoken of for dry soils and poor land and runs somewhat after the manner of the Bermuda, and will make a better growth in cold weather. While the Bermuda is better in the eastern part of the State, it will do very well on sandy soil with you and is valuable as a permanent pasture in summer. The land should be well prepared and made smooth. Then run shallow furrows and drop pieces of the grass along the furrows about two feet apart, having run the furrows about the same distance apart. Cover and roll tight. Do this at any time now as the weather grows warm, for the Bermuda is a hot weather grass and does better set just as the weather grows warm. Then sow seed of the Bromus, which you can get from any of the seedsmen in the large cities, all over the land, at rate of ten pounds per acre, and then run a smoothing or slant tooth harrow over to cover the seed. On land so poor as that it would be better to give a dressing of cotton seed meal at rate of two or three hundred pounds per acre.

From Montgomery county: "I read your letters in the Farmer & Mechanic of Raleigh with great interest. I have learned from them something about farming, and as I am a young man, and have not had much experience in farming, I desire to learn all that I can. Therefore I come with some questions. I have some upper bottoms that, from the size of the stalks that grow on it should make 2000 pounds of seed cotton per acre. It is fresh land and has been in cotton for four years. (I was about to skip an entire page of your letter. Never write on both sides of the paper when writing to an editor.) I use 400 pounds of fertilizer per acre, two of kainit and two of guano, and get 800 to 1000 pounds of seed cotton per acre and early in summer the stalks turn red and stop growing. The soil is dark red with some sand. How much and what kind of manure would be best for this land. I also have some river bottoms that I cultivate in corn. I have eight acres that with a little manure will make 40 to 50 bushels per acre, though it overflows sometimes, when it is a total loss. I have 20 acres that with a little manure will make about 20 bushels of corn per acre, which does not overflow. Which piece would it pay best to manure heavily. This 39 acres was sown in peas last summer, and a wonderful crop of hay was harvested last fall. I think the eight acres, with the proper manure would make 75 bushels of corn per acre, and the question is what land will it pay me to manure heavily, and what sort of manure? Would cotton seed and stable manure be best in the drill or in the hill?" I have given this letter nearly in full, for in the first place it is from a young man, and a young man is more apt to learn than an old one who thinks that he knows it all. These letters are prepared primarily for the CHRISTIAN ADVOCATE, published at Greensboro, N. C, and we are perfectly willing and glad to note that more than one paper in the State is copying them, for they are intended for the farmers and the more who read them the more I may be able to help. Of course it will not pay you to manure the land that is liable to overflow, and it would pay you better to put that in grass for meadow, and get hay from it to feed to stock and make manure for the rest. Then on the land that does not overflow go to work and farm it in a regular rotation of crops. You say part of your land is fresh and has been in cotton for four years. Then why not keep it fresh? It has been in cotton four years. Then why keep it in cotton till it is run down and no longer fresh? It evidently lacks something now that is necessary for a crop of cotton. Probably it needs drainage? If so, then it should be drained, for no land that water stands on will ever do its best with any sort of manuring. You say that you use on it 200 pounds of kainit and 200 pounds of guano per acre. I suppose by the term "guano" you mean some sort of ready mixed fertilizer. As I do not know what this is composed of I cannot say whether it was right or wrong to use it. The fertilizer probably had some potash already in it and you apply in the kainit about 25 pounds more of potash per acre. The chances are that you have used an excess of potash, and that the roots of the plants have been injured by it and hence the plant turns red, as that is the effect it would have. You do not know whether your land needs potash or what it needs, and in order to use fertilizers intelligently you should know what the land needs, and you are the only man who can find this out, for it must be done by experimenting on the land itself. No chemist can tell you what the land needs, but if you go to work in a careful manner and stake off plots applying nothing to one, phosphate only to the second, potash only to the third and nitrogen in some form only to the next, and then another with nitrogen and potash, one with nitrogen and phosphoric acid and another still with potash and phosphoric acid, and then compare the yields of each with that of the plot on which no fertilizer was used, you can come pretty accurately to what is needed and what you need not buy. As to stable manure and cotton seed, spread them all over the land as far as they will go, putting them first on the poorest spots, and then grow all the peas you can and feed them, and always have peas the year before on the land you are going to put in cotton, and among that cotton in the fall sow rye or crimson clover or both, and during the winter get out on it all the manure you have been able to make from the feeding of the pea hay and corn fodder, and put it in corn. Sow peas among the corn, and when the corn is glazed, cut it down to the ground and cure it in shocks and then put the land in winter oats. Follow the oats after harvest with peas and give the peas a dressing of acid phosphate 300 pounds per acre. Sow rye again in the fall for a winter cover and turn it under for the cotton in the spring. This will require that your land be divided into three fields to follow each other in rotation, so that you will have one third of your land in corn, one third in oats and one third in peas and one third in cotton every year. Then you will find that each round of the rotation your crops will be increasing till you can get 75 bushels of corn, 75 bushels of oats and a bale or more of cotton per acre on any of it. This has been done with far poorer land than yours and you can do it far easier than those who have done it on thin sandy uplands. Farming is not haphazzard manuring here and there, but systematic improvement of the whole land. For a while it will pay you to put some fertilizer on the cotton crop, but after a while if you keep making pea hay and feeding stock with it and the corn you will be able to make not only a profit from the stock fed, but will make manure enough to cover your corn tend all over, and then all the fertilizer you will need to buy, unless you find that your land does need potash, will be some acid phosphate on the peas, and they will do the rest. For a fertilizer for the cotton I would mix 1000 pounds of acid phosphate, 800 pounds of cotton seed meal and 200 pounds of kainit, and would use 400 pounds of this per acre. Then run a furrow down the middles between the cotton rows and put your cotton seed there, and the roots will find them when the cotton is fruiting and needs help. Then work the cotton perfectly flat and shallow and never put a plow in it after it is planted and never hill at all and you will make more cotton. In a word, go to farming and study your land, and work on a regular system, and you will make your land a real farm instead of a patch work affair with a little good soil here and a great deal of poor there.

From Cabarrus county: "I have been reading your letters in the CHRISTIAN ADVOCATE and have learned a great deal from them. I have a farm that has been in cotton for years. It is coarse sand, and most of it has a red clay subsoil. It is very hilly. I want to improve, and money is scarce with me. I want to know how to improve my land the cheapest way I can. Is there any grass I can sow for pasture? I want to raise all the cattle I can, for I do not like to raise so much cotton. Is Bermuda grass the same that we call wire grass, and does it make a good pasture? Please answer this in the ADVOCATE." My friend, you are just the sort of man we are after. I am always glad when one wakes up to the fact that he ought to improve his land, and it is a fortunate thing in the South that we can do this with the crop that enables us to feed cattle. You are right about the cattle. Stock feeding, as I have often said, lies at the foundation of all real farm improvement. Yes, the grass you call wire grass is Bermuda There is another grass down in the sandy pine lands of Moore county and elsewhere that grows all through the woods and is there called wire grass. This is not Bermuda, but is an Aristida. There is no cheaper way to improve your land than through the cattle stable and the manure pile, and if you grow plenty of peas and make hay of them and feed them in connection with the corn fodder you will have a double chance at the improvement of your land with the peas and the manure you make from them. Then adopt the three field system I have given above to our Montgomery county friend, and work your land in a regular rotation of crops. Use some acid phosphate on the peas and for a round or two of the rotation use fertilizers on your cotton, but after a while depend on the peas to make the cotton. Always try to have something green on the land during the winter to turn under in the spring for corn or cotton. Bare land loses fertility faster in winter than it does in the summer cropping, and if there is something green on the land it will catch this fertility that would otherwise be washed out and will hold it to help the next crop. There is not the slightest doubt that you can make crops and increasing crops and make the land better at the same time and make the land pay for its improvement. But it must be done in a systematic way. Study the needs of your soil as I have suggested and learn what you need to buy in a fertilizer and what you need not buy, and then write as often as you please and I will be ready at all times to help you to the best of my ability, for I firmly believe that the better a man farms and the more prosperous he is in his business the better man he will be and the better he will appreciate the lessons in the part of the ADVOCATE devoted to purely religious matters, and the more he will be able and willing to contribute to the Church.

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MARRIAGES.

McANALLY—McGEHEE.—In Madison, N. C., April 4, 1901, Dr. William J. McAnally, of High Point, N. C., to Miss Mamie E. McGehee, of Madison, N. C., Rev. J. A. Bowles, the pastor of the bride, officiating.

KIRKMAN—HODGIN.—At the residence of the bride's parents, Mr. Jonathan and Mrs. Julia V. Hodgin, on Wednesday evening at 8 o'clock, April 10th, Mr. W. A. Kirkman and Miss Maud Hodgin were united in matrimony, Rev. E. J. Poe officiating. The attendants were Mr. J. Frank Ross, and Miss Bessie Hodgin, Mr. Daniel Hodgin and Miss Lelia Kirkman, and Miss Julia Hartsell and Mr. B. L. Osborne. A sumptuous supper was served and an elegant reception was given at the residence of the groom's parents the next day.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

FLEMING.—Mary L. Fleming, the second wife of S. F. Fleming, and daughter of John Nicholson, departed this life on the night of the 13th of March, 1901. Had she lived till August she would have been 56 years old. Sister Fleming had from childhood been a member of the Methodist Episcopal Church, South. She had been a patient sufferer from consumption for a number of years. She was a true, devoted Christian, a faithful wife, mother and step mother, and had a most triumphant death. She exclaimed, "Glory," "I am trusting the Lord," a short while before breathing her last. "To live is Christ, to die is gain."

We laid her remains to rest on the morning of March 15th. The burial services were conducted by Rev. Miles H. Long and her pastor. Our prayers follow the heart-broken husband and loved ones left behind.

A. J. BURRUS.

TAYLOR.—Elizabeth Taylor died on the evening of March 23rd, 1901. She was about 84 years old. She had been a member of Old Prospect Methodist Church for more than sixteen years. Sister Taylor loved her Savior, loved her church, loved her pastor, loved her Bible, loved to talk about religion, and "like a shock of corn," was ripe for heaven. Two weeks before her death she fell over in a chair; from this she never recovered. I sung, read and prayed with her. She was cheerful, strong in faith, and expressed herself as waiting her Lord's call. She was buried at Prospect on Sunday evening, March 24th. The burial services were conducted by Rev. J. M. Matthews. "They shall still bring forth fruit in old age. They shall be fat and flourishing."

A. J. BURRUS.

HEALAN.—Rev. James L. Healan, of Lenoir, N. C., was born Sept. 3rd, 1815. He was twice married: first to Miss Catherine Stallings and then to Miss Mary M. Deal. He was the father of eleven children, five sons and six daughters, all of which are still living with the exception of one daughter. Mrs. England, the wife of Rev. Joseph England, is a daughter of his.

Bro. Healan made a profession of religion early in life and united with the M. E. Church before the separation, and was licensed to preach in 1849. He was the oldest inhabitant of Lenoir at the time of his death; grew with the town, and was extensively known in this country. Having a large family to provide for, he had to work at his trade and preached as a local preacher as occasion offered. He possessed a good mind, but was denied the advantages of an education. He read the Bible a great deal, and understood the doctrines of his church and could defend them with considerable ability. He was well equipped with Scripture quotations. He was very gifted in prayer, and when in the vigor of manhood preached a very instructive scripture sermon.

He continued to attend church as long as he was able, and seemed to enjoy the preaching of the word as much as any man I have ever seen. His conversation of latter years was mostly on the subject of religion. His conversation was truly in heaven: he often spoke of his departure, and said he was perfectly resigned to the will of his heavenly Father. Thus the people of God are being gathered home. May the God of grace comfort and sustain the bereaved family.

G. W. IVEY

NELSON.—William R. Nelson was born July 20th, 1839, and died at his home near Patterson, N. C., March 31st, 1901. He was happily married to Miss S. M. Loudermilk, daughter of Canon Loudermilk. They were truly one. They were beautifully adapted to each other. Ten children were born unto them; all of them are now about grown, and all have made a profession of religion and joined the church of their parents.

Bro. Nelson grew up and lived a moral life; was regular in his attendance at church; respected the ordinances of Christianity: He was convinced that there was a reality in the religion of Jesus Christ. He felt that God had claims upon him and deliberately decided in his mind that he would honor God's claims. so he united with the M. E. Church, South, at Harper's Chapel on the Caldwell circuit, and commenced practicing the duties of Christianity, with but little personal experience, but with a fixed determination to do the will of God to his utmost ability, and one day while he was plowing he received a wonderful manifestation of the Spirit; from that day to the day of his death he never doubted the truth of his conversion. "If any man will do his will, he shall know of the doctrine." His whole life ever after was that of a bright, cheerful Christian You could not be in his presence long without realizing that he had been with Jesus.

For a number of years he filled the office of steward and Sunday-school superintendent, and in both relations he was efficient and successful. I have never known a more faithful man during the three years I have served Harper's Chapel as pastor. I have never seen him absent, night or day, Sunday or Monday, and he has never failed to attend the quarterly meetings; the conditions of weather made no difference, and he never went empty handed; he realized the fact that being a steward meant something more than a mere honor. He was usually sent to the District Conference and several times to the Annual Conference. No interest of the church ever suffered in his hands. While he was a very industrious man and provided well for his family, he seemed to realixe the fact that God had the first claim upon him, and everything else was secondary

His disease was cancer. He went to John's Hopkins Hospital about the first of January for treatment; an operation was performed—he came home cheerful and hopeful; but it soon became manifest that the trouble had not been eradicated. No doubt all was done that was possible: he was much impressed with the attention and kindness he received while in Baltimore. He soon commenced declining, and we all were convinced that the end could not be far distant. He said that he would like to live to do good; but God ordered otherwise; he was ready; that God was with him. He gave some minute directions about his funeral only a few minutes before his final departure, and was conscious to the last. In all cases of persons dying with his disease, the suffering was intense, but in his case he was perfectly exempt. He said when he was convinced what the trouble was, he made it an object of special prayer that God would deliver him from physical suffering, and he believed that the good Lord answered his prayer. And why not?

We laid his body away to rest in the church yard in the presence of a large concourse of sympathizing friends; but being dead he yet speaketh.

G. W. IVEY.

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Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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NEWS OF THE WEEK.

Wednesday, April 10—An American officer captures $40,000 Filipino insurgent funds———Japan accepts Russia's statement as to Manchuria as made in good faith———Aguinaldo must buy his pardon by securing the surrender of General Tinio———The widow and son of Phil. D. Armour give $1,000,000 to Armour institute of Chicago———A New York court gives judgment against a man on his note given for a gambling debt———The president appoints Colonel Wallace Randolph to be chief of artillery under the new army act——— There is still no clue to the robbery of the specie room of the steamer Kaiser Wilhelm der Grosse———Chief Hazen raids counterfeiters quarters in Brooklyn and makes one of the biggest hauls on record———The average condition of winter wheat April 1st was 91.7 against 82 9 as the mean average for the last ten years———On the ground that Gen. deWet is mentally irresponsible, Gen. Botha has determined to treat for the surrender of the entire Boer forces——— The big dry goods store of Meyers' Sons on Broad street, Richmond, Va., was burned yesterday. One of the 400 employes perished in the flames———Georgia officials are in a squabble over the funds in the treasury. The governor goes to New York to borrow $200,000 to pay the public school teachers.

Thursday, April 11.—The Southern Railway Company buys the Louisville belt line———A steamship line is started between Copenhagen and Danish West Indies———Texas has a strict barratry law as to suits against railroads and other corporations———Some naval station will be chosen as the general rendezvous of our torpedo boats———Ten thousand deaths from the plague have occurred at Canton, China, in the last six weeks———The British government will not accept from contractors any but home-bred beef for the army———Mr. Loomis, our minister to Venezuela, reaches San Juan. He does not think the Venezuelan situation serious——— Members of a negro church in Independence, Mo , drag their preacher and his wife with ropes from the church to a lonely spot and "regulate" them with barrel staves———The effort of the Radicals of the Cuban convention is to put that body on record as opposed to the Platt amendment before passing on the question of sending a commission to Washington———Our consuls in foreign countries are constantly reporting the spread of the bubonic plague. It is on the increase in India, Russia, South American and Cape Colony. There are rumors of a case at Southampton, England.

Friday, April 12—Industrial depression in Germany is becoming a very serious matter———Brigadier General Thomas H. Taylor, of the Confederate army, dies at Louisville, aged 78 years ———William C. Coffin, of New York, files a petition in bankruptcy, placing his liabilities at $4,150,907 and assets $25———The penitentiary board makes several changes in the employes at that institution. There is a deadlock in the election of a superintendent———Mayor W. M. Martin now confesses that he stole from several funds in the treasury, but says he did so to pay back what he stole from the penitentiary fund——— Negotiations over the amendments of the Hay-Pauncefote treaty are in progress. England wants compensation for any advantages she may surrender——— John Norris testifies before the industrial commission on the paper trust. He says since the foundation of the combine the cost of production of paper has increased and the price to newspaper men has been greatly advanced.

Saturday, April 13—There is no agreement yet of the Powers in regard to the amount of indemnity China will be required to pay, nor has it yet been determined how the fund shall be raised——— The cashier of the Farmers' National Bank of Vergennes, Vt., is a defaulter to the amount of $90,000 ———John J. Griffin, soliciting agent of the N. & W. R. R., is shot and killed in Columbia; B. B. Evans is in jail, charged with the shooting———Martin's defalcation in the North Carolina penitentiary accounts amounts to $16,832.61; accounts of other institutions are yet to be examined by the committee———Report that J. P. Morgan & Co. are about to start a cotton mill combination lacks confirmation——— The three gold bars stolen from the specie room on the steamship Kaiser Wilhelm der Grosse were found concealed on the vessel.

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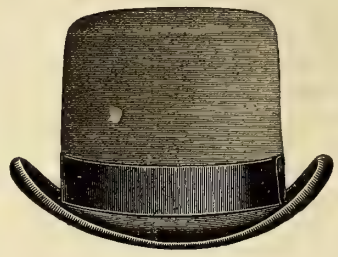
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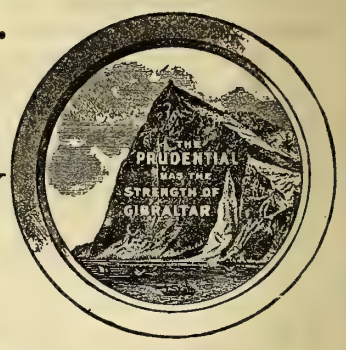
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College Message

ONE DAY'S SERVICE.

O to serve God for a day!
From jubilant morn to the peace and the calm of the night;
To tread no path but his happy and blossoming way,
To seek no delight
But the joy that is one with the joy at heaven's heart;
Only to go where thou art,
O God of all blessing and beauty! to love, to obey,
With obedience sweetened by love, and love made strong by the right;
Not once, not once to be drunken with self,
Or to play the hypocrite's poisoned part,
Or to bend the knee of my soul to the passion for pelf,
Or the glittering gods of the mart.
Through each glad hour to lay on the wings of its flight
Some flower for the angels' sight,
Some fragrant fashion of service, scarlet and white,
White for the pure intent, and red where the pulses start.
O, if I thus could serve him, could perfectly serve him one day,
I think I could perfectly serve him forever—forever and aye.

—Amos R. Wells.

IT IS the happy privilege of every Christian to belong to that inner circle of close friends to whom Christ reveals himself and in whom He constantly abides. But this privilege cannot be enjoyed by those who are intermittent in their devotion, living near to Him in thought one day and far away the next. It must be a matter of daily communion, daily study of the Word and meditation therein, daily keeping of His commandments. The secret of our strength and joy must lie where Paul's did, in the renewal of the inner man day by day.

FROM accounts given in numerous exchanges we are impressed that the Lenten season has been more generally observed by different denominations this year than ever before. This is well, provided it be done in a way to give permanent spiritual uplift and the worldly reaction which sometimes follows in some churches be avoided. The Western Christian Advocate has this timely after Easter lesson:

Many of the greatest heresies arise out of the consideration of means as ends. To exalt even a sacred means to an end is fatal to our service. Easter is not an end. Why do so many pastors dread the after-Easter season? Not altogether because of the reaction from overexertion of house-cleaning or spring fever, but because so many of the people work toward Easter instead of toward the risen Lord. Easter is their end; and when the Easter music dies and the Easter blossoms fade, they consider their work done for the time, and are ready for a long spiritual vacation. Even if they do not plunge into the vortex of worldliness, the Lent of spiritual exercise is over for them, and the work of the Church falls back upon the faithful few.

The Apostle Paul did not finish his rhapsody of immortality where we should suppose him to have done it. We look for the end of the fifteenth chapter of First Corinthians at the fifty-seventh verse; but there is more. Easter glory does not exist in his mind for itself. It passes over into an incentive to high duty. A splendid "therefore" comes on. "Because ye are immortal," he would say, "ye may well be steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not vain in the Lord." We may well work in the light of the Easter revelation. Is there a higher inspiration to ceaseless and hopeful work for souls in the Book. Let us remember the Easter "therefore."

IN ONE of Mr. Spurgeon's prayer-meetings, we are told, a good brother prayed for those who were at home in beds of sickness and on sofas of wellness. A most appropriate prayer, for doubtless, as in prayer-meetings generally, those "at home on sofas of wellness" far outnumbered those who had come up to meet God and renew their spiritual strength. Where will you find the preacher who does not have to deplore the slimness of the attendance on the mid-week prayer service. After all due allowance has been made for those unavoidably detained, he must admit that a majority of his members are absent through indifference. And this class surely need intercessory prayer. They are not only losing that which will strengthen their own souls but weakening the power of the church to save others.

NORTHFIELD, that Mecca of earnest Christian workers, offers this summer attractions no less tempting than formerly, though its master-spirit, D. L. Moody, has passed away. Truly God buries the workmen but carries on the work. Mr. W. L. Moody possesses many of his father's sterling qualities, also large executive ability, and has secured many of the best known and most impressive speakers to take part in the summer Conference. Rev. G. Campbell Morgan, of England, who has made a most favorable impression by former visits to this country, is generally acknowledged to be Mr. Moody's successor, though, with becoming modesty, he disclaims any intention of undertaking to do this. He will be at Northfield most of the summer, and will afterwards have his headquarters at Baltimore, as e central point, and will conduct Conferences in different cities in the United States. England is loath to give him up, and will find it difficult to fill his place.

AT THE recent session of the New York East Conference, a clergyman made request that he be allowed to take his credentials as a minister with him to the Christian Science church. This request and the resolutions offered thereupon called forth from Dr. Buckley, editor of the New York Christian Advocate, a most scathing argument against the founder of this sect and the sect itself. Among other things he said: "Christian Science is to be opposed here because it denies and ridicules all other doctrines for which the Methodist Church stands. It denies the personality of God; it denies the Deity of Jesus Christ, His vicarious atonement, and the power of prayer as appealing to a personal God. I regard it as one of the most subtle forms of heresy with which the church has had to contend since the third century. To those who do not accept it as a gospel it offers healing; to those who will not accept it as a system of healing it offers practical freedom from personal responsibility, destroys the nature of sin and the idea of personal repentance. . . . . Christian Scientists are worse than Jesuits."

The credentials were not given, nor the resolutions of regret at his departure carried.

WE READ that in Oakland, Cal., a man has been granted a divorce from his wife on the ground that she was addicted to smoking cigarettes. While this habit seems shocking in women it is really no worse than in men. The pertinent question suggests itself, what would be the result if such a decision were granted in favor of wives whose husbands are addicted to cigarette smoking?

A CERTAIN railroad company which refuses to employ men who use cigarettes has recently taken another forward step and now refuses to employ men known to be addicted to gambling. While the commercial world is thus beginning to lend its influence against this latter evil, it is a sad fact that it is a growing fad among many women in the highest social circles. Recent discoveries in New York city have led to the holding of a Conference of Protestant clergymen, composed of delegates from various denominations, for the purpose of taking counsel as to the best methods of putting an end to gambling and kindred evils.

OUR brethren of the M. E. Church are now in the midst of their Annual Conferences, one of the most important features of which is the stationing of hundreds of ministers. The organ of New England Methodism seems convinced from a close study of her ministry, that it is the younger men who are doing most successful work, for the reason that they possess the modern outlook and better apprehend the age and its needs, and that it is to them the Church must look for the inspiring leadership she so much needs. It is also convinced that the result of the removal of the time limit will be to raise the standard for future candidates desiring to enter her ministry. "Never in our history," it says, "was the demand for manly and strong men for our pulpits so exacting and inexorable. The removal of the time limit is falling most crushingly upon the ministers of mediocre abilities. He is being driven inevitably to the wall. Nothing can save him from complete extinction except unflagging effort on his part in the line of self culture and useful activity. The survival of the fittest is now the unchangeable law with us. With these facts so emphatically enforced before our eyes, it is surely no time to accept weak and inadequate candidates for our ministry. Presiding elders should, in every case, give the church the benefit of the doubt. Much, very much, more than piety and zeal is demanded in the candidate. These qualities soon burn out if there is nothing left to feed and nourish them. It is much kinder to the applicant in the end to reject him at the first than to be compelled to do it after some years of unsatisfactory trial. We recall several instances in which men have been accepted as the result of sympathy and special pleading, but no single case in which the final issue has not shown the unwisdom of the action. Let the standard of qualification be lifted everywhere. Better no candidates at all than those who are unsuitable."

THE Epworth Era gives the following hopeful missionary outlook for the M. E. Church, South, which should stimulate each individual church to greater missionary activity:

At home there is more interest in missions than we have ever known. Our correspondence has multiplied more than one hundred per cent. We are receiving letters of inquiry for information from almost every direction. Missionary Institutes are being held throughout our Connection, and midyear meetings in many of the Annual Conferences. Three Annual Conferences and forty districts paid up their collections in full. This thing has never been known in the history of our Church. Besides this, our students during the past three years, in their summer campaign for missions, have sold more than ten thousand volumes of missionary literature. Many of these books were the biographies of eminent missionaries. More of our missionaries in foreign fields are being supported by individuals, and a movement has recently been inaugurated looking to the support of other missionaries by churches. Two churches in Macon, Ga., support missionaries; the one in Americus has just assumed the support of another; and two churches in Waycross, with another perhaps in Savannah, Ga., are undertaking to do the same.

CONTRIBUTIONS.

ONE OF THE MAKERS OF JAPAN.

BY EDWIN MUSELL BLISS, D. D.,
Author of "The Encyclopedia of Missions," etc

Of all the kaleidoscopic changes of the past century no one is more remarkable than that which has placed Japan as the champion of freedom for civilization in the Far East of Asia. The more we learn of that march to Peking, and of the conduct of the allied troops during the months succeeding, the more clear does it become that the great Powers of the West must all yield the palm of military discipline, high-bred courtesy, patient justice, and firm, intelligent policy to the nation which, less than half a century ago, was scarcely as much a power in the world's councils as the kingdom of Siam. And the singular thing about all is that the meed of praise is given so ungrudgingly. Americans and British, officers, soldiers, civilians, vie with each other in their words of commendation and their cordial fellowship for the swarthy Japs, while no council of ministers fails to show due deference to the representation of Premier Ito, well assured that his endorsement is essential to the success of any plan. As, too, the air thickens with reports of Japan's readiness to test with Russia the dominance in Korea and even in China, there are few who think the Slav will easily come off victorious, while scarcely one, except perhaps the subservient French, but would rather see him defeated by his plucky rival.

What are the influences that have brought this about? Is it all native ability, suddenly freed from he bondage of the centuries? Yet mere ability needs guidance. Who furnished the guidance? There were many leaders. There was Fukuzawa, the famous teacher-prophet or prophet-teacher, it is difficult to say which element predominated. The man who discerned as in a vision the possibilities of his country, and with a marvelous singleness of purpose refused all offers of position and honor that he might lead the intellects of the young men who were themselves to lead the nation. There was Neesima, another of the same nature, yet cast in a more distinctively Christian mould. There were Ito, Okuma, Iwakura, each taking at one time or another the position of chief, and guiding the nation in some special appropriation of Western thought and adapting it to Japanese needs. There were a host of Japanese young men returning from the schools, the business exchanges, the homes of the West, who sought to give to their own people some of the blessings they had shared. Yet even this does not fully answer the question. Who influenced Okuma and Iwakura, who counseled with Ito and their associates?

Doubtless to no one man or group of men belong the full credit. Fukuzawa was largely self taught. Ito has learned much from his fellowship with Satow, not only in his later years as Great Britain's representative at Tokio, but in the earlier comradeship when the two went together to persuade a daimio of the old regime of the futility of measuring resources with foreigners. The number of those who have contributed their share to the regeneration of Japan is great. There is, however, one man who probably had more to do than any other single man with making the Empire what it is today, and that man was Guido F. Verbeck, the missionary.

It is not needful here to tell the story of his life. That has been done by Dr. W. E. Griffis in his recent volume, "Verbeck of Japan." The present purpose is simply to point out the share he had in shaping the influence that today enables Japan to hold so prominent a place in current history. And he in turn, while a leader with special opportunities which he most nobly improved, was but one of many men whose power, quiet yet great, has been felt in the Empire.

When, in the late fall of 1859, Doctor Verbeck reached Japan, he found a small band of adventurous missionaries already there. For some time they could do little more than study the language, make friends with some of the people, and gain what knowledge they could of what methods would be most useful. Dr. Verbeck had a Bible class of two young men, whom he instructed in English as well as the Bible. Subsequently, during his absence in Shanghai, enforced by the political upheavels of 1863 and 1864, these two men were found so useful to the Government that the Governor of Nagasaki conceived the idea of a training-school for interpreters, and made special request that Dr. Verbeck take charge of it. He was permitted to do so, and thus commenced a career in which for fourteen years he came in contact with many of the brightest minds in Japan, and was able to exert an influence of almost unlimited extent. It was this school that furnished most of the young men who, in succeeding years, came in such numbers to this country to study in American colleges, and gain for Japan the secret of American success.

The revolution of 1868 was essentially a students' revolution, and when the band of eager leaders gathered in Kioto, and then in Tokio, they felt the need of counsel. Many of them had been Dr. Verbeck's pupils in Nagasaki, and their thoughts turned to their old teacher. Accordingly the Imperial Government invited him to the capital, not stating exactly what he was to do, yet in general terms charging him with the founding of an Imperial University. It must be remembered that these men were not Christians. They were not yet ready to set aside the traditional type of Japanese religious life, though they sought to purify it. Yet instinctively they turned to Dr. Verbeck, a man who, wherever he was, under whatever circumstances, while always courteous, always considerate, never failed to stand for what he was—a Christian missionary. They had confidence in his ability, they had still more in his character, and with little if any thought of a Christian State, they called him to give Christian training to the men who were to make the State. Nowhere in the annals of history has there a grander opportunity come to any man, and nowhere has such an opportunity been more nobly used.

Arrived at Tokio, plans were delayed All was not smooth sailing for the new ship of state. There were many rival interests to be considered, and the university did not take shape at once. The anti-foreign party gained the lead and kept it for a time, and the foreign teacher was compelled to keep in the background. He was not, however, idle. Thirty-six of his Nagasaki pupils had followed him, and they required not a little of his time. He was busy, too, with translations of Blackstone, Wheaton and Political Economy, "putting into the language of Japan those great compends and introductions to the modern law of civilized nations, and of the constitutions of Western nations, which were educating the Japanese to take their place among the great nations of the world." Thus was laid the foundation for the constitution of 1889 and the treaties of 1898, by which Japan has been received as an equal with the empires and republics of the West.

But Dr. Verbeck was not only teacher and translator. He was counselor as well. It is an interesting picture which Dr. Griffis draws of the home, with its "grave, serious and spectacled" head, as he gave audience to high ministers of the cabinet and heads of departments who came to consult him on grave affairs of State. Aside from statesmen, there were teachers and students eager to know of the theory and practice of education. Samurai from every part of the Empire came to get information on every subject under the heavens. Every one was received with the same courtesy, treated with the same distinction by the man whom God had placed there to set the type of a Christian gentleman as well as of a Christian educator. At last the university plan took shape; but still its head was more than principal, called upon to decide the best language for instruction in medical science, act in matters of neutrality between foreign governments whose ships were in Japanese waters, give information as to foreign diplomacy or advice as to home policy.

Another most important event was the famous embassy from Japan to America and Europe in 1871, which did so much to bring clearly before the eyes of the Western nations the changes that had already taken place. This embassy not only originated with Dr. Verbeck, but was organized by him, and he nominated most of its members. Then came a position described as an "attacheship" to the Senate, in which he was the recognized, as he had already been a virtual adviser of the men who were leading the Empire. The long strain, however, was too great, and in 1878 he withdrew from his official relations to take up again his distinctive missionary work, although he never lost his interest in the political and educational development of the country or his intimacy with the leaders.

In view of all this it is not surprising that, when it became necessary for Dr. Verbeck to have a passport, and it appeared that his Holland citizenship had lapsed while that in the United States had not matured, the Japanese Minister of Foreign Affairs should in most courteous manner express the pleasure of the Government in according Japanese citizenship to one "always beloved and respected by officials and people." At the time of his death all Japan did him reverence. The Emperor paid the cost of the funeral, while a body of soldiers escorted the coffin to the grave in a lot, the gift of the city of Tokio, while the press, foreign and native, and the entire population united in expressions of respect and affection for one of the makers of Japan.

Borough of Manhattan, N. Y.

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God Blindness.

"Having eyes they see not," is inspiration's brief inscription of those who have little or no apprehension of God and divine things. Such a condition may appropriately be called "God Blindness." This "God blindness," in various forms and degrees has been the disease of the ages. It is the tap-root of every kind of sin, and yet is itself the result of sin. The tap-root of the oak is like the oak, the result of the acorn; yet it is the means by which the oak draws its sustenance from the earth. Such is the relation of "God blindness" to sin. Among the best old Testament illustrations of this "God blindness" are Ahab and Jezabel, and their son Ahagiah, in Elijah's times. In the actions and marvelous achievements of this wonderful man of God, nothing was so visible as the hand of God. But to these sin blinded members of the royal household nothing appeared in the sayings and actions of the prophet except his own bitter antipathy to their way of living, his envy towards royalty. The three years and six months drouth, the falling of the fire at Carmel, the slaying of the prophets of Baal at Kishen, the falling of the rain, in all of which it seems that one blind, even a heathen, could have seen the Divine hand, seemed to make no Divine impression on Ahab and Jezebel. They were too blind to look behind the man of God and see the hand that moves the world, "God's sure hand that guides to a blessed end." They would kill the prophet and go on in their own way. And Ahaziah showed no keener spiritual perceptions. When the message came that he should not recover from his sickness, he sent to have the prophet arrested; and even when the second company of soldiers had been consumed by the fires of heaven, he dared to send the third: for even yet he could not see God in these things. And the Jews, most of them, though the most spiritually minded people in the world, showed the same "God blindness," only in a greater degree, in the days of our Lord. Not even the mightiest miracle of history, the resurrection of the Lord from the dead could show them God. So blind were they that they thought to put down the power of this truth by the bribery necessary to lead a few abandoned Roman soldiers to tell a falsehood. Paul sums up the meaning of this "God blindness" thus: "If our gospel be hid it is hid to them that are lost, whom the god of this world has blinded the eyes of them that believe not," etc. In his mind it is the one hindrance in the way of the gospel, and of the salvation of the world. Here is the difficulty in the way of winning the heathen world to Christ, and getting sinners at home converted, and Christians to "undertake great things for God, and expect great things from him."

But there is a partial "God blindness" so common in our own country, and in our own church, and which is so damaging to the Christian experience, and so lowers the standard of living among our people as to make it worth while to call attention to it and seek for its cause and cure.

It will hardly be denied, by any one who thinks, that our people generally have a clearer conception of God's demands than of his grace. This blindness to the pardoning, saving, providing side of God, is the unholy source of such common expressions as follow. "I know I ought to be a Christian, I want to be; but I am afraid I can't hold out." "I know I ought to keep the Sabbath holy, but I must live." "How shall I be honest, in the Bible sense, and make a living? I must provide for my family." "Most assuredly I ought to give more, even the tenth of all; but charity begins at home." Does God require more of his child than his grace enables him to do? If he has said, "Keep the Sabbath day holy," may not his child do so, and yet be prosperous? The average Christian wrongly answers, no. He believes God requires him to do so; but he does not believe God can, or will bless him in so doing. To such, though they dare not say so, in so many words, God is a tyrant who demands of his subjects what he does not enable them to perform. What could be more dishonoring to God and ruinous to men than such a low and sordid view of the Deity? Is not this infidelity in the practical, and hence in the worst sense?

Whence this blindness to the saving, providing and keeping nature of God?

As a minister, I blame myself and my

brethren of the pulpit. We have preached, perhaps we Methodist, more than some others, not too much on the demands of God, but too little on his provisions. We have dwelt too little on "the all things which pertain to life and Godliness," which God has provided for those whose gospel awakened consciences call them to holiness of life.

Remedy. Let the pulpit and the press emphasize the all sufficiency of Divine, and Divine providence. When this is faithfully done, most assuredly our people will be happier in their Christian experience, more consistent in their lives, and more liberal in their contributions to the Master's cause.

H. L. ATKINS.

Salisbury, N. C.

Salvation From the Drink Curse

Is such an important concern that I am anxious to help rescue its victims and to save as many people (young and old.) as possible from ever becoming the victims of drink, and therefore call the attention of your readers (both ministry and laity) to a little temperance book, viz., "The Hornet's Nest," which is a most excellent book to put in the hands of boys and young men as well as in the hands of girls and older people; for the reading of it will certainly help to develop a sentiment and lead to precaution against the great evil and danger of the drink habit. Its circulation can not fail to do great good. No one who carefully reads and follows its teaching will ever become a drunkard. And every drinker who obeys its instructions will be saved from the pernicious habit.

The girl who reads and heeds it will not wed a drinking man; and parents who have it and read it will be far better equipped to train, teach, and impress their children with the many evils of drink.

The preacher, teacher and public speaker will find much useful and ready material in this little book to aid them in their work of preaching, teaching and speaking against the subtle, pernicious, demoralizing and damning effects of strong drink.

I have sold nearly three hundred copies of it in connection with my pastoral work during the last twelve months.

"THE HOW."

But some one asks kow are so many sales made? Here's the secret: It is such an excellent book it can be conscientiously endorsed and commended most earnestly. And, therefore, after calling attention to its merits and its table of contents, calling special attention to some of the articles, such as "A Murderer's Last Words," "450 Miles Street of Hell," 'Civilization Without Christianity," etc., either of which is well worth the price of the book. And then I make this proposition, that "Any one who will purchase and read through the book carefully and is not satisfied, and will let me know, I will refund his money." And better still, if any one will read it through carefully three times and does not think the book worth 25 cents, I will pay him a quarter for reading it. Under these propositions made to congregations I have sold dozens of them and have never had one to say he was dissatisfied.

I will cheerfully mail any one a copy on receipt of ten cents under the above proposition. And to any who may wish to distribute them, I will send them one dozen by mail postpaid on receipt of one dollar; in lots of one hundred by freight or express, not prepaid, at $6 00 per hundred, just what I paid last year for each hundred in a lot of two hundred, freight not counted. I make this offer to my brethren, or to anyone who wishes to distribute a good temperance booklet, not as a matter of money making, but as a matter of soul saving.

Any one who will secure a lot of them and present them to an audience, or to individuals, as above suggested, will sell them and need be in no fear of their being returned. For when people read them they are pleased with them. And the good that may be done in circulating them no one can tell.

WORTH $40.00.

One man informed me that he thought the foregoing statements too strong on hearing them made, but said he, (after getting and reading the book,) that it was worth $40.00. His statement may indeed seem extravagant, but should one soul be saved by it from a drunkard's life, a drunkard's crime, of murderer's cell, a drunkard's death, and a drunkard's hell, who would say it was not worth many times forty dollars in that one case?

Even last year one young man who read it said he was done with drinking

ALL DRUNKARDS BUT ONE.

One sober brother out of a family of drunkards said he owed his salvation from the drink habit to the reading of temperance literature which his father took; and that as he was the only one of the brothers who read it he, only, escaped, having become so disgusted with the idea of being a drunkard, seeing its evils portrayed as he did in the temperance paper he read. And if a paper will accomplish such a glorious end, what may not a book do? Therefore

"Throw out the life line
(by circulating good, wholesome, religious, temperance literature,)
Across the dark wave.
There is some brother
Whom some one should save;
Somebody's brother;
Oh! who then will dare
To throw out the lifeline,
And rescue the perishing everywhere?"

W. H. PERRY.

Danbury, N. C.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

"And They Crucified Him."—Mark 15 : 25.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him; No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him." Luke 23 : 13–16

It is a matter of almost impossibility to find stronger evidence of the great wickedness of an act than that which is here given in the case of the mock trial of Christ before Pilate. He testified before the whole court, and the multitude of the people assembled, that it was his firm belief that there were no just grounds for the conviction of Christ, and that his own belief was sustained by Herod and his court: for he was sent to him for examination. And it should be remembered that in this testimony, Pilate criminated himself; for he soon afterwards signed the death warrant, without any further testimony as to the guilt of Christ. He well knew that it was through envy that Christ was brought into a criminal court; that he ought not to be crucified. Therefore, he said, "I will release him." As to the wickedness of the crucifixion of Christ, there is no denial. Everyone knows that everything connected with it, even the court itself, was a disgraceful affair. And yet there are those who seem to think, "Christ crucified was a necessity; that it was essential to the salvation of the world What a strange infatuation. Is it possible that God did dissemble in this matter? Did he not tell the Jews in the parable of the vineyard, that he had the right to expect them to treat his Son with reverence. But they cast him out of his vineyard and killed him, when he came to collect the fruits of the vineyard that was due him. To show his indignation for this wicked act, God sent and destroyed them, and gave the vineyard (the church) into other hands. It is very evident that God was angry with those who crucified his Son. The Holy Ghost, by the mouth of Peter, declares that it was with wicked hands he was crucified. Acts 2 : 23. I maintain, therefore, that the crucifixion had no connection with the atonement, but was altogether superfluous and entirely destitute of any redeeming quality; and yet, while with one stroke of his hand, or blast of his mouth, he could have wiped out of existence the entire race of man from the world; or he could have called myriads of angels to protect him, he yielded himself into the hands of men; and became obedient, "even unto the death of the cross." He did not submit to this death of the cross because he thought it to be right, nor because it was necessary to the atonement; for neither is true. But he submitted to it purely on prudential grounds. As a man born of a woman, he became subject to the laws and the authorities of the land, therefore, when the Governor delivered him into the hands of the officers, to scourge and crucify him, it was a matter of prudence and policy for him to submit to it.

He had taught the doctrine of submission to the powers that be, and he was the last man to have resisted the law He had the work of atonement well in his own hands, and no man had the right, or the power to take it out of his hands. It was about the time, according to the appointment of God, that the debt was to be paid. Jesus Christ had become incarnate, and about completed his plans for his great campaign, with an eye to the salvation of this world. All that remained for him to do was to give his life as a ransom for the world, and to rise from the dead on the third day, and ascend back to heaven to make intercession, and prepare a place for his saints. After singing a hymn he led the way out to the garden of Gethsemene. Here he fought the awful battle with death: "Being in an agony, he said, My soul is sorrowful even unto death. He prayed three times that this cup might pass; possibly that crucifixion might be averted, but if I must drink the cup as it comes, O Father, thy will be done." I have often wondered what a scene might have met the gaze of Jerusalem had they in sympathy, gathered around him in the garden at that time. The cup of crucifixion then would have passed without drinking it, and Christ Jesus might have expired under the gaze of a sympathizing church. It is very plain to my mind that this shedding of blood, and agony, and sorrow unto death in the garden, which was altogether separate from crucifixion, is the efficacious death of which it is said, that he tasted death for every man. This suffering and agony continued all through his arrest by Judas Iscariot, his mock trial, and on until he cried, "It is finished." And it will be remembered that he expired much earlier than was usual. He finished his work and expired, before his crucifixion had time to finish its work, which was a matter of surprise to the officials.

C. M. ANDERSON.

Morganton, N. C., April, 1901.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 835 Powers' Block, Rochester, N. Y.

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19 ¶ And the border of the Cā-nāan-ites was from Sī'dŏn, as thou comest to Gē'rär, unto ?Gā'zā: as thou goest, unto Sŏd'om.

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Seed Corn For the World.

WESLEY HALL'S CONTRIBUTION TO THE FOREIGN FIELD.

The great missionary Judson was once walking by a Christian institution of learning with a friend when he said to him: "If I had money to spend for the Lord, do you know what I would do with it?" Give it to foreign missions," replied his friend. "No, I would not," said Judson, "I would give it to such a Christian institution as this, because it raises seed corn for the world." This grand apostle of foreign missions recognized the dependence of the world's evangelization upon those Christian institutions of learnining that train the men that are to carry the gospel abroad, and saw that in giving wisely to them he was really contributing in the most effective manner to the cause that was uppermost in his heart.

"It looks as if all our Wesley Hall boys are going to the foreign field," said some one to Bishop McTyeire a few years before he died, when a missionary revival wave was sweeping over the student body.

"Let them go," said the Bishop "It would stir the Church, and make it feel the influence of Wesley Hall as perhaps nothing else would."

It is a great privilege and honor to theological seminaries to be permitted to furnish "seed corn for the world"—to send out their graduates into all parts of the earth and lead the advance guard in the world's evangelization.

"If any "school of the prophets" ought to regard "the world as its parish," it is surely a school the dominant doctrines of whose preached theology are: (1) Christ died for all men, and is the Saviour of the whole world. (2) Every man is a free moral agent, and has the responsibility of deciding his own salvation and gracious ability to make this decision. (3) Now is the accepted time: today is the day of salvation. The church that teaches a "Christ for the world" ought with an enthusiasm no less intense to say: "Then the world for Christ!" This is Wesley Hall's motto as it enters upon the twentieth century. Nothing less than the world's evangelization within this century will fitly reward a faith so large and crown an enthusiasm so divine.

If we call our "missionary roll" we find that nearly one-half of the active male missionaries of our Church are representatives of Wesley Hall. Here at home, stirring up the Church from center to circumference, and setting it aglow with a holy missionary zeal that is according to knowledge, are Dr. Walter R. Lambuth, our most efficient Missionary Secretary, and his untiring and most active lieutenant, Brother P. L Cobb In China our representatives are W. H. Park, W. B. Burke, T A. Hearn, W. B. Nance, J. W. Cline, H. T. Reed, J. A. G. Shipley, Joseph Whiteside, F. S. Brockman and J. D Trawick—and another who fell with his armor upon him, stricken with paralysis, and died but a few days ago, Moses B. Hill. In Japan we have W. E Towson, T. W B. Demaree, C. B. Moseley, C. A. Tague, S. E. Hager, T. H. Haden; and C. T. Collyer, of Korea, was in the Hall as a student long enough to make us feel that he ought to be counted as one of our boys. Our representatives in Mexico are G. B. Winton, J. R. Mood, J. W. Grimes, N. E Joyner, and H L Gray. In Cuba we have G. N. MacDonell and J. D. Lewis. In Brazil our boys are H. C. Tucker, E A. Tilley, J. M. Lander, J. L. Bruce, and J. M. Terrell. Besides these we have had with us several natives who are now doing excellent work in their own lands: T. H. Yun, of Korea (whose life history is a remarkable one and a special object, it would seem, of divine providence); and T. Nishikawa and Y. Yoshioka are in Japan, while T. Masao, who came to us from Japan, now fills an important office (that of legal adviser) at the court of the King of Siam. Charlie Soon is in China.

In this list of some three dozen names are some of the finest men that ever passed through Wesley Hall. Some two or three others worked for several years in the foreign field and then returned to this country. Several excellent young men now in Wesley Hall have said to the Church, "Here am I; send me," and are awaiting appointment by the Mission Board to the various fields which the providence of God has assigned to our Church to cultivate. Some three or four of our Vanderbilt representatives are medical missionaries(among whom should also be named Dr. Douthwaite, of China, who is not a member of our Church), and this class of most valuable missionary workers is destined to be much larger in the future than in the past, owing to the fact that a Medical Missionary Scholarship, yielding a hundred and fifty dollars per annum, has recently been established by Dr. J. W. Thomason, of Huntsville, Tex , in memory of his mother, Mrs. Emily J. Thomason.

Of the four hundred and fifty former students of Vanderbilt University now in the active itinerant work of the Church, none are rendering a nobler service than those who in heathen lands are now holding forth Him who came as a Light to lighten the Gentiles and to carry salvation to the ends of the earth. Go, boys—go until you have carried our Vanderbilt colors, sanctified by the blood of the cross, into every land that now sits in darkness and the shadow of death. Our prayers and the benedictions of Heaven go with you! May our seed corn yield a glorious harvest of that great day!—Dr. W. F. Tillett in the Epworth Era.

Official Announcement of Teachers' Assembly, June 11-16.

The Teachers' Assembly will meet at Wrightsville Beach near Wilmington this year on June 11th to 16th inclusive.

The headquarters of the Assembly will be at the Sea Shore Hotel. This Hotel and the Ocean View Hotel are very near the tossing waves of "Grand Old Ocean." In fact the waves come within a few feet of both of these hotels at high tide.

Rates on the Beach for board for members of the Assembly will be $1 50 per day. Persons wishing to stop in the city of Wilmington can go to and from the Beach for 25 cents round trip ticket.

Board at the Orton House in Wilmington at $2 00 per day. At other hotels in the city at $1.00 per day.

Members of the Assembly will be given special rates on the steam boats down the river. On this trip down the river many places of historic interest will be seen.

All persons who purchase the Assembly Coupon tickets from R R. Agents will be entitled to all the special rates and special privileges that are given to bona fide teachers. In short, all persons purchasing the Coupon tickets become members of the Assembly.

The R. R. Coupons will be good to and from the city one time; all other trips to and from the city will cost 25 cents.

Saturday is recreation day. A trip down the Cape Fear River has been arranged for this day.

A most interesting and attractive programme has been arranged.

Among the persons on the programme are such men as Governor Aycock and Judge Walter Clark.

J. ALLEN HOLT, President,
C. H. MEBANE, Sec'y and Treas.

A Layman's Thoughts.

I think that in many ways the Western North Carolina Conference is forging ahead. I think there are some things in which it could do better.

I think we ought to take notice of some of these.

I think it is wrong for certain churches to send men to Conference to get a certain preacher, and that it is wrong for them to be heeded.

I think it is wrong, because a preacher has dyspepsia, and makes some mistakes, for him to be sent to a mountain mission and be told his work is a circuit.

A presiding elder has two men in his District. One is known to be worldly. The other is reported to be so. The first is sent to a better work. The latter is sent to a poor mountain mission. The family of the first is small; that of the latter, large. I think this is wrong.

I think it is wrong to be forever petting some who are not specially worthy above their fellows, and chastise others who make mistakes by giving them poor works.

I think we ought to have experience meetings along this line at all of our District Conferences, and that they should be held "for Methodists only."

LAYMAN.

DR. L. W. CRAWFORD:—We have just closed a union meeting here at Liberty. We will have several accessions. The older people who live here say it was the best meeting ever held in Liberty. It continued 18 days. Rev. L M. Brower, of the N. C. Conference, has bought a home here and his family are members of our church here now. We are quite glad to have them with us. During our meeting Bro. J. D. Williams of the M. P. Church did some fine preaching.

Most truly yours,
EVERETT EAVES.

It Cures All Skin Eruptions.

Tetterine is the name. Sold at druggists for 50c. a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Pahlen of Lexington, Miss., writes: "Enclosed find $1 00 for 2 boxes of Tetterine. My father's hand was cured by it, and I take pleasure in recommending it."



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A good Rem-Sho typewriter for sale. This is one of the best high grade machines made. It will be sold cheap for cash. Address ADVOCATE, Greensboro.

Conference for Southern Students.

The Southern Student Conference of the Young Men's Christian Associations of the colleges and other institutions for young men in the South will be held in Asheville, N. C., June 21st to 30th, inclusive. This Conference is held under the auspices of the Student Department of the International Committee and is similar to the Conferences which are held annually under the same auspices at Northfield, Mass., Lake Geneva, Wis., and Pacific Grove, Cal., for the students of the different sections of this country and Canada.

The purpose of the Conference at Asheville is to build up the faith and religious life of students, to train them for leadership in organized Christian work among their fellow students and to open up the possibilities of Christian service which await them after graduation.

The daily programme consists of an hour each devoted to discussion of methods of promoting missionary interest in college, including a normal mission study class, to discussion of carrying on Young Men's Christian Association work among students, to normal Bible classes, to platform addresses and to life work meetings, where the claims of different Christian callings are presented by men who can speak with authority. Among the men who will address the platform meetings are Mr. Robert E Speer of New York, Rev. Charles R Erdman, of Germantown, Pa., Rev. H. C. Buchholz of Chester, S. C., and Mr. J. Campbell White of Calcutta, India. The Devotional Bible Class on "Studies in the Acts and Epistles" will be led by Rev. Richard Morse Hodge of Nashville, while the class for Personal Work on "Studies in God's Methods of Training Workers" will be led by Dr. Don. O. Shelton, Bible Study Secretary of the International Committee. The missionary interests will be in the hands of Mr. F. W. Anderson, secretary of the Student Volunteer Movement for Foreign Missions, who will be assisted by Mr Edmund J. Lee of Virginia. The Conference will be in the hands of H. M. McIlhany, F. Boyd Edwards and H. P. Andersen, secretaries of the Student Department of the International Committee.

The afternoons of the Conference will be devoted entirely to athletics, mountain climbing, excursions and other forms of recreation. It is expected that every college in the South will be represented by picked delegations of students.

In connection with this Conference and uniting with it in the Bible classes and platform meetings will be held the Conference of secretaries and members of the city and railroad Young Men's Christian Associations of the South. The Field Secretary of the International Committee, Mr C. L. Gates, aided by the state secretaries of the various Southern states, will have charge of this Conference.

These meetings are held on the grounds of the Bingham School, through the hospitality of Col Robert Bingham.

All Christian students and other Christian young men are invited to attend these Conferences. Correspondence should be addressed to H. P. Andersen, Asheville, N. C.

The Southern's Mississippi Victory.

The victory of the Southern Railway Company before the railroad commission of the State of Mississippi is a splendid tribute to the showing made before the officers of that railroad.

The case grew out of the purchase by the Southern Railway Company of the Mobile and Ohio Railroad, running north from Mobile to St. Louis, passing through Mississippi on its way. The cry was raised that the purchase was violative of the laws of competition, and that the sale should not be invalidated by the action of the state railroad commission. Before that body it was shown that the Mobile and Ohio did not parallel the Southern; that its north and south line crossed the Southern's east and west lines twice at right angles, and that instead of curtailing competition it really extended the competition of the Southern Railway as against other railways in the State of Mississippi. It was also shown that it had never been the policy of the Southern Railway Company to carry dead ends or unworked lines; that every mile of track was worked for all that it was worth, and that it was in this spirit that the Southern desired to enter Mississippi. The plea was so straightforward and convincing that the commission unanimously dismissed its action against the Southern.

To the people of Georgia, to whom the working of the Southern system is so well known, the action of the Mississippi commission is no surprise. Ten years ago the anti railroad spirit in Georgia ran very high. Since that time the Southern, under the presidency of Mr. Spencer, has dealt so fairly with the people, and has so promptly met every local enterprise, that this feeling has completely disappeared. Other railroads have co-operated, and all past antagonism has disappeared. This is true not only of the political feature, but of the appeals to state railroad commissions on important issues.

Mississippi, therefore, is to be congratulated upon its determination to encourage rather than to antagonize the development in that state of the business and the broad and liberal spirit of the Southern Railway.—Atlanta Constitution.

Col McClure says if North Carolina were fenced in by a high wall and cut off from connection with the outside world, she could raise everything she needed for comfort and several of the luxuries thrown in. That's what's made us sort of independent and Rip-Van-Winkleish. We don't have to hustle to live.—Wilmington Star.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache
For sleeplessness, nervousness and heart failure
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.
MRS. S. A. GRESHAM.
Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

NERVOUSNESS OF WOMEN.

What Peruna Has Done For a Brilliant Actress.



MISS JULIA MARLOWE.

In a recent letter to The Peruna Medicine Co., Miss Julia Marlowe of New York City, has the following to say of Peruna:

"I am glad to write my endorsement of the great remedy, Peruna, as a nerve tonic. I do so most heartily." *Julia Marlowe.*

Nervousness is very common among women. This condition is due to anemic nerve centers. The nerve centers are the reservoirs of nervous vitality. These centers become bloodless for want of proper nutrition. This is especially true in the spring season. Every spring a host of invalids are produced as the direct result of weak nerves.

This could be easily obviated by the use of Peruna. Peruna strikes at the root of the difficulty by correcting the digestion. Digestion furnishes nutrition for the nerve centers. Properly digested food furnishes these reservoirs of life with vitality which leads to strong, steady nerves, and thus nourishes life.

Peruna is in great favor among women, especially those who have vocations that are trying to the nervous system. Peruna furnishes the lasting invigoration for the nerves that such people so much need. Thousands of testimonials from women in all parts of the United States are being received every year. Such unsolicited evidence surely proves that Peruna is without an equal as a nerve tonic and vital invigorator.

Buy a bottle of Peruna to-day. If you do not receive all the benefits from Peruna that you expected, write to Dr. Hartman, Columbus, Ohio.

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MARBLE WORKS,
C. B. WEBB, Proprietor.

I now have on hand the most complete stock of Marble in North Carolina, all bought direct from the quaries in large quantities.
I handle all the different kinds of Granite and Marble known to the trade.
There is nothing in the Cemetery Line but what can be furnished by me.

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THE CHRISTIAN LIFE.

The Minister's Sabbath Night.

FRANCES RIDLEY HAVERGAL.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love:
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And underneath the everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care,
And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed;
Now fill his chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
O speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and shine."

—Selected.

God's Plan for Our Lives.

That God has a plan for the lives of his children must be apparent to every thoughtful student whether he studies himself or the Word of God. I know it must be true because it is like him to have a plan, he could not rule in anything so important as a life without it, and since he has made it plain that there is nothing one could give in exchange for his soul or his life when he says, "What shall a man give in exchange for his soul," we are perfectly sure since he has a plan in everything material he must have for every life, however insignificant or however important that life may be. The student of the Bible surely must be impressed with this plan when he reads such a verse of Scripture as 'For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians ii. 10). The word "workmanship" is literally "poem," so that the verse would read "we are his poems." No great poet has ever written without the most carefully prepared plan and real poetry stands for harmony. What peace and joy there would be in our lives, therefore, did we but yield ourselves to the purpose of our God. No one has ever yet been able to make a cross when putting two pieces of wood side by side like this ===, but when one piece of wood crosses the other in this manner -|- a cross is easily made. It is when our wills parallel the will of God that we have joy whatever our circumstances may be, it is when they run contrary to his will that we have real crosses to bear Would it not be a good thing, therefore, for us to yield ourselves to him just at this point.

"In full and glad surrender,
I give myself to thee,
Thine utterly and only
And evermore to be

O Son of God, who lovest me,
I will be thine alone,
And all I have, and all I am
Shall henceforth be thine own."

Rest assured that when we do thus yield he will begin to work out his plan at once. In Philippians the second chapter and the twelfth verse, we are told "to work out our own salvation with fear and trembling," which is simply the suggestion above offered of yielding definitely to Christ, while in the thirteenth verse we read, "For it is God which worketh in you both to will and to do of his good pleasure." And you will notice that he gives us the promise that he will work not only, but that he will "will and do." The will is his plan, the doing is his co-operation with us in working it out. It may be well for us to get a little more clearly in mind just what this plan may be.

First: It is his desire that we should be holy (Ephesians i. 4), "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Holiness is not something that a man is or does, but it is God in him. We have as much holiness as we have of God, neither more nor less. A holy life is one that walks with God (Genesis v. 24); abides in Christ (John xv. 4); is rooted and built up in him (Col. ii 16); and you will notice that the being rooted comes first, the building up second; the secret life must equal the public life of a Christian or there will be failure. The holy life is one that is risen with Christ (Col. iii. 1). God cannot be satisfied with anything less than this.

Second: It is God's will that we should be sanctified. "For this is the will of God, even your sanctification" (1 Thes. iv. 3) The thought of sanctification is much the same as that of holiness above suggested, it does not carry with it the idea of sinfulness. But in addition to the thought above mentioned there is the idea of separation. Separation is two-fold in its aspect, it is both "from" and "to." From the world and unto Christ, no one can lose his taste for the world until he has a glimpse of his Master. An empty life is an unsatisfactory life always.

Third: It is the will of God that we should be like Christ. In Galatians iv. 19 we read, "My little children, of whom I travail in birth again until Christ be formed in you." In very many ways God is seeking to bring us to the likeness of his dear Son, let us not draw back from his touch Sometimes through suffering, often in temptation, frequently in the darkness and often in the light God is dealing with us, and it is a possible thing as the Apostle Paul declares for us to "be transfigured" and to show forth in all that we do the likeness of him whose we are and whom we ought to serve. God can be satisfied with nothing less than an all controlling desire on the part of his children that they should be like his own dear Son.

I presuppose three things in this message: first, that my reader is a Christian, this truth could hardly be for the unsaved.

Second: That every one whose eye lights upon this page is conscious of failure. This word is not for the self-righteous person who is not conscious of his weakness.

Third: That my readers are weary of the life of failure and long for something better. And in closing I make the following suggestions:

First, be much alone with God and his word and wait before him until he begins at least the revelation of his plan for your life. It is no more disastrous for a man's arm to be out of its socket than for a life to be contrary to God.

Second, then begin to walk with him, taking no step without his guidance, and undertaking no plan without his controlling presence.

"A step at a time I'll trust him,
Not wishing to look ahead:
'Your father knoweth,' he said it;
There's nothing for me to dread."

Third: Make quick confession of every mistake or failure. The smallest sin unconfessed will rob you both of peace and power.

Fourth: Recognize in everything that all that you have belongs to Christ because he redeemed you, because God gave you to him, and also because you have yielded yourself to his mastery, your time, your strength, your influence are all his.—Rev. J. Wilbur Chapman, in Evangelist.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
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Hall's Family Pills are the best.

LOOK! A STITCH IN TIME
Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901.	No. 23 Daily.	No. 35 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M.	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....	..	.....
Ar. Rocky Mount	1 00	9 52	.....	.....	.....
	P. M				
Leave Tarboro....	12 21	.....	6 00	....	.....
Lv. Rocky Mount.	1 05	10 02	6 37	5 15	12 52
Leave Wilson. ...	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	....	....	.....
Lv. Fayetteville...	4 30	12 35	...	...	.....
Ar. Florence.....	7 35	2 40	....	....	.....
	P. M.	A. M.			
Ar. Goldsboro.....	.....	...	7 55	..	.....
Lv. Goldsboro....	.....	..	.....	6 45	3 30
Lv. Magnolia.....	...		...	7 51	4 35
Ar. Wilmington...			.....	9 20	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No 76, Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville..	12 15		9 41	.	.....
Leave Selma.....	1 50		11 3;	....	.....
Arrive Wilson.....	2 30	..	12 13	...	.....
		A. M.		P. M.	A. M.
Lv. Wilmington...		...		7 00	9 35
Lv. Magnolia		..		8 30	11 10
Lv. Goldsboro.....	.	4 50		9 3"	12 36
	P. M.		A M	P. M.	P. M.
Leave Wilson	2 35	5 33	2 13	10 45	1 16
Ar. Rocky Mount.	3 30	6 10	12 45	11 33	1 56
					....
Arrive Tarboro		6 46		.....	.....
Leave Tarboro....	2 31	.....	...	..	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 65 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m., arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.
J. R. KENLY General Manager.
T. M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,....	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.. ...	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

THE HOME.

When to Criticise.

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has,
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticise.

When you see the thing that's wrong,
And a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will guild,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticise.

—Amos R. Wells, in the Christian Endeavor World.

Ministering Spirits.

Sister Springer had been having a bad day. She was a church member—yes, but better still, she was a Christian. A Christian and a bad day? Oh, yes, "the strongest have some weaknesses; the bravest show some scars." So don't think too badly of Sister Springer.

It was this way: She had been at home sick since Monday morning, and not a soul had called to see her—positively not a soul. No, not even the minister. The minister, everybody understands perfectly, has his sub consciousness in telegraphic communication with every single member of his flock, so that he shall know instantly when anything affects the mental, moral, spiritual, or physical condition of one of them, and shall be able to fly forthwith to the ailing sheep. So it was to Sister Springer the crowning bitterness that the minister hadn't called.

But she had had the grippe, poor soul, and if you don't believe that the grippe can make a body feel blue, and precisely as if she hadn't a friend in the world, why, you just get it and see The Sister Springer couldn't lie in bed warm and cuddy, and have a dear somebody to wait on her and hope, oh, so much, that she would soon feel better. No, indeed. If Sister Springer wanted a hot drink she had to get up and light her oil stove. And if she wanted fresh water in the middle of the day, she had to crawl down a flight of stairs to the bathroom and get it, or else lie with ears strained for the footfalls of the landlady's maid-of-all-work, and ask her to please fill the pitcher. And because the maid-of-all-work was in a chronic terror lest some lodger should ask her to do what she wasn't hired to do, Sister Springer had to be insinuating and ingratiating; and who likes to be that when one has the grippe? No wonder Sister Springer rolled over in bed and groaned,

"There are lonely hearts to cherish,
While the days are going by,"

and cried because she was a "lonely heart," and there was nobody to cherish her. Not the president of the Ladies' Aid, though she would come round, brisk and smiling enough, when there was anything Sister Springer could do. Oh, trust her for that! Not even the Mercy and Help vice-president, although Sister Springer was a good working member of the department. No, not even the minister. He wouldn't forget her sometimes, thought Sister Springer, darkly, with remembrances of special collections going through her brain. But wait till he did come—just wait! Wait till any of them came—just wait!

It was prayer-meeting night, and Sister Springer put on an extra shawl, lighted both burners of her oil stove, and sat down to read her Bible, prim, virtuous, and wrathful. People needn't come to see her if they didn't want to, but they couldn't deprive her of her Bible, of "access to the throne of grace," as Brother Barlow, the class-leader, aways said in his prayer.

Sister Springer was a firm believer in the special message theory, and always took her Bible with a certain feeling of excitement, elation. She shut her eyes, let her Bible open where it would, unclosed her eyes and looked. The passage she happened to light upon was the special message to her for that time. On that prayer-meeting night her Bible happened to open at the first of Hebrews, and her eyes to fall upon the first verse. But that stirred no responsive chord. Could the special message be in that? Was her Bible going to fail her, too? She read down the chapter firmly, coldly. That was unusual with Sister Springer, for she was a woman of emotions. She felt the Bible. She felt the hymns. When folks were sick or in trouble she felt it, and they knew she felt it by the way she took them by the hand and looked into their eyes. But tonight she could not feel a single thing in that chapter. When had she read her Bible before without a swelling of the heart? She came to the last verse: "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Sister Springer shut her Bible with a bang, actually a bang. That was it. Those church people were supposed, commissioned, to be ministering spirits, and they had not ministered—to her. She fell down on her knees beside her bed and hid her face. She had done so much for that church. She had given, she had sacrificed. She had taught a Sunday-school class, had attended all the meetings and sociables and entertainments and fairs, had visited the sick when she was tired enough to go to bed herself, and this winter she had positively worn her shabby old coat in order to give the price of a new one towards the coal. And what did they care? They didn't care. If she had bought a new coat and dressed up stylishly, they would have cared more for her. She had been kind and forbearing. She had never said an unkind word about anybody in that church to anybody in that church. And she might have. Oh, she knew enough about some of them! What was that? Something seemed to be tugging to get into her heart, her mind, to get a hold on her attention 'For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Sister Springer stopped thinking. She was so surprised that she let that passage sink into her soul, down, down. "Not to be ministered unto, but to minister." How long did she kneel there? She did not know. Her peace began to come back The selfish thoughts began to go out. Her self piety faded away. "Not to be ministered unto, but to minister." "To minister." Her feeling came back with a rush. "To minister," so that somebody else who had to work hard might feel a friendly hand in the dark. "To minister," so that somebody else who was sick could be comforted. "To minister," so that somebody else who was lonely might feel that one other human heart did care. Would she ever again get bitter because she wasn't "ministered unto?" No, instead she would be thinking all the time whom she could minister to. Would she do less for the church? No, she would do more, and do it more heartily.

The oil stove began to get smelly, and that meant—empty. Sister Springer got up and went to bed—happy.—Minna Stanwood, in Zion's Herald.

Being Worth Knowing.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? Would she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read and to think and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.—Forward.

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CHILL TONIC.

(Palatable.)

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THE : OLD : RELIABLE

EXCELLENT GENERAL TONIC,

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IN EFFECT FEBRUARY 24th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 10 a m
Lv. Baltimore, P. R R.		5 45 p m	6 22 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	12 23 p m
Lv. Petersburg.	"	11 31 p m	1 10 p m
Lv Norlina,	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 46 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 10 p m
Lv. Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 20 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 00 a m	5 00 p m

		No. 403.	No. 41.
Lv. New York, N.Y.P.&N.		† 7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 20 a m	11 26 p m
Lv New York, O.D.S.S.Co.		5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N. &W S.B.			6 30 p m
Lv. Portsmouth, S. A.L..		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 36 p m
Lv. Norlina,	"	12 55 a m	2 10 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh,	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv. Hamlet.	"	6 45 a m	8 05 p m
Lv. Wilmington,	"	..	3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 08 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv. Athens,	"	2 19 p m	4 08 a m
Ar Atlanta. §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.		5 10 p m	....
Ar. Macon, C. of Ga.		7 20 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile, L & N.		2 55 a m	4 12 p m
Ar New Orleans, L. & N.		7 30 a m	8 30 p m
Ar Nashville, N.C.&St.L.		5 30 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 10 a m

NORTHWARD.

		Daily. No. 402.	Daily. No. 38.
Lv Memphis, N.C.&St. L.		1 00 p m	8 45 p m
Lv. Nashville,		10 55 p m	9 30 a m
Lv. New Orleans, L & N.		7 45 p m	.....
Lv. Mobile, L. & N.		12 20 a m	.....
Lv Montgom'ry, A &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W C.		9 40 a m	.....
Lv Atlanta, § S. A. L.Ry.		12 00 p m	8 00 p m
Ar Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	4 50 p m	2 04 a m
Ar. Chester,	"	6 43 p m	4 26 a m
Lv. Charlotte,	"	6 30 p m	5 00 a m
Lv. Wilmington,	"	3 30 p m	.....
Lv. Hamlet	"	9 50 p m	8 10 a m
Lv. Southern Pines	"	10 55 p m	9 03 a m
Lv. Raleigh,	"	1 0 a m	11 30 a m
Ar Henderson,	"	2 27 a m	1 00 p m
Lv. Norlina,	"	3 10 a m	2 05 p m
Lv. Weldon,	"	4 20 a m	3 10 p m
Ar Portsmouth	"	7 00 a m	5 50 p m
Ar Wash't n, N &W S.B.			6 55 a m
Ar. Baltimore, B. S. P. Co.		....	† 6 45 a m
Ar New York, O D.S.S.Co.		.....	† 1 30 p m
Ar Phila'phia, N.Y P &N		15 46 p m	5 10 a m
Ar New York	"	8 40 p m	8 00 a m

		No 44	No. 66
Lv. Tampa S A L Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 50 p m	11 59 p m
Ar. Columbia, §	"	6 7 p m	5 45 a m
Lv. Hamlet	"	9 10 p m	9 20 a m
Lv. Southern Pines	"	10 33 p m	10 09 a m
Lv Raleigh,	"	12 20 a m	12 07 p m
Lv. Henderson	"	1 44 a m	1 27 p m
Lv. Norlina	"	2 10 a m	2 15 p m
Lv. Petersburg,	"	4 05 a m	4 43 p m
Ar. Richmond,	"	4 56 a m	5 35 p m
Ar. Washington P R R.		8 45 a m	9 30 p m
Ar. Baltimore, P R R.		10 03 a m	11 25 p m
Ar Philadelphia, P R R.		12 27 p m	2 56 a m
Ar New York, P R R.		3 15 p m	6 30 a m

Note.—†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44.
‡ Central Time § Eastern Time.

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NORTH CAROLINA

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A SIGNIFICANT EDUCATIONAL MOVEMENT.

At the close of our great civil war, when the people of the country recognized the fact that several millions of negroes had been suddenly released from slavery and made citizens of the United States, and that all men among them, without regard to character or intelligence, had been given the right of sufferage, many of the best people of the North became greatly concerned about the education of the colored race in the South.

The different religious denominations, philanthropists, prominent educators, and many wealthy business men, prompted by the best motives, through many different organizations, and by congregation and individual effort, undertook the work of raising money, securing teachers and establishing schools and colleges in many places in the South. Large sums of money were annually expended in this work and thousands of white teachers from the North came South to instruct the colored people.

All Southern whites, who understood the real situation and existing conditions, appreciated the motive that prompted this movement, but very much questioned the wisdom of the policy adopted, and the spirit manifested by many of those who came to engage, personally, in the work.

The experiment was watched very closely by our most intelligent people, and while here and there a colored school was so managed, that it was felt to be a positive good to those who received instruction in it, and also to the community at large, the outcome of the work as a whole was not believed to be at all commensurate with the immense amount of money annually expended Indeed, many intelligent and honest people believed that comparative little real and lasting good was accomplished by these schools. Also that those who were educated in them had been alienated from the great mass of their own race and had developed a spirit of antagonism toward the Southern white people.

The real facts have gradually been recognized by some of the more conservative and thoughtful people of the North. For several years they have been taking a different view of the Southern educational problem, and have set themselves to work to study it carefully in all its different phases and aspects.

Four years ago a number of these earnest men of the North, met at Capon Springs in West Virginia, and organized, what has since been known as the Southern Educational Conference, and resolved to meet annually in some city of the South.

The fourth session of this body was held in Winston-Salem last week, April 18–20. About seventy-five representatives were present from many of the great Universities and leading schools of the North and Northwest. Among them were distinguished educators, noted philanthropists, prominent preachers and wealthy business men. There were also present a number of Southern educators and many representatives from our own State.

A program had been previously arranged, topics for discussion and speakers selected with great care, and everything gotten ready for a profitable meeting. We attended three sessions of the Conference. The large chapel of the Salem Female Academy was filled at every meeting. Nearly all the speakers on the program answered to their names. We heard a number of very elaborate and instructive papers read. They were all able discussions of some phase of the great educational problem. There was, seemingly, no attempt at a mere display of learning, no sensational or sentimental talk, and the sectional spirit was at no time manifest. The educational question was treated by all the speakers as a great national problem, overshadowing all others in magnitude and importance. It was also made clear that the best element of each section must work out this problem for that section while distant friends can materially assist, only those who have long been identified with the people who are to be educated are in a position to understand the best methods to be adopted.

From our early manhood we have felt the deepest possible concern in regard to the educational interest, both in our State and our Church. We have seen some things that encouraged us and very many things that caused deep sorrow. Recently we have not been hopeful of the outlook, especially in our own Conference. But we believe there is now a brighter educational future for the whole South. The recent Conference convinced us that there are a large number of capable and able men both in the North and South, who have given much thought and study to this great interest, and who have risen above sectional prejudices and selfish considerations and are now prayerfully and intelligently seeking a practical solution of this vast problem.

When honest men come together from all sections of our great country and consider facts and conditions under divine guidance, then the darkness will begin to vanish and the light will break upon us. We bespeak for the Southern Educational Conference the sympathy and support of all our people. We think we see in it vast possibilities for good to our Southern people and also to North Carolina.

OUR DISTINGUISHED VISITORS.

Greensboro was greatly favored on last Thursday. A special train from New York City, carrying about seventy-five notable persons to the Southern Educational Conference at Winston Salem, reached our city at seven in the morning and remained until two o'clock in the afternoon.

Prominent among those in the party were Dr. Lyman Abbott and wife, Rev. Dr. Parkhurst, John D. Rockefeller, jr., Bishop Doane and wife, Bishop Potter, W. H. Baldwin, President of the Long Island railway, Rev G. S. Dickerman, New Haven, Conn., President James McAlister, Drexel Institute, Philadelphia, Dr. J. L M. Curry, Washington City, Dr. Charles B. Russell, Columbia College, New York, Prof. Francis Peabody, Harvard University, President Truman J. Backus, Brooklyon, New York, Dr. John R. Brooks, Cambridge, Mass., Dr. Albert Shaw, Editor of the Review of Reviews, Rev. W. N. McVicker, Bishop of Rhode Island, Walter H. Page and Robert C. Ogden of New York.

The party was received at the depot by Pres. Charles D. McIver, and they visited in a body the State Normal and Industrial College, the colored Agricultural and Mechanical College, and other points of interest.

We take it that seldom has a more distinguished party of Northern people visited any Southern city, and the mission on which its members came made their visit all the more memorable. They came not simply to see the country, nor to look out for a good investment, but to get information from those who know the facts in order better to understand our educational needs.

We do not know how these persons were impressed, or what will come out of their visit, but we are sure good can only result to those who honestly seek after the truth and use the information they get for the benefit of others. We take this visit as an evidence that a better feeling now exists between the North and the South than formerly, and that the time has come when our country is recognized as one, and that the good of every section is necessary to the best interests of all.

THE HEBREW MESSIANIC COUNCIL.

A convention of Hebrew Christians has been called to meet in Boston, Massachusetts, on May the 21st and continue in session four days. Rev. A. T. Pierson, of New York, will preside.

There are about fifty specially invited Hebrew Christians, whose records are regarded as worthy of utilization for convention purposes

The primary questions penetrating the proceedings of the convention will be: First—Is a Hebrew obliged by the essential terms of Christianity in becoming a Christian to abrogate the ritual of Mosaic Judaism, the Levitical customs and ceremonies; or, Secondly—May a Hebrew who becomes a Christian retain and observe the ritual of his fathers if he will? Has he an option if he has the preference?

We do not know what this convention will accomplish, but it seems to us a step in the right direction. That the Jews are a peculiar people all believe. That they are a remarkable race history abundantly proves. They have long had a conspicuous place in the religious and commercial progress of the world. God wonderfully used them in the early ages of the church and even since their rejection and crucifixion of Christ, the world's redeemer, their wrath and opposition have been overruled to the glory of God.

If in any way they can be brought to a knowledge of the truth and induced to accept Christ as their promised Messiah, whose coming was foretold by their prophets and long looked for by their fathers, a work will have been accomplished the good result of which cannot now be understood or estimated We hope the meeting of this Hebrew Council in Boston is prophetic in its nature and that it means a turning of the descendants of Abraham, so favored of God and active in the world's progress, to the Saviour of men and the hope of the nations.

The prayers of all good people should go up to God that this gathering of those people may result in a movement that will bring the sons and daughters of Israel into the fold of their great Shepherd and that the mighty current of their influence may speedily be turned unto the river that shall refresh the world with righteousness and make glad the city of God.

THE PRODUCT OF A RIPE SCHOLAR.

Theism; A Survey of the paths that lead to God, is a new book by Rev. John J. Tigert, D. D. The author examines with great care the theories of the world's leading metaphysicians and philosophers, and condemns with great boldness what he conceives to be their errors, and with equal boldness endorses what he regards true. He discusses at length the subject of cause and effect, and has a most interesting chapter on design and the designer. To those who can follow the author in his metaphysical disquisitions and in his cogent logical reasoning will find ample food for thought, be greatly enriched in mind and spirit, and we think will find the paths that certainly lead to God. Send $1 00 to Barbee & Smith, Nashville, Tenn., and get the book.

THE CHINESE MINISTER IN CHARLOTTE.

This is a day of strange things It is the unexpected that often happens We need not be much surprised at anything nowadays, and what we need to do is to watch and study current events and interpret them as best we may.

A few months ago the whole civilized world was standing in amazement and horror at the awful spectacle presented by the savage cruelty of Chinese officials and soldiers practiced upon foreign and native Christians. From all directions the great governments of the world were hurrying troops to Pekin in order to save the lives of their official representatives, and other unoffending citizens. Our whole country felt enraged at the procedure of these Chinese, and the feeling everywhere seemed to be in favor of blotting out the Celestial Empire.

How different now. What a change has come in a few short months. Charlotte, the leading city in North Carolina, recently invited Minister Wu, the representative of the Chinese Government, to come as a guest of honor and address her people on important interests. Last week he came. A banquet was prepared, toasts were announced, speeches were made, and the greatest possible honor was shown the distinguished guest. All this is significant and shows what great changes suddenly take place.

We hope this event in our history will result in great good. It is said that China greatly needs our manufactured goods, and certainly her people do, but they much more need our Christian civilization and the Gospel of the Son of God. If by honoring the Chinese minister these ends can be accomplished, then the more the better.

If China is an open market and our factories and firms establish business relations with her people, we hope only devout Christian men will be sent to her cities, and that through commerce these people may be christianized. Why should not a commercial agent, a teacher, a physician, a Christian sailor or soldier, prove an efficient missionary?

EDITORIAL NOTES.

Acorns of error planted in youth make forests of sin in later years.

It is a grand thing to feel that God is right, whatever and whoever may be wrong —F. W. Robertson.

If our Methodist schools must have base ball teams we hope none of them will allow professionals to join them.

Bishop Galloway has been invited to preach the opening sermon before the Ecumenical Conference in London next September.

Among the Victoria Crosses recently awarded for gallantry in South Africa two went to boys from the truant school at Merthyr Tydwil.

If silence were sin and speech were piety, the earth would be full of saints, and the tower of Babel would be the plan of salvation

As a great house is built brick by brick, so a great character is formed by an infinite succession of upright and virtuous actions.

The voluntary contributions of the Church of England last year amounted to $37,500,003, of which $6,000,000 went to Church schools and training colleges.

The congregation at Spring Garden Street Church, Greensboro, greatly enjoyed the sermon of Rev. Mr. Ogburn, of the Methodist Protestant Church, last Sunday.

A number of the old ascerbities between Germany and Alsace-Lorraine have been removed, and 630 expelled Franco-Alsatians have been allowed to return to the country.

The way to secure better advantages is to make diligent use of those you have. Men are always disposed to help those who earnestly strive to help themselves. "The hand of the diligent maketh rich."

In the United States the public high schools in 1899 graduated 20 344 boys and 36,124 girls. In 1898 the whole number of boys in attendance at public high schools was 189,187; of girls, 260,413.

N. C. ADVOCATE:—Please state that I am at the Sanitarium here. My health is slowly improving.

J. T. BAGWELL.

Baltimore, Md., Apr. 18, 1901.

California is the only place in the world where salt is harvested by plowing. Nature has made an inexhaustible deposit on the surface of the ground in the heart of the Colorado desert.

England has about 498 people to the square mile, and about 420 sheep. In that country sheep are considered of more value than the average dog, and the average citizen wears pretty good woolen clothes.

"Temperance education is a remedy—peaceable, philosophical, radical, far-reaching. It trenches on no man's rights. It appeals only to the power of truth. It is the echo of God's primordial decree, 'Let there be light.' "

Mrs. Lucy A. Cunninggim, Mrs. Lucy H. Robertson, Mr. C. H. Ireland, the Editor and Mrs. Crawford, left on Monday night for New Orleans, to be present at the opening of the great Missionary Conference. The editor expects to be absent a week.

The people of Greensboro, N. C., witnessed the unusual sight of a two hours' snow fall early Sunday morning on April 21st. A two days' rain preceding had so filled the ground with water that the snow melted as fast as it fell. However, the day was raw and cold and large fires and heavy overcoats were everywhere needed.

Nothing makes solid manly men so rapidly as self-denial and hardship. Find your acquaintance who is noted for "snap" and delighted with "soft jobs" and look him over carefully. Is he making anything valuable to himself out of himself? See the young lady who won't permit herself to sleep late mornings, but rises and "helps ma." Isn't she the kind we all admire?

The Methodists of Arcola, Ill., have adopted a custom similar to the "Angelus" in Catholic countries. Promptly at 11 o'clock every morning the bell in the church peals and the echo of its ring reaches every quarter of the town. The first sound of the bell is a signal for each member of the church to cease worldly labors and engage in earnest prayer. The idea of the "hour of prayer" was conceived during a recent revival meeting, and has been continued ever since.

The French government has decided to establish their own service of submarine cable communications. This decision has been arrived at as a result of the Transvaal and Chinese campaigns, when the majority of the messages from France had to be dispatched over lines under British control. Even the communications that pass between the home government and the various ministers abroad have to pass through English hands. It is proposed to establish four cable lines interconnecting the colonies and the home country.

The decision of the United States Supreme court concerning divorce is important, for it holds that divorce is good in any State. That is to say, a divorce granted in one State holds good in all States. This is not so bad as it looks. The court held that in cases in which decree is granted in States where the husband and wife have made their legal residence, it is valid in any part of the United States, but that in other cases in which there is no legal residence in the State in which the decree is granted they are invalid." The trouble in this country as to divorces, as is the case with other laws, the Book of God is forgotten. His will ignored and spurned, and man's bad wish substituted. There will come a day of settlement. Paul says: "For the wisdom of this world is foolishness with God. For it is written: He taketh the wise in their own craftiness."—Wilmington Messenger.

DEAR BRO. CRAWFORD:—The work is progressing very nicely on the District; the outlook is encouraging for a successful year.

The preachers are in favor with the people, and are hard at work building and repairing churches and parsonages, holding revival meetings, and in fact carefully and systematically looking after all the interests of the church. We are expecting the best year in the history of the District. Fraternally,

C. G. LITTLE.

Marion, N. C., Apr. 16, 1901.

DEAR BROTHER CRAWFORD:—Please say that the commencement sermon will be preached by Rev. C. D. Byrd, D. D., May 19, and the trustees meet in annual meeting, Tuesday the 21st. It is important that all the trustees, who feel any interest in the College, be present, as a president and two professors will have to be elected, and other important business transacted. Rev. W. R. Ware will deliver the literary address before the Societies Tuesday 21, at 2 o'clock p. m.

J. A. REAGAN, Sec.

Weaverville College, April 20, 1901.

Notice.

DR CRAWFORD:—I wish to announce to the preachers and delegates of my District, that the Missionary Institute, for satisfactory reasons, has been changed from Weaverville to Haywood Street, Asheville, and the time, as changed, will be May 8–9. Those interested will please note the changes.

R. H. PARKER.

Weaverville, N. C., April 18, 1901.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

A Manual of Missions.

The Report will be a well printed, cloth-bound volume of four or five hundred pages, which it is proposed to deliver for one dollar. Advance subscriptions are requested, that the size of the edition may be determined, but payment will not be required till the book is ready for delivery. It will contain an introduction comprising a history of the Conference and some account of its proceedings, the text in full, as nearly as possible, of the papers and addresses presented, together with an array of tables, charts, maps, illustrations, and general information, which will, we believe make it a most available and useful missionary manual. We bespeak for it a cordial welcome and a general circulation throughout the Church, and we earnestly request God's people to pray that His blessings may be upon the Conference itself and upon this record of it. Subscribers should send name and address at once to Mr. G. W. Cain, Nashville, Tenn. Price, only one dollar.

Notice.—Important to Delegates to Meeting of Woman's Board of Missions, May 3-10.

Communications from the different Passenger Associations announce important conditions upon which reduction in fare will be made to those attending session of Board in St. Louis.

1. Every person must secure from ticket agent at purchase a standard certificate properly filled and signed.

2. If through ticket cannot be secured at starting point, a ticket must be purchased to the nearest point where such through ticket can be obtained. A certificate must be requested from the ticket agent at the point where each purchase is made.

3. There must be 100 persons in attendance holding certificates over terminal lines to St. Louis.

4. Half-fare permits, or commutation tickets of any description, will not entitle holders to be included in required number.

5. Tickets must be purchased not earlier than three days prior to time of meeting.

6. Return tickets will be limited to continuous passage.

7. All certificates must be in the hands of the Secretary not later than the morning of May 6th, in order to be countersigned by the special railroad agent who will be present that day only.

EMILY M. ALLEN,
Recording Sec'y.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for April 28, 1901.

JESUS APPEARS TO THE APOSTLES.
John 20: 19-29.

GOLDEN TEXT.—Blessed are they that have not seen, and yet have believed. Verse 29.

TIME.—The evening of the resurrection day and one week later.

PLACE —A closed room in Jerusalem.

Explanatory Notes.

19. The same day at evening.—It must have been late in the evening, for the two disciples had walked all the way from Emmaus after sunset. When the doors were shut, . . . came Jesus, and stood in the midst.—This clause is added to mark the miraculousness of the Lord's appearance. "He came not in any ordinary, natural way. It is vain to speculate as to the manner in which he came." (Westcott.) Peace be unto you.—The ordinary Jewish salutation, but spoken now with special force to give the disciples relief from all their fears.

20. He showed unto them his hands and his side.—To convince them that he was not a mere phantom. See also Luke 24: 40 43. Then were the disciples glad.—The reaction from their recent state of doubt and depression intensified their joy.

21. Then said Jesus to them again, Peace be unto you.—"The first 'peace' was the restoration of personal confidence; the second 'peace' was the preparation for work." (Westcott.) As my Father hath sent me, even so send I you. —What a divine dignity did he thus give to their mission!

22. He breathed on them.—The "breath" is an emblem of the spirit. Receive ye the Holy Ghost.—We have here an anticipation and earnest of the Pentecost. The language of the Lord implies that the gift of the Spirit is communicated only with the free consent of rational creatures.

23. Whosesoever sins ye remit, they are remitted unto them, etc.—The power to remit sins, which is thus bestowed upon the church, is to be thought of as strictly limited. The church remits only by declaring forgiveness to all who accept the gospel of Jesus Christ, and retains by declaring that there is no forgiveness to those who reject this gospel.

24 But Thomas . . . was not with them when Jesus came.—What kept him away we know not, but it may have been his utter loss of faith after the crucifixion.

25. The other disciples therefore said unto him, We have seen the Lord — Just when they made this communication to him the record fails to inform us. It may have been later that evening or during the following week. Except I shall see in his hands the print of the nails, etc.—Nothing less than ocular and tangible evidence will satisfy him. He must see, touch, thrust.

26. And after eight days.—The reckoning includes the day from which and the day to which it is made. Again his disciples were within.—Already the first day of the week, or Christian Sunday, was beginning to be recognized. Thomas with them.—His skepticism had not turned him into a deserter. Then came Jesus, etc.—In the same supernatural manner, and with the same divine message as before.

27. Reach hither thy hand, and thrust it into my side.—"By thus recalling Thomas's own words our Lord shows that he was present even when Thomas was questioning his resurrection." Be not faithless, but believing.—Do not suffer yourself to settle down into a state of absolute disbelief.

28. And Thomas answered, My Lord and My God.—Without using the test which he himself had laid down, he was at once convinced not only that Jesus was risen from the dead, but that he was also in the highest sense a divine being.

29. Because thou hast seen me, thou hast believed.—In a ceriain measure thy faith was compelled. Blessed are they that have not seen, and yet have believed.—"This last and greatest of the beatitudes is the peculiar heritage of the later church." (Speaker's Commentary.)

Reflections.

1. "Before the resurrection Jesus was visible, unless he willed it otherwise; after the resurrection it would seem that he was invisible, unless he willed it otherwise." (Cambridge Greek Testament.)

2 The two great gifts to the risen Jesus to his Church are peace and power.

3. Some men are not so skeptical as they imagine. Thomas demanded the evidence of sight and touch, but was convinced by the evidence of sight alone.

4. The least disciple who nowadays accepts Christ on faith is more bleseed than was the doubting apostle.

Home Readings.

Sunday—First Manifestation. John 20: 19 25.

Monday—Luke's Version. Luke 24: 36 48.

Tuesday—Second Manifestation. John 20: 26-29.

Wednesday—The Power of Faith. Heb. 11: 1-19.

Thursday—The Power of Faith. Heb. 11: 20 40.

Friday—Walking by Faith. 2 Cor. 5: 1 7.

Saturday—Not Seeing but Loving. 1 Pet. 1: 3 9.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

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The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

L sson for April 28, 1901.

A MISSIONARY CAMPAIGN.
Luke 10: 1–12.

SUPPLEMENTARY.—Christianity in Japan. References: "Japan and Its Regeneration," (Cary), pp. 75 124; "Gist of Japan," pp. 144 306; "Japan: Country, Court, and People," (Newton), pp. 357-414.

OUR LORD'S MISSIONARY SPIRIT.—In the sense used by the modern Foreign Missionary Societies our Lord was not a foreign missionary—that is, he purposely and expressly limited his personal ministry so as to exclude from it the uncircumcised heathen. Paul expressed it thus: "What I affirm about Christ is that, in vindication of God's truthfulness, he has become a servant of the Jews, so that he may fulfil! the promises made to our ancestors, and that the heathen also may praise God for his mercy;" or "Jesus Christ was a minister of the circumcision." And yet upon him, and upon his teaching, rest all missionary enterprise and doctrine. He came to seek and to save the lost, to reveal the Fatherhood of God and the universal Sonship of man, and by his pierced hands to pull down the wall of separation that divided Jew from Gentile. Yet himself said to the Syrophenician: "I am not sent, but unto the lost sheep of the house of Israel." To the woman of Sychar he said: "Salvation is of the Jews."

THE SEVENTY.—The seventy, or "seventy-two" as some manuscripts have it in our topic-text, were sent forth with instructions somewhat similar to those of the apostles in Matthew x., Mark vi., and Luke vi. Clearly Luke has not confounded the sending out of the seventy with the ordination of the twelve apostles, as he only informs us of the latter incident in our Lord's ministry. The choice of the apostles was early in our Lord's ministry, and the instructions given so elaborately in Matthew refer mainly to the conditions and limitations of their co-operation with him during his personal ministry, and under the special conditions of Palestinian life among the Jews of A. D. 28 30 The choice of the seventy was made at the time when our Lord finally closed his ministry in Galilee, and proceeded to Jerusalem in a series of journeys to the Holy City and throughout Judea, Samaria, and the country east of the Jordan, ending in the crucifixion at Jerusalem. The work of the seventy was by a brief and vigorous campaign to open the way for him in all the towns and cities which he purposed to visit in the brief remnant of his ministry. It was theirs to make friends for him, to give such summary of his chief teachings as might be necessary, and to secure him hospitable entertainment when in the quickly following months he should visit the places to which they had gone. Doubtless, here and there, they were scornfully repulsed; but on the whole their mission was successful to that degree that they return to the Master with jubilant accounts of their work. Looking beyond the hour, and beyond his interlocutors, our Lord declared that their successful mission had given him a vision of the downfall of the Prince of Darkness, and the final overthrow of the kingdom of sin. Then calmly he proceeded to finish his ministry before addressing himself to the final conflicts of Gethsemane, Calvary, and the tomb.—Nashville Christian Advocate.

Serving.

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Whose deeds, both great and small,
Are close-knit strands of unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells:
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.
—Elizabeth Barrett Browning.

The Growth of the English Language.

The divergencies of usage and of vocabulary—London from Edinburgh, and New York from Bombay—are but evidences of the healthy activity of our tongue. It is only when it is dead that a language ceases to grow. It needs to be constantly refreshed by new words and phrases, as the elder forms are exhausted. Lowell held it to be a part of Shakespeare's good fortune that he came when English was ripe and yet fresh, when there was an abundance of words ready to his hand, but none of them yet exhausted by hard work. So Mr. Howells has recently recorded his feeling that anyone who now employs English "to depict or to characterize finds the phrases thumbed over and worn and blunted with incessant use," and experiences a joy in the bold locutions which are now and again "reported from the lips of the people."—Scribner's Magazine.

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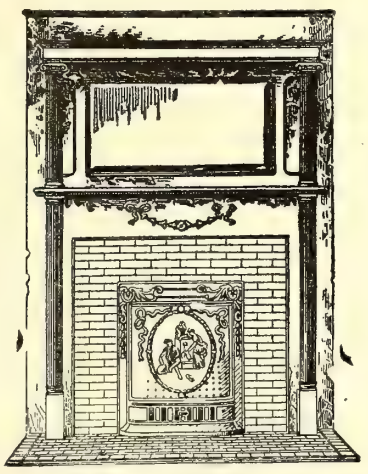
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jan 24-1y.

W. H. M. SOCIETY.

Womans' Home Mission Society of the Western North Carolina Conference.

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Editor Home Mission Column in ADVOCATE—Mrs. T. G. Cozart, Winston, N. C.

DISTRICT SECRETARIES.

Asheville District—Mrs. R. F. Stone, Asheville, N. C.

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Franklin District—Mrs. Fred Johnson, Franklin, N. C.

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Morganton District—Mrs. A. A. Decker, Marion, N. C.

Mt. Airy District—Mrs. Edgar Gilmer, Mt. Airy, N. C.

Salisbury District—Mrs. C. H. Barnhardt, Mt. Pleasant, N. C.

Shelby District—Mrs. H. M. Blair, Shelby, N. C.

Statesville District—Mrs. A. V. Bennett, Statesville, N. C.

Waynesville District — Mrs. F. L Townsend, Waynesville, N. C.

Winston District—

The Evolution of the Home Mission Society.

BY W. F. BARCLAY.

(Concluded from last week.)

The revised constitution of 1898 differs from that of 1890 in three important particulars:

1. Having ceased to confine its labors exclusively to building parsonages, and having, without giving up that work, entered the larger field of missions proper, which has no necessary dependence upon Church extension—technically so-called—though vitally connected with it, there was no reason why the enlarged work should be carried on as a department, and under the direction of the Board of Church Extension. It would have been equally anomalous to have transferred it to the Board of Missions. So it was cut loose from the Board of Church Extension into an independent society, with a shorter and more euphonious name, and on the same footing with the Woman's Foreign Missionary Society and the Epworth League.

2. With this independence, representative government was conferred. Instead of a Central Committee of twelve members appointed by the Board of Church Extension, nearly all of whom resided in the cities of Louisville and Nashville, and which was practically a self-perpetuating body, the new governing body, called the Woman's Board of Home Missions, is now composed of representative women elected by the several Conference Societies; and this Board elects the general officers either from its own members or from without as it may choose. I have heard it complained that this section increases the power in the hands of a few women. Surely no centralizing tendency can be discovered in the provisions quoted.

3. The tenth Article of the new constitution safeguard the parsonage work in a way that had been strangely neglected in the revision of 1890 That constitution (see ¶ 389 of the Discipline of 1894) provided for the collection of membership dues, gifts, etc., "for procuring homes for itinerant preachers, and otherwise aiding the cause of Christ." Not one word was anywhere said which required any specified amount or proportion of the funds raised to be appropriated in aid of parsonages, and the Central Committee and Conference Societies were at liberty to do just as they pleased in the premises. The new tenth Article changes all this. It absolutely requires that at least one-half of all the membership dues, less Conference Society expenses, shall be used in the parsonage work; and to make sure that all the Conference Societies obey this important rule, they are required to send the money to the central treasury, so that the General Society through its officers may see that the constitution is obeyed and be able to report accurately and fully the work of the organization. Surely this is a great improvement in the law as tending to foster the parsonage work. This new regulation does not, however, confer upon the general officers any authority to dictate what parsonages shall receive aid, or the amounts to be given. These are determined by the Conference Societies, and the general officers have only to obey their behests in seeing that the money reaches the objects so designated. It is further provided that where any Conference Society does not appropriate the funds raised by it to objects within its own territory, then the General Board may appropriate it to more needy Conferences, where the demand is more urgent. Thus the strong help the weak, and the connectional spirit of Methodism is demonstrated and fostered.

I cannot see just wherein this excellent constitution could be improved; it looks like perfection. But these are days of expansion. The restless energy of our women, inspired of God, will continue to find new worlds to conquer, and the Church will stand ready, in the future as in the past, to consent that they conduct their campaigns in the very best manner that human ingenuity, guided by divine wisdom, can find out. Methodism is progress.

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QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Capernaum	May	4 5
Table Rock circuit, Mountain Grove	"	18 19
Marion station, Snow Hill	"	25 26
Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit, Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct, Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb.	23 24
Wilkesboro ct. at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview March 31,	Apr.	1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel	"	27 28
Sparta circuit at Shiloh	"	28 29
Mount Airy circuit at Laurel Bluff	May	4 5
Rockford circuit at Pleasant Ridge	"	11 12
Stokes circuit at Antioch	"	18 19
Pilot Mountain at New Hope	"	25 26

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	20 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9 10
Franklin circuit, Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr.	6 7
Bryson City sta, Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit. Homestead	"	17 18
Aquone mission, Burmingtown	"	20 21
Murphy station, Murphy	"	27 28
Hiwassee circuit, Belview	May	1 2
Andrews circuit, Tomotla	"	4 5
Haysville circuit, Bethel	"	11 12
Glenville circuit, Whiteside	"	15 16

District Conference at Robbinsville beginning Thursday, July 11th. Delegates to be elected this round.

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E., Monroe, N. C

Matthews	Feb	17 18
Clear Creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Seversville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton,	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

SALISBURY DISTRICT, 2dRound.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar.	9 10
Concord, Epworth	"	10 11
Concord, Central	"	16 17
Concord, Forest Hill	"	16 17
Salisbury ct, Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr.	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station (night)	"	14
Salisbury, First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 20
Linwood circuit Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16 17
Malden circuit, St Paul	"	23 24
Woodleaf cir, Ebenezer	"	30 31
Statesville station	Apr.	6 7
West End	"	7 8
Troutman circuit, Rocky Mt	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit, Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6
Statesville circuit, Trinity	"	11 12
Caldwell circuit, Cedar Valley	"	18 19
Granite Fall station	"	19 20
Lenoir circuit, Laurel Hill	"	25 26
Lenoir station	"	26 27
Turnersburg circuit, Mt. Bethel	June	1 2
Alexander circuit, Beulah	"	8 9
Stony Point circuit, Marvin	"	15 16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

WINSTON DISTRICT—2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar.	2 3
Mocksville station	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Winston circuit, New Hope	Apr.	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit, Good Hope	May	4 5
Summerfield circuit, Eden	"	11 12
Danbury circuit, Davis Chapel	"	18 19
Jamestown circuit, Jamestown	"	25 26
Cooleemee	"	28
Southside	"	30

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct., Marshall	"	16 17
Ivy circuit, Bethel	"	23 24
Bald Creek circuit at Riverside	"	30 31
Burnsville circuit, Shoal Creek	Apr.	6 7
Saluda ct. Reedy Patch	"	13 14
Swannanoa ct, West's Chapel	"	20 21
Old Fort ct, Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct. Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit, oncord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N. Cleveland circuit, Casar, March 31	Apr	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
Ei Bethel circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Important to Auxiliaries and Bands.

The Woman's Foreign Missionary Society of the Western N. C. Conference will convene in its annual meeting, in Gastonia, June 13–16. Opening session, Thursday, at 9:30 a. m. Presidents of Auxiliaries and Lady Managers of Light Bearer Bands will please note this, and see that their delegates are elected in time, and their names sent promptly to Mrs S. P. Mears, Gastonia, N. C.

LUCY H. ROBERTSON, Pres.

The Ideal Missionary Meeting.

BY MISS BELLE M. BRAIN,
In Life and Light for Woman.

(Concluded from last week.)

THE PROGRAM.

But, after all, the program is the most important part about a missionary meeting. No matter how ideal the place or the people, the meeting cannot be ideal without an ideal program. Here are ten points to be considered:

1. The Leader.—Carlyle says: "Let him who would move and convince others be first moved and convinced himself." The ideal leader, therefore, shou'd be an earnest, consecrated Christian woman, full of the spirit of missions, able to inspire others with her own love for the work.

2. The Length —A missionary program to be ideal, must not be too long; ordinarily an hour and a half is sufficient. Papers and discussions should be strictly limited in time; otherwise they are apt to become exceedingly wearisome by reason of their length.

3. The Transaction of Business—Long-drawn-out business discussions are fatal to a missionary meeting. In the ideal society business is reduced to a minimum and disposed of promptly, all matters of importance having been first discussed by the executive committee.

4. The Aim.—In every battle, owing to random shooting, there is a great waste of ammunition. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in missionary meetings, largely because missionary shot is fired without definite aim. Is it not true that sometimes the Scriptures are read and prayers are offered largely because it is the proper thing to do, and that occasionally articles are read merely to fill up time? In the ideal meeting every number on the program has a special mission, having been chosen with definite aim of interesting people and of inducing them to pray for the work, to give liberally of their time and money, or go personally to the foreign field.

5. The Scripture Lessons.—In the ideal missionary meeting the Bible is used as the "sword of the Spirit," the all powerful word of God, which, according to his promise, shall not return unto him void Especisl study should be given to the Scriptural foundations on which missionary operations rest: the "Great Commission as recorded in the four Gospels and the book of Acts; the rewards promised to those who take up missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world-wide missions is assured. The last named topic is especially needed at the present time, when the outlook is so dark in China and worldly-minded pessimists are predicting the utter failure of Christian missionary effort.

6. Prayer.—In the ideal missionary meeting there is much prayer, not only in connection with the devotional service, but at intervals during the entire meeting. There should be more real praying for specific things. It was said of Gossner that during his life he "prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being." Having the same great promises, missionary societies may pray workers into the field, courage into the hearts of missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Too little use is made of silent prayer, which engages all hearts in a way that audible petitions sometimes fail to do. An ideal season of prayer was recently observed by the mission-study class of the Young Men's Christian Association in one of our larger cities. Before them hung a great missionary map of the world, and for an hour and a half they prayed silently, intensely, earnestly for the conversion of the world, taking up the fields one by one, until they had girded the globe with their petitions. No word was spoken save by the leader, who from time to time announced the countries in their turn.

7. Music.—Music is an important factor in the ideal meeting. While it is well occasionally to arrange for special numbers in the way of appropriate solos or duets, the music should largely consist of congregational singing. Especial interest will be felt in singing the favorite hymns of famous missionaries, as "O God of Bethel, by whose hand," Livingston's favorite hymn; hymns composed by native converts, as "In the secret of His presence," by Ellen Lakshmi Goreh; and hymns sung on notable occasions in missionary history, as "Jesus, and shall it ever be, a mortal man ashamed of thee?" sung at the baptism of Krishna Pal, the first Hindoo convert.

8. The Study of Missions.—To be ideal, the papers, discussions, etc., which form the main body of the program, should deal not only with the real missionary history, giving broad expansive views of world-wide and centuries-long effort. No society should omit from its program the admirable union lessons provided by the Committee appointed during the Ecumenical Conference at New York.

9 Living Links.—An ideal program always includes something that will bring the home worker in close and sympathetic touch with the missionary on the field. An ideal way of doing this is in the First Congregational Church of Springfield, Ohio. To each member of the society a missionary is assigned. In response to roll-call the members give the names of their missionaries and items of interest about their work. The plan works admirably. At a recent meeting every heart was touched when one member arose and said, "It was with a sense of personal loss that I learned, a few days ago, of the death of my missionary." After telling something of the attending circumstances, prayer was offered for the bereaved family and for the work so sadly interrupted.

10. Fresh Material.—A prominent educator has given a word of advice to teachers which may well be heeded by missionary leaders: "He says: "Let your pupils drink from a running stream; even animals will not drink from a stagnant pool." The ideal missionary program presents only bright, fresh, up-to-date missionary material.



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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Moore Co.: "I want to know the effect of the different ingredients in a complete fertilizer, phosphoric acid, nitrogen and potash? Of which must the most be used to produce the desired result in fruit or foliage? Where can I get a practical work on Fertilizers? I am being greatly benefited by your letters reprinted in the Farmer & Mechanic." The office of nitrogen in the plant seems to be to promote luxuriance of growth and large foliage. In the fruit of any plant potash plays a very important part, particularly in our orchard fruits. A crop of apples on an orchard in full bearing will remove three times as much potash from the soil as a crop of wheat on land of the same fertility. The phosphoric acid is engaged in the transfer of matters within the plant and especially in the ripening of grain or seed of any kind. The potash is essential to the formation of starch in the plant. Not that there is any potash in starch, but the plant does not seem to have the power to construct starch from matters it gets from air and soil unless potash is present. As starch is the first visible product of the assimilation of carbonic acid from the air, and is the starting point for all matters used in building up the framework of the plant, it will be seen that potash is important. Such plants as the potato, which store up large quantities of starch therefore need larger supplies of potash than some others. Tobacco has over 8 per cent. of potash in it and hence needs large supplies. The book on Fertilizers by Prof. Voorhees, published by the Macmillan Co., of New York, is a good book, and I have in preparation to be published this summer by the Farmer Co., of Philadelphia, a book entitled "Crop Growing and Crop Feeding" in which I take up the use of commercial fertilizers on the farm, in the truck garden, the orchard and under glass.

From Rockingham Co.: "I note your advice that it is better to sow peas with fertilizer, when they are to be followed by wheat, than it is to wait and put the fertilizer in with the wheat. I always find your letters in the CHRISTIAN ADVOCATE on farming full of interest, and think I have read them with profit. For a year or so I have been sowing a great many peas, and would like to have your advice as to what is the best fertilizer to use with them, and about how much. Would acid phosphate alone be sufficient?" The great advantage to the soil in the cultivation of the cow pea comes from the fact that in this way the farmer can avoid the purchase of the nitrogen, which is the most expensive part of a complete fertilizer. A good crop of peas will leave as much nitrogen in the soil in the form of organic matter as would be found in a ton per acre of mixed fertilizer. Hence if we want the pea to do the best for us in this respect we must encourage its growth, for the more luxuriant we make the pea crop the more of this nitrogen collecting it will do for us. While furnishing nitrogen, the pea is a greedy feeder on phosphoric acid and potash, and if these are furnished, the pea will do the rest. When we apply these mineral elements of plant food in a liberal way to the pea crop it is well known that in the maturity of the pea vine the potash largely returns to the roots, and the succeeding crop will get the benefit of it. While your soil in Rockingham is fairly well supplied with potash, it is in a form that plants cannot get at it very rapidly, being in the form of an insoluble silicate. Hence it is advisable to use some potash on the peas. Then adopt a regular course of rotation in which a light application of lime is occasionally made to the soil after the pea stubble is plowed and not before the peas are sown, for while other legumes like clover are benefited by a direct application of lime the pea is not, but the lime will hasten the nitrification of the organic matter the pea leaves in the soil, and render it more quickly available to the wheat. I would apply to the peas a week or more before sowing, harrow it in on the rough plowing, 300 pounds of acid phosphate and 50 pounds of muriate of potash. This should give you a good crop of peas. Then the best use to make of the peas is to cut them and cure for feeding cattle and horses. If you turn under a heavy growth of peas for wheat you will probably make a poorer crop than if you turned under only the stubble. Not that there will not be more plant food added to the soil by turning under the whole, but the turning under of a mass of vegetable matter will prevent your getting the soil into that compact condition necessary for the wheat crop, for after a thorough plowing the best thing for the preparation of the land for wheat is to get it as fine and settled down as compactly as possible. The mass of vines turned under will make the soil too puffy. Then too, the crop of peas has a feeding value too great to be economically used as manure direct. A crop of two tons of hay per acre is worth at least $20 for feeding, and if fed and the manure carefully saved and applied to the land, we will get back at least 75 per cent or more of the murial value and will have gotton too the feeding value. If the land is well plowed for the peas at midsummer there will be no need for replowing for the wheat. In fact I do not think a replowing would be an advantage to the wheat crop. After cutting the peas go over the land time and again both ways with the disk or cutaway harrow and make the surface as fine as possible and leave as much of the trash on top as you can. Remember that every time you send the harrow over the field you are adding bushels to the crop, for you cannot get the surface too fine for wheat.

From Mecklenburg Co.: "I have red clay land that has been sown in peas for two years. Consequently it has a good deal of stubble on it. What kind of fertilizer do you advise using on it? Soluble guano or acid, or would it be best to mix the two?" I suppose you mean to plant cotton, though you do not say so. The land ought to have enough organic nitrogen in it to carry the cotton crop with acid phosphate alone, but for the starting of the plants it would be as well to use some ammoniated fertilizer. Or probably the best thing you can do will be to use any standard mixture fertilizer made for cotton, and mix it half and half with plain acid phosphate and use 400 pounds per acre, or even more as you have the organic matter there.

Several farmers have sent me lately twigs with large flat insect eggs attached like the scales of a fish, and are anxious to know what they are and what harm they do. These large black scaley eggs are the eggs of the big green grasshopper called the Katydid. The Katydid of course eats leaves, but it is seldom so numerous as to amount to a pest, and we would miss their music in the summer nights, so we do not attempt to destroy them. A Cherokee county correspondent asks a long list of questions in regard to gardening, all of which are answered more fully in my gardening bulletins than I could answer them here, and I will gladly send these to those who need them.

From Iredell Co.: "Several Western seedsmen are highly elated over Pencillaria and one devotes two pages to the "billion dollar grass" and another to Bromus inermis. Would any of these suit our uplands or bottom lands?" Almost annually there are sent out by some sensational seedsmen new plants so called, with sounding names, and sell the weeds to farmers who do not know what good things they already have. Botanists do not know any plant by the name Pencillaria. The plant formerly called Pencillaria Spicata is now known to be a species of Millet and the Pencillaria these people are booming is probably the cat tail millet. The billion dollar grass our farmers are familiar with, and have spent a billion dollars chopping it. It is barn yard grass, the big coarse grass that roots at every joint. It may have some value as feed, but I know of no experiments in growing it for that purpose. Bromus inermis is a grass that has been much talked about lately as a good grass for dry lands and arid climates. It is first cousin to cheat which is Bromus Secalinus. The Bromus Inermis is still in the experimental stage. It is probable that it will be better adapted to pasture than hay, as it spreads by runners like our Bermuda grass, and may be as aggressive.

From Buncombe Co: "I have wanted to try Bermuda grass, and write to ask if you would advise it. I want permanent pasture." I have given this writer a personal answer and merely introduce the matter here to say that in all the elevated part of the State at least west of the Blue Ridge the Bermuda grass would be more of a pest than a benefit. Its proper location is in the coast country of the cotton belt and not in the upland sections of the State. It is an excellent summer pasture where it belongs, but in Buncombe you can do better, for once get the Bermuda well set on your land and you will get it on your wheat lands and there it will be a pest.

From Forsythe Co.: "Can I improve my land and bring it into a high state of cultivation by using peas and commercial fertilizers only, as I have no stable manure to amount to anything." Certainly, and more cheaply than by buying manure from Winston. The plant food in stable manure is the same plant food that is in commercial fertilizers, and the only advantage the manure has is that it contains a large amount of humus making organic matter. Now when we supply the plant food in fertilizers and use them for the purpose of growing this organic matter already spread on the land, it is evident that we get it there in a cheaper way than by laboriously hauling it there. Land can be brought into a highly productive condition by the use of peas and chemicals more rapidly than in any way I know of. It is not the use of commercial fertilizers for this purpose that I have been fighting against, but the habit our farmers have of depending on a little dribble of fertilizer to get a little more to sell off the land and thus to depreciate its fertility. But used for the purpose of growing peas, we can use cheaper fertilizers and save half the cost while we are feeding the crop that manures the land. But the most practical and economical way would be not only to use the fertilizers and peas, but to get cattle to eat the peas and make a profit from them while getting manure for the land. It is possible and practicable to build up land with peas and fertilizers alone, but to use the peas entirely as manure you will lose their feeding value and be using as manure merely what you could get money out of and at the same time contribute to their improvement of the soil.

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MARRIAGES.

POWELL—DOUTHIT.—In the Methodist church in Mocksville, on 10th Apr., 1901, Mr. J. G. Powell, of Mt. Airy, N. C., to Miss Minnie Douthit, of Mocksville, the Rev. Wm. L. Sherrill officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

LOWE —Margaret Lavenia Lowe was born July 31, 1829, and died February 6, 1901.

One is gone whose loss is mourned all over the circuit, but especially at Hill's Chapel. She was faithful to the Sunday school and prayer meeting; seldom missed either one, though she was seventy-one years old when she died.

She was the preacher's friend. After he became acquainted with her he never hesitated to call on her for a favor.

She was not only the preacher's friend, but the friend of all, and all seemed to be friends of her.

She was a model Christian wife and a true mother. Husband and children are mourning the loss of their best friend, and the prayer of many a heart is that they may meet her in heaven.

The pastor especially sympathizes with her aged husband. May the spirit of God be with him in his sorrow, comfort him, and lead him home at last to the one he has loved and lost. May she be lost but for a while.

J. J. GRAY.

Luwesville, N. C., April 15, 1901.

WILSON.—Thomas Wilson, Sr., was born in Jackson county, N. C., May the 5th, 1835, and died February the 14th, 1901. He leaves a wife, eight children, and a host of friends to mourn his death.

Bro. Wilson went to Alabama to spend the winter with his daughter, Mrs. Chism. Ho had been troubled with nasal catarrh for several years, and thought that the change to a warmer climate would be beneficial. While in Alabama he was attacked with la grippe, and as soon as he was strong enough to travel, he returned home February the 10th, just four days before his death. Bro. Wilson seemed as well as usual the morning he died. He had gone out to help his boys load some apples for the market. He left his apple house and went to his barn after some hay, started back, and suddenly dropped dead between his barn and house.

Bro. Wilson professed faith in Christ at the age of fifteen, but did not connect himself with any church till 1862. He joined the Baptist church, in which communion he lived till 1880. He, with his family, then joined the Methodist Church at Glenville during the pastorate of Rev. J. O. Shelly. He lived a very consistent Christian life, was kind and generous, and loved by all who knew him, which was seen by the large crowd that attended his funeral. After we conducted the funeral services he was interred under Masonic honors. The church has lost an efficient member, the county a good citizen, but we bow in submission to the divine will. We entend our sympathy to the bereaved family.

J. J. EDWARDS, P. C.

Glenville, N. C., April 10, 1901.

In Memoriam.

Whereas, God in his providence has seen fit to remove by death from our midst Mrs. Cornelia Allen Watkins, on March 13th, 1901, who was a true Christian, a kind neighbor, and a devoted wife; her loyalty to the church will remain a monument to her memory. Therefore, be it resolved

1st. That the Sunday-school at Ansonville, of which she has so long been a true and faithful member, will hold her in loving remembrance, and look upon her vacant place with a feeling of sadness.

2nd. That we extend our deepest sympathy to the bereaved family, and pray that God will comfort them in their sore affliction, and that the broken circle on earth may be an unbroken one in heaven.

3rd. That a copy of these resolutions be presented to the bereaved family, and a copy be placed upon the minutes of the Sunday-school, and one sent to the North Carolina Christian Advocate and Wadesboro Messenger and Intelligencer.

MRS. J. H. BRENDLE,
MRS. W. D. BROOKS,
MRS. J. C. KENDALL,
Committee.

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NEWS OF THE WEEK.

Wednesday, April 17.—A pension of $8 per month has been granted the widow of former Vice-President Breckinridge ———About 800 longshoremen at Newport News, Va., have struck against a reduction of wages———Postoffice Department proposes to use cotton twine in place of jute, for tying up letter mails ———Two hundred brick masons are on strike in Atlanta, Ga.———The Postoffice at Tarpon Springs, Fla., is robbed ———Fire at Birmingham, Ala.; loss $135,000———Two men raided and robbed a gambling house in Memphis, Tenn., of over $3,000———Dr. H. S. Scruggs, Jr., Memphis, was murdered in his buggy while returning from visiting a patient———Seven pool rooms were raided and arrests made last night in New York city———Ten people are killed by an explosion on a steamer on the Frazer river.

Thursday, April 18—Commodore Allibone, commander of the Wilmington, dies at Manila of heart disease———A new party is started in New York city, to be called the Greater New York Democracy, to fight Tammany———A motion is made in the Federal supreme court to strike from the records the brief of the solicitor general in the Carter case———The first session of the educational conference at Winston-Salem was held yesterday, when addresses were made by several prominent men——— The Federal court of appeals allows claims of nearly $600,000 against Jacob Lorillard, the bankrupt, in favor of his brother and brother-in-law———Pearson, who was refused an injunction against export of horses from New Orleans for the British army, petitions the president to put a stop to it———There will be no strike in the American Steel Company. The men who were discharged for joining the union will be reinstated and the existing scale will be maintained until July 1st———Dun & Co., say of the next cotton crop that planting is delayed by cold weather and rains; labor is scarce; the cost of production will be increased; there will be larger acreage than last year———Several sections of Alabama and east Tennessee were visited by destructive storms early yesterday morning. An engineer of a freight train was killed. Many houses were wrecked or damaged. A steamboat was sunk at Bridgeport, Ala.

Friday, April 19.—Peace negotiations have been resumed between Kitchener and the Boer generals———The collier Alexander sails from Norfolk for the Pacific coast with coal for the naval station ———The case of Captain Ripley charged with the murder of Governor Goebel, is given to the jury———Carolina won from Vanderbilt last night at Chapel Hill the second inter-university debate———A. J. Schroch, cashier of the First national bank of Birmingham, Pa., is arrested on charge of embezzling $35,000———The president has appointed Samuel T. Stapleton, of West Virginia, to be consul of the United States at Neuvio Larddo, Mexico———Colonel A. H. Belo died yesterday at Asheville, after three months illness. His remains will be buried at Salem, N. C., his old home———Mr. Thomas L. Alfriend, of Richmond, Va., one of the most widely known and prominent insurance men in the South, died suddenly today——— General Chaffee will take command in the Philippines June 30th. No troops will be kept in these islands longer than two years at a time———The army and navy will make interesting exhibits at the Buffalo exposition. The latter will have Richmond Pearson Hobson there ———The board of classification of the United States general appraisers upholds the imposition of the Russian countervailing duty on sugar.

Saturday, April 20—The Boers captured a train of cars loaded with cattle and coal———A shortage of $81,000 has been discovered in the First National bank of Nancouver, Wash.———Charred bodies of three men are found in the ruins of a house destroyed by fire at Seneca Falls, N. Y.———A northbound passenger train on the South Carolina and Georgia is wrecked between Blacksburg, S. C., and Shelby, N. C.——— Two feet of snow in western Pennsylvania———Widespread and disastrous floods in Pennsylvania, Ohio and West Virginia———Kentucky outlaws entrenched and defying arrest, have at last surrendered———Rumored discovery of a plot against the life of Emperor William is not confirmed by the Berlin police———Terrific storm of wind and snow at Cleveland, Ohio ———The snowfall reached from Canada to Atlanta——— A great flood is expected in the Ohio valley———Telegraphic communication with pointr in Ohio is cut off.

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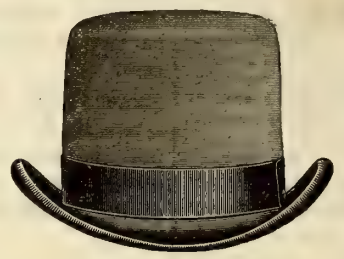
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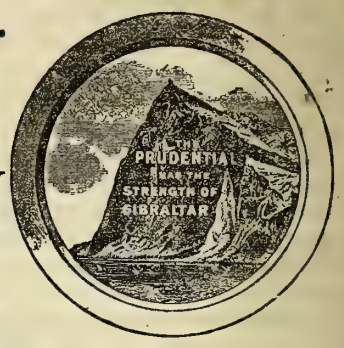
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Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

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College Message

EDITORIAL CORRESPONDENCE.

NEW ORLEANS, LA., April 25th, 1901.

AT THIS writing the great Missionary Conference, which for months has occupied so large a place in the thought and prayers of the Southern Methodist Church, is fully under way. The largest expectation, as to numbers in attendance and enthusiastic interest, has been more than met. It is the largest convention of any kind ever held in the South. Those who attended the Ecumenical Missionary Conference in New York City say that this Conference is bigger in proportion than that. This may readily be granted when we consider that the former was a Conference for the world, the latter is one for the Methodist Church, South, only. On the first day fifteen hundred delegates and visitors were present and a large number have since arrived. Among the largest delegations is that from the Western North Carolina Conference. The following are present: Revs. S. T. Barber, Ira Erwin, J. E. Thompson, T. J. Rogers, F. L. Townsend, T. F. Marr, W. H. Willis, J. A. Baldwin, G. D Herman, R. M. Hoyle, C. C. Thompson, E K McLarty, J. H. Weaver, H L Atkins, W. M. Bagby, E. J. Poe, W. R Ware, Mrs. W. R. Ware, Mrs. L. H Robertson, Mrs. M. J. Branner, Mrs. J. E. Ray, Mrs. Hilliard, Rev. L. W. Crawford, Mrs. L. W. Crawford, Geo. Hackney, C. H. Ireland, B. E Smith. From the North Carolina Conference are Revs. W. H. Townsend, H. B Anderson, R. H. Willis, J. N. Gibbons, N. H. D. Wilson, J. M. Rhodes, Mrs. J. M Rhodes, T. A. Green, W. B Walker, Robert Page, Miss Emma Page, Miss Mary Page, Miss Blanche Fentress, Mrs. N. H D. Wilson, Mrs. Lucy Cunninggim, Miss Clara Green.

The committe on entertainment had done its work so thoroughly and systematically that delegates and visitors speedily found their way to their respective homes with little or no friction. Tulane Hall in which the Conference is held, was formerly a part of the University of Louisiana. It will seat two thousand people, is centrally located, and easily accessible from any part of the city by a system of street car lines. Under the supervision of the local committee and the skillful touch of woman's hand it has been made to present a scene of rare beauty and impressiveness. Even the lobbies and stairways are lined with palms and other decorations. The first thing that greets the eye on entering the hall proper is two immense maps of the world covering the rear wall and surrounded by appropriate missionary texts. Along the galleries are handsome draperies of bunting, and at each post are two flags, one of the United States and another of some mission field, a shield in the center giving the name of the country and the date of the establishment of the mission. There are fifteen of these and below them hang the portraits of several prominent missionary workers Over the doorway hangs another large missionary map, and from the center of the ceiling floats a cluster of United States flags. The front of the large high platform, temporarily erected for the occasion, is literally banked with fragrant roses. On this platform, capable of seating one hundred, a large choir assisted by an orchestra, lead the music, and rarerly if ever have we heard our Methodist hymns sung with more fervor and power. Here also are seated the speakers and prominent visitors. Among them are many of the most noted men of the South and several of the greatest missionaries, men and women, in the world. We note Bishop E R Hendrix, Bishop Granbery, Bishop Keener, Bishop Galloway, Bishop Key, Dr. Alexander Tutherlane of the Canadian church, Dr. E E. Hoss, Dr. J. D. Hammond, Dr. James Atkins, Dr. Lambeth, Bishop Thoburn, of the M E. Church Young J. Allen, of China, Dr. C. F. Reid, of Korea; Dr. and Mrs. Howard Taylor, of Inland China Mission; Rev. J. W. Tarboux and E. A. Zilly, of Brazil; Rev. R G. Marsh, of Mexico; Mrs. M J. Lambeth and others. The Conference has begun most auspiciously. The papers and speeches, and above all, the spirit is fine, and already the tides of enthusiasm are with difficulty restrained.

We give below the proceedings of the first day. Necessity of sending matter so early limits us to the first day's proceedings which we give below with an outline of addresses made:

The conference met at 10:30 a m Bishop Hendrix, of Kansas City, presided Hymn No 132 was sung:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

Rev. J W. Tarboux, of Brazil, offered the opening prayer. He asked the Holy Spirit to descend and bless the assembly of the Methodist Episcopal Church, South, and all its labors, especially the missionary movement. He prayed that from this conference there comes out a mighty wave of revival that shall sweep to all lands, and reach to the remotest borders of the earth. May Almighty God take the presidency of the conference, and let the members thereof be simply the instruments and the mouthpiece of the Saviour.

Rev. C. F. Reid read a lesson from the Scriptures (Matt., xx. 28).

Bishop Hendrix said that the gavel used in calling the conference to order was donated by Mrs. Whiteman, president of the Woman's Mission Society of South Carolina, through Rev. Charles Taylor, Jr., who was a preacher in the Darlington, S. C, circuit, and who often spoke from the pulpit of the Friendship church, whence he went forth into the world to spread the gospel in far-away countries.

Rev. James Atkins, D D, addressed the convention on

THE PURPOSE OF THE CONVENTION.

He said: The most eloquent souvenir of a civic kind that I have ever seen is the key of the Bastile, as it hangs and rusts in the home of Washington at Mount Vernon. The most eloquent souvenir of a religious kind which I have ever seen is the old shoemaker's hammer which William Carey, "the sanctified cobbler," laid down when he took up the trumpet of the Gospel in the orient. The wooden handle of that hammer is still unimpaired by age, and there are men still in the flesh who were babes when William Carey began his great work. That which has occurred in the progress of this great thought, from the time in which William Carey glowed and burned as the morning star of modern missions, to this day in which we meet in such an assembly, is the supreme miracle of the century.

Possibly the largest religious gathering of modern times was the Ecumenical Conference on foreign missions held in New York city one year ago in this month. It may be that when all the streams of its influence have been measured in their results, it will be pronounced the greatest meeting since the day of Pentecost. On the first night of that meeting, when Carnegie Hall was taxed to its utmost, even to the vestibules, and hundreds were going away in disappointment, a resident of the city, himself in sympathy with the purposes of the meeting, consoled one of the disappointed comers with the assurance that the greatness of the crowd that night was due to the fact that the meeting was being opened by the president of the United States; and he kindly assured the stranger that after that evening there would be no more trouble about room. Those who saw Carnegie Hall taxed by day and by night for ten continuous days, and on the last night heard an ex president of the United States, now recently laid to rest amid the honors of his people, state that through a lifetime of attendance upon great political and civic conventions, he had never known one equal to this in sustained and ever deepening enthusiasm, realized that the name of Jesus is above every other name, and that he is already King of kings and Lord of lords. The meeting was such that no one who was there could doubt but that the vast and chequered metropolis of our nation felt temporarily, and we may hope permanently, the thrill of its mighty presence and purpose.

The personnel and scope of that conference were alike wonderful. There were men there of the truly heroic mold, the Pauline type, who had carried their hands, not as a mere incident now and then, but as a habit of life, until they had grown white in the bleachery of years and the cares of the churches. Peter was there stalwart and storm beaten; and John the spiritual, and Titus and Timothy, in the freshness and vigor of young life. There were women like Phoebe, who had performed the high ministry of bringing Paul at Corinth to bear on the metropolitan peoples at Rome; others, like Lydia, who had thrown open the consolatory gates of the Christian home to the apostles of God in foreign lands; there were others like Mary, the mother of Zebedee's sons, and she of the alabaster box. Among the laymen there were men like the elders of the church at Ephesus, and Dionysius, the Areopagite, with a number of select ladies like Damaris. The conference embraced representatives from all the lands of the globe, and dealt with every practical question involved in the extension of Christ's kingdom among the heathen.

Every great movement has connecting with it certain questions which are subject to philosophic solution, others which are subject to mathematical solution, and still other residuary elements which yield only to what may be called chemical solution. Perhaps in this last respect, more than in any other, the economic respect of that meeting will be felt in the future of missionary work.

While the ecumenical conference was in session, and after sufficient progress had been made for the delegates to grasp something of its meaning and to become imbued with its spirit, the representatives of the Methodist Episcopal Church, South, met to measure impressions and compare views as to the great subject about which the conference was conversant. It was found to be the unanimous desire of those present that a meeting of similar character, but of denominational range, should be held at an early day. A committee was appointed to bring this suggestion before the board of missions at its annual session in May. The board of missions indorsed the proposal unanimously and with enthusiasm, and appointed an executive committee to provide for the holding of the meeting, in which, by God's good providence and grace, and by the generous hospitality of the church and citizens of New Orleans, we are gathered on this auspicious day.

It was meet that the last year of the nineteenth century, the

ONLY YEAR OF MODERN MISSIONS,

should witness the coming together of the missionaries from all the lands under the sky, like doves flocking

(Continued on eighth page.)

CONTRIBUTIONS.

The Keystone of Christian Missions.

BY REV. JUDSON SMITH, D. D.

Corresponding Secretary American Board of Foreign Missions

Few of the figures among the missionary statistics presented at the Ecumenical Conference make less show or are more likely to escape attention than those which give the facts of Bible translation. At the same time there are few that express a greater volume of labor, or have a more intimate relation to the meaning and success of the missionary work of the Nineteenth Century. It appears that there are now 421 different languages or dialects into which the Bible as a whole, or in parts, has been translated. These include the languages spoken by at least three-fourths of the human race.

At the opening of the Nineteenth Century the different versions of the Scriptures numbered only about fifty, spoken by less than one eighth of the race This marvelous increase is almost wholly due to the labors of missionaries, and it constitutes in itself a majestic achievement There is no other single piece of literary labor during the century which can for a moment compare with it. All these languages have been studied and mastered by foreigners, after long, continuous and exacting toil. Think of the time and pains that are necessary to obtain such an understanding of Chinese, Japanese, Tamil, Hindustani, Persian, Turkish, and the hundreds of other tongues as to be able to converse inteligibly with those to whom these are the mother tongue. And the translator must go quite beyond this, and so familiarize himself with vocabulary and idioms as to think in the strange tongue, and to put the very meaning of the Bible, narratives, poetry, prophecy and doctrine clearly and unmistakably before the reader This attainment lies within the power of but few, and for them it involves long, arduous, incessant labor. In not a few instances the missionary has first to reduce the language to written and lexical forms, to make the grammar and vocabulary of the language, before he can begin to use it in translation. Who can measure the time and effort required for such a task! In what other field of labor has anything like this been attempted? Hiram Bingham goes to the Gilbert Islands in the mid-Pacific and finds the people with no literature, with no written language, with no one to teach him. Little by little he gathers the words of common usage from the lips of the natives, and learns how they are combined in phrases and sentences. Constantly he must compare what he has written down with what he hears, must correct mistakes, must acquire new words, must fix, if possible, the better usage And at last he ventures to put the Golden Rule, the Lord's Prayer, a Psalm, into the vernacular; then a Gospel, an Epistle; until at last, after many years, the whole Bible is rendered into this island tongue, and every one admires the great achievement. Between those first words, taken from the lips of the unlettered people, and the finished Gilbert Islands Bible, what years of toil, what patience of soul, how vast and glorious the contrast! And this is perhaps the simplest form of the problem.

What picture in early English history is fairer or more significant than that of the venerable Bede, capable of a leading part in the stirring scenes of his age in Church and State, yet turning from them all and in a scholar's retreat, without haste, without rest, putting into his native tongue the inimitable story of the Gospels, and as years multiplied and strength failed, still plying his labor of love, till the last verse of John's Gospel is given just ere the end. This scene reveals the deeper, purer spirit that has always existed at the heart of English history, that redeems many a page of rudeness and greed and war, and that has so long placed her in the van of human progress

Burma's debt to Judson is to be measured by all that he did for the uplifting of her people in character and habits, in knowledge and aspirations. But that which works deepest and most incessantly, which makes him today, fifty years after his death, the greatest benefactor that nation ever had, is the Bible which he gave them in their own tongue, the celestial guide of childhood, the solace of age, the fortress of manliness and purity and truth.

Morrison broke the path to the Christian renovation of China in many ways, but in none more signally or with more lasting benefit than by opening to that people the treasures of God's Word, and giving the Bible a chance to be heard by the side of the Confucian classes. Carey puts the scholarship of the world under a measureless obligation by his studies in Sanscrit, and his translations of the Bible, or portions of it, into more than thirty of the tongues of India. When as yet the work of evangelization could not be freely pursued, this dauntless spirit seized the occasion to make his message intelligible to the millions who should later come within its reach. No single missionary has ever wrought on so wide a scale for the Christian enlightenment of India; and thus "he, being dead, yet speaketh."

One of the most remarkable missionaries of modern times (he would have been a man of mark in any age) has just passed away at Constantinople. Elias Riggs entered on missionary labors in 1832, and had been sixty nine years in service at his death. A linguist of rare power, a writer of great beauty and force, a persuasive and welcome preacher, fitted to grace a chair in any school of learning in the world, his life was passed in quiet, far from the noisy voice of the world, in making the Bible familiar to the many nations of the Ottoman Empire. Armenians and Greeks, Turks and Bulgarians, through him, and others who wrought with him, have heard in their own tongues wherein they were born the wonderful works of God. Into the permanent foundations of the church among all these peoples this man has wrought his own life, and in the long centuries to come he will be felt among them, as "the sweet influences of the Pleiades" forever abide and adorn the starry heavens.

Think what it means for a heathen people and nation to have the treasures of Hebrew literature, the story of the Gospels, the oracles of God, made accessible and familiar as their daily speech. How the language itself is enriched and expanded thereby! How the mind is ennobled and disciplined and inspired! How life, of the family and of society, is elevated and dignified! How the nation is fortressed and exalted and its institutions purified! We know what the Bible in England has done. No single influence, probably, has wrought with such intimate, plastic power in the mind and heart and life and institutions of the English people. Literature, government, society, betray its touch at every point In the height of its heroic days, during the Puritan Revolution, when deeds were wrought and men were great that the world will never forget, England was a people of one book, and that book was the Bible. It was from the high fountain that our best New England life flowed, and from that supreme force our national beginnings received their form and power.

And this very influence our missionaries, through their labors in Bible translation, have set to work and are introducing in the islands of the sea, among the native tribes of America, in Mohammedan lands, among the millions of Africa and Japan, among the hundreds of millions in India and China Some measure of the proportions of this work, and of the breadth of this influence, is gained when we learn that the copies of the Bible, or portions thereof, circulated on mission fields every year amount to 2,535,466 What other form of literature has a circulation on the same fields that can for a moment be compared with this? Who can conceive any body of men expending strength and time like this to bring any piece of human literature to the knowledge of these peoples?

The foreign missionary cause commands respect in many ways; the better it is known, the more carefully its men and methods and results are studied, the more profound the respect it challenges and receives. No other force working for the world's enlightenment and peace, for the uplifting of men and nations, for the banishment of cruelty and injustice and every form of social wrong and private vice, can be named in comparison. The Ecumenical Conference of last year lifted it beyond cavil, and set its power and dignity and blessing in a light like the noonday sun It is doubtful if there is any better measure of its power, any surer proof of its beneficence than the silent, wide-spread, persistent advance in the work of translating and circulating the Word of God among the nations of the world.

Boston, Mass.

Prohibition Entirely Constitutional.

WILLIAM M. SHERRILL.

As if every argument of saneness, humanitation and merciful were not enough to satisfy the skeptical, one actually hears the statement now and then, "Prohibition of the liquor traffic is not constitutional." The idea inculcated, I suppose, is that it is an invasion of individual, state and national rights and immunities.

In this paper I shall not rely on my own feeble arguments, supportive of what may follow, but shall adduce proofs and citations "ex cathedra," and beyond dispute and cavil.

In 1846 the celebrated license cases from Massachusetts, New Hampshire and Rhode Island, involving the constitutionality of prohibition or no came up before the then Supreme Court for adjudication and decision. What follows, as to citations, I copy from those made by the hand of Rev. Dr. James A. Arman Here are the citations, verbatim and seriatim:

Chief Justice Tamy: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper"

Hon Justice McLean: "A license to sell an article, foreign or domestic, as a merchant, or inkeeper, or victauler, is a matter of police and revenue within the power of a State. No one, it is presumed, can claim a license to retail spirits as a matter of right"

Hon Justice Catron: "If the State has the power of restraint, by license to any extent, she has the discretioning power to judge of its limit, and may go to the length of prohibiting sales altogether."

Hon Justice Daniels: "They are like all other property of the citizen, and should be equally the subjects of domestic regulation and taxation, whether owned by an importer or his vender." In reply to argument that an importer purchases the right to sell, when he pays duties to the government, the Justice further said: "No such right as the one supposed is purchased by the importer, and no injury in any accurate sense is inflicted on him by denying to him the power demanded. He has doubtless in view the profits resulting from the sale of his commodities; but he has not purchased, and cannot purchase, from the government that which could not insure to him a sale independently of the laws and polity of the States."

Hon Justice Woodbury: "After articles have come into the territorial limits of States, whether on land or water, the destruction itself of what contains disease and death, and the longer continuance of such articles within their limits, or the terms and conditions of their continuance, when conflicting with their legitimate police, or with their power over internal commerce, or with their right of taxation over all persons and property, under their protection and jurisdiction, seems one of the first principles of State sovereignty and indispensable to public safety"

Hon Justice Greer: 'It is not necessary for the sake of justifying the State legislation now under consideration, to array the appalling statistics of misery, pauperism and crime, which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and all measures of restraint and prohibition necessary to effect the purpose are within the scope of that authority. There is no conflict of power or legislation as between the States and the United States. Each is acting within its sphere, and for the public good, and if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer by a thousandfold in the health, wealth and happiness of the people."

Let me, briefly, analyze each citation.

According to Chief Justice Tamy, any State of the Union has a perfect and inaleinable right to license, curtail or grant any measure which meets the approbation, or merits the censure and suppression—as the case may be—of the best welfare of the people thereof, and for the highest and best ends of its government. So far, so good. It is purely an intra-state matter, then, with each State whether it allows traffic in whiskey or beer, or whether it disallows it and curtails, or even altogether prohibits. I shall not argue here the many tenable and just grounds why the State, as a State, should prohibit whiskey, for it would be superogation, superfluous, in the face of all the facts supportive and corroborative. It is granted. He sees nothing in the Federal constitution abrogatory from even "prohibiting it (whiskey) altogether, if it thinks proper."

This is conclusive and positive judicial evidence, number one.

By the merits of the argument of Jus-

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tice McLean, a license to sell any article, by any lawful vender, "is a matter of police (mark this) and revenue within the power of a State." Well. Another argument, again "ex cathedra," that each State, as a separate government, has the unalterable right to license, curtail, control, suppress or kill any one traffic, or thing, either conducive to, or subversive of, the best government thereof, as the case may be. Further: He sees no reason why, if any article be injurious to the health or morals of a given community, a State containing that community, may not exercise its own untrammeled police power "which lies at the foundation of its prosperity," (very, very true,) to prohibit the sale of such article.

This is high judicial authority, supported and corroborative of the main theme, number two.

Justice Catron coincides with the others as to prohibitive prerogative. A State has the power, intra-governmental, to prohibit anything whose effects are seen and known to be malevolent and subversive and hurtful. The plenary adjectives are mine.

High argument, supportive and corroborative, number three.

Justice Daniel's argument is not at present germane.

To return to the question at issue: Has a State the power or no to curtail, or prohibit the traffic in ardent spirits? The citations given above carry but one answer: Yes.

As I said, I shall not, in this paper, offer argument in support of the position at issue. To do so might require a whole newspaper, which great space I have not at my disposal. As to this the arguments are overwhelmingly full and plentiful; and all speak affirmatively. But I do want, in conclusion, to ask a few very living and germane questions:

If the people of any State any longer suffer the iniquities of the drink demon, whose fault is it?

If a State has governmental and police jurisdiction, why not use it in the way for which such power is given it?

Will we not come upon absolute prohibition when the people (he government) say they intend to have it?

If local option, or local suppression, is a good thing, can you tell me why general suppression is not infinitely better? As a man who has some of the power of answer in his ballot, you may ruminate upon this, and answer to yourself at leisure.

If all the evangelical churches are not up in arms, to the death, against this juggernaut of all evils, is not a church screw loose somewhere?

The evidence against it is being written hour by hour all over this broad country. All the awful and woe-bearing data, if it could be printed and bound in one volume, would make a book, for pages immemorable. In a court, usually, when the argument and facts are all in on a given case, decision is next in order. Each State and the United States is the court. They have the evidence in full The people are the judicial determiners. What is to be the verdict in this world-wide cause? "Guilty;" or "no." All the host of heaven are looking on, may I not imagine, in breathless expectancy of the final issue.

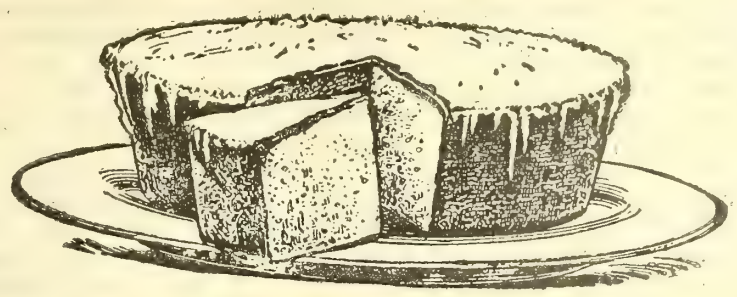
License and Taxation.

MR. EDITOR —In the ADVOCATE of April 10th I see an article from brother Webb in reply to brother McLaurin. I do not take up the cudgel to fight Bro. Mc's battles, for he is competent to do his own fighting. But I wish to notice a few things, by your permission, which I find in that article. Bro. Webb says the license of the liquor traffic "is a method of taxation." But according to Webster, license means a permission to sell by retail, while taxation is the act of "imposing taxes on subjects of a State by government," etc And Webster says "Taxation is probably the most difficult subject of legislation" But licensing the sale of whiskey seems to be a very easy matter, when we look at the amount of it that is done. No sir; license and taxation are two separate and distinct things. License means to legalize the sale of whiskey by retail, and implies a willing consent on your part, whoever it may be, that votes for it, or does not enter his protest against it, you can talk about restraining the business, or bringing it under control, but you had just as well undertake to restrain the regions of the lost by license and taxation as to undertake to govern the whiskey business; especially so when the preachers and church members are actively engaged in the adjustment of the traffic and vote for it How can ministers of God sanction such work, when He has said, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh drunken also, that thou mayst look on their nakedness Thou art filled with shame for glory."—Heb. 2 : 15–16

Here is God's protest in the form of a curse against any man who puts the temptation in man's way, by which he is urged to drunkenness. And who will deny that the traffic in liquor is one of the strongest agencies to mislead the young men of our world. You and I, as ministers of Jesus, as preachers of the Gospel, ought to be very guarded; and never put anything in their way that might have a tendency to lead men astray in this direction. If I had been in the meeting in Guilford, of which Bro. Webb speaks, I think I would right there and then have entered my protest against the sale of whiskey in any way, by offering a resolution for the prohibition of the liquor traffic; and if that had failed, I would have been compelled to withdraw; for my conscience will not allow me to take any part in the business. Suppose every one had taken that course who claims to be a temperance man, who sighs for prohibition, who longs to see the day when the grogshops of our country shall all be closed. I say, suppose such a thing should take place and no license were issued at all. Do you actually believe that would "take all restraint away and turn the evil loose" Now, I have more confidence in the conservative element of our people than to believe it. There are thousands of places all over this land, where the stuff is dispensed by license, where the majority of the people, including all classes, male and female, would be filled with joy to be left free from the curse of the legalized liquor traffic. Do you believe the bloated, blair eyed foreigner, however eager he might be for ill-gotten gain, would have so little sense as to try to establish himself, anywhere in this nation, without license from the government to do so? I had much rather risk being left without license than to have the finest dispensary ever established on earth. I would dread to stand in a grog seller's shoes, who would attempt to sell whiskey without license in this twentieth century, in the United States. It is well known that the whiskey business of this country is conducted by political element, but in a large measure supported by the Christian church. Outside the Christian element of this land, the business is run by a very small minority. A large majority of our best citizenship of this land, claim that they are in favor of prohibition. I include both sexes, all of whom should have a voice in and support prohibition.

C M. ANDERSON.

Morganton, N C, April, 1901.



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A Mother's Influence.

A few years ago there lived in one of the old homesteads of Wake county a pious widow with her six children. Each day she would gather about her her little ones whom she had dedicated to God, and direct their thoughts and affections to the Father whom she loved and served She taught them to rely upon him for light and life, for she felt the need of such a Helper, since one of her three sons had lost his sight by a sad accident, and, groping in darkness, would come to her for the comfort that earth could not yield; and a daughter had been an invalid dependent upon her care from birth.

It is of the beautiful life of this little sufferer, Rosa Valley, that the writer would tell,—a flower, indeed—a white rose planted for a brief span in the shadowy valley we call life

Although a great sufferer, the pain and sorrow of this world seemed not to get a very strong hold on the spiritual life of little Rosa, for her frail body seemed always animated with a life that was not of this life. She was always bright and cheerful, looking beyond this world yet ever trying to smooth the rough places for brother or sister, or cheering and helping her mother, to whom she was always loving and obedient. She was once playing with her sister when her mother called. Starting eagerly to answer the call she said, "Sister, we must be ready to go just like this when Jesus calls us." May we not learn a lesson from this child and be ready to go when He calls, whether it be to work or to rest?

She seemed always to live outside of heaven's gate, and to realize that the spirit world lay about her with only a thin vapor of mortality between. And if ever a strong soul overcame the non-spiritual and reared itself to an atmosphere where the presence of guardian angels is felt, and a foretaste of the glories that await beyond is given, it was surely this little invalid, so full of faith, of hope, of love.

She never tired of hearing about Jesus and the heavenly city, and she would talk beautifully to her brothers and sisters of the Home she loved and longed to see, begging them with love and joy in her eyes to so live that they might all be there together.

The anxious mother saw the flower that she had so tenderly cared for fading from this world The slight form grew thinner, the eyes deeper blue, the hair more golden in contrast with the increasing pallor of her wasted cheek, and she knew she would soon be transplanted to a more genial clime Too weak to sit up she must needs now lie in her little bed all day. Is there an unbeliever who could have withstood the scenes that took place in that Godly home the following weeks? No infidel could have denied the existence of heaven for he would have seen the light of it there.

Rosa Valley lay patiently upon her pillow, ever talking of the home she was about to enter never to suffer any more. Where trees grow for the healing of nations; where the River of Life flows to cool forever the fevered brow; where God himself wipes away all tears; where the blind recover sight; where there is no more death, neither sorrow, nor crying nor pain. She would frequently ask when the "Good Man" would take her, as if impatient to go. Then she would call the dear ones to be near her, reluctant to leave them, wavering between the two homes she loved. On one occasion she called her blind brother very near, and gazing longingly into the eyes that could not return her look of love, said, "Brother Allie, you cannot see me now but you can when you come up yonder where Jesus is the light." She begged her mother not to grieve for her nor wish her back, telling her how happy she was to go to Jesus, and the look of peace and happiness on her radiant face, told that the sting of death had given place to joy divine.

She asked her mother to turn her so she could sleep, "And Oh!" she said, "if

Jesus would only come for me before I wake." No one who saw her doubts that her prayer was answered. After half an hour of peacful slumber the weak little body raised itself—or was it the strong, exultant spirit that bore it upward?—she stretched her little hands toward heaven with a glad smile than all that was left of her sank back upon the pillow. But we know that the immortal spirit, made beautiful and pure by the wondrous Savious who had prepared all things for her, had taken its flight to those pleasures which are beyond the comprehension of man.

What a rich reward for the faithful mother who had striven so hard to lead those entrusted to her in paths of light!

She was spared long after the death of her daughter, and her benign life and beautiful character have strengthened and comforted both old and young, and gathered to her a host of friends. She has undergone many trials but bore all with that fortitude becoming a Christian and awaited patiently and cheerfully the call that would reunite her to her children. It came to her, Mrs. Elizabeth F Page, on March 2nd. 1901, and she was ready to answer it. She expressed her great grief in leaving the dear ones here, but her last words were, "It is all right, it is all right." She knew they were piloted here by Jesus Christ and that on the other side there would be no more parting.

Those who are so greatly bereft by her death have the deepest sympathy of many friends. May these following lines—a beautiful conception of the world in which their loved ones are—be some comfort to them:

The Other World.

H. B. STOWE.

It lies around us like a cloud, a world we do not see;
Yet the sweet closing of an eye may bring us there to be.
Its gentle breezes fan our cheeks, amid our worldly cares,
Its gentle voices whisper love and mingle with our prayers.
Sweet hearts around us throb and beat, sweet helping hands are stirred,
And palpitates the vail between, its breathing's almost heard
And in the hush of rest they bring, 'tis easy now to see
How lovely and how sweet a pass, the hour of death may be.
To close the eye, to close the ear, wrapped in a trance of bliss,
And gently laid in lovely arms to swoon from that to this.
Scarce asking if we wake or sleed, scarce knowing where we are—
To feel all evil sink away, all sorrow and all care.
Let death between us be as naught, a dried and vanished stream
Your joy be the reality, our suffering life the dream."

S. P. J.

The Work Begun.

According to announcement, at three o'clock, p. m., Tuesday, April 9th, the faculty, the pupils, the pastor, and financial agent and some friends assembled at the temporary headquarters of the school. Quite a number brought spades, hoes, etc., that they might the more enthusiastically enter into the program.

After perfecting arrangements the body marched under "Old Glory," singing inspiring songs of faith and victory On reaching the ground a semi-circle was formed and after appropriate songs and hymns were sung by the school, religious services were conducted by the financial agent, Rev. C. G. Harley. The mayor, Hon W. A. Gash, who was to have spoken in behalf of Brevard, being necessarily absent, Mr. Welch Galloway kindly consented to take his place, and did so with words of highest inspiration and burning eloquence.

The smallest boy and girl of the school were then called forth to the center of the circle, and with their little spades broke the anxiously yielding dirt, where Brevard Epworth Industrial School of the Western North Carolina Conference will be forthwith erected.

The next scene called forth, not the least in importance by any means, was Sister Taylor, the gentle, latent power of the home, who contributed her shovel full of dirt in addition to her untold contributions to the enterprise already given.

The whole company assembled were then given the privilege, and if the enthusiasm for the next few minutes in dirt breaking was a fore runner, the work will go on gloriously.

The most striking spectacle of the occasion was the person of Bro. Taylor himself In command supreme, entering into every detail with the zest of a Napoleon, and marching homeward with the satisfaction of a Wellington.

A glad day, indeed, it was for the poor, worthy girlhood of Western North Carolina. G G HARLEY.

Bethel Church, Asheville.

DEAR DR CRAWFORD:—Perhaps a line from my church would be appreciated by some.

We have just closed a very good meeting of two and a half weeks duration, the pastor doing the preaching, which resulted in 15 conversions and the church greatly revived.

Ten in all here joined since Conference, with others to follow.

Our Conference collections are mostly provided for—all in sight. We raised $100 in good subscription on Watch Night for the Twentieth Century cause.

Many have been the tokens of appreciation upon the part of this church which make the life of a preacher "worth the while."

Last, but not least, at the close of our revival, my people tendered in money, or a present, to pay my way and expenses to the New Orleans Missionary Conference. Did I accept? Wait till you get there and see

We hope to bring fire and knowledge home with us to be used in our District Institute, which has been changed from Weaverville to Haywood Street, Asheville.

The missionary question is the question of the church today.

C. C. THOMPSON.

Asheville, N. C., April 19, 1901.

Cancer a Curable Disease.

Many people have an idea that cancer is incurable, but a representative of The Atlanta Journal saw over 150 original and recent testimonials of cures of actual cancer, the sufferers have taken 8 to 24 bottles of the famous B. B. B. (Botanic Blood Balm) which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat strained soup only, yet healed perfectly by Blood Balm. Allan Grant, Sparta, Ga., wrote "I had painful sores on lip called epithelial cancer, also much pain in bones and weakness in back; 10 bottles of B. B. B. healed the sore and gave me strength and made blood pure and rich. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old eating, sores etc. Sold at druggists $1. Any sufferer may have a trial treatment of B B. B. free by writing Blood Balm Co., 42 Mitchell St. Atlanta, Ga. Describe trouble and free medical advice given by specialists until cured. Extract from Atlanta Journal.



may 5 1y eow nrm

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache
For sleeplessness, nervousness and heart failure
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED.
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

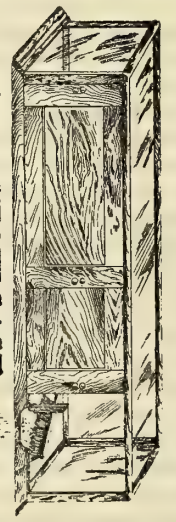
Mozley's Lemon Elixir.

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.
Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.
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FADING FOR LACK OF NOURISHMENT.

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Washington Letter.

(From our regular correspondent.)

Washington, April 24, 1901.

This government has not joined with the other powers in demanding more executions of Chinese officials, as cabled to the American press this week, nor is it in sympathy with the demands. This statement is made on the authority of officials of the Department of State. Mr. Rockhill, special commissioner of the U. S. at Pekin, is, in accordance with his instructions, doing everything within his power to restrain the unnecessary shedding of blood. His presence with the Ministers of the powers in their consideration of punishment of provincial officials is distinctly palliative and deterrant. He is seeking to minimize the punishments, and he can do that with greater success by adhering to the councils of the ministers than by withdrawing from their deliberations, even though the appearance is thereby conveyed that he is in sympathy with their demands.

Sometime ago the American Missionary Association sent Dr. Beard, senior secretary of the association, and Rev. E S. Teal, a member of its executive committee, to Porto Rica to investigate the missionary and educational work thus far established there by Americans, and the opportunities for its future development. Following is an extract for their report, which will be laid before the coming annual meeting of the association, in Boston: "The need of the island is a general hospital, equipped with modern appliances. Here is a chance for some benevolently disposed individual to build an institution that would do a vast amount of good. A hospital could be built and equipped at a comparatively small expense. Miss Atkins, connected with the Presbyterian mission at San-Juan, has twenty-four to forty calls a day from patients who need hospital treatment, many of whose lives are lost because of the lack of it. The Presbyterian mission, under the wise generalship of Dr. John M. Green; the Methodist mission, led by Dr. Drees; the Baptist and Episcopal missions, conducted respectively by Drs. McCormick and Van Buren, are doing excellent service in educational lines. Their Sunday and weekday services are crowded with curious and interested listeners. The Congregationalists, through the American Association, have two excellent schools, at Santurce and Lares, and are doing as thorough work in education as is done by any schools on the island. There is a distinct and emphatic call for a large central boarding school of the higher grade, with normal and industrial departments. The Congregationalists are also conducting evangelistic work under Dr. Edwards in Fajardo and Humacao, cities in the eastern part of the island. The outlook for industrial, educational, and religious quickening is encouraging. During the past two years great advances have been made."

A formal report reached the Department of State this week, showing the loss of life in Protestant missionary families in connection with the Boxer troubles in China. It was prepared by Rev. J B. Stevenson, of the Chinese Inland Mission, and is accepted as absolutely correct. The total number murdered in missionary families is given as 186, divided by nationality as follows: British, 70 adults, 28 children; Swedish, 40 adults, 16 children; American, 24 adults, 8 children.

The corner stone of the new Washington Public Library building, in course of erection with funds donated by Mr. Andrew Carnegie, was laid this afternoon, in the presence of the library commission and a few officials. There were no formal exercises, as it was decided to postpone the celebration of the establishment of the institution until the completed building is dedicated, which will be about a year from now.

DAN GROSVENOR SAYS:

"Peruna is an Excellent Spring Catarrh Remedy---I am as Well as Ever."



HON. DAN. A. GROSVENOR, OF THE FAMOUS OHIO FAMILY.

Hon. Dan. A. Grosvenor, Deputy Auditor for the War Department, in a letter written from Washington, D.C., says:

"Allow me to express my gratitude to you for the benefit derived from one bottle of Peruna. One week has brought wonderful changes and I am now as well as ever. Besides being one of the very best spring tonics it is an excellent catarrh remedy." Very respectfully,

Dan. A. Grosvenor.

Hon. John Williams, County Commissioner of 517 West Second street, Duluth, Minn., says the following in regard to Peruna: "As a remedy for catarrh I can cheerfully recommend Peruna. I know what it is to suffer from that terrible disease and I feel that it is my duty to speak a good word for the tonic that brought me immediate relief. Peruna cured me of a bad case of catarrh and I know it will cure any other sufferer from that disease."

Miss Mattie L. Guild, President Illinois Young People's Christian Temperance Union, in a recent letter from Chicago, Ill., says:

"I doubt if Peruna has a rival in all the remedies recommended to-day for catarrh of the system. A remedy that will cure catarh of the stomach will cure the same condition of the mucous membrane anywhere. I have found it the best remedy I have ever tried for catarrh, and believing it worthy my endorsement I gladly accord it."

Mrs. Elmer Fleming, orator of Reservoir Council No. 168, Northwestern Legion of Honor, of Minneapolis, Minn., writes from 2535 Polk street, N. E.:



Mrs. Elmer Fleming, Minneapolis, Minn.

"I have been troubled all my life with catarrh in my head. I took Peruna for about three months, and now think I am permanently cured. I believe that for catarrh in all its forms Peruna is the medicine of the age. It cures when all other remedies fail. I can heartily recommend Peruna as a catarrh remedy"

The spring is the time to treat catarrh. Cold, wet winter weather often retards a cure of catarrh. If a course of Puruna is taken during the early spring months the cure will be prompt and permanent. There can be no failures if Peruna is taken intelligently during the favorable weather of spring.

As a systemic catarrh remedy Peruna eradicates catarrh from the system wherever it may be located. It cures catarrh of the stomach or bowels with the same certainty as catarrh of the head.

For a free book containing valuable advice on the causes and treatment of catarrh, address The Peruna Medicine Co., Columbus, Ohio.

SUCCESS -WORTH KNOWING

40 year success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

THE Electropoise TRADE MARK

DEAR SIR:—Received the Electropoise ordered in due time I am pleasantly surprised in the "Duplex." It does the work. Already I think the Tumors are getting smaller and softer. After two night's treatment I find they are not so busy or vigorous

Yours very respectfully,

F. G MARESCH

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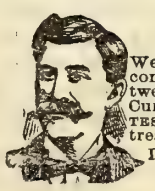
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THE CHRISTIAN LIFE.

Every Christian an Evangelist.

REV. H. M. WHARTON, D. D.

There are three kinds of preaching spoken of in the Bible: the preaching of the pastor and teacher, the preaching of the evangelist, and conversational preaching. The first two belong to certian ones called of God to do that special work, while the last is to be done by all, not excepting the pastor and the evangelist.

Sometimes one is blessed with the privilege of doing all three. Dr. John Hall was a pastor, Moody an evangelist, Spurgeon was both, and all three did that which every one may do, must do, the conversational preaching of Acts elventh.

The reasons for this conversational preaching are manifest.

It enables every Christian to be an evangelist. Not all can preach, and fewer still can teach, but every one can talk, and even the deaf and dumb may tell of their redemption.

Besides, it is the most effective way of taking the gospel to every creature. A crowd may give away your message one to another; the individual must take it home to himself; and, whether you have one or many as your audience, you can talk to them of Jesus.

Furthermore, it is your own best confession of your Master. As you speak of Him, you must of necessity confess Him. Who are you? A saved one? Yes, but more than that, saved for service, and that service, witnessing for Christ.

"Ye shall be witnesses." What is a witness? One who knows something, and who tells something of what he knows. When and where must he tell it? At the trial. Christ is on trial every day, every hour; and every Christian is a witness, always on the stand.

Do you know anything? Tell it, tell it quickly, tell it to every one you can, for the time is short. How about the early disciples? Was every one an evangelist? "They were all scattered abroad," talking about Jesus. "They testified and preached" They told what the Lord had done for them, and followed it up with an earnest declaration that He would do the same for others. The commission of the Christian is plain and unmistakable, "Let him that heareth say, Come."

The figure is striking. When travellers in the East are out of water, they deploy far apart, just within hearing of one another, and he who finds water calls to the next, and says, "Come!" Then he who hears calls to the next, and so on until all have heard and come.

Have you found the water of everlasting life? Then for your own soul's sake, in the name of Jesus, and for the salvation of the perishing, turn to the one nearest you and say, "Come!" Then go on to the next, and keep going until the echo of your cry is heard in the skies and angels rejoice over repenting sinners; and, when the Master calls you to come, you will go with a glad heart because you have done His will, and shall see those whom you have invited to the marriage supper of the Lamb, and they will shine in your crown for ever and ever. That is what Paul meant when he said to those whom he had led to Christ, "In that day you shall be my joy and my crown of rejoicing."

A young lady was preparing for a ball. As she adjusted a beautiful diamond in her hair, she noticed the thoughtful face of her little sister in the mirror before which she was standing. Turning to her, she said, "Why are you so serious, my little one?"

"I was just thinking of what my teacher said to me last Sunday. She said if I could win a soul for Jesus, I would have a gem in my crown. I was just wondering if Jesus would let me win a soul for Him, and if any gem would be like that pretty diamond you are putting in your hair"

Nothing more was said. The young lady went to the ball, and came back in the early hours of the morning, tired, nervous, unhappy. She looked upon the calm, sweet face of her little sister as she lay quietly sleeping. A smile was upon the peaceful features as if an angel had sung her to sleep. The poor, weary, distracted girl stood for a moment as her thoughts ran over the brilliant scenes of the dizzy ballroom, its excitement, disappointment, and utter failure to meet the infinite longings of the soul. Miniature picture, indeed, of all the world's vain show.

She kneeled softly at the bedside, and poured out her soul in bitter agony to Him who alone has rest and peace to give. "Not as the world giveth, give I unto you." "Lord Jesus," she said, "take me, make me Thine own. Let me be the soul won to Thee by this precious child. Let me be the gem in her crown. Myself, my all, dear Lord, I give to Thee."

She rose from her knees with a new hope in her heart, a new purpose in her life. In the morning, when the little one awoke with the birds, she aroused her sister, who told her she had won a soul to Jesus and a gem would be in her crown. They both knelt and joined in praising God for the blessing He had so freely bestowed.

He who can use the little ones can use us; and, if each goes forth to the harvest-field, we shall surely return bringing our sheaves with us.

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed;
Broadcast it o'er the land.

"Thou canst not toil in vain;
Cold, heat, and moist and dry
Shall foster and mature the grain
For garners in the sky.

"Thence, when the glorious end,
The day of God, shall come,
The angel reapers shall descend
And heaven cry, 'Harvest home.'"

—Christian Endeavor World.

Sweetmeats and Mosquitoes.

REV. ALEXANDER M'LAREN, D. D.

The true way to conquer temptations is not to fight them in detail, but to go up into a loftier region where there ceases to be temptations. How is it that grown men do not like the sweetmeats that used to tempt them when they were children? They have outgrown them. Then outgrow the temptations of the world!

How is it that there are no mosquitoes nor malaria on the mountain-tops? They cannot rise above the level of the swamps by the river. Go up to the mountain-top and neither malaria nor mosquito will follow you—which being interpreted is, live near Jesus Christ and keep your heart and minds occupied with Him, and you will dwell in a region above the temptations which buzz and sting, which infest and slay, on the lower levels.

Of all Paul's pains and perils, the thorn in his flesh, his life companion, was the worst and yet was the best Certainly the chemistry whose working in us is thus hinted owes its laws of Life larger than our own, even to that One Great Life which lives as strength and grace through all our trying and bearing and doing. So he called it well, "God's grace sufficient for me," "His strength made perfect in my weakness." Into the Order of the Thorn only those whose pain is in themselves are privileged to enter. There is one order of nobility yet higher, and only one; but into this other all who will can enter. The brotherhood whose symbol is the Cross, and whose pain begins not in themselves, but in others, outranks the brotherhood whose symbol is the Thorn. —Rev. W. C. Gannett.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL'S CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
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Sold by druggists, price 75c.
Hall's Family Pills are the best.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists 50c. and $1.00 bottles. mar6-6m

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GASTON W. WARD
Pharmacist

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Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan 13, 1901	No. 23 Daily.	No. 25 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....		....
Ar. Rocky Mount	1 00	9 52	.....	..	.....
	P. M				
Leave Tarboro....	12 21	..	6 00	...	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 41	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	...	.	.....
Lv. Fayetteville...	4 30	12 35	..		.....
Ar. Florence.....	7 35	2 40		..	.....
	P. M.	A. M.			
Ar. Goldsboro	....		7 55		.....
Lv. Goldsboro...	.....		...	6 45	3 30
Lv. Magnolia.....	..			7 51	4 35
Ar. Wilmington...				9 20	6 00
			P. M	A. M	P M.

TRAINS GOING NORTH.

	No 78, Daily.	No. 102, Daily ex. Sunday.	No. 38, Daily	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville...	12 15		9 41		.....
Leave Selma.....	1 50		11 35	....	.....
Arrive Wilson.....	2 36	....	12 13	...	.....
		A. M.		P. M	A. M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia ...		..		8 30	11 10
Lv. Goldsboro....		4 50		9 8	12 26
Leave Wilson .	P. M.	5 33	A M	P. M.	P. M.
Ar. Rocky Mount.	2 35	6 10	2 13	10 45	1 18
	3 30		12 46	11 23	1 53
Arrive Tarboro		6 46		....	.....
Leave Tarboro....	2 31	.....	..	..	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 48 p m. Returning leave Sanford 3 55 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Wel on 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m , 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 10:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 1:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**No 61**	**No. 63.**
Lv. Lenoir.. ..	4:30 p m	.... .	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

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HOPE HATHAWAY.

When shepherds wish to lead their flock
Into new pastures, fresh and fair,
They carry one lamb o'er the bars
And all the others follow there,
The fate of that first one to share.

So the Great Shepherd from our fold,
Picked out the best-loved lamb of all,
Gathered her close with tender arms
And bore her safe within the wall—
Sure that we'd heed her gentle call.

We see afar her beckoning hand;
We see the love-light in her eyes;
And so gain courage to press on
To share with her that matchless prize
The blossoming fields of Paradise.

Exhibiting Children.

REV. EDWARD HERRICK CHANDLER.

Perhaps the most delightful quality of childhood is its unaffected simplicity. A young child plays no part. It lives a natural life without reserve and without pretense. Things are just what they seem and the child would not have them otherwise.

There is such a charm about a child's unconsciousness of self and its native ignorance of even the possibility of concealed motives in others, that every heart warms toward childhood and the frank sayings of children are welcomed and treasured. Many a truth is uttered by child lips which older minds have ignored. The spirit of childhood has been declared to be the essential spirit of the kingdom of heaven.

What an infinite pity, therefore, that parents and teachers should so often destroy all this charm by their ill considered efforts to show children off. Little Gertrude learns to repeat a bit of poetry or to sing a simple song and her mother forgets the danger of publicity and immediately attempts to have her exhibit her attainment to admiring relatives. Of course they applaud, even though the poetry or the song be cruelly maltreated. Gertrude naturally thinks she has done something to be proud of. So a little of the bloom of childhood's charm is rubbed off. Let this process go on indefinitely and certain very positive results can be predicted. The little girl will become a self-conscious bore. What at first seemed attractive in her performance will soon be overbalanced by a faultiness increasing through neglect. A certain priggishness and selfish desire for applause will succeed simple and frank self-expression. And soon there will be manifest in the formerly innocent child a willingness to play a public role which will bring her many a troublous experience and prevent her from the truer friendships which are granted only to those who are pure in heart.

There is nothing more worthy of cultivation in any child than a willing and glad ambition to do things. All education in the more elementary schools is being directed with increasing emphasis toward the development of the power of self-expression. And it is worth much to a child to gain such self control as will enable it to work without hesitation in the presence of others.

This, however, is quite different from thrusting children forward to gain applause. Let the child in the home learn to sit down at the piano and play because of the worth of the music and in order to give some real pleasure to others and no harm will result. But when that child plays a "piece," merely for the sake of an exhibition of unexpected skill and in order to gain applause, the ill-effect will not long remain concealed.

All this is equally true of the religious exercises in which children are so often almost compelled to participate. Any exercise, whether it be the repetition of poetry or singing, which children can enter into unconstrainedly, with no other thought than of the message their words and songs convey may be of profit both to the children and to other worshippers. Jesus himself would not venture to suppress the Hosannas of the juvenile multitudes that hailed his coming into Jerusalem.

Contrast with this the usual exhibit made of children on church platforms or in children's religious organizations. The whole interest of both child and audience is centered in the performance itself rather than in any message conveyed. Self consciousness is always apparent at such a time. Those who succeed in doing their parts without breaking down are praised for smartness. Those who fail are left with a bitter feeling toward their successful companions. But who is brought nearer to the eternal truth and into closer fellowship with the humble and joyous life of the kingdom of God?—Evangelist.

What Shall We Do With Our Grandchildren?

BY A GRANDMOTHER

Of course the race of ideal grandmothers is geologically extinct. The dear old ladies in white caps and black silk aprons, who sat in prim rocking chairs made soft with feathered cushions, who made doughnut men and gingerbread horses, and whose ministrations were like the balm of Gilead to wounded little hearts and bodies—alas, they exist only in memory, or they have been promoted to the rank of great grandmothers.

We, their successors, whom the small folks call grandmamma, grandma, gram mar, granny or gram, may have some virtues all our own, but they are not those of our predecessors. We do not wear caps, nor sit in the chimney corner On the contrary, we belong to clubs and other organizations. We have decided, not to say advanced, ideas on many subjects; the roar of the coming twentieth century is in our ears; we write for the publications of the day; some of us even ride the bicycle. Under these changed conditions, what shall we do with our grandchildren?

My own opinion is, that where fathers and mothers exist our duties are chiefly negative—our privileges are priceless. Among the latter, let us enjoy the children. They will keep us young and bring us nearer that kingdom of heaven of which they are the subjects. Said one grandmother, "I have enjoyed my daughter's babies more than I ever had time to enjoy my own." And another, who held a dear little bunch of dimples on her knee, said, "I never thought that such a drop of pure sweetness would ever be in my cup again." Let us take all the comfort of our privileges and the duties will be largely a matter of don't.

Don't criticise the training the children are receiving, nor be too prodigal of unasked advice. If we were successful in bringing up our own families, they can surely be trusted to manage the next generation. If we made a failure of our own, better not try it a second time. In either case, the responsibility wisely belongs in the younger hands of the fathers and mothers. Give to them loving sympathy, cordial co operation and advice—when it is asked for—but don't meddle.

Don't show your nerves too plainly when the children's merry play or even boisterous noise sets your teeth on edge. A healthy, normal child must effervesce sometimes or burst, and they have a right to their fun. When we crave the quiet which is also our right, we can usually find it without being a constant wet blanket on the children's merriment.

Let us find time—even though we do not stay in the chimney-corner—to lend aid and comfort to the little ones. Don't be too busy to mend the broken arm of Mary's doll, or glue the three-legged animals in Johnnie's Noah's ark. What else are grandmothers made for? Take an interest in all the nondescript collections, which are priceless to the boys and girls, though rubbish to you. Enter into their pursuits with zest. Learn the bird notes and the wild flowers with them. You will gain more than you will give. And do not be too much appalled when little six year-old Mary shows you a stone in her chubby palm and asks, "What of this is feldspar and what is granite?"

Don't let us sadden the small folks with our gloomy foreboding or any dreary views of life. The world is rose-colored to them, and we had better look through their spectacles than let them use ours. I esteemed it a great compliment when a little grandson said, at the close of a visit: "Mamma, why did grandmamma go away? She was always so cheerful."—Congregationalist.

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	Best Rolled Oats,	.72	2.60
	Sun Dried Apples,	1.45	5.00
	Sun Dried Peaches,	1.00	3.50
	Fine Prunes,	1.00	3.75
	Fine Rio Coffee,	2.50	9.50
	Fancy Golden Coffee,	3.63	14.00

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IN EFFECT FEBRUARY 24th, 1901.

SOUTHWARD.

	Daily No. 31	Daily No. 27
Lv. New York, P.RR.	12 5 p m	12 1 a m
Lv. Philadelphia, P R R	3 29 p m	3 10 a m
Lv. Baltimore, P R R.	5 45 p m	6 22 a m
Lv. Washington, P. R. R	6 55 p m	8 35 a m
v. Richmond S A L Ry	0 40 p m	12 2. p m
Lv. Petersburg "	11 3 p m	1 10 p m
Lv Norlina "	2 05 a m	3 30 p m
Lv. Henderson, "	2 30 a m	3 55 p m
Lv. Raleigh "	3 46 a m	5 00 p m
Lv. Southern Pines	5 37 a m	6 47 p m
Lv. Hamlet "	6 30 a m	7 40 p m
Lv Columbia, "	8 40 a m	10 3 p m
Ar. Savannah, "	12 10 p m	2 2 a m
Ar Jacksonville, "	8 00 p m	6 30 a m
Ar Tampa, "	5 00 a m	5 40 p m

	No. 403.	No. 41.
Lv. New York, N.Y. & N	† 55 a m	5 55 p m
v Philadelphia, "	10 0 m	11 36 m
Lv New York O D S S Co†	0 p m	
Lv. Baltimore B P R.C.		† 30 p m
v Washington S & W S B		6 1 m
Lv. Portsmouth, S A L	9 0 a m	1 05 a m
Lv. Weldon, "	11 38 a m	2 36 p m
Lv. Norlina, "	12 55 p m	4 1 m
v Henderson "	1 0 a m	2 45 p m
Lv. Raleigh "	3 02 a m	4 27 p m
Lv. Southern Pines "	5 [illegible] a m	6 43 p m
Lv Hamlet "	6 45 a m	8 05 p m
Lv Wilmington		3 35 p m
Ar Charlotte "	8 5. a m	10 5 p m
Lv. Chester "	10 [illegible] a m	11 20 p m
Lv. Greenwood "	12 07 p m	1 32 a m
Lv Athens "	2 19 p m	4 8 a m
Ar Atlanta § "	3 3[illegible] p m	5 30 a m
r Augusta, C. & W.	5 10 p m	
Ar Macon & Ga.	7 [illegible] p m	11 1 a m
Ar. Montgomery & W P	9 20 p m	11 00 a m
Ar Mobile L & N	2 55 a m	4 12 p m
Ar New Orleans L &	a m	8 30 p m
r Nashville, & C. L.	5 3[illegible] a m	6 [illegible] p m
Ar Memphis	4 0 p m	8 10 a m

NORTHWARD.

	Daily. No. 402	Daily. No 38.
v Memphis N.C & St L	0 p m	8 45 p m
N shville	11 55 p m	3 3 a m
Lv New Orleans, L & N	7 15 p m	
Lv Mobile & N.	2 20 a m	
Lv Montgomery & W P	8 0 a m	1 30 p m
Lv. Macon & Ga.	8 0 a m	4 20 p m
Lv. Augusta C. & W C	9 40 a m	
Lv Atlanta, § A. L. Ry	1 00 p m	8 00 p m
r Athens	2 48 p m	11 23 p m
Ar. Greenwood "	4 50 p m	2 04 a m
r Chester "	6 43 p m	4 2[illegible] a m
Lv Charlotte, "	8 50 m	5 00 a m
Lv. Wilmington. "	3 3[illegible] m	
Lv. Hamlet "	9 0 p m	8 10 a m
Lv South rn Pines "	10 5 p m	9 03 a m
Lv Raleigh "	1 0 a m	11 30 a m
Ar Henderson. "	27 a	1 10 p m
Lv Norlina "	3 10 a m	2 0 p m
Lv Weldon, "	4 20 a m	3 10 p m
r Portsmouth "	7 0 a m	5 50 p m
r Washington & W S B		6 a m
r Baltimore B P R		† 6 4 a m
Ar New York, O D S S Co		† 30 p m
Ar. Philadelphia N Y P & N	15 46 p m	5 10 a m
r New York "	8 41 p m	8 10 a m

	No 44	No. 66
Lv. Tampa S A L Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 4 p m
Lv. Savannah "	1 50 p m	11 59 p m
v. Columbia, § "	6 7 p m	5 45 a m
Lv. Hamlet "	9 0 p m	9 20 a m
Lv. Southern Pines "	10 3 p m	10 09 a m
Lv Raleigh "	2 2 a m	1 07 p m
Lv. Henderson "	1 14 a m	1 27 p m
Lv. Norlina "	2 10 a m	2 15 p m
Lv Peters urg, "	4 05 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 3[illegible] p m
Ar Washington P R R	8 4 a m	9 0 p m
r. Baltimore, P R R	10 03 a m	11 [illegible]5 p m
Ar Philadelphia, P R R.	12 37 p m	2 56 a m
A. New York P R R.	3 15 p m	6 [illegible]0 a m

Note —† Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains 38, 31 and 44
‡ Central Time § Eastern Time.

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Six months ..... 1.00 If paid in advance 75

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(EDITORIAL CORRESPONDENCE—Continued.)

to their windows, to that ecumenical conference, to lay at the feet of our Master and before the eyes of mankind, the achievements of a century of mission toil. It is just as meet that the twentieth century, in its opening hours, finds the Methodists of the south, whom I once heard an able and generous Presbyterian minister pronounce as the vanguard of the Lord of Hosts, assembled for the purpose of planning larger campaigns in the name of our Lord. In a work of this kind, if leadership should be expected on doctrinal grounds, who should go before the Methodists, who before us, in whose blood has been mingled for generations all the warmth of southern sunshine?

The justification of a meeting for a single church or denomination, is found in the fact that, however great may have been the influence of the ecumenical conference and the volume of knowledge which it furnished to the church at large, there could not otherwise than by such a meeting as this, be brought within reach of the general membership of each of the bodies composing the larger gathering. The range of interests was too wide, indeed, and the volume of knowledge too large, to be made available for the practical purposes of denominational work until focalized, so to speak, by the denominational lenses. Moreover, those who attended that conference gained a conception, and enjoyed, indeed, a consciousness of the majesty and power of the modern missionary movement such as they had never had before, and such as could not be derived from an assembly of any other character. They earnestly desired to transmit and reproduce this conception and consciousness as far as possible, so that a much larger number of their brethren might have the same gracious experience and empowering for the larger work which lies before us.

But one of the most comprehensive and permanent purposes of this meeting is one to which hitherto almost no attention has been given by our church. I refer to the creation of a literature on missions, suited to the use of our own people. It was seen at the beginning that we might, through such a meeting as this, produce within one week a literature which otherwise we might not have for many years, and possibly never in so definite and available a form. The result, as already in the hands of the printers, vindicates our largest hope on this line, and gives assurance that within a few weeks we shall have a volume in which will be found not only a comprehensive view of the great movement, but in which will be found also a harmonious presentation of the various special themes which are engaging the attention of our own church. And this survey unlike that of the ecumenical conference, will include a thorough treatment of our home mission work and problems, as well as those of the foreign fields.

Perhaps not the least valuable feature of this work will be that arrangements will be made whereby any separate paper within the volume can be had in tractate form and at a very small cost. This provision is deemed especially valuable, because, by reason of it, pastors, Sunday-school superintendents and teachers and parents will be able to determine, by reading the volume, what paper or papers will be of special service to their congregations, schools, classes, or families, and can obtain the same insufficient quantities, at so small a cost as not to deter them.

It is confidently expected that, as a secondary result of this volume, there will be a large stimulation of missionary interest and a corresponding enlargement in the use of other missionary literature. When we add to these things the fact that the treatment which our own fields are to receive in this volume will bring our workers and their work home to the understanding and affections of our people as nothing else can do, we dare not limit the spiritual results which may come to our people from its proper use.

We have with us today not only a large number from our own communion in our own and other lands, but we have also a number from other communions and other lands who are here in the spirit of their Master, to serve us for our good to edification These are

ALL HEARTILY WELCOMED.

The author of the letter to the Hebrews has this social injunction: "Be not unmindful to entertain strangers, for thereby some have entertained angels unawares." We on this occasion strike out the "unawares," and entertain angels with knowledge and forethought, and, I trust, also with knowledge and forethought entertain angels.

Finally, brethren, there is another matter of supreme concern, about which I would speak briefly and with the deepest and most grateful reverence. Almost at the beginning of the work of the executive committee in the organization of this meeting a prayer circle was formed which rapidly grew until now there are probably thousands who have daily approached the throne of grace for the resting of the Holy Ghost upon this assembly. We trust that God has heard these prayers and that he will vouchsafe that gracious guidance in all we do. We know, but possibly do not sufficiently reflect upon the truth, that without him we can do nothing. We know that even in our generous purpose to give a knowledge of the Savior to our benighted brethren, we shall fail unless the Spirit in the performance of his promised offices shall convince the world of sin, of righteousness and of judgment, and shall take of the things of Jesus and show them unto us. It was in reference to the coming and the imminence of the Holy Spirit in this dispensation that Jesus uttered those marvelous words of promise: "He that believeth on me, the works which I do shall he do also, and greater works than these shall ye do, because I go unto my father." And he taxed the faith and tested the love of his own disciples when he said: "It is expedient for you that I go away, for if I go not away the comforter will not come." May the presence of our great High Priest at the right hand of the Father be perpetually attested by the presence of his spirit in our hearts.

At the conclusion of Dr. Atkins' address the congregation sang hymn No 374:

"O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and king,
The triumphs of his grace!"

Rev. Dr. Alex Sutherland delivered an address on

"ONENESS IN CHRIST."

This theme arises out of the words by Christ on the night of his betrayal, when he prayed "That they all may be one." Some interpret these words as meaning the organic union of all Christ's people in a visible body. This is inadequate. Christ's kingdom is from within. His supreme desire for his disciples could not have concerned itself with the mere externals of religion. What he desired for them was unity of spirit. This cannot be created or maintained by majority votes of conferences and synods, or compromises between opposing factions. It is the product of the mighty work of the Spirit. It is intelligible to us upon grounds of experience. Every true believer has just such a union with Christ, who is the head. This unity of true believers with their Lord gives another phase to the subject of organic union. As they are in all churches, to gather them into one is manifestly impossible. Who can decide who they are? But he wishes them to be one in him. Can we do anything to forward this? First, we need a mighty deepening of spiritual life in the church. Divisions arise out of a low type of experience. Our religion may be too superficial. A great deepening of spiritual life is the crying need of the hour.

The bearing of all this on the missionary problem is manifest. Every revival of missionary zeal has been preceded by earnest, persistent prayer and a deepening of spiritual life. The choosing and sending out of missionaries by the Holy Ghost, as in the case of Barnabas and Saul, gives the true apostolic succession. Co operation in work for the world's salvation will give us the best results of organic union And oneness in Christ will set the standard for our preaching. Christ said: "If I be lifted up, I will draw all men." It may be men are not drawn because our preaching does not lift up Christ. Some have lifted up the church and not her Lord; the creed and not its object; the crucifixion and not the Christ. But those will not satisfy the world. Only Christ can do this.

BISHOP HENDRIX

spoke the response to this address. He said that man dwelt in Christ only as he dwells in man. He dwells in man's heart by faith, and through compliance with the truth, and with the love of God. He who cannot comprehend the Lord with all faith, can comprehend him with none. How can we comprehend the oneness in Christ unless we are able to look at the great example of Christ, and unless we read the four evangelists and then understand how wonderfully they agree in essentials of Christianity. The glory of Christianity is in its breadth; not from differences that scatter, but on points of agreement that unite. The glory of the church is that she places Christ above all, and all things in him, so that this is the keynote of our conference this morning, to emphasize what we have in common with Christ. We should never say, "Go back to Christ," but rather, "Forward to Christ." He is not back. He is forward. He is in the van, on the firing line, where the battle rages, and he is raising his mutilated hands on high and crying out to us, "Close up; close up." There he is, ahead, and it is our duty to hurry up to him, to get on the firing line, until the day of victory has come, and the kingdom of the world become the kingdom of the Lord.

The Bishop thanked Dr. Sutherland for his words of inspiration.

Hymn No. 751 was then sung:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Singing of the doxology, followed by a blessing by Bishop Keener, closed the morning session. Recess until 2:30 p. m.

AFTERNOON SESSION.

The opening hymn was:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!"

Rev. Dr. Green delivered the opening prayer.

Bishop J. C. Granbery, of Virginia, spoke on

"OBEDIENCE TO THE GREAT COMMISSION—CHRIST'S LAW OF LIFE TO HIS CHURCH."

The great commission of Christ to his apostles, "Go ye, therefore, and make disciples of all nations," is historical in the same sense in which the magna charta and the constitution of the United States are historical. It rests on the rock of Christ's authority. "All power, authority, is given me in heaven and in earth." In heaven, angels wait or haste to do his bidding; on earth, he is to be King of kings. His disciples went forth to preach and he saw Satan as lightning fall from heaven, and rejoiced. Every triumph of his evangelists is renewed cause of joy to him. His kingdom is coming. Our allegiance to him is the allegiance of individual followers to a personal Savior and King. All perfections unblemished and boundless unite in him. Clothed with this authority, he issued his commission: "Go ye, therefore." Judaism was on the defensive. Christianity is an aggressive movement. The commission is broad: "All nations." It is deep: "Make disciples, teach, baptize." It is long:

"Always." Christianity is the universal religion. The commission defines the purpose, work and worth of the church. It is essentially missionary. Christ, our head, was sent of the Father. The commission introduced by the word of authority closes with a word of cheer: "Lo! I am with you always." Some may say, if Jesus were here, so that we might see and hear him, it would be an inspiration. He is not far away, not too far to hear of our thoughts and troubles. His name is Immanuel—God with us. Brothers, this commission is our law and charter. By it we live or die. We fail or conquer. If we do not carry the good news, so far as in us lies, to all men, we lack the spirit of the Master.

"How firm a foundation, ye saints of the Lord
Is laid for your faith in his excellent word."

(Hymn No. 516) was sung.

Bishop Key then introduced Rev. John Fox, D. D., one of the secretaries of the American Bible Society, who spoke on

"THE BIBLE AND MISSIONS."

"The unity of the church makes its power. Our fellowship is with the Father and with his Son, Jesus Christ. There is a technical side to Bible society work: the side of organization. But there is the spiritual basis upon which all these things must rest. The Bible has a central and governing relation to missions. Everything about missions must be traced back to the impregnable rock of Holy Scripture. The organized provision of the use of the Bible is a fact. Bible societies are established institutions. The Bible society has been powerful in shaping our modern communities. The American commonwealth owes much to Bible societies. The English Bible has been as strong a link as any between the mother country and the United States. This age ought to be known as the age of Bible translations.

"At the beginning of the century there were fifty-six translations, including the old Septuagint, the first translation of the Old Testament into Greek. In 1860 the number of translations had risen to 220, and by 1890 it had increased to 321. Now, the total number is 420, meaning that the Bible has been translated into 420 different languages and idioms. The dominant languages of the world now hold the riches of God's word.

"The Bible sometimes anticipates the missionaries. For instance, there is a translation of the Bible in the Cambodian language, and although there is no missionaries in Cambodia the Bible is there, waiting for the missionary. The Scriptures must be freely read. It was only when the church broke out from her allegiance to Christ that she began to tamper with the Bible. The missionary and the Bible must always go together."

Dr. Fox exhibited a copy of part of the New Testament—the "Gospel of St. Mark," printed in the Tagalo, P. I., language. The Tagalos are the principal inhabitants of the Philipine islands, and they have a literature, arts and educational system like any other thinking people.

Dr. Fox gave an account of the origin of the French, German, Italian, Spanish and Portoguese languages, and showed how the gospel, translated into many tongues, reached every part of the world and became a potent factor in Christianizing and civilizing mankind.

BISHOP C. B. GALLOWAY

exhibited the original Protestant Bible that first found its way into Mexico. This historical book is printed in French. It fell into the hands of a Mexican and converted him, and before any Protestant missionary had set foot into Mexico, that Mexican was preaching the Gospel to his people. The vessel that left this port, on which Bishop Keener took passage to open the missions in Mexico, was chartered by an honored layman of this city, who not only bore the expenses of the voyage but gave the money to defray the cost of the first building in Mexico, devoted to Protestant missions. "This old Bible is a bond of immortal wedlock to the memory of that noble Protestant Mexican, who belonged to our missions and who died in the faith."

Hymn No. 875,

"I love to tell the story
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love,"

was followed by benediction by Rev. Dr. Fox, the singing of the doxology, and recess until 7:30 p. m

Rutherford College Letter.

DEAR ADVOCATE: Our commencement will be held on May the 28th and 29th Owing to the serious illness of his little daughter, Dr. C. W. Byrd will be unable to preach the commencement sermon on Tuesday morning the 28th Dr. Jno. R Brooks, of Reidsville, has very kindly and readily consented to fill this important part of the program, and we wish to heartily thank the Doctor for his kindness. Dr. Brooks is too well known to need any introduction, and we consider ourselves very fortunate in securing his services.

It sounds rather big when we say that our base ball team has not lost a single game this spring. Possibly Providence helped us to make that wonderful record, for it has rained every time we had a game scheduled with one exception, and that was Saturday last, April 27th. The game then was with the team from the Deaf and Dumb Institute at Morganton, at which place the victory was won, for we were victorious by a score of thirteen to three.

While in Morganton we were the guests of the D. and D. Institute, and hence it was our pleasure to visit that interesting place. It is located a little over a mile from Morganton and crowns the summit of an immense hill. The view it commands is large and grand, for directly in front is the scattered but picturesque little city of Burke, and beyond are the lofty Blue Ridge and the bold and brave Table Rock; to the right is the massive and stately looking Hospital for the Insane with its magnificent grounds of green grass and curving walks and drives, and in the rear the South Mountains rise in their ruggedness, thus making a living picture and a view seemingly painted by the Hand of Nature expressly for the benefit of those unfortunate ones who cannot speak nor hear. The buildings are large and commodious, and the neatness with which they are kept is strikingly noticeable

There was a tinge of sadness that seemed to lodge in our throats when we looked at those students whose mouths are forever sealed and whose ears are eternally stopped. Yet we could but feel happy too when we saw the expression of contentment on their faces and noticed how readily they seemed to communicate with one another in their mysterious and wonderful language.

We were entertained in royal manner at the school and our game was played in gentlemanly style and won without the aid of any professional or outside help. The D. and D team played a good steady game and their movements were quick and easy and their conduct gentlemanly and manlike.

We beg to thank Rev. C. M. Campbell for an appreciated lot of good books just received from him. Our Library is steadily growing.

Work on the chapel begins this week, and the contract reads for its completion not later than the 20th inst., and hence we hope to have it ready for the commencement exercises.

We have received many encouraging letters recently and everything seems to point to an even better session next fall than the one which is so soon to close.

L. W. CRAWFORD, JR.
Rutherford College, N. C., April 29th.

Notice.

The Trustees of Brevard Industrial School will meet in Central Church, Asheville, May 22, at 10 a. m. They are as follows: D. Atkins, E. L. Bain, D B Coltrane, James Buttrick, J. H. Weaver, T. F. Marr, C. Few, David Anderson, H. L. Atkins, A. Cannon, Geo. L. Hackney, W. H. Allison, F. L. Townsend, Zero Nichols, J. W. McMinn, J. A. Nichols. This meeting will be very important as we hope to begin building at once, and it is very important that the Board attend in full.

D. ATKINS, President.

Creston Circuit.

DEAR DR. CRAWFORD:—A word from Creston circuit, I trust, will not be out of place. The second quarterly meeting has been held and we believe with good results. Dr. J. J. Renn, P. E., was at his post and the work was well done The Doctor preached two excellent sermons. The quarterly meeting was held in Thomas Chapel where we have a lively class. We are now getting out the lumber for the new church at Creston, and hope to get it enclosed before Conference. Success to the ADVOCATE.

Yours fraternally,
T. B. JOHNSON.

Creston, N. C., April 22, 1901.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON

Lesson for May 5, 1901.

JESUS AND PETER
John 21: 15-22

GOLDEN TEXT.—Lovest thou me?" Verse 17.

TIME.—Somewhere inside of the forty days between the resurrection and the ascension.

PLACE.—The shore of the Sea of Galilee.

Explanatory Notes.

15. So when they had dined —Or rather breakfasted. Jesus saith to Simon Peter.—Singling him out from the rest, and putting him through a most searching examination. Simon, son of Jonas, lovest thou me more than these? —This question may mean either, "Lovest thou me more than these, thy fellow-disciples, love me?" or, "Lovest thou me more than thou lovest these boats and nets?" But all the probabilities are in favor of the supposition that Jesus intended it to be taken in the former sense. Yea, Lord; thou knowest that I love thee.—Peter modestly declines to compare himself with others, as he had been so ready to do before his fall. Nevertheless he affirms the reality of his love, and appeals to the knowledge of Jesus in proof of his assertion. Feed my lambs.—If you really love me, then look after the little ones of my flock.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? —Let it be noticed that Jesus now drops all comparisons, and demands simply to know whether Peter loves him. Yea, Lord; thou knowest that I love thee.—Peter sticks to his original answer. He cannot say more, and he will not say less. Feed my sheep —Revised Version, "Tend my sheep," discharge all the duties of a shepherd to them. So will you prove the truth of your professions.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me?—As Peter had thrice denied his Lord, he must now submit to a thrice-repeated interrogation. Peter was grieved because he said unto him the third time, "Lovest thou me?—He was grieved not only because the question was put to him three times, but also for another reason. Up to this point Jesus has been using one word, the higher word, for love; and Peter has been using another, the lower one. So the Greek text shows, though it is not brought out in our version. At last, however, Jesus takes Peter's own word, and seems to raise a doubt about it, as if he had said: "Are you right sure, Simon, that you love me in the sense of your own terms?" Thou knowest all things; thou knowest that I love thee.—Thou knowest all things in general, and in particular thou recognizest the fact that I love thee. Feed my sheep.—Once more the truth is made clear that whoever loves the Master must be willing to work for him.

18. When thou wast young, thou girdest thyself, etc.—Nobody interfered with the freedom of thy movements. But when thou shalt be old, thou shalt stretch forth thy hands.—In unavailing helplessness. And another shall gird thee —In no gentle fashion. And carry thee whither thou wouldest not.—A fettered prisoner.

19. Signifying by what death he should glorify God.—From that hour the shadow of his coming martyrdom fell across the track of Peter.

20. Then Peter, turning about, etc —It seems that he and Jesus had gone a little ways from the other disciples, and he now notices that John also was following them. The disciples whom Jesus loved, etc.—St. John always mentions himself in this indirect way.

21. What shall this man do?—Is he to have a task like mine, and a similar fate?

22. If I will that he tarry till I come, what is that to thee? —Thy concern is to attend to the duties that I have imposed upon thee, and not to pry into my purposes concerning thy fellow disciples. Very naturally, and yet without just reason, as the result of these words, the report got abroad in the early Church that the apostle John would survive until the second coming of Jesus.

Reflections.

1 It is our Lord's method to search his disciples in various ways, so that they may come to know the truth concerning themselves.

2. In the restoration of a backslider it is necessary to put upon him the burden of some definite work for his Master.

3 Character is completed under the grace of God, in the furnace of suffering.

Home Readings.

Sunday—Jesus Again Appears. John 21: 1-4

Monday—Peter is Restored. John 21: 15 19.

Tuesday—A Hint Given as to John. John 21: 20 25

Wednesday—The Ten Virgins. Matt. 25: 1-13.

Thursday—The Talents. Matt. 25: 14-30

Friday—The Judgment. Matt. 25: 31 46.

Saturday—A Faithful Minister. 1 Tim. 3: 1 7.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
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Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
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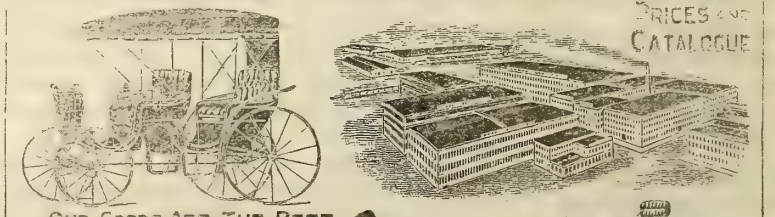
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

L sson for May 5, 1901.

DECISION OF CHARACTER.
Rev. 3: 14–16; Prov. 4: 23–27.

Men must be decided on what they will NOT do, and then they are able to act with vigor in what they ought to do. —Mencius.

With reference to the first passage we may quote from Dr. Howard Crosby. He says, "In our examination of the letters to the Seven Churches we find a certain symmetry of arrangement in the spiritual characteristics of the churches.

"The only two churches that receive no rebuke are those next to the extremes in the list, i. e., the second and sixth churches, Smyrna and Philadelphia.

"Then the three between the second and sixth show progress in evil from spiritual leniency to spiritual corruption and spiritual death.

"Then again the first and seventh churches represent the earliest beginnings of declension and the final issue of declension."

The first passage above is a part of the letter to the seventh church and sets forth the final issue of spiritual declension.

Laodicea means—"the judgment of the people." They are told:

1. That God knows their works.
2. That they are neither cold nor hot.
3. That either condition is preferable to their lukewarm condition.
4. That God will spew them out for their indecision.

The church and organizations of the church today need to remember these tremendous facts.

The second passage is taken from the "Practical Philosophy of Life." Solomon's plain words of instruction are well worth our notice.

1. Keep thy heart right. Verse 23
2. Put away perverse speech. Verse 24.
3. Look straight ahead. Verse 25.
4. Walk in the straight and narrow way. Verse 26.
5. Turn not to the right or left. Verse 27.

Spurs to the Study of these Scriptures.

1. What evidence have we that the Laodicean church lacked decision of character?
2. Why should the Lord prefer a hot or cold church to a lukewarm one?
3. Which would do the cause of Christ most harm, a lukewarm church or an out and out apostate church. And why?
4. Why should we carefully keep our hearts, our tongues, our eyes and our feet, with all diligence?
5. Why should we have an absorbing object straight ahead of us?

1. We might well ask what are the foundation stones of decision of character?

It is well worth the time of every young reader to take these hints here given and begin a deep study of this question. We at once recognize that well grounded principles are the very bottom rock of good character and decision in character.

Principles are to character what the frame work of bones is to the body.

One having deep, true principle will also have strong, clear convictions. These are an evidence of principle and a test of character.

These will produce in the life noble, inflexible purposes.

2. What are the essential elements in decision of character?

Among the first that might be mentioned is strong will power. Just as certain as success in life is in large measure dependent upon decision of character, just so decision of character is dependent upon will power. Even brains are secondary in importance to will. The intellect is but half the man; the will is the spring of the motive power. A vacillating man is pushed aside, no matter what his genius, by the man of determined will. Another element is vigorous thinking power. A man in thought takes hold of the situation, and decides what can be done, what must be done. And then he does not stand shivering on the bank, but plunges in and rides the waves of every opposition to success. Another element is unwavering faith power in Christ. No character is really great that leaves Christ out. Christ is! Christ is the centre! Christ and his glory is all!

3 How shall we develop decision of character?

Be fully informed as to the great questions of life. No man has a right to be ignorant. Truth is our inheritance! We cannot neglect it without eternal loss. Ignorance is not bliss; it is not folly to be wise!

Having clear knowledge, we will more easily reach safe conclusions, and when they are reached we should commit ourselves to them.

We are then to shape our lives in the light of these conclusions.

Christianity is the noblest and highest theme for our study; it develops the sharpest decision of character, and offers the largest field for our development.

The entire work of God calls for decision of character.—Dr. W. M. Anderson in Christian Observer.

Daily Bible Readings.

Monday.—The value of purpose. Dan. 1:8 17

Tuesday.—Guidance in judgment. Ps. 25:1 10

Wednesday.—How character speaks. John 18: 37 40; 19:1 6

Thursday.—Decision colors character. Ps 27: 1 9

Friday.—Destiny from decision. Deut. 30:15 20; Prov. 16:25

Saturday.—The supreme choice. 1 Kings 18:21; Luke 12:22 29.

Sunday.—Topic. Decision of character. Rev. 3:14 16; Prov. 4:23 27.

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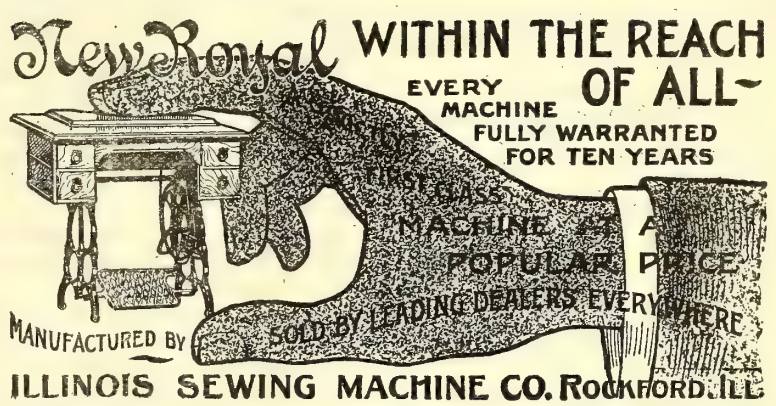
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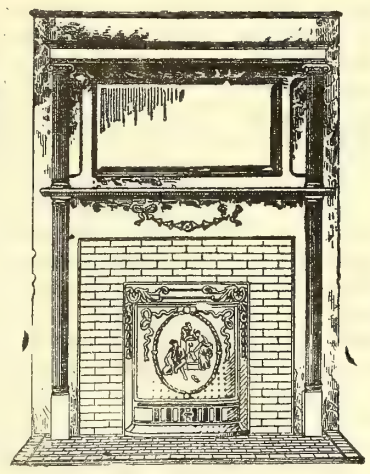
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jan 24-1y.

W. H. M. SOCIETY.

Womans' Home Mission Society of the Western North Carolina Conference.

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Editor Home Mission Column in ADVOCATE—Mrs. T. G. Cozart, Winston, N. C.

DISTRICT SECRETARIES.

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Statesville District—Mrs. A. V. Bennett, Statesville, N. C.

Waynesville District — Mrs. F. L. Townsend, Waynesville, N. C.

Winston District—

Her Offering.

The lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla Banks felt a glad sense of home-coming every time she conquered that unruly lock.

She lit her lamp and looked about her. On the floor lay an envelope that somebody had slipped under the door. Miss Banks picked it up and tried to guess what it contained before she lit her oil stove and put her supper on to cook. How frugal was that supper they can guess who, after a hard day's work, have cooked lonely suppers over an oil stove.

Miss Banks sat down to wait for the cooking and examined the envelope. It contained a stirring appeal for the cause of home missions, and a statement that the treasury was empty. Also a little envelope to hold Miss Bank's thank offering, to be given in at the praise meeting on Sunday night. It was then Saturday evening.

Miss Banks was a seamstress; but for the last three years repeated attacks of rheumatism and grip had left her little strength for work. The last sick spell had eaten up her small bank account; now she lived from hand to mouth.

She was a tall, spare woman, with age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor and homely and old; but to Him who looketh on the heart she was rich, beautiful, and immortal. Poor and homely and old; yet her taste in giving was royal. She would like to pour gold into the Lord's treasury; she would delight to heap diamonds and rubies at the feet of Him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change. One-tenth of it she put by itself as the Lord's share—it would just pay her pew rent. No thank offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food would it purchase; but Miss Banks knew to a cent's worth how much food she would be obliged to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click! and a long crack went half way down the lamp chimney. It might last another week, but likely not. Then she must have a bar of soap; she had forgotten that. No, Randilla Banks could not afford even a ten cent. thank offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sallow cheeks, for she knew about the importance of home mission work, and sighed as she thought of the empty treasury; but what could she do to help the work of her beloved Church?

Nothing, apparently nothing, but to go to her Bible, to her chapter, the fifty-fourth of Isaiah.

How Miss Banks wished that the words "old maid" might have been put in the Bible, at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary.

Then this solitary soul turned to the Psalms in search of something suited to one who was too poor to give even a dime thank offering.

"Cast thy burden on the Lord and he shall sustain thee"—and sustain even the burden of his work, she thought. "Thou tellest my wanderings; put thou my tears in thy bottle: are they not in thy Book?" One of Miss Bank's tears had fallen on the thank offering envelope. There it lay, a little, damp spot where she would have been glad to write $10. Would God accept that salty tear for a thank offering? Then Miss Banks thought of the "golden vials full of odors which are the prayers of the saints." Like a whisper from the Holy Spirit came the words: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry: for I know their sorrows. And I am come down to deliver them."

Surely God might do something to deliver his Church in answer to her "cry." Unmindful of her rheumatism, she got down on her knees; and I wish the other twenty-three thousand three hundred and fifty members of the Woman's Home Mission Society could have heard her prayer.

That Saturday evening, in another house, on another street, in a cozy room sat another woman, alone. She, too, held in her hand a thank offering envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocketbook, whose contents had evidently just been examined, and consisted of two silver quarters and a dime, beside two twenty-dollar bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change and let it go at that, but I shouldn't like any one to know that I had given so little.

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new fall jacket—the new style is so handsome, it is sure to be ever so much more becoming to me than the one I bought last fall. Dear me, what a shame the fashions change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern."

"That other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madam Dupre's opening. I know I have always said that it was a shame to put money into a hat, but that is a beauty, and I mean to indulge for this once."

(Concluded next week.

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QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C.

McDowell circuit, Capernaum	May	4 5
Table Rock circuit, Mountain Grove	"	18 19
Marion station, Snow Hill	"	25 26
Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 2.
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit, Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reids ille, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct, Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

MOUNT AIRY DISTRICT--2nd Round in part.

J J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	Feb	23 24
Wilkesboro ct at New Shiloh	Mar.	2 3
North Wilkesboro at Union	"	9 10
Jonesville circuit at Grassy Creek	"	16 17
Elkin station	"	17 18
East Bend circuit at Macedonia	"	23 24
Jefferson circuit at Bethany	"	30 31
Boone circuit at Fairview	March 31, Apr.	1
Watauga circuit at Valle Crucis	"	6 7
Creston circuit at Thomas Chapel	"	13 14
Healing Springs circuit at Baldwin	"	20 21
Laurel Springs circuit at Cox's Chapel	"	27 28
Sparta circuit at Shiloh	"	28 29
Mount Airy circuit at Laurel Bluff	May	4 5
Rockford circuit at Pleasant Ridge	"	11 12
Stokes circuit at Antioch	"	18 19
Pilot Mountain at New Hope	"	25 26

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, Penland's	Mar.	2 3
Clyde circuit, Fincher's	"	2 3
West Haywood circuit, Delwood	"	9 10
Leicester circuit, Zion Hill	"	16 17
Mills River circuit, Avery's Creek	"	23 24
S. S and League Conference, Clyde	"	29 31
Spring Creek circuit, Spring Creek	Apr.	6 7
Transylvania ct., Cone tee	"	13 14
Brevard station, Oak Grove	"	20 21
Haywood circuit	May	4 5
Sulphur Springs ct.	"	11 12
Canton circuit	"	18 19
Waynesville station	"	25 26

District Conference at Mills River May 30—June 2.

FRANKLIN DISTRICT—2nd Round

J. A Cook, P. E., Franklin, N. C.

Franklin station	Mar.	9 10
Franklin circuit, Salem	"	16 17
Macon circuit, Mulberry	"	23 24
Webster circuit Webster	"	30 31
Whittier circuit, Whittier	Apr.	6 7
Bryson City sta., Bryson City	"	13 14
Bushnell circuit Almond	"	15 16
Robbinsville circuit Homestead	"	17 18
Aquone mission, Burmingtown	"	20 21
Murphy station, Murphy	"	27 28
Hiwassee circuit Belview	May	1 2
Andrews circuit, Tomotla	"	4 5
Haysville circuit, Bethel	"	11 12
Glenville circuit, Whiteside	"	15 16

District Conference at Robbinsville, beginning Thursday, July 11th. Delegates to be elected this round.

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E., Monroe, N. C

Matthews	Feb	17 18
Clear Creek circuit, Zion	"	23 24
Monroe circuit, Oak Grove	Mar.	2 3
Monroe station	"	3 4
Waxhaw circuit, Bond's Grove	"	9 10
Pineville, Marvin	"	10 11
Calvary	"	16 17
Epworth—Severnsville, Epworth	"	17 18
Brevard	"	23 24
Hoskin's	"	24 25
Morven, New Hope	"	30 31
Derita circuit, Trinity	Apr	6 7
Dilworth	"	7 8
Lilesville, Shady Grove	"	13 14
Wadesboro station	"	20 21
Charlotte, Tryon street	"	27 28
Charlotte, Trinity	May	4 5
Polkton	"	11 12
Ansonville circuit	"	18 19
Weddington circuit	"	25 26

SALISBURY DISTRICT, 2dRound.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar.	9 10
Concord, Epworth	"	10 11
Concord, Central	"	16 17
Concord, Forest Hill	"	16 17
Salisbury ct., Providence	"	23 24
Salisbury, Main St (night)	"	24
China Grove ct., Oak Grove	"	30 31
Gold Hill circuit, Wesley Chapel	Apr.	6 7
Albemarle circuit, Bethel	"	13 14
Albemarle station, (night	"	14
Salisbury, First Church	"	19 20
Spencer station	"	19 20
East Salisbury	"	19 20
Linwood circuit Macedonia	"	27 28
Lexington station, (night)	"	28
Mount Pleasant circuit, Love's Chapel	May	4 5
Norwood circuit,	"	11 12
Salem circuit	"	18 19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16 17
Maiden circuit, St Paul	"	23 24
Woodleaf cir, Ebenezer	"	30 31
Statesville station	Apr.	6 7
West End	"	7 8
Troutman circuit, Rocky Mt.	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit, Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6
Statesville circuit, Trinity	"	11 12
Caldwell circuit, Cedar Valley	"	18 19
Granite Fall station	"	19 20
Lenoir circuit, Laurel Hill	"	25 26
Lenoir station	"	26 27
Turnersburg circuit, Mt. Bethel	June	1 2
Alexander circuit, Beulah	"	8 9
Stony Point circuit, Marvin	"	15 16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

WINSTON DISTRICT.—2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar.	2 3
Mocksville station,	"	9 10
Mocksville circuit, Salem	"	16 17
Madison circuit, Leaksville	"	23 24
Winston, Burkhead	"	27 28
Kernersville circuit, Kernersville	"	30 31
Winston circuit, New Hope	Apr.	6 7
Forsythe circuit, Doub's	"	10 11
Walkertown station	"	13 14
Farmington circuit, Farmington	"	20 21
Winston, Centenary	"	27 28
Winston, Grace Church	"	27 28
Davidson circuit, Good Hope	May	4 5
Summerfield circuit, Eden	"	11 12
Danbury circuit, Davis Chapel	"	18 19
Jamestown circuit, Jamestown	"	25 26
Cooleemee	"	28
Southside	"	30

ASHEVILLE DISTRICT---2nd Round.

R H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9 10
Bethel	"	9 10
Marshall ct, Marshall	"	16 17
Ivy circuit Bethel	"	23 24
Bald Creek circuit at Riverside	"	30 31
Burnsville circuit, Shoal Creek	Apr.	6 7
Saluda ct Reedy Patch	"	13 14
Swannanoa ct, West's Chapel	"	20 21
Old Fort ct, Providence	"	27 28
Hendersonville	May	4 5
Cane Creek ct. Skyland	"	11 12
Hot Springs circuit	"	18 19
Weaverville ct	"	25 26
Central Church	June	1 2
Haywood Street	"	1 2

Delegates to District Conference will be elected on this round.

SHELBY DISTRICT—2nd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Fallston	Feb	2 3
Bessemer City circuit, Concord	"	9 10
Cherryville circuit, Laboratory	"	16 17
McAdensville station	"	22 23
Gastonia, Main st	"	24 25
King's Mountain station	Mar	2 3
Stanly Creek circuit, Mt. Holly	"	9 10
Mountain Island	"	10 11
Lowesville circuit, Hill's Chapel	"	16 17
Shelby circuit, Pine Grove	"	23 24
Shelby station	"	24 25
Polkville circuit, Elliott's	"	30 31
N. Cleveland circuit, Casar, March 31	Apr	1
Lincolnton circuit, Marvin	"	6 7
Rock Springs circuit Mt. Pleasant	"	13 14
Lowell circuit	"	20 21
El Bethel circuit	May	4 5
Gastonia, West End and Ozark	"	11 12
South Fork circuit	"	18 19

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents 1 copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Longing Heart.

MARGARET BAMFORD.

How long, O Lord, we wait Thy coming glorious!
Age follows age, and year succeeds to year.
Oh, when shall we behold Thee, King victorious?
When shall Thy chariot of clouds appear?

"When wars and tumults rise, be ye not fearful,"—
Thus spakest Thou upon Mount Olivet;
"Not yet the end;" and we, with faces tearful,
Cast back the sad refrain, "Not yet, not yet!"

Still from the battle-field the groan arises;
The sound of tumult greets our ear each day;
Still Famine's hapless victim agonizes;
Still the dark angel calls our loved away.

Still travaileth the whole creation groaning;
Each day Thy poor dumb things must smitten be;
Round lonely mountain peaks the winds are moaning;
On death-fraught ledges breaks the sullen sea.

"Where is your Lord?" exulting cry the scoffers;
Day follows day, and all remains the same.
They scorn Thy love, which life eternal offers;
Lord, vindicate the glory of Thy name!

Each Sabbath bell, in solemn gladness ringing,
Tells that our Saviour rose from out death's gloom.
Each gladsome spring, new life and beauty bringing,
Speaks of a country filled with light and bloom.

Come quickly, Lord! banish this sin and sadness.
Let Thy new reign these jarring noises quell!
Clothe this dull earth anew with peace and gladness—
An earth where righteousness shall ever dwell.

The Missionary Prayer-meeting

ELIZABETH P. OGDEN.

The missionary prayer-meeting is a very important factor in answering the oft-repeated question, "How can we reach the members of our churches, who are not interested in missions?" In the missionary prayer-meeting we come in close touch with many of these members, and as their want of interest arises chiefly from not knowing the need of missions, much tact and care should be exercised in preparing the programme for the meeting, and much prayer offered on its behalf, that it may become an agent in developing missionary interest, in disseminating missionary truth, and be an educator on missionary lines. We believe that the basis of all successful missionary effort is believing prayer. We have the promise, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven." In the missionary prayer-meeting we have the combined faith of many, if every auxiliary member does her duty in relation to it. The meetings should be made bright and attractive Having decided how often it will be advisable to have them, hold them as regularly as possible. Have the meeting announced on the previous Sabbath, so that auxiliary members may remember it in prayer. Announce it as the missionary prayer-meeting, not the woman's missionary prayer-meeting, our aim being to create missionary interest in general—that being accomplished, the result will be gain to the W. M. S.—and therefore, no auxiliary can afford to neglect the missionary prayer-meeting. Have the pastor to preside, as it is not a woman's meeting only. Have it so arranged that at least one of the auxiliary members will lead in prayer, in order that our work may not be forgotten and select one whose voice can be heard by all. Sing hymns that are permeated with the missionary spirit; and if there be a solo let it be some sweet, spiritual, soul-uplifting one, that will prove a blessing to all who hear it. For the address, a returned missionary, if available, is the best, for there is nothing so convincing as hearing missionary truth from one who knows whereof he speaks. An annual report of the auxiliary would be profitable if it is short, bright, crisp, and given in such a manner that every woman present, not connected with the auxiliary, would feel that she had lost much because of that fact; and the lukewarm members would make an inward resolve to do better in the future. There might also be reports of the Branch and Board meetings. The Supply Committee's report has proved very helpful in creating an interest in the work. In some churches it may be advantageous to ask for a collection, but we must not forget that it is not the primary object in view. When every auxiliary member is impressed with the thought that she requires a broader knowledge of the work, a deeper love for it, and that she must not lose any opportunity of increasing these, she will feel it a privilege and a duty to be present, and she will go in the spirit of prayer. When such is the fact, what an influence for good will be felt in the meeting, and emanate from it—what an impetus our work will receive, and what accessions to our membership!

God's Intercessors.

The place of prayer, especially intercessory prayer, in missions, few, if any, have ever yet grasped. Here and there one man or woman seems to have caught sight of the fact that the highest privilege of a saint is found in this realm of prayer. It is the closest identification with the great Intercessor within us, for only as he moves us can such pleading be possible; and it is the closer identification with the Intercessor above, for this brings us into the Holy of Holies, to stand before the mercy seat itself and become like him, mediators between God and man.

There has been no crisis in missions which has not turned upon prayer as a pivot. When the secrets of all the unwritten history of the century are unveiled, we shall discover for the first time how the prayers of saints in the closet have controlled events, as Elijah's prayers held the key of heaven's floodgates, and brought down the rain from above, and the fire of God! If the facts were but known, what a chapter might be written on God's intercessors! But most of them have been so hidden with God that the veil of this holiest place has never yet been rent asunder, and they are still in the darkness where God dwells.

Now and then one comes to light by God's design, that we may get a glimpse of what is forever going on beyond the circle of mortal vision, and what marvels are disclosed! We discover the union of divine and human forces in the work of God. The same Spirit who moves on the heart of the supplicator moves at the same time on the heart of those for whom he supplicates, as we see in Acts viii., the same divine power which directs Philip to the Ethiopian eunuch is at that moment moving on the eunuch to search the Word and inquire as to its meaning; and again in Acts x., while Cornelius is moved to send for Peter, Peter is prepared to go to Cornelius.—Missionary Review.

A Good Piano

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A Montgomery county correspondent says that he notices from my letters that there is a considerable demand for seed peas, and as he has from seventy five to one hundred bushels which he wants to sell to the best advantage, and wishes me to put him in communication with those who buy. Now there is one thing that as business men our farmers need to learn, and that is that when a business man has anything to sell he advertises it where those who want to buy can see, and he puts his price to his article. Farmers as a rule when they have anything to sell ask some one else what they will pay for it. The proper way is to keep posted on the probable market demand for the articles you have to sell, and then advertise them at a fair price. An advertisement now in any of the leading agricultural papers will sell seed peas off readily. Let the public know what you have and there is seldom anything grown that cannot be sold. An investment in printer's ink occasionally would be a very good investment for any of our farmers.

A Madison county friend wants to know if wheat stubble should be plowed in preparation for peas after harvest or cut up with a disc harrow. We should certainly plow the stubble well, especially if the peas are to be followed by wheat, for the midsummer plowing will be the very thing for the wheat, since the pea stubble should not be plowed, but merely disced and made perfectly fine on the surface for the wheat. If the peas are merely worked in with the disc harrow the land would have to be plowed for the wheat, and late plowing is not a good way to prepare for the wheat crop.

From Edgecombe Co.: 'What causes cabbage to have what is known as 'Yellow side?' What is the remedy for it? It is very prevalent here. When and how should pine straw be applied to strawberries? Should any more manure be used on them before next fall? If I sow rye in cotton next summer, how much should I sow per acre on good land to be in corn the next spring? Will it do to pasture on all winter? Is crimson clover of much value for grazing only?" The disease known as yellow side is caused by a fungus belonging to the genus Fusarium, and is closely related to the fungus of the same genus that causes the wilt disease in cotton that is giving so much trouble in some sections of South Carolina and elsewhere I have been trying to study this disease and find a remedy for it, and the Department of Agriculture at Washington sent a man here last season to aid me, but so far no remedy has been found. The disease seems to be confined to the eastern section of the State, and all that I can advise is to avoid planting cabbage in land where any of the cabbage family have been lately grown, and it is believed that liming the soil before hand may have a good effect. The disease seems only to effect the summer cabbage and not the early crop. Pine straw is applied to the strawberry field in the early spring so as to have it at hand in case frost threatens when the plants are in bloom, and afterwards to keep the fruit clean. It should have been on long ago. The best practice is to fertilize the strawberries as soon as the fruit is off and keep well worked during the season. Fertilizers applied late in the fall are of little use, but a good fertilizer applied in the spring just as the plants start in growth is a good thing. I would not sow rye in the cotton in summer but in the late fall if at all. On good land it can be pastured in winter. If crimson clover is sown early in the cotton, say in August and a good stand is gotten it should make fair pasture in late winter and early spring, and will be worth a great deal more to the coming corn crop than the rye. If the fall is dry, the clover may not make growth enough to make much pasture in winter. But its chief value is in the improvement of the succeeding crop of corn.

From Forsyth Co: "I have been reading your articles in the ADVOCATE and think you are doing a great work for the farmer I have a twenty acre field from which I got a crop of oats last year. I intended to rest the land a year and then sow in wheat, but after reading what you say about peas, I have decided to sow in peas and follow them with wheat. It is gray land with a red clay subsoil. The land is clean, having been pastured after the oats were cut. I am breaking it seven inches deep with a two horse plow. Would it be of benefit to follow the plow with the subsoiler? I think of putting peas in with a drill. How many peas should be sown per acre, and when should they be sown. What kind of fertilizer should be used with them and how much per acre. I want to follow peas with wheat. What preparation will the land need for wheat, and what kind of fertilizer? I am trying to get out of the ruts and to improve on the old way." One of the most encouraging things about this work I have undertaken purely as a labor of love for the Southern farmer is that I am getting so many letters from men who say they are trying to improve. Our friend could have that land in wheat now if he had sown peas last summer as soon as the oats were off, and could have had a crop of pea hay to feed this winter instead of merely having a little pasture after the oats. You say you have plowed the land seven inches deep. So far, good. But it would be a hard matter to subsoil after the whole has been plowed. The time for subsoiling is as the plowing is being done, the subsoil plow following in each furrow as plowed This is always better done in the fall as the subsoil is then dryer than in the spring It will hardly be of any use to try to subsoil now. As a preparatory crop to wheat we would sow one bushel of peas per acre, and would harrow in on the land before drilling 300 pounds per acre of acid phosphate and 20 to 50 pounds of muriate of potash. Sow the peas late in May after the land is well warmed. Then as soon as the first pods turn yellow, mow the peas for hay and cure them as I have time and again written in these columns, and you will have a fine lot of feed for the winter. Do not think of plowing the peas all under for the wheat for you will make more wheat on the pea stubble than if the whole was turned under, for it will then be hard to get the land into the fine and well compacted condition the wheat needs Then after the peas are cut, prepare the land well with the disc harrow, making the surface soil as mellow and fine as possible. You cannot get it too fine, and every time the harrow goes over it you will be adding to the wheat crop. A cloddy field will not make wheat like a finely prepared and well compacted seed bed will. A similar dressing of acid phosphate on the wheat as given to the peas will not be amiss, but if you follow up a regular three year rotation with peas following the small grain you will soon need to apply the fertilizer only on the peas, and will never have any need for buying nitrogen or ammonia in any form, for the peas will give you that.

From Bladen Co: "Last fall I wrote to you asking your opinion about using fresh pine sawdust for litter in horse stables, and the effect on the land in the manure. You said you were experimenting along that line, and could let me know the result of your experience later." Yes, and I am ready to give it. I tried manure this winter from a mill stable where the horses were bedded on sawdust in a frame of lettuce. It was used very heavily. On other frames I used manure made with the ordinary bedding. The result was a very late and poor crop of lettuce with the sawdust manure and an exceedingly fine and profitable crop with the other. The crop in the sawdust manure was hardly worth the cutting, while the other sold at a large profit, and has now a second crop of remarkably fine lettuce without extra manuring. I do not think any one could give me sawdust manure to be put on my land for any crop, and I assume that it will be worse on sandy soil than here. My advice is to let pine sawdust alone.

From Cleveland Co: "Is there any substitute for peas for the improvement of soil? This year they cannot be had in this section. Last year I began to plan for the systematic improvement of a piece of land. I sowed peas, and turned them. The ground has wheat and oats on it. If I cannot get the peas, what shall I do?" Why simply get the peas and sow them after the wheat and oats. If not to be had in your section, you can probably get them in Charlotte or Gastonia, and can certainly get them here. You might sow crimson clover on the stubble and if you get a good stand you will have a good crop for the following spring to turn for corn. But the getting a stand in our dry and hot summers is the thing, and I should certainly try to get the peas. Then you should cut them for hay and can then in September scatter crimson clover seed among the pea stubble, and have two chances instead of one.

From Person County: "I want to get a formula for a tobacco fertilizer that will give about 8 per cent. phosphoric acid, 2 5 per cent. ammonia and 3 per cent. potash. How would the following do, 54½ lbs. phosphate, 25 lbs. kainit, 8 lbs. nitrate of soda 12½ lbs. cotton seed meal" It would not do at all. In the first place a fertilizer analyzing the percentages you name would not make a good tobacco fertilizer even if made of the best materials, for you have too large a percentage of phosphoric acid and too little nitrogen and potash. Then the little potash you propose to use is in the form of a chloride or at least is associated with so much chloride of sodium that it has the same effect as a chloride. Kainit should never be used on tobacco.

Doctors Say;

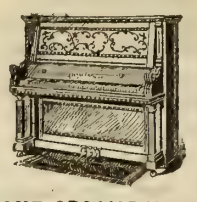
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PHONE 141.

S. H. HARDWICK, G. P. A.,
Washington, D. C.

Then you are trying to make a low priced fertilizer and that means low priced tobacco, for the quality of the tobacco depends on the quality of the fertilizer used and the liberal way in which it is used. I have heretofore given the following formula for tobacco, and this formula has been used in your county and made the highest priced tobacco of the season. Acid phosphate 900 pounds, nitrate of soda 100 pounds, dried blood 600 pounds and high grade sulphate of potash free from chlorides 400 pounds. This is a first class tobacco fertilizer and should be used at rate of from 500 to 700 pounds per acre according to the nature of the land. It is not a low priced fertilizer, and in getting a low priced fertilizer you will always pay well for all it has of value, and then get a lot of worthless stuff on which you will have to pay freight. The man in your county who used this at rate of 700 pounds per acre sold his crop, lugs and all, at an average of $35 44 per 100

From Anson Co: "I have an acre in Kieffer pears and want to know what kind of manure to use on them. I read your letters in the ADVOCATE and get a great deal of good out of them." You do not tell me anything about the condition of the land in which the pears are growing, nor as to how long they have been planted. Upon general principles I would advise a dressing of 150 pounds of acid phosphate and 150 pounds of kainit mixed per acre. Then cultivate well till July and then sow the land in peas and let them die on the land and sow among the dead vines rye as a winter cover, and plow all under in the early spring and cultivate again till July As the trees get to bearing, sow the land in orchard grass, and keep it mown and let it die on the land after mowing so as to form a dense sod and keep the soil in good shape for the trees. There will always be less blight where the trees stand in sod.

MARRIAGES.

SHERRILL — RHYNE. — Mr. John Sherrill, of Catawba, treasurer of Catawba county, was married to Miss Annie Rhyne, at the home of her mother, five miles from Newton, April 17th, 1901, Rev. C. F. Sherrill officiating.

PARKS — MAKEPEACE. — In the Methodist Church in Sanford, N. C., on April 24, 1901, Mr. Hugh Parks, Jr, of Franklinville, N. C, and Miss Kittye Clyde Makepeace, of Sanford, N. C, were united in marriage. Rev. W. F. Craven officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SHELTON.—On the 9th of April Bro. Cread Shelton, a member of Mt. Hermon church, passed away and is now at rest. He leaves a wife and six children. He was a good man, and told his pastor all was right.

A. L. COBURN.

SHERRILL.—Simpson L. Sherrill was born Aug. 23, 1833, near Sherrill's Ford in Iredell county, N. C., and died at Mt Mourne, N. C, April 4, 1901. He married Sarah Caldwell in 1865 He leaves a wife, two sisters and a number of other relatives to mourn their loss. A few years ago he and his excellent Christian companion, desiring to do something that would be a permanent blessing to the community, erected the beautiful chapel at Mt. Mourne and presented it to the M E Church, South. Some weeks before his death he gave the testimony that he was trusting in Jesus as his only Savior.

J. F. TRIPLETT, P. C.

ZIGLAR.—On the 20th of April Bro. Sam B. Ziglar, a member of Pinnacle church, died at his home at Pinnacle after a confinement of nine weeks. Bro. Ziglar was a good man, faithful to his church, to his family, and to the needy. He told me all was right and that he was going to glory.

A. L. COBURN.

PERRY.—In loving memory of little Joel, infant son of Davis Holland and Ida E. Perry. Born May 17, 1899, and died March 9th, 1901 He was stricken with pneumonia and suffered a great deal for more than a week. All that loving hands and medical skill could do was done for him, but God in his infinite wisdom saw fit to take him to himself Weep not, fond parents, for your absent loved one. He is not dead; only gone before to that bright home above. 'Tis sad to see the empty cradle and hear no more his babyish prattle, but be faithful unto the end and you shall find your precious darling waiting for you in that fair land where parting comes no more.

His Aunt,
ANNIE M. CASEY.

JARRETT —Mrs. Harriette Ann, nee Palmer, was born Oct. 28, 1863, and died in Biltmore, N. C., while there for treatment, March 4, 1901. Sister Jarrett accepted Christ and joined the Methodist church when 16 years old, and lived and died in the faith.

December 23, 1887, she was married to Bro. Hill Jarrett, which union God blessed with one little girl, whom she left in her husband's care, praying that they meet her in heaven.

They mourn together their irreparable loss.

Though a great sufferer during her last years, she was true, and when death was near asked that the 33rd Psalm be read to her, and fell asleep, trusting her Savior.

Her many friends and her family stand in the valley of sorrow.

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When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

J. D. RANKIN.

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NEWS OF THE WEEK.

Wednesday, April 24.—W. E. Christian is appointed assistant general passenger agent of the Seaboard Air Line ———Robert C. Ogden and his party of northerners visit Randolp Macon womans college———Over 660,000 shares of Union Pacific stock were sold yesterday on the New York stock exchange———Mrs. Carrie Nation and four other women are sent to jail in Wichita, Kas., in default of bond———A London firm is buying up the bonds which the southern states issued during reconstruction days and afterward repudiated———The late Paymaster General Lybrook of the state guard is found to be indebted to the state $1,600. His bond cannot be found ———Ladies of the Raleigh confederate associations, petition the secretary of war for permission to remove from Arlington cemetery the remains of 100 confederate soldiers buried there.

Thursday, April 25.—Governor Aycock appoints the board of visitors for the agricultural college———The Filipino General Cailles has eight American prisoners tortured and then shot——— Smallpox is spreading so rapidly in Wake county that compulsory vaccination has been ordered———The new battleships of the Virginian's type will have plates from seven to twelve inches and probably 7-inch guns for broadside batteries———Secretary Gage says the federal government knows nothing about the issue of bonds in aid of the "rebellion" and has nothing to do with them or any other state bonds———Mr. McAden, of Charlotte, president of the Southern Cotton Spinners' Association, says the southern mill owners are not at all alarmed at the talk of a general strike, May 1st.

Friday, April 26.—British troops capture Commandant Schoeder, forty-one Boers and a Maxim———The dowager empress of China has appointed a national board to relieve her of public functions———A cyclone destroys the barracks and wrecks the hospital at Polac on the island of Mindanao in the Philippines———A number of prominent alumni of Harvard protest against the proposed conferring of the degree of doctor of laws upon President McKinley ———The London Saturday Review says the expansion of the German navy is more in preparation for a contest with the United States, than with England, over German exploitation in South America———On the morning of his execution Jack Ketchum wrote to the president that three men were in the New Mexico penitentiary for a train robbery of which they were innocent; that he and others, naming them, were the culprits and saying he had given direction for recovering some of the property.

Saturday, April 27—President McKinley leaves Monday on his trip to the Pacific coast———Burglars robbed the American Express Company's office in Paris of 30,000 francs———Austria and Mexico have resumed diplomatic relations———Forty charters for oil companies have been issued at Austin, Texas, during the past week———The German troops in China had 4 killed and 85 wounded in their expedition against the Chinese; the loss of the latter is not known———It is believed in Washington that the Cuban Commission will recommend acceptance of the Platt amendment on their return to Havana.

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Christian Advocate.

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ESTABLISHED 1855. GREENSBORO, N. C., MAY 8, 1901. VOL. XLVI., NO. 19

ECHOES FROM THE MISSIONARY CONFERENCE.

Forward and not back to Christ! Bishop Hendrix struck a high key note when he gave this inspiring motto to the Conference at its opening session. Forward to the firing line, ready to take the places His scarred hands point us to!

The presentation of the purpose of the Conference by Dr. James Atkins was clear and pointed. The main object is the creation of a literature that will bring the mission work of the Methodist Church, South, both domestic and foreign to the knowledge and affections of all her people, and stimulate missionary zeal. This will be accomplished by the publication and circulation of a book that will contain all that was done and said at the Conference, and as each speaker is a specialist in his particular subject, and at his very best, the book will be a most valuable one. At the low price of one dollar it should be placed in every Methodist home. Dr. Edwards was right when he said: "Failure of knowledge of missionary work is criminal when it can be secured for a few dollars in the publications of the church." The NORTH CAROLINA CHRISTIAN ADVOCATE hopes, at an early date, to issue a special number containing the best things of the Conference.

All men need Christ and we owe Christ to all men. To withhold the knowledge of Christ is to incur a tremendous responsibility to them who know Him not. We are trustees of the word of God. It is a colossal crime against two thirds of the human race to withhold it from them.—John R. Mott.

"God inspired this Conference," said Dr. Young J. Allen. Truly it was prayed into being, it came in the spirit of prayer from an atmosphere of prayer, and throughout was pervaded by the self same spirit. The burden of the frequent public petitions was for the illumination of the Holy Spirit, the deepening of the spiritual life, a larger vision of Christ, a deeper sense of the needs of the heathen world and personal obligation to give the bread of life to perishing souls, a larger zeal for missions, more skilled laborers for fields white unto the harvest, more money for better equipment, and above all for fresh enduement with power from on high. The lesson time and again impressed was that the greatest power one can wield is intercessory prayer. Every great forward movement may be traced back to this agency. Prayer releases the energies of God and brings the irresistible power of the Kingdom upon mission fields. Every individual should be a priest unto God.

Indifference to missions is as big a sin as to refuse bread to the perishing.—Dr. Brown.

A thought reiterated and impressed by many speakers is that the meaning of the word evangelistic must not be overmuch limited. The chief agencies included in the work of evangelization are the pioneer preacher, the press and Christian literature, the Christian home, the organized church and pastor, the school and the teacher, the hospital and physician. The new century is gracious in opportunity and every agency should be put into play. The demand is not only for the missionary who will preach, but for consecrated laymen, to do business on Christian principles, to teach, and especially to practice the healing art. As Dr. Park forcibly said, "The preacher can reach only those who can understand, the colporteur only those who can read, but the doctor gets at all classes of people in their homes. Physicians seeking fields, remember China."

God's purpose in converting a man is that he may convert somebody else; His purpose in organizing the church is that it may give the gospel of His grace to every creature.—Dr Pritchett.

The world will never be converted till every man and woman does what God wants on evangelistic lines—Bishop Wilson.

"I was informed sometime ago," said Miss Belle Bennett, as she faced a magnificent audience on Saturday morning, "that I must write a paper for this Conference. I have just been told, kindly but firmly, that I must not read that paper." The demand was always for the spoken word and not the written paper, and this was complied with whenever practicable. Many, however, when asked to condense felt as the brother did who said, "I have not time to make a ten minutes' speech."

While foreign and domestic missions were discussed separately on different days, the conviction deepened that they are essentially one. To neglect home missions is to devitalize foreign. Paul wanted a strong home church that he might sustain the foreign. At the same time when the foreign church has been established it should be taught at once self support and to do missionary work for others. The Southern Methodist church has a great home mission work to do. Already a great responsibility is laid upon her by the presence of the colored race in her midst, and the day is not far distant when the opening of the Nicaraguan canal will make the gulf cities the greatest in the republic, when the intricate problems of city evangelization will have to be grappled with. There is pressing need for trained workers, and hence for training schools both for men and women.

Every home mission that is not expected to remain always a home mission should have an efficient man in charge and not one with the prestige of forty failures behind him.—Rev. Horace Bishop.

Fifty years hence there will be a godly emulation between America and China, between England and India as to which shall prepare the house of the Lord.—A missionary.

One of the most interesting days of the Conference was that given to young people's work. In them lies the hope of the church. The remedy for our past failure to meet our responsibility in saving men, in missionary work, lies in training the children to know and to love and to give systematically to this work. This training should be given in the home, in the Sunday-school, the day-school, and should be continued in the college and university. Juvenile missionary societies should be organized in every church, and Bible classes and Mission study classes in every school, and Sociology made an important text book in every college. Every graduate should go out of our schools a philanthropist, and with a knowledge of God's word that he can impart to his fellow man.

Sunday-schools would raise the whole missionary assessment of the church if given an opportunity.—A layman.

Thrilling and powerful were the appeals made by our statesman-like missionary Dr. Young J. Allen, and our great missionary bishop, Bishop Wilson, in behalf of China, our greatest foreign mission field. They both agree that the situation in that country demands immediate concentration of effort there on the part of the home church. Fifty thousand dollars is needed to build a great university in Soochow, and $100,000 to equip it. They argue that the highest caste and the most exclusive people in this literary city want us to make haste. These people want education, and value it to that extent that what their education is they will be, hence our object is to bring Christ into their thought and homes—to give them Christian education. We must give them the best in college and in men. Every educator must be a living, vocal representative of Christ. We want laymen who will devote consecrated manhood, energy and spiritual life to teaching. Everything in China is now in our favor. The people are with us socially and politically. Forty thousand deaths have vindicated the religion of converts. Never since apostolic days has such a call come to the church. Will the church respond?

If Methodists regard with coldness the loss of heathen in foreign lands on account of poorly equipped missions, their doctrines will rise up and damn them.—Rev. S. H. Wainright.

Truly God's way is always to do for those who go forward in His name exceeding abundantly above all that they can ask or think. The tangible results of the Conference surpassed the highest expectation. The noble enthusiasm and holy zeal that pervaded every session found fitting outward expression in the closing hours in the large offerings of money and of lives—$50,000 for Soochow University, $3,000 for the Laura Haygood Home and School, and forty volunteers for missionary work. But this is but the beginning. The largest, most far reaching results are yet to come. There was no feeling of self-congratulation, that the Conference had had it all and done all, but the conviction deepened to the end that such a Pentecost is a fresh commission; that willingness and obedience make the day of God's power. Every one present seemed to realize a deep personal responsibility to become a centre of light, a creator of missionary zeal to the utmost limit of his or her sphere of influence. There were special meetings of presiding elders, of laymen, of different Conference delegates, of the women of the Home and Foreign Missionary Societies and many others, all for the purpose of formulating plans for an aggressive forward movement. The Boards are already organizing a great missionary campaign in which the missionaries present will be largely utilized. The missionaries themselves make an earnest, definite appeal to Southern Methodism for the immediate formation of prayer circles, for one hundred new missionaries to be sent out in the next five years, and that $500,000 be given above regular assessments in the same length of time. May the response be hearty and overflowing! Surely the church is on the eve of the greatest epoch in her history!

The point of contact between Christ and the needy world is in you and me.—Dr. Howard Taylor.

A little girl who had watched with open eyed wonder the making of the great offering of $50,000 on Sunday night, at its close, even turned to her mother and said, "Mother, aren't you glad we's Methodists!"

CONTRIBUTIONS.

What are Christian Missionaries Trying to Do?

BY MR. ROBERT E. SPEER,

Secretary of the Presbyterian Board of Foreign Missions.

"Why do you send missionaries to these people any way?" asked the reporter. He had come into my office for news about China, and then, apologizing for the directness of his question by saying that he really was interested to know what our reasons were, he asked why the missionary boards sent these people out to foreign lands. I explained to him that it was the churches, not the boards, that sent them, that the boards were merely the agencies of the churches, and that the movement of which the missionaries were the principal agents lay imbedded in the very nature of the Christian Church and of Christianity itself. "But these people have their own customs and opinions, said the reporter." "Why do you go to disturb them? And as to morals, they are no worse than New York. I have been in South Africa," he continued, "and those black people were faithful in their family relationships, and their women were careful. No," he replied in answer to my question, "they were not exactly married, and they separated when they wanted to without the bother of a divorce court; but there wasn't any such immorality as there is right here. And look at China, she's a settled, civilized country. Why do yon send missionaries there?"

Well, why do we send them? To say that Christ commanded it only raises the question, Why did he command it? And it is altogether right to ask this, for it was not Christ's way to issue arbitrary order without clear and justifying reasons for them which made convincing appeal to the moral nature of man. "Arbitrary orders," said Confucius, "are opposed to good government."

We do not send Christian missionaries to clothe the heathen or to alter their style of dress. In China the women dress more modestly and sensibly than ours do, though not so cleanly. Elsewhere the women do not dress so properly, and there are many improvements resulting from missionary influences, but the missionaries do not go out as dress reformers.

We do not send missionaries to improve the industrial conditions of Asia and Africa. They have introduced American fruits in northern China and American vegetables in many lands. They have taught new industries to thousands of boys and girls in India and Africa, and have improved the native industries everywhere. But our missionaries would not have gone simply to accomplish these ends.

Nor do the missionaries go out to reform politics In spite of Mr. Meredith Townsend and other publicists whose generalzations exceed in ambitiousness the accuracy and extent of their particular knowledge of facts, it may be maintained that it was Christianity, whether through the missionaries or not is of little consequence, that has transformed Japan. And when it suits some political writer to make missions a scapegoat for the troubles in China, or to hide their own follies or misdeeds by mud-flinging at missionaries, the only class of people whose record for righteousness and sympathy in China is clean, we are told that the reform movement of the young Emperor was due to missionaries. Both Japan and China have been profoundly shaped politically by missions, and India perhaps even more. "No person can be more anxious to promote the spread of Christianity in India than we are," said Viscount Halifax, when Secretary of State for India. "Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of unity with this country and an additional source of strength to the Empire." But the missionaries are not political propagandists. They do not go out for the purpose of turning monarchies into republics, far less to turn independent states into dependencies upon Europe or American governments.

And, again, we do not send missionaries to reform morals or check social abuses. There is abundant room for such work. My friend the reporter erred in his supposed facts. Christian lands are infinitely cleaner, morally, than other lands Where every man may have a private brothel under the forms of law as in Mohammedan lands, and call it his family, or where divorce is so easy that it becomes the end of one out of every three marriages, as in Japan, or where polygamy and divorce are both unnecessary because of a general moral rottenness, as in India, there is no localization of vice or such sharp lines between it and virtue as makes the immorality of Christian lands stand out so startlingly. In quantity and heinousness the moral evils of heathenism are worse than the moral evils of Christendom. But beyond this, the worst vice of Asia exists under the shadow and sanction of religion. In America it is in the face and against the protest of religion. The foulest cities of Asia are the holiest—Mecca, Meshed and Benares. And some of its sacred books are most intolerable. It is true of one of the sacred accounts of the greatest Hindu god that it is so indecent that the British Government has forbidden its translation. But morality is merely the product of the inner life, and missionaries do not go to heathen lands to try to amend behavior, any more than a husbandman regards it as sane horticulture to go out and tie fruit on the limbs of his trees. His aim is to make the trees produce the fruit.

Now it does not affect the truth of what has been said to allege that the missionaries do interest themselves in the physical and moral condition of the people, and that they do introduce changes of dress and industry and medical treatment, and that their work does spread enlightenment and make the people discontented with ignorance, injustice, tyranny and wrong. All these things result from the missionary work, because the missionary goes out to sow the seed of the plant of which these are the leaf and flower and fruit.

The primary business of the missionary is a religious business. Missions are the product of the conviction that Christianity is a divine life in man, and that every Christian is different from other men, not in this or that external, but in the fact that he is alive and other men are dead. The church may have become so much like the world as to have lost sight of this truth, but the New Testament is falsehood and delusion if there is not in the Christian the power of a supernatural life which is absent from the non-Christian. It is to give men that life that the church sends out missionaries, and all kinds of accessory and blessed consequences flow from missionary work because the life of Christ planted in men cannot be restrained from producing such results.

This is what Christian missionaries are trying to do. Men may say they are trying to proselytize, if they wish to say so. But proselytizing with Christians is not the attempt to lead men to change their opinions or their mode of worship. It is an attempt at resurrection. The missionary is taking life to dead men, and life, not in the sense of quickened intellectual movement or refined moral taste; but, in a supernatural sense, Christianity is a personal divine life dwelling in the lives of men. In this matter Christianity refuses to be classed with other religions. It will admit that there is good in them. But it charges evil there and denies it in itself. It recognizes truth in them. But it charges falsehood there and denies it in itself. And the good that is in them it claims for itself, and also exemption from all their evil and error. Yet this is a trifling part of its claims It asserts that they are only systems. It is a life. They are dead. It is quick with divine presence. God is in it in a sense above and beyond the sense in which He is everywhere and ruling all things.

Of course this is fanaticism in the eye of the modern world. But it is not the fanaticism of missions only. It is the essential character and claim of Christianity. To the extent that Christianity at home abates or betrays this claim it is untrue to itself, and it surrenders its power.

Missionaries and their supporters may lose sight of their true aim and duty. Political or philanthropic or social motives may be dominant with them. It is not wrong to be touched witeh sympathy for the famine orphans of India, or the child-wives of Moslem harems, or the sick and uncared for sufferers of many lands. But such sympathy is wise and disicriminating when it does not content itself with relieving the symptoms merely, but strikes at the desease. To give all the sick people in China to-day the benefit of Western medical science would be a purely temporary measure. The missionary theory is to plant in the Chinese people those principles of life which will bear their fruitage in such sympathies and ministries in China and indigenous thereto as now bless every Christian land

There may easily be waste or comparatively unprofitable expenditure of life and toil in missionary effort through our failure to discern true principles. Philanthropic and educational work are worth while as they help to plant deep in the life of individuals and nations the supernatural life of Christianity. If they merely ripple the surface of social life, or end in comfort or clothes or cleanliness, they serve a not useless purpose; but they are not in line with the real work of missions, which is the lodgement in human life of the supernatural life of Christ.

Whenever men believe in Christianity as a unique supernatural life, they will go out into the world with it. When they don't they won't. My reporter friend was a heathen, alike in his knowledge and in his experience of Christianity. He did not know what it was. Neither books nor men nor his own heart had told him. To such a man Christian missions will naturally appear unintelligible. And there are many such in the church. The fact that they do not thrill with the missionary spirit shows that they do not understand what Christianity is.

What Christian missions are trying to do is the direct and necessary consequence of this view of Christianity. Of course if Christianity is not this, but merely a moral system, finer than the moral systems of other religions and richer by the superior wonder and admiration which Jesus has awakened, but, after all, the same in kind as they, indifference to its extension is intelligible—and also indifference to its acceptance. A religion that is not so good that all the world ought to have it, is not so good that any one man must have it. But if Christianity is what the New Testament represents, and the experience of millions of Christians proves, it is the business of all who have received it to support the missionaries who are trying not to bear this or that fruit of Christianity to heathen lands, but to plant there its roots, that they may produce among each people the living works of God.

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"Twentieth Century and Educational Matters" Again.

MR. EDITOR: I notice an article in the ADVOCATE of April 17th from Dr. Atkins on the subject quoted above that has some excellent ideas in it, and some things that I believe ought to be emphasized until our people are thoroughly impressed with their importance.

This communication touches up what I regard as some mistakes in an article published a few weeks since, headed "Ruling of the Executive Committee Twentieth Century Movement W. N. C. Conference." And now I wish to call attention a little further to what I believe are the mistakes this Executive Committee have made.

1 They rule that a person can only direct their subscription at the time it is made, and has no right to do so afterward.

Now this Committee cannot go beyond what the General Conference and the General Board of Education have provided.

I have a letter from Dr. J. D. Hammand, Sec Gen'l. Board of Education, answering the question involved right here, as to when the time expires when a donor may direct their subscription he answers as follows: "The offering should be directed at the time it is made; but large latitude has been allowed at this point. The practice has been to allow the donor to specify the direction of his gift at any time subsequent to the time when it is made, and before it shall have been applied by the Annual Conference under whose auspices it was made."

Now apply the action of the General Conference governing this point in connection with the ruling of the General Board, as just quoted from Dr. H. "All cash and notes to be paid over to the treasurers of the Conference Boards of Education. They shall retain 5 per cent. of the total received to meet the expense of the Conference canvass, and shall send 20 per cent. of the remaining cash and notes to the treasurer of the General Board. The balance shall be reported to the Conference at its next session for such application as it may order, provided that no appropriation shall be made to any institution not exclusively the property of the Methodist Episcopal Church, South."

Now I think it perfectly clear from the above that the provision is simply for the application of cash and notes that comes into the hands of an Annual Conference, which of course does not embrace donations that have been specially directed; for that privilege having been granted to the donor by the General Board, the Annual Conference never gets hold of that to apply it. And it is perfectly clear also from Dr. Hammond's letter, that the

ruling of the General Board is; that up to the time a donor turns his or her contribution over to the Annual Conference undirected, and the Annual Conference applies that contribution, that he or she has a right to "specify" what direction they want it to take.

2. The next mistake I call attention to is a violation of the provision of the last session of the W. N. C. Annual Conference, which says, on page 32 of the Conference Journal: "We recommend that in making the canvass the representatives of all our institutions be accorded full right-of-way." Yet the ruling of this committee seems plainly to imply that a pastor could object to the agent of a school canvassing his charge, even to collect subscriptions directed to his school when made, or for the purpose of soliciting new subscriptions. They say: "If agreeable to the preacher in charge, the agent of a school may canvass any pastoral charge for the purpose of collecting subscriptions, which when made, were directed to his school, or soliciting new subscriptions." Now, if this language means anything, it seems clearly to mean: that if the preacher in charge objected to it, an agent for a school could not canvass his charge at all The Annual Conference said: "We recommend that" he "be accorded full right of way." Who is mistaken, the Annual Conference or the Committee?

3. And then they draw the conclusion, (from these unauthorized rulings,) that the way to prevent schools having no soliciting agent in the field from "great injustice," and "an unseemly grab game and" to "promote harmony between all our schools," is to observe these rulings.

Now let's look at the facts without any prejudice, and see if these agents are carrying on "an unseemly grab game."

The only schools that have agents in the field are: Brevard Epworth School and Rutherford College, and I have not been from this section, since I reached my work after Conference, on business strictly of an agency character.

As Dr. Atkins said in his article, the reason these schools felt the need of having a special agent was, that they were left out of the provisions of the Annual Conference, except what was specially directed to them. And being new institutions, it was also important for some one to go among the people and call their attent to them, and then, if they saw fit, let them direct their offering to them, or what part of it they were willing should go to them.

Now which looks more like a "grab game"; for the people to have a fair representation of these schools which can suggest what is specially directed to them, or for this committee to shut off the chance of the people to give to them, no matter how much they might desire to do so, after they had learned thoroughly about them?

So far as the agency for Brevard is concerned, it is enough to say that it was conducted last year by Harold Turner, and is being conducted this year by George Harley, to insure that it has been and will be done on a high toned and gentlemanly basis.

And so far as the agency for Rutherford is concerned, I do not remember to have asked any one who had directed their contribution, to change it and give it all to mine, and it has been my policy to simply, fairly and fully, as I could, represent the school I was agent for, and then stop. If that is an "unseemly grab game", then I plead guilty.

I believe in being fair to all our schools and I have tried in the past to encourage all, and help all, and any brother will do me a kindness, when he can reasonably show me where I am departing from that great law, if I should be guilty of it.

I do not expect much help from the undirected subscription of last year in the canvass soon to begin for Rutherford College, but I look mainly to the new subscriptions, which I expect to come in liberal amounts, just as soon as the people begin to learn fully of the noble work that is now being done at that place, and of the bright prospects of the future for that school But I do not propose for any one who would direct a subscription, formerly made, to be prevented from doing so, when that right has been accorded to them by the General Board of Education. Nor do I propose to be shut off from the privilege of canvassing a pastoral charge, when my Annual Conference has "accorded" me ' full right of way."

Faithfully,
Jno. W. Jones.
Fanancial Agt Ruth Col.

The Golden Rule.

BY REV. R N. PRICE, D D

There are four rules by which mankind are governed, some by one rule and others by others!

The iron rule consists in returning evil for good; its principle is ingratitude, the basest of crimes; it is the spirit of unmitigated diabolism. The brazen rule consists in returning evil for evil. This is the law of retaliation—an eye for an eye, a tooth for a tooth. It is the ready dictate of a fallen nature. It has been the prolific source of quarrels, affrays, homicides, and wars. The silver rule consists in returning good for good; it is an amiable rule, good as far as it goes. It possesses the excellent quality of being founded on both justice and gratitude. It is the principle of debt paying It is in accordance with the adage, "One good turn deserves another;" that is justice; it is also gratitude, "the memory of the heart," or the heart paying its debts But the rule does not go far enough We live in a world of selfishness and crime. Men trespass against us, speak evil of us, defraud us, abuse us personally. What is our duty in such circumstances? Here we need another and better rule—namely, the Golden Rule, which consists in doing good to those who do evil to us. This is the law of love in its higher manifestations. This is perfect love. So taught our blessed Lord, when He said: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

What strange, sweet words are these! They sound like stray notes which have dropped by accident from angelic harps in heaven!

He who knows nothing but the iron rule is a demon; he who knows nothing but the brazen rule is a poor sinner; he who knows nothing better than the silver rule is nothing more than a clever man of the world; but he that lives by the Golden Rule is a graduate in the school of piety: he is every whit made whole, sanctified in soul, body, and spirit. The highest achievement of love is the taking of its enemies in its arms.

The Golden Rule in its fullness means to do to others as we would have them do to us. This rule seems to have a three-fold meaning: first, it is a principle of justice, or, rather, it is the gauge of justice; it is a man sitting as an impartial judge between himself and his neighbor; it is divesting himself of all partiality to self and deciding between himself and his neighbor as if between two men that have equal claims to his good will; it is exchanging places with his neighbor, and according to him everything which he would have a right to demand from him in similar circumstances.

The rule is also a principle of mercy or benevolence. It is more than justice, and more than a gauge of justice; it is a gauge of benevolence; it teaches when and how to be charitable. The Master said: "As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And it ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again." Here is disinterested benevolence, here is perfect love. Here is service rendered without an eye to reward, yet service which God will abundantly reward.

There is, however, a view of the Golden Rule which has seldom or never been taken—namely, that it is a method of influence. It is a method of influence because it appeals to the law of justice planted by nature in every heart Men naturally feel under obligations to their benefactors; it appeals to the law of gratitude, a mighty principle in all natures not utterly perverted by sin; it also appeals to the principle of imitation; it teaches by example, presenting our own acts as object lessons Here again our Lord's words are apropos: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Men usually do to us as we do to them; we can, therefore, mold them into any moral shape we please. We make them enemies by being hostile; we conciliate them by kindness; we close their hearts and purses by shutting ours; we make them liberal by an example of liberality. Men curse us when we curse them, and bless us when we bless them. Patience has tamed many a shrew, and love has vanquished many a foe.

The moral influence for good of an honest man in a community cannot be calculated; he sounds the keynote of all its dealings, he assimilates the masses around him to his own character; whereas a successful business man who is corrupt in his methods will infuse by his example the virus of immorality into all ranks of society. The Golden Rule is therefore the best of policy, to say nothing of principle; it is a safe and wise investment, which returns to us with compound interest. All we have to do is to sit down and calculate what attitude we wish men to assume toward us, then to take that attitude toward them, and our wish is accomplished.

A man of piety in a community is a well-spring of righteousness. He brings men to Christ not so much by reproofs and exhortations as by example. His example is useful not only from the law of imitation, but from the law of compensation. The major part of piety consists in doing good to others; and the idea, innate in every bosom, that everything must be paid for, superinduce piety in the beneficiaries. Like begets like; and a man of God is often the redemption of an entire community.—Nashville Advocate.

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Original Short Paragraphs.

WILLIAM M SHERRILL

Any man who is unkind and unmerciful, in, or to, anything God has made is not the man God created him to be.

Boorishness and unmannerliness is always the mark of a shallow mind and a shrunken soul.

It really seems as if the minds of men of great heart run in dissimilar and deeper channels than that of ordinary folk. Hence such men beget contempt and ignoring, simply because they are always misunderstood.

In that soul in which love and charity does not hold sweet sway there can never surge, to purify and bless, the noble impulses and aspirations for which it was created.

To accept a benefaction, from any one, and in return fret and fume that you are under obligations, is not only the imperative degree of unadulterated manners, but it is Satanic.

Some men and women live on every day just as if there was no such word as "eternity," and no prospect of earthly dissolution.

Next to love gratitude is the sweetest and fairest flower which the soul of man can nurture.

For a man who is endeavoring to live right, there is no time nor place for selfishness or unkindness as he passes along the King's highway of life.

Do you tell me you are a follower of the Lowly Nazarene and yet are knowingly guilty of the smallest meannesses?

To be useful and good, is to be like Jesus, and there is no other way.

Life is very much like a mirror in reflective power. The good or evil we do is as sure to rebound and reflect upon us as is your face to be reflected back at you from looking into a mirror. How many believe it?

All life is founded on law of one kind or another. For infraction penalty is sure, for integrity or "keeping" it the reward of good is none the less certain.

There is always the greatest danger in deviating from the perpendicular line of Truth.

Correspondence.

WEBSTER, N. C., Apr. 27, 1901.

W. F MASSEY, DEAR SIR:—I have been reading your letters in the ADVOCATE with advantage to me and want to thank you for them. I want to say I tried your plan for curing pea vine hay, and while I thought it would be sure to rot in the barn, I had the best hay I ever had, and I have been selecting my seed corn as you advised and am well pleased with the crops and many other things that has been helpful to me. Now you advise farmers to sow peas rather than clover. Do you think peas will beat clover here in the mountains. I have been raising clover ever since I have had a farm and find it a profitable crop and a soil improver and have improved my land with it and don't want to give it up, but if you think peas is better than clover, I will sow less clover and more peas. I want to say that I want to improve my land and at the same time make a living on it, and am always trying to improve all along the line and am one of the boys that don't think he knows it all, but wants advice always, and if it is reasonable, I am always thankful, and as far as I have followed you I have been all right.

But I am interested in fruit growing, (apples), and I have as nice a young orchard as I ever saw of the finest kinds of fruit, I think. I have the Winesap, New York Imperial, Limbertwig and Carolina Beauty mostly, and they are now beginning to bear, and I want to ship my own apples, but don't intend to put them on the market like I have seen apples put up for the market here; all kinds, sizes, and colors, all dirty and some rotten, but class barrel, etc, in the best manner. I believe I can put apples on the market that will be a credit to Western North Carolina and that will bring the best prices. Now I want to know where will be the best market for this country considering freights and everything, and I want to know a responsible Commission Merchant to sell for me, and if you will help me find the man I will be thankful.

Now if there is anything in my inquiries that you don't care to answer in the ADVOCATE, and you would, I would be glad for you to help me in some way. (I mean to find a man to handle apples for me)

I am not writing this to get to see it in print, but for my own benefit, and as your letters have been helpful to me in many ways, and you say you like to give your opinions on agricultural topics, is the cause of my writing this.

Respectfully yours,
W. L. FRIZELL.

An Appeal of the President----On to Fayetteville and the State for Christ.

DEAR SIR AND BROTHER: At the State Convention which met in High Point, February 20 22, I was elected to the great and responsible position of President of the North Carolina Sunday-school Association.

At a meeting of the Executive Committee in Raleigh, April 5th, I was made in addition, Field Secretary and General Director, with my office as Headquarters.

My business is to acquire statistics, correspond with the officers of the Association, with the Vice-presidents, County Presidents and Superintendents; to urge that County Conventions be held, and to seek to arouse the people, from the mountains to the sea, to greater love for the study of the Holy Bible.

My desire and prayer to God is, that I may be as faithful in the discharge of my duties as the responsibility is great. I know of no work fraught with mightier possibilties for good than the work of the Sunday-school, or no time spent that will yield greater dividends.

Efforts put forth in the Sunday-school cause is like casting a pebble in the midst of the sea—its smiling ripples break on the shores of eternity.

No book of the ages holds up to the youth such precepts and examples; brings such inspiration and happiness to manhood and the aged, or comes with such uplifting influence and power to the children of men.

It is a perennial fountain from which all power, authority, government, wisdom, inspiration, sympathy and love doth flow—in whose sacred waters, we may be cleansed of all our infirmities and receive a passport into the Kingdom.

Its sacred precepts should dominate the home, shape the lives of the children constitute society, permeate the citizenship, rule in the hearts of men, govern the nations, and illuminate the Church.

With all the earnestness of my soul, I appeal to you for active, energetic, cooperation in the more efficient study and spread of God's Word, broadcast throughout our borders.

I can see how, if the 400,000 Sunday-school children in our State, were induced to become Bible students and found their lives and characters upon the great solid Rock, North Carolina would be the very climax of Christian civilization and a veritable Zion of Christ's church on earth.

I long for this holy day. I have hopes of its dawning brightness during the next year.

It is a profound mystery, how it is, that men, and especially parents, in face of ever-abiding realization of the power and permanency of the Gospel in the home, in the rearing of children, in the school, in all life and activity, manifest such grim carelessness in the searching of the Scripture.

We study God's Word if we feel like it; we go to church if we have time; we give unto the Lord if we do not need it; we work for Christ's Kingdom out of sheer duty—yet the hope of the world, the redemption of men, and the salvation of the children depend upon all the energy and activity of our souls.

We should be awakened to a sense of our responsibility. It is hard to see how we can expect the pleasure of a beneficient God without it.

Let us "be about our Father's business," exert the enthusiasm of a convert for the benefit of a convention in our District or County, and make this year famous with, "On to Fayetteville!" and "The State for Christ!"

In the name of God, and for the sake of the salvation of His people, do not be indifferent to the work.

Yours in Christ,
GEO. H. CROWELL.

To the Shelby District Preachers.---Attention!

You will please meet in Shelby, N. C., Thursday morning, at 9 o'clock, May 23rd, 1901. This is immediately before the S. S. and Epworth League Conference at Sulphur Springs, Shelby circuit, and is in close proximity and of easy access to Sulphur Springs.

The object of the meeting in Shelby is two fold:

1. To confer together and plan a complete and thorough missionary campaign.

2. To plan and pray for a revival in every church and wherever else needed within our borders.

Come prepared to tell us, first, what you have done and propose to do about your missionary collection; second, what you have done and propose to do, actively and directly, towards reaching the unsaved and non-church going people within your reach. Third, come in the spirit of prayer and with the mind of Christ.

Pray daily from now until the day you come, and get all your people to join you in this daily intermission for this meeting.

The laymen appointed on the committees in the sub-districts are also requested to come, and any others who may feel a special interest in this meeting. Let no pastor fail to be here

W. R. WARE.

From Weddington.

BROTHER CRAWFORD: — Weddington Academy closed its last year's session the 22nd inst., and I feel that it is due the principal and assistant—Prof. Phillips and Miss Evans—to state that the school has been a success beyond anything in its history. The result of the year's work has not only been a success in reference to the satisfactory advancement of the students in attendance, but the school is on a better basis and the patrons more enthusiastic than ever before.

Prof. Phillips has been secured by the Board to take charge of the school another year—a better selection could not be made.

Dr. Rowe preached the sermon, and did it well, as he always does. We have no better preacher or better man amongst us than he. He is presiding well in every way on the district, and we are perfectly pleased with him as our presiding elder.

Sincerely,
D. F. CARVER.



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Sunday-school and Epworth League Conference.

Programme of the Shelby District Sunday-school and Epworth League Conference to be held at Patterson Springs, Shelby Circuit, May 24-26, 1901.

FRIDAY, MAY 24 —Morning Session.

9:30 Opening exercises conducted by Rev W R Ware, P E.

9:45 Address of welcome, Rev W F Womble.

10:00. Response, L J Hoyle.

10:30. Address of President, T D Falls.

10:45 How can teachers be instrumental in getting their pupils converted and confirmed in the faith? Rev W H L McLaurin, J S Martin, J E Woosley.

11:15 Should the distinctive doctrines of Methodism be taught in Sunday-school, and if so, how under the present system? Rev S T Barber, Dr W A Goode, Rev Albert Sherrill.

11:45. Under what condition is a Sunday-school justified in suspending? C M Campbell, R J Magness, Rev T T Salyer.

Afternoon Session.

1:30 Devotional exercises, Rev W O Rudaseth.

1:45. Reports from charges concerning Sunday schools and Epworth Leagues. Let this report embrace, (1) number of schools, attendance, increase or decrease compared to last year; (2) manner of conducting, opening and closing, class work, etc.; (3) literature including libraries; (4) finances; (5) missionary feature.

3:00. Should every Sunday school have a library and use our own literature? Rev J W Clegg, W T Jordan, Rev J H Madley.

3:30. How best to secure full attendance at Sunday school? Rev J H West, C K Gould, Rev R M Hoyle.

4.00. Object and aim of the Epworth League. Prof J H Separk, S E Gidney, Rev Robt Courtney.

SATURDAY, MAY 25 —Morning Session.

9:30. Devotional exercises.

9:45. Should there be a teachers' meeting in every Sunday-school? J A Anthony, Rev J J Gray.

10:00. Blackboard exercises. Rev G D Herman, B F Leonhardt.

10:30. Relation of the Sunday-school to Church and State, R B Miller, Rev H M Blair.

11:00. Characteristics of a successful teacher and superintendent, S J Durham, Rev J A Baldwin.

11:30. Policy and institutions of Methodism, Rev G H Detwiler.

Afternoon Session.

2:00. Devotional exercises.

2:15. Sunday-school's and Epworth League's place in the Twentieth Century Movement, Rev G T Rowe, Rev J T Erwin.

2:45. The value of suitable Sunday-school equipments, H M Blair, J D Lineberger.

3:15 How to teach a primary class, Dock F McSwain, A B Lee.

SUNDAY, May 26.—Morning Session.

9:30. Devotional exercises

9:45. Sunday-school normal class, Prof S E Gidney.

10:15 How to develop missionary interest in the Sunday-school? Rev S M Davis, J C Byers, Rev M D Giles, Rev W F Womble.

10:40. Blackboard exercises, Rev B F York, Prof Clegg, B F Leonhardt.

11:00 Sermon.

Afternoon Session.

2:00. Devotional Exercises.

2:15 Sunday-school mass meeting—Several short addresses.

Let every charge in the Shelby District be represented and delegates come prepared to participate in the discussion.

T. D. FALLS, President,
R. B. MILLER, Secretary.

Morganton District Epworth League Conference, May 30--31, 1901.

THURSDAY, MAY 30.—Morning Session.

9:30—Devotions, A E Wiley.

10:00—Organization.

10:30—Spiritual Work—Preparation: L. W. Crawford, Jr.—20 minutes.

How to Conduct a League Prayer-meeting.—H. R. Howell.—20 minutes.

Personal Work—W. B. Love—20 minutes.

11:30—League Experience Meeting.

12:00—Half hour to shake hands.

12:30—Adjournment.

Afternoon Session.

3:00—Devotions—J. P. Hipps.

3:15—How to Help.—Visitations—Mrs. J. T. Perkins—10 minutes.

Training Leaders—J. H. Bennett—15 minutes.

Methods that have been of service.—General Discussion—20 minutes.

11:00—Social Work of the League.—R D Sherrill—15 minutes.

Discussion.

4:30—Adjournment.

Evening Session.

8:00—Preaching.

FRIDAY, MAY 31.—Morning Session.

9:30—Devotions.—C. H. Caviness.

9:45—The League and the Books.—H. M. Wagstaff—20 minutes.

Discussion.

10:15—Epworth League and Missions. The Holston Place.—T. E. Wagg.—15 minutes.

The Forward Movement: The World for Christ in this Generation—J. E. Abernethy—30 minutes.

11:00 - Our Factory Population—What can the League do?—H. H. Jordan—30 minutes.

Discussion.

11:30—Essential Points in League Work.

Pastor's Relation to the League.—J A. Clark—10 minutes.

Music in the League—G. P. Jones—10 minutes.

Relation of Older Church Members to the League.—L. L. Smith—10 minutes.

Discussion.

12:30—Adjournment.

Afternoon Session.

3:00—Devotions.—L. E Peeler.

3:15—The Epworth League in the country.—G. J. Owen—20 minutes.

Discussion 15 minutes.

3.50—Epworth League Extension in the Morganton District —C. G. Little—20 minutes.

Discussion.

4:30—Adjournment.

Evening Session.

8:00—Reception.

Excursion Rates to Memphis, Tenn, Via Seaboard Air Line Railway, Reunion Confederate Veterans, May 28-30, 1901.

On account of the Reunion of United Confederate Veterans the Seaboard Air Line Railway will sell tickets from stations on its lines to Memphis and return at the very low rate of one cent per mile. Tickets will be sold May 25th, 26th and 27th, good to return until June 4th.

An extension of final limit to June 30th, 1901, will be granted on all Seaboard Air Line Railway tickets and on all tickets reading via that line by depositing same with Joint Ticket Agent at Memphis on or before June 3rd and upon payment of fifty cents

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For tickets, Pullman and Sleeping Car reservations and full information as to rates and schedules apply to any agent of the Seaboard Air Line Railway.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11-14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11-14

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N C, July 18th, embracing the 21st.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

To Mountain and Sea Shore Resorts via Seaboard Air Line Railway.

Before completing arrangements for your summer trips or deciding upon places at which to spend the summer, you should call on ticket agents and Passenger Reprsentatives of the Seaboad Air Line Railway. They are specially prepared to furnish information as to lowest rates, quickest schedules and most attractive routes to the Mountain Resorts in Western North Carolina and Southwest Virgina, also to the Seashore Resorts of Ocean View, Virgina Beach, Old Point Comfort, the great Eastern Resorts along the Jersey Coast and other popular places reached via the Seaboard Air Line railway. This Company is offering lower rates than ever with perfect train service and fast through schedules It will interest and benefit you to call on Seaboad Air Line Railway Agents

Excursion Rates to Buffalo, Via Seaboard Air Line Railway.

On account of the Pan American Exposition, the Seaboard Air Line Railway is selling tickets from stations on its lines to Buffalo at very low excursion rates This Company offers the choice of two routes, with the fastest and most convenient schedules ever enjoyed to Buffalo, either via all rail route through Richmond and Washington, or, through Portsmouth and Norfolk, thence a delightful sea trip to the east where connctions are made with the great Trunk Lines direct to the Rainbow City. These routes are positively the most convenient and attractive to to Buffalo and it will interest and benefit you to call on S aboard Air Line Railway Agents before completing arrangements for your trip.


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HEALTHY WOMEN.

Mary J. Kennedy, manager of Armour & Co.'s Exhibit at the Trans-Mississippi Exposition at Omaha, Neb., writes the following of Peruna, as a cure for that common phase of summer catarrh, known as indigestion. Miss Kennedy says:



"I found the continual change of diet incidental to eight years' traveling completely upset my digestive system. In consulting several physicians they decided I suffered with catarrh of the stomach.

"Their prescriptions did not seem to help me any, so, reading of the remarkable cures effected by the use of Peruna I decided to try it and soon found myself well repaid.

"I have now used Peruna for about three months and feel completely rejuvenated. I believe I am permanently cured, and do not hesitate to give unstinted praise to your great remedy, Peruna."

The causes of summer catarrh are first, chronic catarrh; second, derangements of the stomach and liver; third, impure blood.

Such being the case anyone who knows anything whatever about the operations of Peruna can understand why this remedy is a permanent cure for summer catarrh. It eradicates chronic catarrh from the system, invigorates the stomach and liver, cleanses the blood of all impurities, and therefore permanently cures by removing the cause,—a host of maladies peculiar to hot weather. The cause being removed the symptoms disappear of themselves.

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THE CHRISTIAN LIFE.

Without and Within.

If every man's internal care
Were written on his brow,
How many would our pity share
Who raise our envy now?

The fatal secret, when revealed,
Of every aching breast,
Would prove that only while concealed
Their lot appeared the best.

—Selected.

Be in Earnest.

If we call on God for deliverance and for victory over sin and every evil, God will not turn a deaf ear to our call. I don't care how black the life has been, I don't care what the past record has been I don't care how disobedient or how one may have backslidden and wandered; if one really wants to come back, God accepts the willing mind, God will hear prayer and answer.

Some people say they can't call. Perhaps you cannot make an eloquent prayer—I hope you can't—I have heard about all the eloquent prayers I want to. But you can say, "God be merciful to me, a sinner."

Only be sincere and God will hear your cry. Mark you, there is a sham cry. Mothers understand that; they know when their children cry in earnest, or whether it is a sham cry. Let the child give a real cry of distress and the mother will leave everything and fly to her child. I have been forty years in Christian work and I have never known God to disappoint any mae or woman who was in earnest about their soul's salvation or were seeking a more consecrated life. I know lots of people who pretend to be in earnest, but their prayers are never answered.—D. L. Moody.

Needless Hurts.

"Taking life through and through," said a thoughtful woman, "the larger part of the sadness and heartache it has known has not come through its great sorrows, but through little, needless hurts and unkindnesses; not so much through the orderings of Providence as through the mis-orderings of humanity.

"Look back and you can readily count up the great griefs and bereavements that have rent your heart and changed your life. You know what weary months they darkened. There was a certain sacredness and dignity, like the dignity of lonely mountain tops, in their very greatness; and, looking back, if not at the time, you can often understand their purpose.

"But, oh, the days that are spoiled by smaller hurts! Spoiled because somebody has a foolish spite, a wicked mood, an unreasonable prejudice that must be gratified and have its way no matter whose rights, plans, or hearts, are hurt by it. There are so many hard places along the road for most of us, made hard, needlessly, by human selfishness, that the longing to be kind with a tender, thoughful, Christlike kindness grows stronger in me each day I live."—Wellspring.

A Missionary's Death-Bed.

It is Hudson Taylor who writes:

"Three days later I was watching at the bedside of my dear wife. At four o'clock in the morning the day dawned, and unmistakably I saw the shadow of death upon her face. She awoke rejoicing in the Lord and gave me a bright smile.

"I said, 'My darling do you know that you are dying?'

"She answered with a look of surprise: 'Can it be so? I feel no pain, only very weary.'

" 'Yes,' I answered, 'you are dying; you will soon be with Jesus.'

"My precious wife thought of my being left alone at this time of trial. She said, 'I am so sorry,' and then paused as if half correcting herself for venturing to feel sorry.

" 'You are not sorry to go to Jesus?' I responded.

"Never shall I forget the smile she gave me, as looking right into my eyes she said: "Oh, no! It is not that. You know, dearest, that for ten years past there has not been a cloud between my soul and my Saviour. I cannot be sorry to go to him. But I grieve to leave you alone at this time. Perhaps I ought not to be sorry, though, for he will be with you and will supply all you need.'

"And on that day she slept in Jesus."

Too Busy to Pray.

REV. JAMES STALKER.

Jesus appears to have devoted himself specially to prayer at times when his life was unusually full of work and excitement. His was a very busy life; there were nearly always "men coming and going" about him. Many of us in our day know what this congestion of occupation is; we are swept off our feet with our engagements, and can scarcely find time to eat. We make this a reason for not praying; Jesus made it a reason for praying. Is there any doubt which is the better course?

Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry. He meant that, if he allowed himself to become hurried, he could not do all that he had to do There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle with the water of prayer, and then you can cleanse it out with comfort and expedition.

Gems.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—Phillips Brooks.

Is it not often, at least, because we are so anxious to be happy in this world, so eager to grasp at a condition belonging not to here, but to hereafter, that we fret and fidget for what God has denied us.—Sidney Lear.

True peace is the fruit of spirituality: therefore, it is an inflow from the oceanfulness of God. The world cannot give it: a man cannot give it to himself, nor win it by mere resolution. In right conditions, it comes, like heavenly-mindedness, of which it is a part —Charles G. Ames.

None but the fully occupied can appreciate the delight of suspended or rather of varied labor. It is toil that creates holidays: there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations: they must be garden spots in well-farmed lands.—Mrs. Gilbert Ann Taylor.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this: Always to regard as mere impertinence of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—Helen Keller.

I want to live, if God will give me help, such a life that, if all the men in the world were living it, this world would be regenerated and saved I want to live such a life that, if that life changed into new personal peculiarities as it went to different men, but the same life still, if every man were living it, the millennium would be here; nay, heaven would be here, the universal presence of God. —Phillips Brooks.

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—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901.	No. 23 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....	..	....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P. M				
Leave Tarboro....	12 21	..	6 00	....	.....
Lv. Rocky Mount	1 05	17 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	...	...	.....
Lv. Fayetteville...	4 30	12 35	..	....	.....
Ar. Florence.....	7 25	2 40	..	....	.....
	P. M.	A. M.			
Ar. Goldsboro	.....		7 55	..	.....
Lv. Goldsboro....	.....		....	6 45	3 30
Lv. Magnolia.....	...			7 51	4 35
Ar. Wilmington...			....	9 20	6 00
			P. M	A. M	P. M.

TRAINS GOING NORTH.

	No. 78, Daily	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50		7 35		.....
Lv. Fayetteville..	12 15		9 41		.....
Leave Selma.....	1 50		11 35	....	.....
Arrive Wilson....	3 36	...	12 13	....	.....
		A. M.		P. M	A. M.
Lv. Wilmington...		..		7 00	9 35
Lv. Magnolia		..		8 30	11 10
Lv. Goldsboro....		4 50		9 37	12 26
	P. M.		A M	P. M.	P. M.
Leave Wilson	3 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 53
					....
Arrive Tarboro		6 46		....	.....
Leave Tarboro	3 31	.....	..	...	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 33		1 39	.....	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m. leaves Fayetteville 12 25 p m. arrives Sanford 1 43 p m. Returning leave Sanford 3 65 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad. at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 3:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON, General-Passenger Agent.

J. R. KENLY General Manager.

T. M EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.. ...	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.

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THE HOME.

Getting Into Social Life.

I believe man is greater than his destiny; that he can change his environment and shape events for himself to a large degree. But I believe he is born to fill a certain role, and when he undertakes to avoid it and to fill his neighbor's role he fails as the apple must fail if it tries to be an orange or an olive.

Let each of us endeavor to be the best fruit of our kind—not as large or as red as the fruit we see on some other vine or tree. Make the most of yourself—your character, your mind, your soul, your heart, your opportunities, and you will find your sphere in life. It is as absurd to say that only one kind of fruit is good fruit as that only one circle of people in a city or a country constitutes "good society." Wherever a coterie of cultured well mannered, well-clothed and well-behaved, bright minded people congregate, there is good society. Make your self one of these. Cultivate the morals, the graces, the charms and enough of the frivolities to lighten the serious side of a worthy character; bring out all of your best self. Do this for your own sake and out of compliment to your Creator. Then, if "society" seeks you and you find it amusing, very well. But do not waste your strength in running after "society" You will never catch it if you do, and if by mere chance you should clutch hold of the fringe of its mantle you would soon be snapped off like an intrusive moth.

The man or woman who imagines that happiness is to be found in external conditions will never attain it, however those externals may be his.

Not long ago a little baby girl was born down in Biltmore castle. She will be heir to millions of dollars when she reaches her majority. She will move in "high society" and be one of the makers of fashion. But unless within her soul is born and cultivated the germ of happiness, the power to enjoy and make others enjoy, she will get no more out of life than the child of the day laborer who is sighing for the unattainable. If the little Vanderbilt maiden grows up wishing she were a queen or daughter of a king, she will be able to make herself quite uncomfortable in spite of her millions. If she happens to be a brunette and desires to be a blonde, or if a richer and handsomer rival attracts more attention than she, life will be no more a festival to her than to any other discontented woman who has not learned the philosophy of contentment. It is a philosophy which the poorest and humblest soul on earth can cultivate. This does not mean accepting the conditions circumstances has imposed upon you with no effort to better them, but it means making the most of yourself in your own sphere, and getting the utmost out of your own life, without trying to imitate another, to push yourself into another's realm.

Let the daughter of a laborer or the daughter of a tradesman be proud of her own worth, not ashamed of her position in life. Let her effort be to make herself an ornament to womanhood, not an imitator of the daughter of wealth. The position in which we were born is the position from which God intended us to work out our desitiny. As the building of character is the one purpose of life, the child born in luxury is not, from the higher standpoint, to be envied. It is deprived of the opportunities for self-development afforded most of us.

Believe me, getting in chord with the highest, noblest influences of the universe is the best method of "getting into good society"—Ella Wheeler Wilcox.

Good Manners at Home.

Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. "Whom is your letter from?". "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family deserves to forfeit all family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects, and advantages to be advertised in the public prints.

Society requires that whatever their private relations, husband and wife face the world as a unit, harmonious and with interests identical.

One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children, or servants.

An uncontrolled voice is always unmannerly and undignified.

A readiness to give up in little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—Mrs. Burton Kingsland, in the December Ladies' Home Journal.

Curiosities of Colds.

It is a remarkable fact that people catch colds only when they are warm. A correspondent of the London Spectator says that there are places where it is impossible to catch a cold, simply because there are no colds to catch, and that these places, singularly enough, are in the Arctic regions. The explorer Nansen and his men, during the three years spent in the Arctic, never caught cold, though they were constantly exposed to fatigue and wet, and slept in wet garments, and went about all day with wet feet. The moment they returned to civilization they all caught cold. The members of the Jackson Harmsworth Arctic Expedition stayed three years in Franz Josef Land, and never had a cold, though wet feet were their chronic experience," and on one occasion six of them were exposed to a gale for three days and nights, all drenched to the skin, and, when they arrived on land, had to remain in their wet clothes and let them dry on their bodies. With but two exceptions they caught severe colds as soon as they returned to civilization. Sir Martin Conway, while exploring Spitzbergen with his four companions, was often wet through, and frequently slept in wet clothes, but they never caught cold until they returned to the Andree settlement on the coast. Wherever European settlements exist, there colds seem to develop, and the writer says that the only time the people living on the lonely isle of St. Kilda catch cold is when excursion steamers land, bringing European visitors. Then every inhabitant of the island, babies included, is seized with a cold; all of which, the writer says, shows that cold is an infectious disease, prevalent only where civilized man exists. This theory indicates that the more the people coddle themselves the more likely they are to catch cold, and that fresh, cool air with good ventilation is the best preventive of coughs and colds.—Leslie's Weekly.

How to Encourage People.

It is a great art to know how to administer encouragement wisely. Perhaps the best you can do for any one who is in perplexity and difficulty is to manifest your faith in him. The secret of discouragement is self distrust. The man thinks that he has done all he can, or fears that he will fail. The friend who shows that he believes in him, sends him away with a new inspiration and confidence. It is a capital mistake to seek to encourage people by underrating their trials. You say to your friend: "Oh, that is nothing at all; you can do that easily enough;" and you have made his burden heavier. The difficulty is a real one to him. You can not help him until you take his point of view, and see how hard the conditions are in his conception of them. Then you can encourage him, and you will do it by telling him that you understand the difficulty, but that you believe that he can conquer it. Then you have appealed to the man with the man He knows that some one understands him, and the next time you meet him, he will say by his glowing face: "I thank you! It was hard, but I did it. I did it because you believed in me, and that made me believe in myself"—The Watchman.

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SOUTHWARD.

	Daily No. 31	Daily No. 27
Lv. New York, P.RR.	12 05 p m	12 01 a m
Lv. Philadelphia, P.R.R.	3 29 p m	3 10 a m
Lv. Baltimore, P.R.R.	5 45 p m	6 22 a m
Lv. Washington, P.R.R.	6 55 p m	8 35 a m
v. Richmond S.A.L.Ry	10 40 p m	12 20 p m
Lv. Petersburg "	11 31 p m	1 10 p m
Lv Norlina "	2 05 a m	3 30 p m
Lv. Henderson, "	2 30 a m	3 55 p m
Lv. Raleigh, "	3 46 a m	5 00 p m
Lv. Southern Pines "	5 37 a m	6 57 p m
Lv. Hamlet "	6 30 a m	7 50 p m
Lv Columbia, "	8 40 a m	10 3 p m
Ar. Savannah, "	12 10 p m	2 2 a m
Ar Jacksonville, "	8 00 p m	6 30 a m
Ar. Tampa, "	5 10 a m	5 00 p m

	No. 403.	No. 41.
Lv. New York, N.Y.P.&N	† 55 a m	8 55 p m
Lv Philadelphia, "	10 10 m	11 26 m
Lv New York O.D.S.S.Co.	0 p m	
Lv. Baltimore, B.S.P.Co.		† 30 p m
v Washington N.&W.S.B.		6 [illegible] p m
Lv. Portsmouth, S.A.L.	9 00 m	1 05 a m
Lv. Weldon, "	11 33 a m	2 36 p m
Lv. Norlina, "	12 55 a m	4 1 m
v Henderson "	1 10 a m	2 45 p m
Lv. Raleigh "	3 02 a m	4 27 p m
Lv. Southern Pines "	5 [illegible] a m	6 43 p m
Lv Hamlet "	6 45 a m	8 05 p m
Lv Wilmington.		3 30 p m
Ar Charlotte	9 51 a m	10 5 p m
Lv. Chester, "	10 18 a m	11 20 p m
Lv. Greenwood, "	12 07 p m	1 32 a m
Lv Athens "	2 19 p m	4 8 a m
Ar Atlanta § "	3 35 p m	5 30 a m
Ar. Augusta, C. & W.	5 10 p m	
Ar. Macon of Ga.	7 [illegible] p m	11 1 a m
Ar. Montgomery, A.&W.P	9 20 p m	11 00 a m
Ar Mobile L. & [illegible]	2 55 a m	4 12 p m
Ar New Orleans L. & [illegible]	[illegible] a m	[illegible] p m
Ar Nashville [illegible] & t L	5 3 [illegible] m	6 [illegible] p m
Ar Memphis.	4 0 p m	5 10 a m

NORTHWARD.

	Daily. No. 402	Daily. No. 38.
v Memphis N.C.&St L	0 p m	8 45 p m
[illegible] N shville	11 55 p m	[illegible] 3 a m
Lv New Orleans, L. & N	7 45 p m	
Lv. Mobile, [illegible] & N.	2 20 a m	
Lv Montgomery &W P	6 0 a [illegible]	1 30 p m
Lv. Macon of Ga.	8 0 a m	4 20 p m
Lv. Augusta, C. & W C	9 40 a m	
Lv Atlanta, § A.L.Ry	12 00 p m	8 00 p m
r Athens "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
r Chester "	6 43 p m	4 25 a m
Lv Charlotte, "	6 30 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	
Lv. Hamlet	9 0 p m	8 10 a m
Lv Southern Pines "	10 5 p m	9 03 a m
Lv Raleigh "	1 0 a m	11 30 a m
Ar Henderson, "	[illegible] 27 a	1 10 p m
Lv Norlina "	3 10 a m	2 0 p m
Lv Weldon, "	4 20 a m	3 10 p m
r Portsmouth "	7 0 a m	5 50 p m
r Washington &W.S.B.		6 [illegible] a m
r Baltimore B.S.P.Co.		† 6 4 a m
Ar New York, O.D.S.S.Co.		† 30 p m
Ar Philadelphia N.Y.P.&N	†5 46 p m	5 10 a m
r New York "	8 40 p m	8 00 a m

	No 44	No. 66
Lv. Tampa S.A.L.Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 50 p m	11 59 p m
v. Columbia, § "	6 7 p m	5 45 a m
Lv. Hamlet "	9 0 p m	9 20 a m
Lv. Southern Pines "	10 3 p m	10 09 a m
Lv Raleigh, "	2 2 a m	12 07 p m
Lv. Henderson "	1 44 a m	1 27 p m
Lv. Norlina "	2 10 a m	2 15 p m
Lv. Petersburg, "	4 0 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 35 p m
Ar. Washington P.R.R.	8 4[illegible] a m	9 10 p m
r. Baltimore, P.R.R.	10 03 a m	11 15 p m
Ar Philadelphia, P.R.R.	12 27 p m	2 56 a m
Ar. New York, P.R.R.	3 15 p m	6 30 a m

Note.—†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains os. 31 and 44

‡ Central Time § Eastern Time.

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OUR MISSIONARY CONFERENCE HAS PASSED INTO HISTORY.

In our issue of last week, in an editorial letter, we gave an account of the opening exercises and the first day's proceedings of the great missionary gathering that met in New Orleans April 24th. Now that the Conference is over, and has passed into history, we desire to make some further mention of it.

We hope all our readers who did not attend the session are interested in its work, and are eager to learn all they can about its proceedings and as far as possible catch the spirit of those who were present, and feel the throb of its life and enthusiasm.

It is impossible in a single editorial, or even in any one issue of the paper, to give anything like a full account of the proceedings of this great meeting. It will require a large volume to do that. The doings of any one of the three daily sessions would more than fill the 16 pages of the ADVOCATE. All we can hope to do is to record a few of the most striking facts and set forth some of the impressions made on our mind.

THE PERSONNEL OF THE BODY.

The fathers of the church, the bishops and elders, strong men in middle life, students still in college, cansecrated preachers and laymen, and missionaries from many home and foreign fields were there. Mothers in Israel, elect ladies of wide experience and holy zeal, and young women with the glow and beauty of youth and consecration upon them, were members of the body.

To sit on the speakers' platform, and look into the faces of the vast audience, each of which seemed eager to catch every utterance and whose countenance was lighted with celestial radiance, was an exalted privilege and a scene sublime and inspiring. To hear that vast assemblage, led by an orchestra and a musical director, join in singing, "All hail the power of Jesus' name," was well calculated to make one feel that the coronation of our Lord was at hand.

Certainly the men and women who composed that meeting had been in touch with the sources of spiritual life and power, and had often felt their hearts burn in them as they walked with the risen Christ.

Surely in this assembly were many who long ago entered into the secret place of the most high and know what it is to dwell under the shadow of the Almighty.

THE SPIRIT OF THE BODY.

From widely different fields the delegates had come. All the Southern, and many of the Northern and Western States had their representatives, and also China, India, Corea, Japan, Brazil, Mexico and Canada. Yet there was perfect harmony. We did not hear a discordant note during the entire session. One aim, one purpose, one work, one person seemed to animate all hearts. Self was lost in Christ. To glorify our divine Lord, to exalt his name, to carry forward his work in his own way seemed to be the one paramount and supreme desire of every speaker.

These devout men and women had evidently been with Mary at the feet of Jesus. They had listened to his words, and learned his will concerning them; they had caught his spirit, and asked "Lord, what wilt thou have me to do."

Years ago their requests were granted and they were honored with places in the very forefront of his advancing forces. They have since stood in the thickest of the fight, have carried the ark of God through many pagan lands and have heard the shout of victory after many hard fought battles.

THE EDUCATIONAL FEATURE.

We have long believed that the church was suffering greatly in its missionary interests because of the lack of knowledge among our members in regard to the real situation and the facts concerning the progress of the work. The Conference supplied this information. Every paper read showed wide and careful investigation, large research, or extensive personal observation and experience.

Each speaker and writer seemed anxious to present the facts as they had been gleaned from reading, gathered from discriminating observation or learned from bitter or joyous experience. Every listener was instructed. He felt how low and inadequate was his conception of this great missionary movement and how narrow the scope of his vision in regard to it.

Day after day the horizon of his vision widened and the grandeur and glory of the work stood forth in a stronger and clearer light. The power of the gospel to triumph over every opposition was made plain, and all felt assured that the complete triumph of the word was not only possible but certain, and that its glorious consummation may be witnessed during the present century.

ITS SPIRITUAL INFLUENCE

The opening services of the Conference and the first day's exercises set the proceedings to a high key note spiritually. The wave of spiritual life and power started was augmented at each session and was carried forward with increased momentum day after day.

Higher and higher the spiritual tide rose until it touched the high water mark and then it broke forth in Pentecostal power. We did not see cloven tongues like as of fire descend and set upon the members of that great body, but it was evident that those who spoke or led in prayer or in song had their lips touched with a live coal from off the altar, and were under the immediate influence of the Holy Ghost. Certainly the great multitude that thronged and crowded the hall day and night were drawn hither and held there by some influence not of earth.

Wave after wave of spiritual power broke over them. The world lost its attraction and charm. They saw things celestial. They had visions of the upper sanctuary. They beheld the Holy City, New Jerusalem, coming down from God out of Heaven They heard the songs of the redeemed and felt the power of the world to come. Like Peter at the transfiguration of Christ, they felt it is good to be here, and were wont to cry, "Lord let us build tabernacles and abide in this mount."

THE IMMEDIATE AND POSSIBLE OUTCOME.

Evidently all who were present had their intellectual and spiritual life broadened and deepened. Each day they grew in grace and in the knowledge and love of God and man. A positive and mighty impulse was given to the faith of all believers and a real hungering after righteousness was created in the hearts of many. They also saw as never before the remarkable progress that has been made during the past century in evangelizing the world, and they had visions of the speedy and complete triumph of the cross.

Under the inspiration of the occasion large gifts were voluntarily made to the University and to the Laura Haygood School for girls in Soochow, China. These gifts aggregated fifty-three thousand dollars. Better still, forty well equipped young men and women put themselves at the disposal of the church for work in foreign lands. What evidence of the divine presence this!

Many of those present caught fresh inspiration and reconsecrated themselves to the work of the Lord.

None can foretell the final outcome of this wonderful meeting. How many people it will touch and inspire and how many congregations it will refresh and quicken we cannot now see, but it is certain the power generated there will be felt far and near for many months to come.

A SPECIAL ISSUE OF THE ADVOCATE.

It is exceedingly important that our entire membership be aroused upon the subject of the evangelization of the people at home and abroad. In order to do this we should use every legitimate and available means.

The recent great Missionary Conference at New Orleans developed and projected a movement that, if carried forward, will give a new impulse to our missionary zeal everywhere. But unless we take immediate advantage of existing conditions, and properly use the means at our disposal, to a very great extent the results of that Conference will be lost.

Possibly in no other way can we utilize the benefits of that meeting to the same advantage as through the ADVOCATE. We would like to get out a special missionary edition of 20,000 copies about the first of June, and fill it with the richest thoughts that can be gathered from the papers read at the recent Conference and that can be gotten from our best informed writers.

We would also like to have the pictures of our leading missionaries in foreign fields, with brief sketches of their lives.

The special edition could be used as a campaign document, for it will contain facts enough to furnish any preacher or laymen all necessary information to enable him to write a great missionary speech.

It is to be hoped that every presiding elder will arrange for Missionary Mass-meetings at many points on his district and have every phase of the work discussed by some competent person.

We can publish the paper we desire to send out at four cents a copy where one thousand are ordered, and for four and a half cents apiece for all over five hundred and less than one thousand, and five cents a copy for all under five hundred, if the money is paid in advance or in thirty days after the paper is received.

We would like each presiding elder to send us an order, at once, for 1,500 for his district and raise the money at his Quarterly Meetings or through his preachers to pay for them. We would like all who favor this move to write us at once and say how many papers they will take. We will not undertake its publication unless we receive orders in advance for at least ten thousand copies. Brethren, we have no time to lose. Write us at an early day.

OUR DISTRICT CONFERENCES SOON TO MEET.

We have been impressed for some time that our District Conferences do not accomplish the results they ought. They are very important meetings and serve both a local and a connectional interest. Every charge in the District and every connectional interest of the church ought to feel the influence of each District Conference; but in many cases only the community in which it is held is profited by its deliberations.

There are two reasons for this. One is the majority of the members do not attend. We find that in every district, counting the traveling and local preachers, and the delegates elect, that altogether they compose a body of seventy-five or eighty members.

We have rarely seen over fifty in attendance at any District Conference, and often not more than thirty. This should not so be. Every pastor and local preacher in the District ought to feel it a sacred obligation to attend the Conference unless providentially hindered, and each ought to try and contribute something to the interest and enthusiasm of the meeting. Another reason why the benefit of these mid-year meetings is so circumscribed, too few brethren are present to represent our connectional enterprises. Every interest of the church ought to be made prominent at each District Conference. And every representative of these special interests ought to have a fair chance. No one visitor should be allowed to consume two or three hours of a District Conference and others limited to twenty-five or thirty minutes.

We believe that the most important enterprise of our

Conference today is the NORTH CAROLINA CHRISTIAN ADVOCATE. It is in a position to accomplish more good than any other enterprise of the church, but we would not be willing to consume a whole morning session of a Conference presenting its claims to the exclusion of brethren who have special interests to build up. We hope we shall have large and profitable District Conferences this year and that all our interests will be ably and fully represented.

NOTICE.

As stated in the published agreement all bona fide subscribers to the Christian Herald will receive the NORTH CAROLINA CHRISTIAN ADVOCATE for the time to which they have paid for the Herald. Any who fail to get the ADVOCATE will be kind enough to let us know it.

EDITORIAL NOTES.

We are indebted to Professors C. R and M. B. Clegg for invitations to the Commencement exercises of Belwood Institute May 2nd and 3rd. The annual sermon will be preached by Rev. H. M. Blair and the address will be delivered by Rev. G. H. Detwiler.

The New York Herald publishes the names of 3,828 millionaires who jointly own property worth $1,600,000,000, or one fifth of the total wealth of the country. At the present rate of progress it is only a matter of time when they will own another fifth.

We acknowledge the receipt of an invitation from the faculty and senior class of Farmer Institute to attend the commencement exercises May 12–13. The annual sermon will be delivered by Rev. P. L. Groome, D. D., and the literary address will be delivered by Prof P. P. Claxton.

We are in receipt of an invitation from the faculty of Whitsett Institute to attend the commencement exercises of that institution May 19–22. The annual sermon will be preached by Rev. C. E. Hodgin, the sermon before the Young Men's Christian Association by Rev. J. D. Andrew and the literary address will be delivered by Pres. Frances P. Veneable of the State University.

Our friend, Mr. H. E. Peele, is now agent for the Cram Atlas. The enterprising publishers have added several new features to this valuable publication. It gives the present population of all countries, and it contains all pertinent facts up to 1900. The price is $4 75 and $5 75.

Our receipts were disappointing last month. We hope our subscribers will forward to the office what is due us, and all will renew promptly when their time expires. When we are not asked to stop the paper we take it for granted that the subscriber wants it continued and will pay for it. Brethren, rally to your conference organ and help us to tide over the Summer months without borrowing money.

The Raleigh News Observer states that each year "from North Carolina there go out between seventy-five and one hundred millions of logs. Large lumber companies have been leasing or buying up vast tracts of land in the state." With this going on from year to year does it not appear that some protection in a legitimate, proper way should be afforded so as to shut out the foreign corperations from devouring the forests?

It was a great joy to meet Dr. Thadeus L. Troy, son of Rev. T. L Troy, of Durham, while in New Orleans and to spend an evening with him and Mrs. Troy in their delightful home. Two years ago they moved to the Crescent City and Dr. Troy now has a good position there. Thad. has matured and grown a little stronger, but has the same spirit as in other years. Open, frank and honest, he has in him elements of strength that will bring success.

A train on the Northen Pacific recently broke the record for long distance flying by making the trip from Seattle to St. Paul, a distance of 1,823 miles, in 45 hours, an average speed of 40½ miles an hour. Railroad men predict that it will not be long before the run from ocean to ocean will be made in 48 hours. Counting the stops made for fuel, the actual running speed of this train must have been at the rate of a mile a minute.

While in New Orleans we received special social courtesies from our friend and former school fellow, Mr. Abner A. Parker, brother of Rev. R. H. Parker of the Western N. C. Conference. The father of these beloved brethren was a native Virginian, but lived in Statesville, N. C., for several years just after the Civil War, and later moved to New Orleans with his family where they have since resided. It was a great pleasure to spend an afternoon with Abner as he was familiarly called years ago.

The American Illustrated Methodist Magazine begins its May issue with an illustrated article on Southern Norway, by Anne E. Keeling. Norway is becoming more and more the haunt of summer tourists and interests the world generally as the home of these two great writers, Bjornson and Henry Ibsen.

The condition of affairs in the Philippines is discussed in a timely article, entitled 'Filipinos and Filipnos." It answers the question, Who are the Tagals, of whom Aguinaldo was the leader, and who are their fellow-islanders?

In our issue of March 27th there appeared a large disp'ay advertisement of the Fashion Company of New York City. It was sent to the office while the editor was sick by an advertising agent whom we regarded entirely reliable. It was inserted only one time in the ADVOCATE, but several persons have informed us that they have written to the company and have received no reply. We regret very much if there is any deception about the advertisement, and we are now investigating the matter. We were greatly surprised when we read at the bottom of the advertisement our endorsement of the firm. That line was in the type of the cut sent, and no one discovered it until it was published.

When you say "no" to a thing you think is wrong, stick to it unless you find you were mistaken. Just to stick to it because you have said it is to be stubborn, and stubbornness is often wickedness. But don't waver. Be firm and pronounced in your opinions, and never entertain a thought of compromise with your convictions. Whether you say "no" or "yes," be sure you are right, and then stand like a rock. Baalam lost his life and brought a terrible retribution on Israel simply by an irresolute, wavering, and unstable policy. If he had been altogether on the Lord's side, he would have escaped the trouble.—Era.

Mr. J. N. Leak has taken a step forward in business enterprise. He has opened a carpet store on South Elm street in Greensboro. He will sell you the material and then cut and make the carpet and guarantee a fit. He will also supply you with rugs and window curtains. Mr. Leak is polite, obliging and thoroughly reliable, and you can depend upon what he says. See ad.

The spring time has come and you will need dry goods, clothing, and many other articles. Be sure and read carefully what our advertisers have to say.

Receipts by Treasurer of Board of Missions of Western North Carolina Conference From February 1st to May 1st, 1901.

	DOMESTIC.	FOREIGN.
Feb'y 1—W L Sherrill, Mocksville station,		$30 00
" 2—A J Burrus, East Bend circuit,	$7 80	
" 14—E J Poe, Pleasant Garden circuit,	6 00	
" 20—W F Elliott, Turnersburg circuit,		1 00
" 21—H K Boyer, Centenary, Greensboro,	15 75	
" 26—P J Carraway, Walkertown station,	32 00	54 00
Mar. 1—T H Pegram, Jamestown circuit,	15 00	
" 5—J P Rodgers, Wilkesboro circuit,	10 00	
" 6—R S Howie, Franklin circuit,		6 00
" 23—H C Sprinkle, Pineville circuit,	16 00	22 00
" 23—J J Gray, Lowesville circuit,	7 60	10 00
" 23—Jno W Moore, Burnsville circuit,	5 00	17 00
" 25—J W Clegg, Cherryville circuit,	37 00	50 00
" 27—G W Crutchfield, Swannanoa circuit,		50 00
April 1—A L Coburn, Pilot Mountain circuit,	7 00	8 00
" 9—R M Courtney, McAdenville station,	10 00	20 00
" 9—R D Sherrill, Marion station,	15 00	15 00
" 9—H F Chrietzburg, Tryon Street Church,	100 00	
" 13—T A Boone, Hickory station,	50 00	70 00
" 19—Ira Erwin, Franklin station,	15 00	
" 19—W V Honeycutt, Polkton circuit,	40 00	
" 23—W H Willis Grace, Winston,	23 00	
" 26—W S Hales, Uwharrie circuit,	10 00	

High Point, N. C. J. E. GAY, Secretary and Treasurer.

Dr. Thompson's Address.

The Union Meeting at the First Presbyterian Church on last Wednesday night was well attended.

Those present were very much impressed by the earnestness and force of the speaker of the evening, Rev. Dr. Edward Thompson, of Atlanta, Ga., manager of the Sunday League of America, who took for his topic the "American Sunday," and in a three quarters of an hour address argued the practical methods to be used in properly observing the holy Sabbath, and brought out many strong points in support of his contention.

He spoke of the Sunday newspaper, the Sunday drug store, the Sunday train, the Sunday picnics, the Sunday mails and the Sunday frivolities of all kinds that the people of the twentieth century engage in.

He referred to the great men of the present age as examples for the ordinary man to follow in honoring and preserving the Sabbath.

Spoke of the great regard that President McKinley, Ex-Presidents Harrison, Cleveland and Messrs. John Wanamaker, Marshall Fields, W. J Bryan and others, have for the Sunday of our forefathers, who, during the Federal constitution were not unmindful of the great reverence in which the Sabbath should be held.

Dr. Thompson's address was very interesting and practical and will no doubt result in great good, by putting the Christian people to thinking and acting on the suggestions he offered.

The congregations of West Market and Centenary Methodist church attended the services.

At the conclusion of Dr Thompson's address a collection was taken to purchase literature on the subject of Sabbath observance to be placed in the home of every family in Greensboro.

The various churches of the city will take up the work and prosecute it with a firm determination. The treasurer of this literary fund is Mrs F. E Ross, at the Southern Loan and Trust Company building.

Committees on literature circulation in the different churches:

First Presbyterian—A. M. Scales.

West Market Street, Methodist—Earl Scarborough.

Westminster Presbyterian — J. C. Wharton.

Centenary Methodist—B. E. Smith.

Methodist Protestant—Mary P. Weatherly.

Episcopal—Mrs. Grayson.

Catholic—Miss Sallie Logan.

The Bishops of Our Church held their annual meeting in Louisville, Ky., May 4th. The following assignments were made:

Bishop Wilson—Japan, Corea, China, Western Missouri, St. Louis and South West Missouri Conferences.

Bishop Granbery—Northwest Mexico, Central Mexico and Mexican Border Mission Conferences.

Bishop Hargrove—Kentucky, Louisville, Western North Carolina and North Carolina Conferences.

Bishop Duncan—Montana, East Columbia, Pacific, Los Angeles, and Virginia Conferences.

Bishop Galloway—Brazil, North Georgia, South Carolina, South Georgia and Baltimore.

Bishop Hendrix—New Mexico, Denver, Holston, North Alabama and Alabama.

Bishop Key—Indian Mission and the three Arkansas Conferences.

Bishop Fitzgerald — Tennesee and Louisiana Conferences.

Bishop Candler—The six Texas Conferences and the Cuban Mission.

Bishop Morrison—Western Virginia, Illinois, Memphis, North Mississippi and Mississippi.

Notice.

DEAR DR. CRAWFORD:—Would you state in the ADVOCATE for me that if any P. E., or P. C., wishes a preacher for the summer months of July, August and September that I would be glad to correspond with them.

Sincerely,

R. T. WYCHE.

No. 73 Divinity Hall, Chicago University, Chicago, Ill.

Itching, Burning Eczema.

Was troubled with a painful skin eruption, and after all other remedies failed, the father writes: "Send me four more boxes of Tetterine for my little daughter. It does her more good than anything we ever tried. Yours, etc., Jas. S. Porter, Lynchburg, S. C." At druggists, 50c. box, or postpaid by J. T. Shuptrine, Dept. D, Savannah, Ga.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for May 12, 1901.

THE GREAT COMMISSION.
Matt. 28: 16–20.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world. Verse 20.

TIME.—During the latter part, probably, of the forty days.

PLACE.—An unknown mountain in Galilee

Introductory.

The gospel of Jesus Christ is designed for all the world. Having made by his sacrificial death an atonement for every soul of man, he commands his disciples to publish the glad fact to the remotest ends of the earth. The commission runs: "Go ye into all the world, and preach the gospel to every creature." How any one, in the face of these words, can take a stand against missions is beyond our comprehension. If it be true, as it is true, that Jesus Christ is final authority in regard to all the affairs of his kingdom, then it is as certain as two and two make four that it is the duty of his Church to rest not and pause not as long as there is a single sinner left that has not heard the joyous tidings of His salvation.

Explanatory Notes.

16. Then the eleven disciples went away into Galilee.—This statement looks back to the time immediately after our Lord's resurrection, for it must be borne in mind that St. Matthew records none of the earlier manifestations except the one to the women on the morning of the emergence from the sepulcher. Into a mountain.—Revised Version, "Unto the mountain," the particular mountain which Jesus had designated when he commanded them to return to Galilee and promised to meet with them. Possibly it was the same mountain in which he had delivered his great discourse at the beginning of his ministry.

17. And when they saw him, they worshiped him.—The word "worshiped" is the one that is used to designate the prostration of an Oriental subject before a king or high official. It does not necessarily carry with it the idea of adoration, but in the present case we may be sure that it implies far more than mere reverence. But some doubted.—Not whether he was there present, but whether it was really he. Their doubt must have been dissipated when he came near to them and spoke to them.

18. And Jesus came.—Came up to them, near to them, so that he could enter into conversation with them. All power is given unto me in heaven and in earth.—The resources of the whole universe, visible and invisible, have been placed at my disposal for the purposes of my kingship and my kingdom.

19. Go ye therefore.—Notice the force of the word "therefore." The unlimited power of the Lord assures the success of the mission upon which he esnds his disciples. Teach all nations.—Revised Version: "Make disciples of all the nations." The method of accom plishing this result is by baptism and teaching. Baptizing them.—As a visible symbol of their allegiance to Christ. In the name of the Father.—Unto the name, with reference to the name. Baptism is here enjoined with express reference to the Holy Trinity.

20. Teaching them to observe all things.—After the initiatory rite of baptism there must be still fuller instruction in Christian doctrine and morals. I am with you alway.—Literally, "all the days." Dr. Broadus says: "Days of strength and of weakness, days of success and of failure, of joy and of sorrow, of youth and of age, days of life and day of death." Unto the end of the world.—The end of the gospel age or dispensation, when Jesus shall come again.—Senior Quarterly.

Reflections.

1. The message of the gospel is sent to all nations, and to every individual in them.

2. The business of faithful ministers is twofold: To baptize honest converts, and then to instruct them. As a matter of course, some teaching must precede conversion.

3. The promise of Jesus to be always with his disciples ought to free them from all anxiety either with reference to their personal safety or with reference to the success of their labors.

Home Readings.

Sunday—Great Commission. Matt. 28: 16 20.

Monday—A Prior Commission. Matt. 10: 1-15.

Tuesday—Prior Commission Continued. Matt. 10: 16-39.

Wednesday—The Commission of Paul. Acts 9: 1 9.

Thursday—Commission of Paul Continued. Acts 9: 10 22.

Friday—Commission of Timothy. 2 Tim. 4: 1 5.

Saturday—How Shall We Escape?—Heb. 2: 1-10.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Rich land Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for May 12, 1901.

PRACTICE CHRISTIANITY.
1 Jno. 3: 14-18.

This passage is taken from the deep practical experience of the venerable apostle John. His Christian life began early, he lived very close to our Lord, and he developed into a ripe, rich Christian character. His was a wide experience and a practical Christianity.

Verses 14, 15 The test of real Christian life.

There is here contained a positive and negative proof.

Verses 16 18. The test of love.

There is here how we know love, and the test that we love one another.

There is also the urgent exhortation that we love in deed and in truth.

The word love occurs five times in this passage—about fifty times in this entire Epistle. John, the loving disciple, loved greatly and emphasized the value and importance of love. The biggest, best thing you can do to show your Christianity is to love.

Topic Thoughts.

1. Christianity is a splendid system of truths. It contains great statements for our thought, and presents great evidence for our faith.

Its author is divine and its contents a divine revelation.

Its every part and point is supported by concurrent testimony.

Its more difficult parts have clear accumulative testimony.

Its problems offer rich return for the mathematical and philosophical mind.

Its pictures have been the sublimest study of art.

Its beautiful language has been the inspiration of poetry.

It has peculiar adaptability to man's present and eternal needs.

Its joys are boundless.

Its rewards are glorious.

2 But Christianity is all this only when it is practiced.

The mind of man needs to be renewed.

The heart of man needs to be changed.

The life of man needs to be corrected.

The character of man needs to be well builded.

Only the Gospel can effect this. The moving motive power in God is love, and that love begets love in us, and our love is effective in moving others.—Christian Observer.

Selected.

Profession is one thing, and, sometimes, possession is quite another. There should be no less professing to follow Christ—all shou'd do that—but there should be more consistent Christian living and service among those who do profess. We should emphasize the necessity of the Christ like life in all professed Christians.

"By their fruits ye shall know them." This is the Lord's rule for judging character. It is also the world's rule by which to measure Christians. And because the world demands consistent fruits, Jesus said to his disciples: Even so let your light shine before men that they may see your good works, and glorify your Father who is in heaven. Deeds preach greater sermons than words. The life is more than profession.

We should not be narrow and one ideaed. Our preaching should compass both words and deeds, and our lives and profession should be harmoniously consistent and eternally wedded. We should always practice what we preach. We never should refuse to take our own prescriptions. Since this is true, our profession before the world should not be fanatical exaggeration, but sober, common sense, every day faithfulness to Jesus Christ.

Persons who are so ambitious that they will do nothing until they can do something great, are the very ones who never become great or useful. They are the mere driftwood upon the great stream of unrealized hopes. We must first be faithful in little things before we can rule in great things. Humility and humble service in little things go before influence and power. So Christianity comes to exalt the lowly in life by faithfulness to Christ in all the little details of life.

Daily Readings.

Monday—Christ's humanity.—Mark 2: 15; John 4: 7; 11: 35.

Tuesday—Jesus and the people.—Matt. 11: 1 6.

Wednesday.—Practical teaching.—Matt 22: 15 21; John 11: 17 28.

Thursday—Precept known in life.—Matt 7: 1 5.

Friday—Belief and deeds—Jas. 1: 17-27.

Saturday—The golden rule—Luke 6: 31 35

Sunday—Topic: Practice Christianity. 1 John 3 14 18.

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For thirty years Tutt's Pills have proven a blessing to the invalid. Are truly the sick man's friend.
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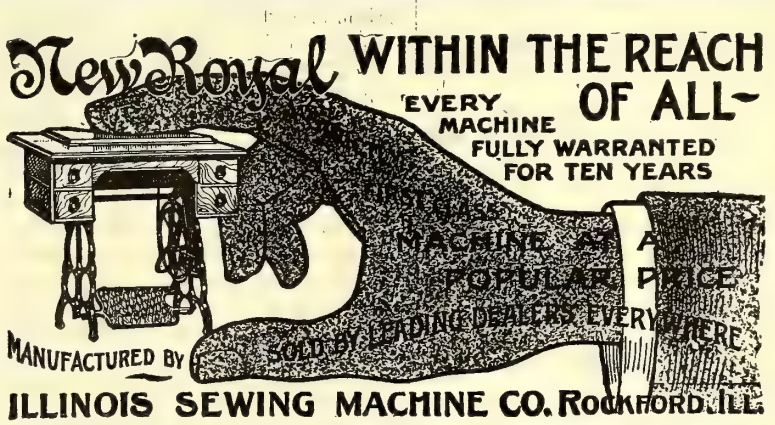
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Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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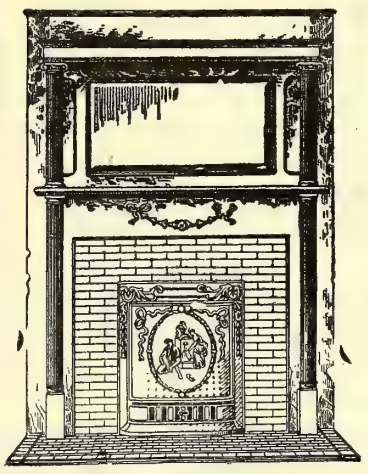
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Editor Home Mission Column in ADVOCATE—Mrs. T. G. Cozart, Winston, N. C.

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Winston District—

Her Offering.

(Concluded from last week.)

So saying, the envelope and money were slipped together into this fortunate woman's purse and the whole matter forgotten as a telegram came, saying, "Fred" had been called out of the city, and would not be home before Monday. As she made ready for church the next evening, she suddenly bethought herself of the thank offering, and with a half-guilty flush of mortification that her offering was to be so little, she hastily placed the silver pieces in the envelope and sealed the end, slipping both into her pocketbook with the comforting thought: "O well, no one will know the difference, for there is no way of identifying the gifts as no names are used. I forgot to select a text; but never mind, it will have to go as it is. It's rather a shabby gift for a thank offering, I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and that after the envelopes thus gathered had been opened, the texts read, and the money put into the receptacle awaiting it, there should be a hymn and responsive reading, while the envelopes from contributors in the next aisle were being gathered.

Miss Banks sat in the second aisle—there were but three—and it chanced that her envelope was the last to be opened of those gathered in that section. The minister opened it to find it quite empty, save for a bit of paper, from which he read: "It grieved me to think that no coin of mine could be counted among other offerings tonight, and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees, I asked that it might be the happy privilege of some one else to make a double offering, because to me has been denied the privilege to give at all. That I might not dishonor God by doubts that he would answer my prayer, I have chosen for my text, 'O woman, great is thy faith, be it unto thee even as thou wilt.'"

There was a little silence after the pastor sat down; many who had given even liberally remembered suddenly that there had been no odor of prayer about their gift. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness, she tore open the end of an envelope she held in her hand, shook out the dime and two quarters which it held, and tucked in their place two twenty-dollar bills, while she hastily penciled these words: "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to give a few coins of little value instead." None in the congregation knew who had made the offering, but, as the pastor unrolled the bills and read the lines that accompanied them, and then with tender emotion asked for a blessing on the two women who had thus made a special heart offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do his will.—From Home Mission Monthly (Presbyterian).

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another at ack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. Etta W. Jones.

Parkersburg, West Virginia.

Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

Harry Adams.

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Mozley's Lemon Elixir

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A CARD.

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J. P. SAWTELL, Griffin, Ga., Publisher Morning Call

Special Notice.

The trustees of Rutherford College will meet at the College on Tuesday, May 28th, 1901 The meeting will be in connection with the coming commencement, and a full attendance is very important. Let every trustee be present.

2t JNO. W. JONES, Pres Bd

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QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Capernaum	May	4	5
Table Rock circuit, Mountain Grove	"	18	19
Marion station, Snow Hill	"	25	26
Silver Creek circuit, Macedonia	June	1	2
Morganton station	"	2	3
Forest City & Thermal City station, Thermal City	"	8	9
Broad River circuit, Tanner's Grove	"	15	16
East Rutherford circuit, Cedar Grove	"	22	23
Connelly Springs circuit, Friendship	"	29	30
Henrietta & Caroleen, Caroleen	July	6	7
Rutherfordton circuit, Dis't Conf	"	11	14
Morganton circuit, Mt. Pleasant	"	20	21
Elk Park circuit	"	27	28
Bakersville circuit	"	28	29
Estatoe circuit	Aug	3	4
Green River circuit	"		7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.		7
Reidsville, Main St	"		21
Greensboro ct Lee's Chapel	May	11	12
West Market Street, a m	"		12
Spring Garden Street, night	"		12
Reids ille, Ware's Chapel	"		17
Wentworth circuit, Salem	"	18	19
Randolph circuit, Ebenezer	"	25	26
West Randolph ct, Tabernacle	June	1	2
Asheboro circuit,	"	8	9
Asheboro station, a m	"		9
Ramseur circuit	"	15	16
St. Paul station, a m	"	22	23
Naomi station night	"	23	24
Pleasant Garden	"	29	30
Centenary station, night	"		30
High Point station	July		7
Ruffin circuit	"	13	14
Uwharrie circuit	"	20	21
Jackson Hill circuit	"	21	22
Liberty circuit	"	27	28

SHELBY DISTRICT--3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25	26
Bessemer City circuit, Concord	June	1	2
King's Mountain station	"		2 3
McAdensville station	"		8 9
Cherryville circuit, Lander's Chapel	"	15	16
Mountain Island, River Bend	"	22	23
Lowesville circuit, Snow Hill	"	22	23
Stanly Creek circuit, Dallas	"	29	30
Gastonia, Main st June 30.	July		1
Lincolnton circuit, Trinity	"	6	7
Shelby circuit, Sharon	"	13	14
Polkville circuit, Palm Tree	"	20	21
Lowell circuit, Moore's Chapel	"	27	28
Ei Bethel circuit	Aug	3	4
Shelby station	"	4	5
Gastonia, West End and Ozark	"		7
Rock Springs circuit, Bethel	"	8	11
N Cleveland circuit, Mt Harmony	"	17	18
South Fork circuit	"	24	25

District Conference at Cherryville Aug. 28th—Sept 1st

FRANKLIN DISTRICT 3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18	19
Franklin circuit, Clark's Chapel	"	25	26
Franklin station Franklin	"	26	27
Webster circuit, East La Port	June	1	2
Bryson City sta Dillsboro	"	8	9
Bushnell circuit Witcher's Chapel	"	15	16
Aquone mission, Aquone	"	22	23
Whittier circuit, Ocone Lufty	"	29	30
Murphy station, Murphy	July	6	7
Robbinsville circuit, Robbinsville	"	12	13

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E Myers J. H Moore. and R. S. Howie.

For Ordination—Ira Erwin Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

MOUNT AIRY DISTRICT--2nd Round in part.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Feb.	23	24
Wilkesboro ct. at New Shiloh	Mar.	2	3
North Wilkesboro at Union	"	9	10
Jonesville circuit at Grassy Creek	"	16	17
Elkin station	"	17	18
East Bend circuit at Macedonia	"	23	24
Jefferson circuit at Bethany.	"	30	31
Boone circuit at Fairview March 31,	Apr.		1
Watauga circuit at Valle Crucis	"	6	7
Creston circuit at Thomas Chapel	"	13	14
Healing Springs circuit at Baldwin	"	20	21
Laurel Springs circuit at Cox's Chapel.	"	27	28
Sparta circuit at Shiloh	"	28	29
Mount Airy circuit at Laurel Bluff	May	4	5
Rockford circuit at Pleasant Ridge	"	11	12
Stokes circuit at Antioch	"	18	19
Pilot Mountain at New Hope	"	25	26

WAYNESVILLE DIST.--2d Round.

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, Penland's	Mar.	2	3
Clyde circuit, Fincher's	"	2	3
West Haywood circuit, Delwood	"	9	10
Leicester circuit, Zion Hill	"	16	17
Mills River circuit, Avery's Creek	"	23	24
S. S and League Conference, Clyde	"	29	31
Spring Creek circuit, Spring Creek	Apr.	6	7
Transylvania ct., Cone tee	"	13	14
Brevard station, Oak Grove	"	20	21
Haywood circuit	May	4	5
Sulphur Springs ct.	"	11	12
Canton circuit	"	18	19
Waynesville station	"	25	26

District Conference at Mills River May 30—June 2

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents i copy if you have not examined it write for a specimen copy (free) to REV. GEO G. SMITH, Macon, Ga.

CHARLOTTE DIST.—2d Round

J. C. Rowe, P. E., Monroe, N. C

Matthews	Feb	17	18
Clear Creek circuit, Zion	"	23	24
Monroe circuit, Oak Grove	Mar.	2	3
Monroe station	"	3	4
Waxhaw circuit, Bond's Grove	"	9	10
Pineville, Marvin	"	10	11
Calvary	"	16	17
Epworth—Seversville, Epworth	"	17	18
Brevard	"	23	24
Hoskin's	"	24	25
Morven, New Hope	"	30	31
Derita circuit, Trinity	Apr	6	7
Dilworth	"	7	8
Lilesville, Shady Grove	"	13	14
Wadesboro station	"	20	21
Charlotte, Tryon street	"	27	28
Charlotte, Trinity	May	4	5
Polkton,	"	11	12
Ansonville circuit	"	18	19
Weddington circuit	"	25	26

SALISBURY DISTRICT, 2d Round.

W. W. Bays, P. E., Salisbury, N. C.

Concord ct., Rocky Ridge	Mar.	9	10
Concord. Epworth	"	10	11
Concord, Central	"	16	17
Concord. Forest Hill	"	16	17
Salisbury ct, Providence	"	23	24
Salisbury, Main St (night)	"		24
China Grove ct., Oak Grove	"	30	31
Gold Hill circuit, Wesley Chapel	Apr	6	7
Albemarle circuit, Bethel	"	13	14
Albemarle station (night)	"		14
Salisbury, First Church	"	19	20
Spencer station	"	19	20
East Salisbury	"	19	20
Linwood circuit Macedonia	"	27	28
Lexington station, (night)	"		28
Mount Pleasant circuit, Love's Chapel	May	4	5
Norwood circuit,	"	11	12
Salem circuit	"	18	19

Delegates to District Conference will be elected this round Let all the officials be present.

District Conference will meet at Mount Pleasant on Thursday, July 18, at 9 a. m.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16	17
Maiden circuit, St Paul	"	23	24
Woodleaf cir, Ebenezer	"	30	31
Statesville station	Apr.	6	7
West End	"	7	8
Troutman circuit, Rocky Mt.	"	13	14
Mooresville station	"	14	15
Catawba circuit, Concord	"	20	21
Newton circuit, Marvin	"	27	28
Hickory station	"	28	29
Mooresville circuit, McKendree	May	4	5
Mt Zion station	"	5	6
Statesville circuit, Trinity	"	11	12
Caldwell circuit, Cedar Valley	"	18	19
Granite Fall station	"	19	20
Lenoir circuit, Laurel Hill	"	25	26
Lenoir station	"	26	27
Turnersburg circuit, Mt. Bethel	June	1	2
Alexander circuit, Beulah	"	8	9
Stony Point circuit, Marvin	"	15	16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

WINSTON DISTRICT—2d Round.

D ATKINS, P. E., Winston, N. C.

Thomasville station,	Mar.	2	3
Mocksville station	"	9	10
Mocksville circuit, Salem	"	16	17
Madison circuit, Leaksville	"	23	24
Winston, Burkhead	"	27	28
Kernersville circuit, Kernersville	"	30	31
Winston circuit, New Hope	Apr.	6	7
Forsythe circuit, Doub's	"	10	11
Walkertown station	"	13	14
Farmington circuit, Farmington	"	20	21
Winston, Centenary	"	27	28
Winston, Grace Church	"	27	28
Davidson circuit, Good Hope	May	4	5
Summerfield circuit, Eden	"	11	12
Danbury circuit, Davis Chapel	"	18	19
Jamestown circuit, Jamestown	"	25	26
Cooleemee	"		28
Southside	"		30

ASHEVILLE DISTRICT---2nd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Mar.	9	10
Bethel	"	9	10
Marshall ct., Marshall	"	16	17
Ivy circuit, Bethel	"	23	24
Bald Creek circuit at Riverside	"	30	31
Burnsville circuit, Shoal Creek	Apr.	6	7
Saluda ct Reedy Patch	"	13	14
Swannanoa ct, West's Chapel	"	20	21
Old Fort ct, Providence	"	27	28
Hendersonville	May	4	5
Cane Creek ct. Skyland	"	11	12
Hot Springs circuit	"	18	19
Weaverville ct	"	25	26
Central Church	June	1	2
Haywood Street	"	1	2

Delegates to District Conference will be elected on this round.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

"Women of God."

E. RINEHART.

Women of God, the hour has come, arise
in Jesus' name,
Thy strength is in his power alone, all
other help is vain;
God's footsteps now are on the sea, the
isles stretch forth their hands
The sun of righteousness shine forth
upon the distant lands.

Women of God, through Galilee and o'er
Judea's plains
Thy footsteps followed near thy Lord in
all his earthly pains;
When up the steeps of Calvary with
bleeding feet he trod,
Thine eyes beheld with sorrow the suffer-
ing Son of God.

Women of God be swift to go, the doors
are open wide,
The times are full of promise; 'tis flow-
ing of the tide.
Sail out upon the deep, broad sea and
let thy heart be brave,
A mighty work is waiting, a dying world
to save.

—Selected.

Women Co-Workers With Christ.

BISHOP W. F. MALLALIEU.

There being no information to the contrary, it would appear that, though a a man invited Paul to Macedonia, it was a woman's prayer meeting at which the great Apostle commenced his work in Europe. And it still further appears that his first convert in Europe was a woman. So it was a woman that introduced Christianity into France; and Bertha, the daughter of Charibert, King of Paris, introduced Christianity into England. Bertha was a Christian; and when she was wooed by Ethelbert, King of Kent, it was stipulated that if she became his wife she should have the right to exercise freely her own form of religious worship. She found in Canterbury, the capital city of her husband's kingdom, a dilapidated church, built doubtless by Christian Roman soldiers in the first century, A. D., which in due time she caused to be repaired; and from that day to this Christian worship in some form has been celebrated within the walls of St. Martin's, that oldest of all the churches of the English-speaking peoples. Thus it has ever been from the time of Miriam, that most remarkable woman, the sister of Moses, that most remarkable man, down to the courageous woman that in very recent years have carried the gospel into Thibet, and proclaimed and taught the truth where no man has been allowed to enter. Surely women somehow have had a very important part in the work of saving this redeemed earth. Not always have the times and customs and environment favored their active participation in carrying forward the work of God on earth; but whether favorable or unfavorable, still they have exercised a wonderful power not only on individuals, but also on masses of men, and upon nations and races.

The century just closing has witnessed the most wonderful uprising of women, and their active and efficient participation in all reforms, and especially in all moral and Christian reforms. A very distinguished southern orator and general in the civil war recently introduced his speech to a northern audience with the remark: "That in April, 1865, General Robert E. Lee, at Appomattox, Va., surrendered to Mrs. Harriet Beecher Stowe" Some of us had dared to hope that Miss Frances E. Willard would live long enough to receive the surrender of the hordes that own allegiance to King Alcohol. It may be that a woman's pen will yet do for the temperance reform what Mrs. Stowe's pen did for the anti-slavery reform. May God hasten that prayed for consummation!

But nowhere is the blessed activity of women more apparent than in the propagation of the gospel, both at home and abroad. Methodism has from the very first encouraged women to share in every good word and work. And why not? Was not the mother of the Wesleys the helper of her husband in his parish? And did she not fashion and form the minds of her sons? And did she not exercise a most potent advisory influence over them as long as she lived?

The Woman's Foreign Missionary Society of our Church is one of the grandest achievements of Christian womanhood that the world has ever seen. Nothing equal to it has ever been known. It is vaster in its scope, more beneficent in its results, more successful in its operations, than the most enthusiastic would have thought or dreamed. Its tireless, patient, persistent activity is a constant marvel. Its work is as quiet as the fall of the evening dew. It blesses and cheers like the early and later rain. Its presence sheds a glorious radiance that cheers, inspires, and comforts all.

Truly it is worthy the prayers and sympathy and benefactions of all who wish for humanity the greatest and highest good. Indeed, if any work commands the co-operation of angelic helpers, and receives the benediction of the Saviour, it is the work of our Woman's Foreign Missionary Society. From all of which it follows that every woman connected with the Methodist Episcopal Church ought to be a member of the Woman's Foreign Missionary Society, and so, in a most precious and intimate sense, become a co worker with Christ.—Woman's Missionary Friend.

Bites of insects, reptiles, dogs, and cats—also the stings of bees and wasps—should be instantly treated with Pain-Killer, the quickest and surest remedy for pains, aches and soreness of any kind In use for sixty years, and sold everywhere. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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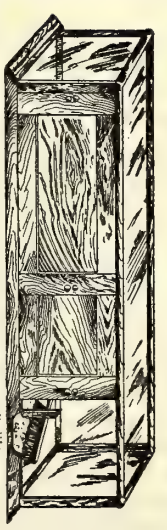
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

The papers are all advising the farmers to reduce the cotton acreage. There is no doubt that if this could be done, the result would be of benefit to all the cotton growers. But the difficulty is to get the growers to unite and then to stick to an agreement. Human nature on the farm is very much like human nature elsewhere. If there was a general movement to reduce the acreage some man in every neighborhood would come to the conclusion thaf if his neighbors were going to reduce their acreage it would be a good thing for him to increase his, and so the opinion would go from one to another till instead of a reduction there would be an actual increase. The decrease in the cotton acreage will never be brought about by any agreement. Most men learn only by experience, and the late low price of cotton did more to promote better farming in the South than anything that ever happened. Of course it would be a good thing for the area in cotton to be very largely decreased and the land be put into a regular rotation of crops calculated to improve it not only for the production of cotton, but other crops as well, till the auxiliary crops themselves were produced in such large crops as would make them to assume the character of money crops. If farmers all through the cotton belt could once be impressed with the fact that by good farming they could grow a bale per acre for far less cost than they now grow a bale on four or five acres, the reduction of area could be accomplished without a reduction in the total crop, and if the crop was of such a size as to run the price down there would be more profit to the bale per acre than a larger price when he grew only a quarter of a bale per acre. Urging farmers to reduce the acreage is all nonsense. The only practical method is to try to educate them up to better ideas of farming, and then they will without any urging put less of the land in cotton and more in grain and forage crops. Then when farmers in general learn the profit there is in feeding stock on the abundant forage they can grow while improving their land, there will be no danger of their going back to all cotton.

If the papers would spend a little more space in the effort to show the farmers that there is profit in something else than cotton in the cotton belt they would do a great deal more good than by trying to get the farmers to plant less land in cotton. They plant cotton mainly because they have never done anything else, and do not know how to get out of the old rut. If all would earnestly try to help them out of these ruts, the acreage would decrease itself. If men of means who own land would make an intelligent effort to have their tenants farm in rotation of crops for the improvement of the soil instead of merely investing money in carrying them over a cotton season, while the land grows poorer and poorer and the tenant gets poorer too, the South could be made to blossom as the rose with abundant crops and herds. Tenants without capital have to grow cotton, for it is the only crop they can get credit on, and the reduction cannot be made by them, for they are simply in the hands of the land owner and the merchant, and they want cotton and nothing else.

But here and there over the South we find a land owner who is a working farmer, breaking away from the old practices, and beginning to farm. The letters I answer in these columns represent but a few that I get from the farmers all over the United States, and if I could give here some of the letters not intended for these columns they would show to what an extent there is a waking up on the subject of soil improvement everywhere. There is a great variety in these letters and the questions asked are characteristic of the various sections The burden of nearly all the letters from Southern farmers is a "formula" for a fertilizer for every crop they grow. They have unconsciously gotten into such a slavish dependence upon commercial fertilizers, that they imagine that all they need to do to get a crop of anything is to get the best fertilizer formula. While the formula advised may be the best for the crop on some soils, the inquirer rarely realizes that it may not be the best for his soil, and that he may be buying something that he need not buy for his soil. If all soils were alike it would be easy to devise fertilizer formulas for the several crops, but a formula devised in accordance with the analysis of the crop does not, on every soil produce the best results because of the variation in the character of the soil itself. Hence as we have said before, it is essential that the farmer experiment with his own land to find out its particular needs, and then to realize that while it needs nitrogen he does not need to buy it, if he farms so as to get it into his soil without taking money to pay for it, in fact that he can make a profit in the getting of it.

The Experiment Stations have devoted so much attention to the study of the fertilizer requirements of the various crops, that farmers have come to the conclusion that it is necessary to add some of these fertilizers to every crop grown. This is not systematic farming any more than the one crop fertilizing plan is. The true idea in improved farming is to produce crops at the lowest possible cost while keeping the land on the upgrade in fertility. An application of a complete fertilizer to every crop grown may increase that crop temporarily, but if by systematic farming we can make the same improvement and make it permanent without the annual outlay for fertilizers it would seem the part of wise men to do it. And that it can be done we have tried time and again to show, since we have advised no method which we have not tested in practice.

We have fewer letters than usual for the ADVOCATE this week. We suppose the farmers are getting too busy to write, and we sincerely hope that what we have been trying to do all winter will bear fruit here and there the coming summer. A friend in Buncombe county writes: "I have an old worn-out field, that had been in pasture till winter of 1899. I plowed it and cultivated in corn last year to kill the briars. Last fall I sowed the land in wheat, with 200 pounds of complete fertilizer per acre. My idea is, as soon as I take the wheat off to sow in peas, with 200 pounds of acid phosphate per acre, and then turn under the peas and sow in wheat with 200 pounds of complete fertilizer per acre. I can sow peas and fertilizer and then take a disc harrow and put them in early enough to give peas time to mature for turnihg under for wheat. Let me know if my plan is the correct one. I have another field of good land that will make 40 bushels of corn per acre. It is now in clover. I will cut off the first crop, and when the seed is ripe will turn under the second crop, say by August 20th. Then I thought of sowing in Crimson clover with 200 pounds of phosphate and potash per acre, and cut this clover for

Catarrh Can be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr Stevens, a widely noted authority on all diseases of the throat and lungs Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 835 PowersBlock, Rochester, N. Y.

Rheumatism a Blood Disease----How a Reader of the Advocate Was Cured.

Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B.) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga., a reader of the CHRISTIAN ADVOCATE writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee caps would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B. and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F. Sponcler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left, by eight bottles of Botanic Blood Balm.

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hay in spring, and pulverize the land with the disc harrow and plant in corn. Can I do that in time, and will such a process be of benefit to the land and crops." I have partially answered this in a personal letter, but on further thought have some more ideas to offer When a man gets to using fertilizer to grow peas and clover, he is getting out of the ruts, and beginning to think on his business. The writer is a merchant, and we find that as a rule when a business man gets interested in farming he is apt to make a better farmer than most men who have been all their lives on the farm, because having learned business habits, he transfers them to his farming. Now as to the plans our friend proposes. The wheat now on the land has had a complete fertilizer applied. This was all right in the start with a run down piece of land, but it would have been far better had he applied 400 pounds instead of 200, as the crop would have paid well for the additional fertilization and would be in better condition for the peas. In the elevated section where he is we would far rather prepare the stubble well and sow the peas in rows three feet apart and give them one or two cultivations. Plowing the land at that time would be equal to an ordinary following, and there would be no need for replowing at wheat sowing Then he is making a mistake if he plows under the peas for wheat. He will not only be sacrificing a valuable food crop but will have a chance of making less wheat than if only the pea stubble was plowed under. Wheat needs to have the land well set led and firm and the plowing under of a mass of pea vines will prevent this. Far better cut the peas and make hay of them and then carefully save the manure and return it to the land. In the prepa ration of the pea stubble the disc harrow will be all that is needed if it is used thoroughly to completely fine the surface soil and keep the trash on top as much as possible and not interfere with the soil that has settled after the midsum mer plowing. The application of of acid phosphate to the peas will be all right too, and if it is made in a more liberal manner it will enable you to dispense with any application to the wheat that fall. If you apply 400 pounds of acid phosphate to the peas, with perhaps 50 pounds of muriate of potash, I believe that you will make more wheat after the peas with no fertilizer applied than if you use but 200 pounds on the peas and then buy a high priced complete fertilizer for the wheat. With a good growth of peas the wheat will not need a complete fertilizer, as the peas will furnish all the nitrogen needed, and a liberal application to the peas of mineral fertilizer will leave enough in the soil for the wheat crop and in a better condition than if applied direct, and in the mean time you will have made a far heavier crop of pea hay, and will have gathered a larger amount of nitrogen for the wheat. Now as to the land now in clover and which it is proposed to plow after the first crop and seed to crimson clover. It may be that the crimson clover may succeed, but the chances are that the plowing under in hot weather of a large second growth of red clover will sour the land so that the crimson clover may not grow and you will have sacrificed the red clover for naught. I think it would be better to mow the second crop of clover for cow hay, and then prepare the stubble only for the crimson clover, and at the same time sow some rye with the crimson clover, so that if the clover does not make a stand you will still have a cover crop for the land in winter, and something to turn under in the spring. Then the idea of preparing the corn land with only the disc harrow is an error. The corn land should have a deep plowing and a thorough preparation and then should be cultivated perfectly flat and shallow. Shallow preparation of the soil for wheat in the fall where the land has been plowed at midsummer is all right, but deep plowing is the only thing to be thought of for the corn plant, with shallow cultivation afterwards.

MARRIAGES.

STOUT—COX.—At the Methodist parsonage in Randleman, N. C., April 25, by Rev. J. B. Tabor, Z. W Stout and Ada Cox.

FERGUSON—HAYES.—April 28, by Rev. J. B. Tabor, in Randleman, N. C., W. T. Ferguson and Mrs. Nannie Hayes.

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Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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NEWS OF THE WEEK.

Wednesday, May 1.—The two men who robbed the express car near Macon, Ga., confessed and were sentenced to seven years in the penitentiary——Secretary Root has given orders for the reburial of the Confederate dead at Arlington cemetery in conformity with the act of Congress——Venezuela has made satisfactory explanation to the U. S government concerning the arrest of the U. S. consular agent at Barcelona ——The coal miners' federation in Great Britain threaten to strike if the coal tax is not withdrawn——Shipments of gold abroad from New York continue——The amount of indemnity China will be required to pay is fixed by the ministers in Pekin at 1,365,000,000 francs——Monument to Henry Timrod was unveiled in Charleston, S. C., yesterday —— Pan-American Exposition at Buffalo, N. Y., was thrown open to the public yesterday——Gen. Kitchener reports small engagements with Boer detachments, and a few prisoners and supplies captured by the British——President McKinley and his party met with an enthusiastic reception at New Orleans——Michigan capitalists have bought 45,000 acres of timber land in Florida, to establish mills and naval stores plants.

Thursday, May 2.—Raleigh business men are to build a $100,000 hotel——The German government will increase the duties on steel——Southern railway machinists meet at Knoxville, Tenn., and organize——The secretary of war issues an order abolishing a number of arsenals——A bloody battle occurs between Russians and Chinese near Mukden——The evidence in the trial of Captain Reed, at Manila, has been concluded——The coal tax debate was begun yesterday in the British House of Commons——The dimensions of the Constitution, the new cup defender, have been secured——Mercer college yesterday defeated Wake Forest at base ball by a score of 9 to 1——The contest over Sunday opening of the Buffalo exposition is by no means settled——Insurance Commissioner Young revokes the license of the Manhattan Fire Insurance Company——The navy department is closely watching happenings near Margarita island on the coast of Venezuela. It is thought Germany is trying to secure a naval coaling station in a fine harbor there.

Friday, May 3.—J. P. Morgan gives 50,000 francs to the new hospital at Aix les Bains, France——The break in the New York stock market causes the death of John Kee, who falls dead at the news of falling prices——Civil government was established in Manila yesterday as a preliminary to the inauguration of a general civil government——Near a Russian village near a hundred mothers, with their babies, while returning from their milking, are drowned by the capsizing of a ferry boat——Three regiments that were the first to go to the Philippines will be brought home. New levies will be sent out, but the present strength of the army there will be reduced——The chief resident and business portion of Jacksonville, Fla., was burned yesterday. One hundred and thirty blocks or more were wiped out, with the leading hotels and public buildings——The will of Mary Shannon, of Newton, Mass., contains bequests to charitable institutions amounting to $125,000. Several Southern schools including the normal at Kittrell, N. C., are given $5,000 each.

Saturday, May 4.—Martial law has been declared at Jacksonville, Fla.; one hundred and forty-eight blocks were burned; the loss will reach ten millions; the relief fund raised by citizens of Jacksonville amounts to $15,000; the Governor has placed $20,000 at disposal of the relief committee——German soldiers at Tien Tsin fired on a British tug and wounded two men——Merchants in Newport News, Va., and in New York city have taken measures to aid sufferers by the Jacksonville fire —— The grand stand and other structures at the base ball grounds in St Louis were destroyed by fire; loss $30,000—— Many persons said to have been driven into the river at Jacksonville by the fire and drowned; sixty people were saved by the steamer Edith——The War Department has sent a large number of hospital tents to Jacksonville, Fla.—— Gen. Delarey, the Boer commander, has four or five thousand men facing British forces under Gen. Babbington, and a battle appears imminent.

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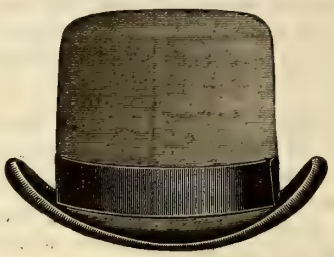
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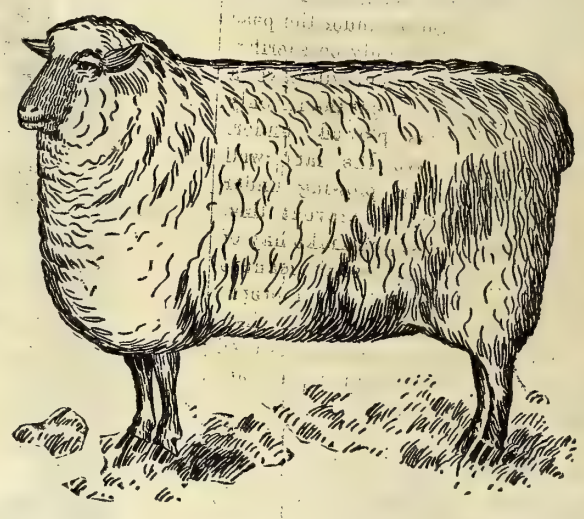
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Christian Advocate.

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College Message ...ED 1855. GREENSBORO, N. C., MAY 15, 1901. VOL. XLVI., NO. 20

ADDRESS TO THE CHURCH PRESENTED ON LAST DAY OF MISSIONARY CONFERENCE.

MODERN missions, like apostolic missions, began in prayer. No more did the days of prayer in the upper chamber in Jerusalem, in obedience to the command of our Lord, prepare the apostles to go into all the world than did the concert of prayer in England and America inspire the first missionaries of the eighteenth and nineteenth centuries. The full force of the divine command to give the gospel to every creature is felt only by a praying church at Antioch. Whenever the sense of the divine presence is kept alive by the spirit of intercession, the church is not lost in doubt as to the will of God. Obedience to that will becomes a means of additional light and blessing.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Because for the past few months the prayers of God's people have been unceasing fnr the Missionary Conference, it has proven, alike in its attendance, proceedings and gracious results, already visible, the most notable gathering in the history of our church. But our work is just beginning, rather than ending If we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life. Our risen Lord is our living intercessor. His ceaseless prayer is not only for his disciples, but to all who believe on him through his word. He would extend his kingdom through us. The Lord of the harvest, who sends Peter to Cornelius, not only prepares the household for the message, but arranges every detail of the service. It is because it seems good to the Holy Ghost it seems good to us also to go forward with the work of the Lord. Pentecost means commission. After the endowment of the power, our marching orders become imperative. We dare not be disobedient to the command to go forward. Not only are God's true people willing in the day of his power, it is their very willingness and joyful obedience that make the day of his power. To his obedient church God does not give the spirit of fear, but the spirit of love and power and of sound mind. The twentieth century means opportunity. In no century since the century of the Lord and his apostles has a church been more responsive to the commands to disciple all nations than in the last, and in none has our God opened so many doors in the heathen world. We disclaim any dependence on the civil authorities for the extension of the kingdom of our Lord. We rejoice in the severance of all relations between the church and State that might lead to the invoking of military power to advance the spiritual kingdom. Our kingdom is to be extended by the Gospel and not by gunboats. Our Gospel is one of love and not of force. We claim only the just protection which, under treaty right, the missionary is entitled to, as well as the merchant. We rejoice in peace, rather than in war, for the military spirit is unfriendly to the true missionary spirit. As much as in us lies, we will seek to spread quietness, peace and love among all nations. We invoke the spirit of the Prince of Peace to dwell in all the Christian nations of our day and that all differences among them may be settled by arbitration. While we recognize that the armed forces of Europe have for centuries been a safeguard against the inroads of semi-savage hordes, we shall welcome the time when our Gospel of love shall have been proclaimed throughout the world with such power, and the spirit of self-seeking shall have been so rebuked, as that these great standing armies may no longer have sufficient reason for their existence.

Wherever the hand of war has opened the door of opportunity we shall go with the Gospel of comfort and of love, ministering to the distress alike of the body and the soul.

The heroism of our missionaries and native Christians has not been excelled. Having done all for proper defense, they have endured as good soldiers of the Lord Jesus, and counted not their lives dear unto them. The blood of the martyrs is still the seed of the church Already far more have offered for service than the numbers of the fallen. The soil is everywhere sacred that holds the ashes of our missionary dead, whether by massacre or through the course of long and tireless service.

Our divine Lord has not given two commissions, the one for the home and the other for the foreign field The work is one to the heart of Christ, and must be to us. Our gospel is the gospel to every creature, whether at home or abroad. The love that passes by the outcast of America is too feeble to save the heathen. The godless masses at home must have the same Christ preached with the same self-sacrificing spirit that we expect in our missionaries abroad. The pagan world no more needs the Saviour than the Christless families and communities of our own land. Only Christ can save. We must cease to preach about the gospel. We must preach the gospel. It is not knowledge of Bethlehem that the sinful world needs. It is knowledge of the Babe of Bethlehem. The sorrowing, suffering world is crying, "Sirs, we would see Jesus."

The once flourishing churches of Asia Minor, where even faithful martyrs lived, ceased to exist when they lost their first love, and their very candlesticks were removed when they no longer shone with the light of an all embracing love for the Lord. Whether in their native land or across the seas a false faith, that of the prophet, supplanted the true faith of Jesus in those lands where his followers ceased to obey the divine command of love and service for others The summons of our Lord today is to greater work in soul winning. Let not our admiration and enthusiasm for the faithful missionaries among the heathen rob us of our blessing in doing like service at home. A gospel for every creature must be faithfully preached in America no less than in China. The "forward movement," to which the church is called, is the same everywhere. It is a call to soul-winning. It is the personal effort to save men from which none can be exempt. Organized effort in soul-winning at home is as much a ceaseless duty as is such effort in foreign lands. It must be the tireless effort of every true disciple of our Lord. One soul brought to Christ every year seems a small result of the effort of each follower of Christ, but alas! how few can rejoice even in one lost sheep recovered, one soul saved each year. Our blessings grow as they are shared with others, our Christ is better known to us as we make him known to our fellowmen Nearness to Christ comes to us as we move forward to Christ. where we have promised to be found It is not the historic Christ that we seek, but the living Christ. Not the Christ of Paul is our present need so much as the Christ of Livingstone. Not the Christ of the first century alone, but of the twentieth century. We will find him where men are obeying his command, where they are fighting the battles of a true faith, where they are telling the story of a divine love, where they are combatting great wrongs. Let the whole church move forward to Christ, and he will be found at the very head of the column, leading on to glorious, speedy, victory. Especially do we invoke the powerful co-operation of the entire church in the organized efforts to win souls as they are being undertaken under the direction af our Board of Missions. This will help to conserve and greatly increase the results of the Missionary Conference, and will develop such spiritual power among our people that we shall never lack suitable candidates for our foreign field, and the means for the enlargement of the Lord's work.

E. R. HENDRIX,
CHARLES B. GALLOWAY,
A. W. WILSON,
J. C. GRANBERY,
W. R. LAMBUTH,
O. E. BROWN,
JAMES ATKINS.

WOMAN'S DAY AT THE MISSIONARY CONFERENCE.

WHEN THE question arose, shall we go to the Missionary Conference, another came with equal persistency, can we afford not to go. Shall we withold our mite of influence from this great movement of our church, shall we miss the enrichment of mind and heart, the valuable information, the fresh inspiration it must bring to all who attend. The wisdom of the decision has been vindicated and now the perplexity is how to impart to others that which will kindle enthusiasm for the speedy evangelization of the world and enlist them as earnest workers in the fields white unto the harvest It is comparatively easy to reproduce the letter, not so the spirit. We may tell about the Conference, its interesting externals, but how shall we communicate its spiritual inwardnesss, for truly the Holy Spirit was there and every one received a fresh commission to "Go teach."

The seat of the Conference was an attraction in itself. It was no small pleasure to visit for the first time the old Franco-Spanish city so rich in historic association, now the great metropolis of the South. New Orleans is not a city to be comprehended with an eye-flash, and while in coming and going we did see many of its most characteristic features, feast the eye on its luxuriance of sunshine and bloom, and catch some of the indefinable charm of its old Southern ways, we were obliged to come away with many unsatisfied longings. Especially did we desire to sail down the Father of Waters and to stroll leisurely through the old French Quarter, every square of which has its story of realistic or legendary lore But time was limited, and our main interest lay in living, not dead issues.

Judging from the long list of names registered, the attendance of women from all the Conferences was very large. It was a peculiar pleasure to greet among them several Conference Corresponding Secretaries and nearly all the officers of the Home and the Foreign Board of Missions. To mingle with and feel one's self one in spirit and purpose with so large a group of earnest, enthusiastic Christian workers was an inspiration in itself.

Ere a human voice was lifted from the elevated platform, every one who entered Tulane Hall on the morning of April 24th must have realized a missionary atmosphere and felt the thrill of an eloquent missionary sermon. Making a superb background for the stage were large maps of the two hemispheres, and in the triangular space at the top between, in large lettering, "Good seed are the children of the Kingdom." Then there were other texts embodying the great commission, the prompt obedience of the early disciples, the promise of enduement, the prophecy of a willing church, and John Wesley's motto, "The world is my parish." An ingenious arrangement of flags and shields

(Concluded on thirteenth page.)

CONTRIBUTIONS.

The Shepherd Psalm.

BY REV. EDWARD JUDSON, D D.

The thought that meets us at the very entrance of this Psalm is Recuperation. Out West there are vast tracts of land, unclaimed and unfenced, over which cattle and horses roam at will, their ownership being indicated by a brand. So in Oriental countries, from time immemorial, there were just such ranges for cattle and sheep. The shepherd could lead and pasture his sheep wherever he pleased, always keeping with them, night and day, to claim ownership and to protect them from danger. The sheep were not kept in fenced pastures, as with us, but were taken from place to place, wherever food was plentiest. Hence the flock often had to take long and up hill journeys. As the season advanced, the lowlands and the foothills would be grazed bare by the sheep or parched brown by the fierce sun, and the shepherd would have to take his flock to the fresh upland pastures. When a multitude travels, whether it be an army or a flock, there is always great suffering. In these hard trips that the sheep had to take the weak and the sick fell out by the way; the old and the lambs, as well as the ewes great with young. The vulture and the eagle circled overhead ready to drop down on the disabled straggler, and the wolf sniffed at the path along which the sheep had trailed their tired feet. One recalls Jacob's pathetic remonstrance: "The flocks and herds with young are with me; and if men should over drive them one day, all the flock will die," and Isaiah's tender words: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

The Psalmist seem to take a kind of kodak picture of the sheep at the end of a long day's march. Having traversed hot, sunny wastes and climbed stony hillsides, they come at last to the desired place of rest. The sun is setting and the long shadows of the mountains refresh the sheep. A little stream widens out into a tranquil pool. The banks are clothed with lush herbage. This is just the spot for which the shepherd has been looking. How glad the sheep are! They drink deep of the pool. They eat their fill of the green grass. They lie down in it at full length and chew the cud with perfect contentment. This restores the sheep. It would restore anybody, when he is tired, to have all he wants to eat and to drink and to have a place to lie down and stretch himself out. Every element of recuperation is here—the food, the drink, the place to lie down. The effect of all is to restore the sheep. "The Lord is my shepherd; I shall not want. He maketh me lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul."

Jehovah gives rest to the soul that trusts him. The Christian life begins with rest. We are over driven by the world, stained with sin, torn with remorse. Jehovah comes to us in Christ as a good shepherd. The first thing he does is, not to lead us, but to rest us. It is his love to us and not our love to him that saves us. The very first step in the Christian life, strange to say, is not to do something ourselves, but to rest in what Christ has done and is doing for us. It is hard to make people believe this. They want to do some thing themselves, either to climb up to some high plane of goodness or to have some particular glow of religious feeling. The doctrine of grace is that we believe that the sins of a lifetime are forgiven for Christ's sake, and not for anything that we do or feel ourselves. We trust in Christ, not only to forgive all that is past, but daily to make us good through his Holy Spirit, we simply thanking him for his forgiveness, praying to him for help and committing ourselves unreservedly to his service. It is the difference between rowing and sailing. I lay down the oars with which I have endeavored in a futile way to stem the swift current of evil heredity and the momentum of long continued evil conduct, and I proceed to spread the white sail of faith, which is caught and filled by the divine Spirit. So I am borne on toward the desired haven. There is more truth than poetry in the old lines:

"I dare not work my soul to save;
That work my Lord has done:
But I will work like any slave
For love of God's dear Son"

All through the Christian life we feel these touches of recuperation. Sunday comes and smoothes the soul's plumage, soiled and torn by sin. Through the emblems of the Holy Communion, in his own mystical way, Christ refreshes the soul that trusts him. Through secret prayer, by meditation on his Word, in the serene fellowship of his people, our wearied spirits are renewed. We should not speak of these functions as Christian work. They are Christ's way of resting us, so that we shall be calm and strong to do his work. The church is a kind of House Beautiful. The Christian fares like Bunyan's pilgrim, whom they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day.

But the Christian's life is not all rest Recuperation is followed by Guidance. The morning comes. The sun is gleaming on the eastern hill tops. The sheep have been fed and watered and rested The shepherd comes and says: "Get up; it is time to be moving" The sheep reluctantly arise. The shepherd goes in advance of the flock. He leads straight away to the next oasis. If he did not know the direct route, if he led his sheep in wandering ways, they would perish, and he would lose his reputation as a shepherd. So the Psalmist says: "He leadeth me in the paths of righteousness," or rather in straight paths, "for his name sake," that is, to maintain his reputation as a good shepherd. So the Christian life means following Christ. It involves progress ond obedience. There is constant advance And the advance is in the path that Christ takes. The Christian will not stand still. His life is one of activity, the direction of which is determined by the will and example of Christ. He walks in his steps. The norm of his development is the mind of Christ. Nice and scrupulous conformity to the divine will is the distinctive mark of the Christian. And his acquiescence will be cheerful, like that of an affectionate and beautiful child who anticipates the parent's wish. As Theodore Parker used to say, "When I see the inevitable I fall in with it." We may be reluctant at first, and our acquiescence may lack cheerfulness and enthusiasm, but the longer we travel the narrow way the brighter it becomes. The best of the wine is at the last of the feast The One who walks in advance of us reaches back his hand to help us over the difficult places, and every now and then he speaks an encouraging word to us. We come more and more into Faber's way of thinking:

"I worship thee, sweet Will of God,
And all thy ways adore,
And every day I live I seem
To love thee more and more."

But we need Comfort as well as Recuperation and Guidance. Sometimes the path leaves the sunny pastures and drops suddenly down into the dark canyon where the sun's rays never penetrate. Here lurk the serpent, the wolf, the Bedouin Arab. The sheep's heart stands still with fear. But the consciousnss of the shepherd's nearness dispels the terror. His voice sounding through the gloom reassures. With his staff, which he not only uses to lean upon but as a club of defence, he stoutly protects his sheep. How faithfully is portrayed here the experience of the Christian! The way darkens, sorrow comes, affliction, sickness, age, death. But in each gloomy defile the voice of Christ sustains the soul. As thy days so shall thy strength be.

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The Law of Thrift.

WILLIAM M. SHERRILL.

Unto him that hath shall be given, and he shall have abundance: and unto him that hath not, shall be taken away even that which he hath —Jesus Christ.

I confess that this passage of Scripture has been for long years a puzzle to me. I had, in my boyhood, read it over and over; and never could I make the least sense out of it. Indeed, it seemed to be stating an impossibility, as far as I was able to see words could so bear a meaning. But since I become a man, and "rubbed up against" this queer world, with its queer and contradictory people and things, I have learned, at least a part, of what the grand text imparts.

The law of the survival of the fittest, so far as men have been able to judge, holds sway over matters and things universal. Universal, I say, because it governs everything, stellar and sublunary, so wise men inform us. Therefore more than a general law, which law sometimes admits of exceptions: this law, being universal, I premise, does not. Then it is a fundamental basic, unfailing, always potential, unwritten law, none the less binding and forceful for that it is unwritten.

For the purpose of lucidity, I may state that it operates in (1) universal life, (2) vegetable life, (3) natural bodily life, and (4) in spiritual life.

1. Vegetable life. We find the law at work here, though perhaps in a less degree of potentiality—at least so to us, because, I think, this form of life is less noticed by knowledge and research than are the higher forms of life. But it is here at work, ever and always. In mineral life, the best always pushes aside, destroys and supplants the worst: the good remains, and even lives and grows upon, and at the expense of, the worst, or weaker. I can not enlarge here, because I cannot make myself so clearly understood in my meaning in this lower strata of life, (for it is life, mark you, so much so as the highest forms, if though it be in an entirely manner and degree) The law is here at work.

2. Let me speak of vegetable life. Now we are to see a higher form of life and a better making of the law. Suppose yourself in a virgin forest of young, robust trees, for the most part; but you notice some are weakly and seem less able to withstand the variations of the weather, in storm, heat and temperature. We shall see what we shall see. In a few years you go back to this same forest. Presto! The sickly and weakly looking young trees have long since given up the struggle for existence, and why? Simply because they had to do so. You behold those tall, skyward, majestic trees, beautiful in the robustness and lofty grandeur, and you can understand that their fine type of life has been secured at the expense, even the very death of the weaker ones. What was the matter? Well, and simply, the fittest lived and survived; the unfittest, and those which would not nor could not, partake of the life elements necessary for life, must needs have but one alternative—to die, and even furnish food for those which could and would partake and adapt themselves to the elements which nature exacts as the price of existence. I could illustrate in a hundred other ways; but I am sure my meaning is now already clear. It is this: The hearty will survive; the weaker must fall out and die, and give way to that which uses what nature provides. In this case, literally "from it that hath not, has been taken away and given to that which hath." Our Lord knew this law in all life from the beginning. It was no raw sermonic platitude; but the veriest expounding of truth eternal—known of him since first creation was founded.

I see another truth here: Existence and growth depends upon right use of the means upon which that existence and growth depends. I need not enlarge; you understand me. I must hurriedly pass on.

3. Now I will briefly speak on animal life. Here we see the same law, perhaps somewhat intensified Among animals of all kinds, and fishes of the sea, it is very marked and potential. The stronger actually devour and live off the weaker. It is right and just, because it is the mandate of the law; it cannot be otherwise in one jot nor tittle. The best lives and grows; the worst not only does not live, but falls out and away. Gives over its very life to the survivor.

I could run on and speak of the operation of this law in business and social life—for here it holds strong way, as you know; but it is useless, and I cannot dwell.

4. Now the highest form of all life—the spiritual. Here we are confronted by the same law. The text given at the beginning of this paper our Lord specially applied to spiritual matters. "Unto him that hath shall be given, . . . and unto him that hath not shall be taken away even that which he hath." A seeming paradox all the while, but really none at all. In the case of the bad servant who was given one talent—and who, bad servant that he was, went and actually hid away his Lord's money, we have a grand and forceful illustration of our text. When the lord of the servants heaped maledictions (righteous, of course) upon the slothful and disobedient one, and was about to give over the one talent to him who had ten already, the bystanders remonstrated with him. "What! give it to him who already has ten; he doesn't need it; why not give to him who has but five?" Now listen: I will tell you why it was: It was because he who had earned "five beside" clearly showed his ability, foresight, care and pleasure in serving his master. He had proven his ability and willingness as a servant, and could be trusted with a great many more funds; that is why!

Now, the place of a servant, obligates serving; it is a servant's first, only and real duty to serve his master. The first two fulfilled their trusts, each according to his capacity and ability. The wicked

one, really turned out to be no servant at all, for, had he served his lord? No, he had not.

We are taught here that our eternal reward will be—it must be—in proportion to our faithfulness to the duty assigned us, and in proportion to the right use of the talent or talents given us. I am as much under obligations to my Lord with one talent, pro rata, as you are with ten. Don't you think, dear friend, that because you are not brilliant and can do now no great, mighty and heroic deeds, you simply won't do anything at all. I would not for worlds have you go into vast eternity with such a record weighing you hellwards, as a millstone about your neck. Very insignificant small deeds, or kind words, founded within the compass of our homes and neighborhoods, may be as much used of God as the work of a Luther, a Wesley, a Spurgeon, or any other great man. God don't depend on great men. He often "chooses the weak to confound the mighty." I could go on and on; but I really must make a period.

I am a servant; you are one. Our reward will be proportionate to the degree and manner in which we fulfill our mission as a servant of a King.

That it will be otherwise that other than "well done" to me, and each reader, may good heaven forefend!

An Important Modern Movement.

BY CRESTON SANDS,

Member Executive Committee Washington Humane Society.

In the early part of the century just passed, in the year 1811, in the English House of Lords, a scene was enacted that, so far as known, was without parallel in any legislative assembly. For in that small chamber, in the very home of conventionality, surrounded by men whose names were synonyms for exclusiveness and conservatism, Lord Erskine made the first public appeal for justice and mercy for the lower animals.

The "Noble Lord," for such he was, stood up in his place and presented the case of these creatures on whom the passions of the callous or cruel has been vented without restraint from the beginning of time, and the other noble lords broke forth in derision at the absurdity. "It is said that loud jeers, vulgar ejaculations, indecorous demeanor and even whistling and cock crowing were practically the only reply given to the grand speech of this high souled man."

There was no one who took part in the astonishing scene in the House of Lords who could have imagined that he was assisting at an era in the history of civilization and that from it would date the inception of one of the most important and far reaching of all movements, the movement known as "Humane," which has for its object the elimination of cruelty from the world and the inculcation of kindness to all living creatures.

Yet there have always been human hearts, and imaginations sufficiently alive to comprehend suffering even in the persons of beings below the human level.

About a hundred and forty years before this time Sir Samuel Pepys put into his diary one of his little sketches that probably gives us the situation as clearly as anything. Being out for pleasure with some friends, he says:

"I carried them to Kensington, to the Grotto, and there we sang to my great content, only vexing in going in, to see a son of Sir Heneage Finch's beating a poor little dog to death, letting it lie in so much pain that made me mad to see it, till by and by the servants of the house, chiding their young master one of them come with a string, and killed the dog outright presently."

The bystander was not without feeling, but he could do nothing till, when the boy had tired of his sport, the servants might finish it quickly.

In spite of the brave words of Lord Erskine the law took no cognizance of the suffering of animals until 1822, when a statute was enacted in England "To prevent the cruel and improper treatment of cattle." Afterwards other acts were obtained improving upon this and in 1824 the first "Society for the Prevention to Cruelty to Animals" was organized in London.

This grew in grace until even Rank and Fashion, those twin goddesses that can make or mar anything, smiled upon it; the Royal family gave it patronage and by command of the Queen it took the name of the "Royal Society"

And then, in the year 1862, the United States sent to St. Petersburg, as Secretary of Legation, a man by the name of Henry Bergh, who in Russia received an education that was awakened to a duty not contemplated in his official instructions; for there he saw and was enabled to interfere in cases of great cruelty because of his diplomatic position, without which he would have been exposed to personal violence.

On his way home, three years later, he made the acquaintance of the Earl of Harrowly, President of the Royal Society, who gave him valuable information concerning the work of the Society; primed with which he landed in his own country and immediately set about creating interest in a similar movement in New York.

His first lecture aroused much sympathy; the Press took it up; the lecture was published in all the great cities in the country and the first American Society for the Prevention of Cruelty to Animals was incorporated in New York, April 10, 1866. Since that, many other such societies have been organized in different parts of the country.

An important step has been the organizing, in the United States, of nearly all such societies into one great body known as the "American Humane Association," which meets every year in one of our cities, each local society being represented thereat by delegates and of which the President is now Hon. James M. Brown of Toledo.

To these meetings delegates bring their experiences and discuss the best methods of action, one of the objects being the amelioration of conditions in the transportation of cattle. Another is the missionary work by which it seeks to extend the number of these organizations, with the hope that there may be eventually no city or village without a humane society.

But what does all this mean? Is the Humane Society merely an agency to prevent the abuse of animals or little children? Not so. Amiable and necessary as is the work from this point of view, this is only one of its objects.

The Humane Movement is one of the most important of all civilizing agencies; and its advocates hold that in its evolution it cannot cease from the earth until, in the human race, the predatory animal is extinct and his place is taken by a person of right reason and all embracing beneficence.

Letter From an Old Time Methodist.

DEAR BRO. CRAWFORD:—Allow an old time Methodist to give his views on some of the many schisms agitating the minds of some good people of the present day. First, we would ask, if it is not the tendency of the times to conform the church of Christ to the ways of the world rather than the world to God's ways? If John Wesley could rise up and pay a visit some Sunday morning to some of our city churches, and take in all the surroundings, view the choir, hear the operatic air performed on a $50 000 organ, the eyes of the congregation, all turned in that direction, showing, but too plainly, where their thoughts were centered, would he not be justifiable in exclaiming, What an innovation on theSociety formed by sin! Are we not, as a church, drifting into formalism as fast as the church, or churches, we condemn for this very thing? According to our age we are progressing much faster than the Catholics. With the present acceleration, where will we be one hundred years from today? I can remember when you could tell a brother or a sister belonging to our society by the simplicity of their dress, but that day has passed, and instead, by our fine churches and gaudy apparel, we have driven those of lesser means from our congregations. "The fields are white unto the harvest," but nowhere in the Bible have we authority to send our sons into the field without an invitation from God. We verily believe too many have entered unbidden for the good of the cause we all profess to love. I have heard men from the pulpit say, If you do not pay me I will not preach to you. Such were not called after the manner of Paul, who exclaimed, "Woe is me, if I preach not the gospel."

When preachers are more concerned about the dollar than the souls of the people to whom they are sent, God is not responsible for their calling.

No good man, called of God to preach His gospel, who performs the work assigned him in a Christlike spirit, ever has, or ever will, suffer at the hands of an enlightened people, the righteous are not forsaken, neither will their seed beg bread in this land of Bibles. In the days of great ignorance God winked at the sins of His people, but now he commands men everywhere to repent. We have no choice left us, that sin, but that of repentance. Our religion is mostly of the new school that hasn't much use for such religion as preached by that good old brother A. D. Betts and W. H. L. McLaurin, the scholars of the new school call such "old grannies." Would to God we had more such in our connection today. Uncle Betts was captain of the Thirtieth North Carolina Regiment for four years, and if he ever varied one iota from what he conceived his Christian duty in all that time that tried men's souls, I never heard it. God bless his memory, and all others, of like Christian zeal. We greatly fear we have too much ministerial jealousies in our church, too many hunting for the best places in our Conference. Too many hunting for light duty. Not fifty years ago, all collections went into the General Conference fund and every brother was paid according to his ministries, and not as now, paid according to his supposed talent. It was a bad day for Methodism when this innovation obtained throughout our connections and if a halt is not called somewhere, disintegration will take place, and the new order set aside for the old or something else. God grant that the spirit of Altruism may take the place of the opposite spirit and that the spirit of greed shall no more have a place among us, as a church.

"OLD FOGY."

Special Notice.

The trustees of Rutherford College will meet at the College on Tuesday, May 28th, 1901. The meeting will be in connection with the coming commencement, and a full attendance is very important. Let every trustee be present.

2t JNO. W. JONES, Pres. Bd.

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Rutherford College Notes.

Recitation work closes Friday, May 17th, and examinations begin on the following Monday Commencement will be on Monday, Tuesday and Wednesday, May 27th, 28th and 29th, and the program is as follows: Monday evening, Declamation by Faculty and society representatives. Tuesday morning, annual sermon by Rev. Jno. R. Brooks, D D; Tuesday afternoon, alumni address by Rev. H. M. Blair; Tuesday evening, oration by Faculty and society representatives; Wednesday morning, literary address by Prof. P. P. Claxton; Wednesday evening, Reception.

Work is progressing rapidly on the chapel and the same will be ready for the commencement exercises. The hotel at Connelly Springs will be opened this week, and we are trying to get the Southern Railway to stop the vestibule regularly at Connelly Springs during commencement week. It passes the Springs going East at 8:45 a. m., and going west at 10:35 p. m. The local stops regularly at 12:30 noon going West and at 5:21 p. m. going East.

Since we are doing only secondary work no diplomas will be given this year. Several certificates will be given to the members of the commercial department.

The declaimers are as follows: R. E. McCall, of McDowell county; B. M. Nash, of Stanly county; T. A. Holton, of Lenoir county; H. L. Lipe, Jr., of Stanly county; C. A. Little, of Catawba county; J. H. Howell, of Haywood county; C. N. Woods, of Orange county; and F W. Boring, of Buncombe county.

The Orators are: H. L. Powell of Polk county; J. H. Bennett, of Haywood county; G. F. Cochrane, of Catawba county; J. F. Hipps, of Haywood county; W. Y. Hemphill, of Rutherford county; W. B. Love, of Union county; J. C. Hoyle, of Cleveland county; W. M. McDowell, of Macon county.

Essays will be read by Miss Grace Abernathy of Bertie county, and Miss Frankie Dickson of Cleveland county.

The marshals are: Platonic Society—W. B Raymer, of Irdell county, chief; T. P. Toms, of Rutherford county; C. H. Thomas, of Clay county; J. E. Mallonee, of Buncombe county; C.C. Cherry, of Alexander county; Harley Goode, of Burke county, C. H. Wells, of Cleveland county. Newtonian Society: G F Cochrane, of Catawba county; J. B. Goforth, of Cleveland county; W. M. McDowell, of Clay county; D. V. Passmore, of Clay county; R E McCall, of McDowell county.

An Alumni Association will be formed immediatly after the Alumni Address on Tuesday afternoon May 29th It will be composed of the former students of the school.

L W. Crawford, Jr.

Rutherford College, N. C., May 13th. 1901.

Brevard Epworth School.

Yesterday morning, May 5th, the Rev. S. H. Hilliard preached the Commencement sermon before the pupils of the school. The Court House, where the services were held, was filled with an intelligent and appreciative audience. The pupils of the school occupied the space within the bar of the court room; their singing was much enjoyed by those present. Brother Hilliard preached from the text, 1st Kings, 19 : 8. He is much beloved by this people; it was on Brevard circuit where he went out as a youth in the beginning of his ministry—a mere boy, yet he gained the affection of all who came in touch with him and his work. The session of the school closes on Thursday, May 9th. The year has been a good one; one hundred and six have been enrolled in the class rooms, ten of whom were also in the Home. Fifteen poor children received free instruction.

The bricks for the foundation of the new building have been ordered. Excavation begins this week Money is coming in slowly; there is enough to make a beginning in bank and we are encouraged by friends to go on and start the building, believing God will put it into the hearts of those who have the means to help as the work progresses. In the days of greenbacks, when the Government was debating how to resume specie payment, Horace Greeley said "the way to resume is to resume;" so we believe the way to build, our building is to go ahead and build as the time for talking of it has passed.

Now every dollar sent us means a part of a window or of a door or some other portion of the structure.

Do you believe this School and Home is doing a needed work in the Conference in providing opportunities for Christian education and industrial training for young girls of limited means? Then send us at least a dollar at this time when it will do the most good. Will not our Sunday schools and Leagues give this work one dollar each during the next 30 days? Understand friends, this is a struggle with us just now and a building means a continuation of the work so auspiciously commenced, and a failure in getting the building means the total loss of the ground already gained in the establishment of the school.

The committee in charge of the erection of the structure will not go in debt but only go so far as the money in its hands will allow

We have faith to believe this work is of God's ordering, and we shall yet see a fine property here which will bless many a poor girl by giving her opportunity for improvement and education, for years after we have laid down our work and gone to render our account.

F. T.

Salisbury Circuit.

We have just closed a successful meeting at Mt Tabor church, on the Salisbury circuit Rev. J. F. Butt of Ware's Chapel, Reidsville, N. C., did the preaching. There were twenty one professions of religion and twelve accessions to our church. A few others will join us later. There were many happy hearts in the congregation. Bro. Butt is a great revivalist. He is remarkably vigorous for one seventy-five years old. God's spirit attended the preaching of the Word by this faithful man.

B. F. Carpenter, P. C.

May 6, 1901.

University Items.

The Hon. Richard H. Battle, of Raleigh, delivered the annual address before the Law School last Tuesday, the 7th, at 8 p. m., in the Dialectic Hall.

The Committee of the Trustees selected by the Governor to visit the University and examine into its condition, spent two days here this week, looking over the buildings and examining the University.

At the commencement this year the baccalaureate sermon will be delivered by Dr. Carter Helm Jones, of Louisville, Ky. Chancellor J H. Kirkland of Vanderbilt and Locke Craig, Esq., of Asheville, will deliver addresses.

Chapel Hill, N. C., May 11, 1901

Moody Bible Institute.

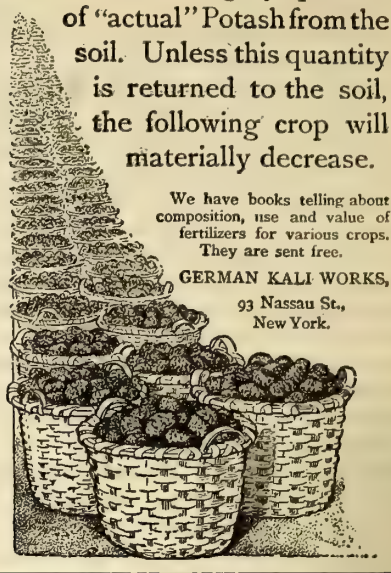
The Summer Course in Bible Study, Music and Practical Christian Work, which has been a feature of the Moody Bible Institute during the past four years, will be held again this coming season.

Rev. James M. Gray, D. D., of Boston, will be Superintendent, and associated with him will be N. Fay Smith, Professor of English Bible at Mt. Hermon School, Mt. Hermon, Mass., Rev. Wm. Evans of Rogers Park, Ill., and other Bible teachers, in addition to the regular staff of the Institute.

In past years, the advantages thus offered have been seized by many pastors, students on vacations, etc.

Those who are desirous of hearing further about the coming season, please address R. A. Torry, Supt., 30 Institute Place, Chicago.

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Charlotte; N. C.

Our Mail Order Department has special attention.

The Pan-American Exposition

The Pan-American Exposition is now open to the public, and preparations have been begun for the Dedication Day Ceremonies, May 20

A very thorough test of the illumination of Pan American Exposition grounds and buildings has been made with perfectly satisfactory results, the spectacle, far exceeding in beauty every conception.

Great multitudes have witnessed these illuminations, and as switch after switch was thrown, and building after building in the Exposition grounds leaped into great beauty, the people responded with ringing cheers, their enthusiasm increasing with each new addition to the brilliancy.

For these tests the lights were turned on at their full brilliancy, but during the Exposition the current will pass through a rheostat, and the lamps will gradually grow from nothingness to the climax of their glory.

Every former effort in the way of illumination has been eclipsed by the truly wonderful results achieved at this Exposition For the next six months people from all parts of the world will feast their eyes upon the stupendous creation, and they will be inspired to a full realization of the wonders of the greatest success in artificial illumination.

Never has there been an Exposition where the illumination per square foot was so great, and never has there been an Exposition with illumination covering such a vast area. Messages from Niagara Falls, Lockport, Tonawanda and numerous villages within a radius of fifty miles from Buffalo, state that the Electric Tower under illumination is visible at those places, and the spectacle is pronounced a magnificent one.

The color scheme of the Exposition is a complete success. The beauty of the buildings would be impossible to describe. The floral decorations which are to be among the features of the Exposition, are beginning to display their beauties

All that has been promised in the way of splendor in the Rainbow City, is fulfilled, and this is a source of great gratification to those who have labored so long and so diligently toward this end.

Exercises of the Twelfth Annual Commencement of the North Carolina College of Agriculture and Mechanic Arts.

SUNDAY, MAY 26

11 a. m.—Baccalaureate Sermon in Edenton Street M. E. Church, by Rev. J. J. Lafferty, D. D., Richmond, Va.

MONDAY, MAY 27.

8:30 p. m.—Alumni Oration in Agricultural Hall, by Edwin Speight Darden, B. S., Class of '95.

TUESDAY, MAY 28.

8:30 p. m.—Annual Address in the Academy of Music, by Hon. Carroll D. Wright, U. S. Commissioner of Labor, Washington, D. C.

WEDNESDAY, MAY 29.

11 a. m.—Commencement Exercises in the Academy of Music:

Orations by members of the Graduating Class.

Annual Report.

Conferring of Degrees.

These exercises are public, and a cordial invitation to attend them is hereby extended to all persons who are interested in technological and industrial education.

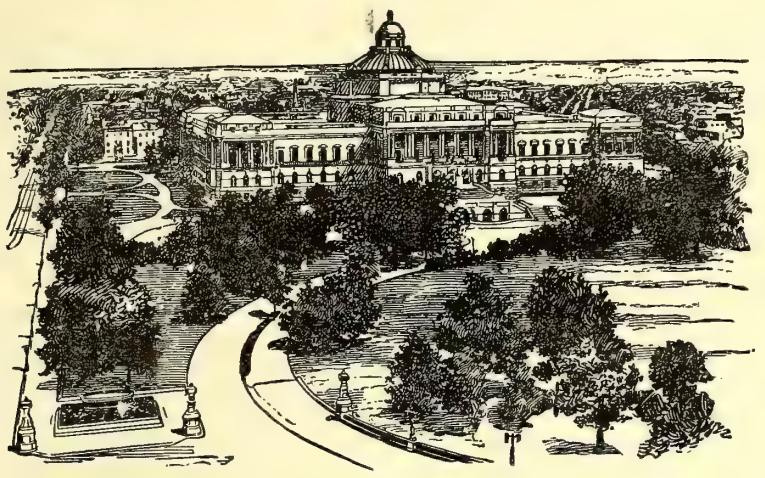
GEO. T. WINSTON, President.

Raleigh, N C., May, 1901.

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THE ARCHITECT

Of the World's Finest Library Building Recommends Peruna for Catarrh.



CONGRESSIONAL LIBRARY, WASHINGTON, D. C.

Hon. I. S. Smithmeyer, architect of the new Congressional Library of Washington, D. C., ranks first in his profession in this country. This library is considered the finest building in the United States. Mr. Smithmeyer spent sixteen years traveling in Europe working on the plans, and Congress appropriated six million dollars for this building.

In a letter written from Washington and dated July 4th, 1899, to The Peruna Medicine Co., Columbus, O., Mr. Smithmeyer says the following in regard to Peruna, the world-renowned catarrh cure:

WASHINGTON, D. C., July 4, 1899.

The Peruna Medicine Co., Columbus, O.:

Gentlemen—I endorse the good opinion expressed by Senators and Representatives in Congress regarding the curative qualities of your compound. Those who have used it recommend it as an excellent tonic which is particularly effective as a cure for catarrh.

Respectfully,

I. S. Smithmeyer.

One of the most wonderful events in the history of medicine is the multitude of remarkable endorsements which Peruna is receiving as a catarrh cure from men and women of national importance During the past two years a large number of people well known from ocean to ocean, have in glowing words of unstinted praise made Peruna the most famous and justly celebrated catarrh remedy in the world.

Men high in our national councils, statesmen known the world over, distinguished officers in the army and navy, physicians, lawyers, preachers, and last but not least, an innumerable company of people in the common walks of life, have all joined to place Peruna on the highest pedestal of honor that any remedy has ever reached in the history of medicine.

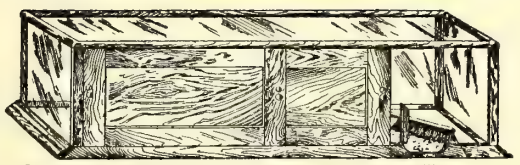
There can be no further question that Peruna is the catarrh remedy of the age. It has no rival. There are no substitutes. Peruna stands alone as a systemic catarrh cure which will cure catarrh in all phases and stages.

Everybody should have a copy of Dr. Hartman's latest book on catarrh. Sent free by The Peruna Medicine Co., Columbus, Ohio.

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which cannot be cleaned out



All our cases are provided with our Patented Cleaning Device FREE Said to be the best and handsomest cases on the market. Send for catalog.

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may5-6m HIGH POINT, N. C.

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"Three Cheers for Carolina," a cheerful, catchy, spicy song, especially dedicated to the Carolinas; promulgating their prosperity, advantages, patriotism, complimenting their ladies, etc , etc. Ask your music dealer for it, or send 25c. to J. S Leonard, Statesville, N. C., for a sample copy.

PIANOS & ORGANS.

If you wish to buy a piano or organ, or want one tuned or repaired, apply to

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aor17-3m. Statesville, N. C.

FREE!!

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40 Page Pamphlet on "How to Plan and Cultivate an Orchard."

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100 Pages which gives all necessary instruction on fruit growing and care of trees.

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ENORMOUS STOCK OF GENERAL NURSERY STOCK, FRUIT TREES, SHADE TREES AND ORNAMENTALS FOR 1901. . . .

Write for free catalogue and pamphlet.

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As a Safe Investment.

There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.

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Mail orders solicited. Satisfaction guaranteed.

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YELLOW PINE

CURES WORST COUGH AND LUNG DISEASES.

apr 10-tf

THE CHRISTIAN LIFE.

After All.

Grief is strong, but joy is stronger;
Night is long, but day is longer;
When life's riddle solves and clears,
And the angels in our ears
Whisper the sweet answer low—
Answer full of love and b'essing—
How the wonderment will grow
At the blindness of our guessing,
All the hard things we recall
Made so easy—after all!

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer;
Close beside our wandering ways,
Through dark nights and weary ways,
Stand the angels with brignt eyes;
And the shadow of the cross
Falls upon and sanctifies
All our pain and al our loss;
Though we stumble, though we fall,
God is helping—after all.

Sigh then, soul, but sing in sighing,
To to happier things replying;
Dry the tears that dim thy seeing,
Give glad thoughts for life and being;
Time is but the little entry
To eternity's large dwelling,
And the heavenly guards kept sentry,
Urging, guiding, half compelling,
Till the puzzling way quite past,
Thou shalt enter in at last.

—Susan Coolidge.

A Rose Parable.

"I wish you would look at this climbing rose of mine," said the amateur gardener to his friend, the florist. "It is a fine Gloire de Dijon, grafted on a strong root of some ordinary variety of rose, which ought to give it a good growth. But it grows very slowly, and will not bloom at all."

"I can guess what is the matter," said the florist; and he went down on his knees, and began to remove the earth from around the root Sure enough, just below the surface, hidden safely from view, the root had sent out a long straight shoot, which found its way to the sun several feet away, and was already opening a few leaves. The florist took out his knife, and cut it off close to the root. "Now your Gloire de Dijon will grow and bloom," he said. "Or, if it doesn't, just examine the root, and cut off the new suckers it is trying to send out. You see, the root remembers its old nature, and goes back to it. It will never give its full strength to the graft unless you watch it and cut it back steadily. But if you will do that, you will have a glorious rose, for it is a strong stock."

Was it not a parable of human nature that the rose taught? The spiritual life is not the natural life for any of us. . . A secret sin beneath the suface—how many times it has ruined and killed the spiritual life of a man or woman! How many stunted, sickly, blossomless Christians need pruning at the roots! Is there not a lesson for us all in the florist's knife, if we are willing to apply it? —The Wellspring.

"Herein is Love."

A gentleman of some wealth and high social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained bitterly to one of his brethren. This is how the brother answered him:

"When I leave you I shall go to my residence, and the first thing I expect to do is to call my baby. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she loves me little. If my heart was breaking, it would not disturb her sleep. If my body was racked with excruciating pain, it would not interrupt her play. If I were dead, she would be amused in watching my pale face and closed eyes. If any friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly. It is not my love to God, but God's love to me I ought to be thinking about. And I do love him now as I never loved him before."

We think of our littleness, when we should remember our Father's almightiness. We bewail our weak love, when we should be grateful for our Father's great love. "Herein is love, not that we loved God, but that God loved us" (1 John 4: 10).

Hasty Praying.

One of the evils which now afflicts and impoverishes religion is hasty praying. It takes time to pray. We must have time to feel at leisure in our praying. The sense of hurry is bad everywhere; in our devotions it is ruinous. The interests of life, which are so exacting and selfish, must be sacrificed to our praying. The feverish excitement of haste is fatal to closet hours. God's matters must not feel the pressure of worldly hurry. The economy of time must bear on securing a large and liberal share of time for the closet. God's time may be cut close in strictest economy for everything but for God's business.

In this restless, straining age we are not taking time to pray. Time outdoes many a bad speech and many a good closet. We ought not to have a limited time to pray. In our closets we ought to stay till the business is done, and take no note of time.

Hasty praying, like hasty eating, plays havoc with digestion. Hasty devotion is one of the chronic and inveterate ills of this age. Spiritual inanition and loss of vital forces are the inevitable results. Many religious folks are in the habit of praying after a fashion. The habit has become fixed like second nature, and they must pray. Habit will assert itself. A hasty performance satisfies habit, but their prayer brings no spiritual returns because hastily performed.

Persons of scrupulous consciences have been trained to pray, and conscience has no ease till prayers are said. Consciences are easily quieted on the score of praying, and hasty praying lulls conscience while it starves the soul.

Time to pray is one of the needs of these times.

Time from worldly business, time from religious business must be given to prayer. The world, the sinner, the saint need a great deal of thoughtful, quiet, leisurable praying; not lunch nor railroad eating; but square-meal time, free from all sense of haste. Time, plenty of time, sacred to the high duty and necessity of prayer. It takes time to deal with God. It takes time to commune with him. It takes time to feed our souls. We really must quit starving our souls. We really must take time to become acquainted with God.—Zion's Outlook.

Heart Failure.

We see people breaking down spiritually. What is the matter? How does it come? Here is a man who gives up his interest in religious life and activity. He is seldom seen in the house of worship. He remains away from the place of prayer. He seems benumbed or paralyzed in his spiritual faculties. You appeal to him unsuccessfully to take his place in the work of the Church. You seem to be talking to the dead. He seems to have slipped out of the ranks of the living. The trouble is with the heart. He has suffered his love to grow cold, so that his heart action is very feeble and scarcely different from death. His heart needs strength. He needs revival and renewal. Right in his heart should he welcome the ministrations of the Holy Spirit. Without this divine restorative he is feeble, useless, with dull and flickering life —Herald and Presbyter.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

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Write for free catalogue and order just what you want. See the following samples:

SUTCLIFFE & CO. BEST 196 FULL WEIGHT RAINBOW ROLLER PATENT FLOUR LOUISVILLE, KY.

	25 lbs.	100 lbs.
Best Granulated Sugar,	$1.40	$ 5.55
Best Rolled Oats,	.72	2.60
Sun Dried Apples,	1.45	5.00
Sun Dried Peaches,	1.00	3.50
Fine Prunes,	1.00	3.75
Fine Rio Coffee,	2.50	9.50
Fancy Golden Coffee,	3.63	14.00

OUR BEST FLOUR—$4.15 per barrel, 196 lbs. net.
BEST WHITE FISH in brine—$4.50 per 100 lbs., $0.95 per 10 lbs.

We ship any of above on receipt of price until market changes. This paper can tell you we are an old reliable house if you write them sending stamp for their answer.
SUTCLIFFE & CO., Louisville, Ky.

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The Distressing Cough
THAT FOLLOWS
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YOU WILL FIND A SURE REMEDY IN
Glenn's Cough Syrup.
It is freely recommended by those who have tried it. . . .
GASTON W. WARD
Pharmacist

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901	No. 23 Daily.	No. 35 Daily.	No. 103, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P. M.	P. M.	A. M	P. M.
Leave Weldon..	11 50	8 58	....	...	....
Ar. Rocky Mount	1 00	9 52	.....	...	.....
	P. M				
Leave Tarboro....	12 21	...	6 00	..	.....
Lv. Rocky Mount	1 05	10 02	6 37	5 15	12 53
Leave Wilson. ..	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	...	..	.....
Lv. Fayetteville...	4 30	12 35	..		.....
Ar. Florence.....	7 35	2 40		..	.....
	P. M.	A. M.			
Ar. Goldsboro	.....	..	7 55		.....
Lv. Goldsboro....	.....		...	6 45	2 30
Lv. Magnolia.....	...			7 51	4 35
Ar. Wilmington...	.		...	9 20	6 00
			P. M	A. M	P M.

TRAINS GOING NORTH.

	No 78, Daily.	No. 102, Daily ex. Sunday.	No. 32, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M		
Lv. Florence.....	9 50	..	7 35		.....
Lv. Fayetteville..	12 15	..	9 41		.....
Leave Selma.....	1 50	....	11 35	....	.....
Arrive Wilson.....	2 36	....	12 13	....	.....
		A. M.		P. M.	A. M.
Lv. Wilmington...		.....		7 00	9 35
Lv. Magnolia		..	.	8 30	11 10
Lv. Goldsboro....	..	4 50		9 37	12 28
	P. M.		A. M.	P. M.	P. M.
Leave Wilson ...	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 53
					.....
Arrive Tarboro		6 46	..	.....	.....
Leave Tarboro....	2 31	.....	....	...	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P. M		A. M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 43 p m. Returning leave Sanford 3 65 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m., arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY General Manager.
T. M EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir.. ...	4:30 p m	....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID. Auditor Chester, S. C.

GRIPPE KNOCKER S cure the severest colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B ALSFORD, Greensboro, N. C., for a box.

THE HOME.

The Mother.

A father, talking to his careless daughter said: "I want to speak to you of your mother. It may not be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours. Still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express her surprise, go right up and kiss her in the mouth. You can't imagine how it will brighten her dear old face. Besides you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever stained breath and swollen face. You were not so attractive then as now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were first injured in their skirmishes with the rough, cold world. And the midnight kisses with which she routed so many bad dreams as she leaned over your pillow, have all been on interest these long years. Of course she is not so pretty and kissable as you are, but if you had done your share of the work for the past ten years the contrast would not be so marked. Her face has more wrinkles than yours, far more, and yet if you were sick, that face would appear more beautiful than an angel as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other on the dear face. She will leave you one of these days. Those burdens, if not lifted from her shoulders, will break her down. Those rough hands which have done so many necessary things for you will soon be crossed upon her breast. Those neglected lips which gave you your first baby kiss will be closed forever, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—Selected.

Exaggerated Ills.

"I may not have achieved anything great in my life," said a woman the other day, "but I have brought up two daughters who never talk about their pains and aches."

"Maybe they haven't any," ventured a woman who enjoys poor health.

"Oh, I fancy they have their share," resumed the first woman placidly. "One has enormous Dentist's bills, and they are documentary evidence of a certain amount of suffering, don't you think? The other is anything but robust constitutionally, but she is seldom ill, because she takes care of her health, instead of talking about it. I don't think I have been an unsympathetic mother, and I fear I'm not made of Spartan material; but when my girls got old enough to talk about headaches and toothaches and ailments, real, exaggerated or imaginary, I made up my mind to discourage it at once. I refused to listen to accounts of mysterious aches and sensation when I had reasons to believe they were the outcome of too much introspection and too little exercise. Fresh air and occupations were the prescriptions for headaches and bad temper, and a bread and milk supper and early to bed was the treatment for other ailments. Real illness seldom comes unheralded, and when the eyes keep bright, pulses regular and appetite good, there is scarcely anything which can not be cured by witch-hazel or a good sleep. We are a busy family, and there is seldom an hour of dreaming for the girls. They had plenty of pleasure, but it was active and jolly, rather than leisurely. They never got into the summer-piazza complaining habit, because they were always playing tennis, or sailing boats, or reading books. I suppose their education has been sadly neglected as far as fancy-work is concerned, but the hours which most women spend over fancy work are, in my idea, like those hours after dinner which Thackeray says women always spend in discussing their diseases."

The Real Culprit.

Years before Dr. Atticus Haygood was made bishop, he was once filling a Saturday appointment for a brother minister in one of the "mountain counties" of Georgia, a section remote from railroads, thinly populated, and for the most part very poor. The doctor had breakfast early and had ridden twelve or fifteen miles over the rough roads; the congregation was late in gathering, but he gave them his best—those who ever heard him know how good that was—and it was nearly 2 o'clock when the service was over. He received, however, but one invitation to dinner, which he accepted, and followed two maiden ladies and their six year-old nephew in their small wagon to a log cabin five miles beyond the church.

When at last they all got there, the sisters gave their visitor a chair under a large white oak—it was July—while they went inside the one-room house to cook dinner. Finally he was invited into a table which contained a baked fowl, a plate of huge biscuits and a pitcher of sorghum. The fowl was almost unmanageable in its toughness, but the hungry preacher attacked it vigorously and in a measure appeased his appetite.

When the brief meal was over and the doctor and his entertainers were sitting sociably under the shade of the white oak, a brood of little chickens kept coming around and chirping piteously. The ladies shooed them away in vain, but they were especially annoying to little "Jeems," who from his low split bottomed chair was regarding the new visitor with unfeigned curiosity.

At last the boy could endure the interruptions of the chickens no longer, and in a voice altogether disproportioned to his size called out, "You needn't come cheep cheepin' aroun' me, I tell you; thar sets the man whut eat yer mammy!"—Central Christian Advocate.

Personal Charm.

The women who are most loved are not by any means always the most beautiful; but they have that indescribable something that, for lack of a better term, we call personal charm. Their natural and gracious manner, their thoughtfulness for others, the blended good sense and wit of their conversation and, above all, their mysterious power of sympathy, draw the hearts of friends to them as the moon attracts the waters. It is strange how you are often thoroughly disillusioned the moment a woman opens her mouth You think to yourself as you notice the classic contour of face, what a charming personality she must be! But the lines about her mouth as she begins to speak, her choice of words, her hard and rasping tone, lead to an instant revision of the opinion. Again, have you not often found that a rather plain and unattractive face has been lit up in conversation with an inner light, that the liquid tones of a well modulated voice have stolen into your heart, and that delicacy of insight has captured your imagination? Beauty of spirit has more than made up for the lack of physical attractiveness. And there are no accomplishments of music, art or languages that are quite so winsome as sanity, efficiency and sympathy.—The Watchman

The Loneliness of Age.

The loneliness of age! How few think of this, and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years, who have long ago passed away. Lovers and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless and the voices that cheered and stirred their souls have long since been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought.—The Epworth Herald.

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SOUTHWARD.

	Daily No. 31	Daily No 27
Lv. New York, P.RR.	12 05 p m	12 1 a m
Lv. Philadelphia, P R R.	3 29 p m	3 10 a m
Lv. Baltimore, P R R.	5 45 p m	6 32 a m
Lv. Washington, P. R. R	6 55 p m	8 38 a m
Lv. Richmond, S A L Ry	10 40 p m	12 25 p m
Lv. Petersburg "	11 31 p m	1 10 p m
Lv Norlina "	2 05 a m	3 30 p m
Lv. Henderson, "	2 30 a m	3 55 p m
Lv. Raleigh, "	3 46 a m	5 00 p m
Lv. Southern Pines "	5 37 a m	6 57 p m
Lv. Hamlet "	6 30 a m	8 10 p m
Lv Columbia, "	8 40 a m	10 30 p m
Ar. Savannah, "	12 10 p m	2 20 a m
Ar Jacksonville, "	8 50 p m	6 30 a m
Ar. Tampa, "	5 10 a m	5 00 p m

	No. 403.	No. 41.
Lv. New York, N.Y P.&N	† 55 a m	8 55 p m
Lv Philadelphia, "	10 20 a m	11 26 p m
Lv New York O D.S.S.Co.	† 0 p m	
Lv. Baltimore, B S.P.Co.		† 30 p m
Lv Washington N &W S B		6 45 p m
Lv. Portsmouth, S A L	9 00 p m	‡ 05 a m
Lv. Weldon, "	11 33 a m	12 36 p m
Lv. Norlina, "	12 55 a m	2 1 p m
Lv Henderson "	1 50 a m	2 45 p m
Lv. Raleigh "	3 02 a m	4 27 p m
Lv. Southern Pines "	5 18 a m	6 43 p m
Lv Hamlet "	6 45 a m	8 05 p m
Lv Wilmington,		3 30 p m
Ar Charlotte,	9 51 a m	10 45 p m
Lv. Chester, "	10 18 a m	11 20 p m
Lv. Greenwood, "	12 07 p m	1 32 a m
Lv Athens "	2 19 p m	4 18 a m
Ar Atlanta § "	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.	5 10 p m	
Ar. Macon, R of Ga.	7 25 p m	11 10 a m
Ar. Montgomery, S.&W P	9 20 p m	11 00 a m
Ar Mobile L & N.	2 55 a m	4 12 p m
Ar New Orleans L & N	7 30 a m	8 40 p m
Lv Nashville C.&St L.	5 35 a m	6 45 p m
Ar Memphis,	4 05 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No 38.
Lv Memphis N.C.&St L.	0 p m	8 45 p m
Lv Nashville	10 55 p m	9 3 a m
Lv New Orleans, L & N	7 45 p m	
Lv. Mobile L & N.	12 20 a m	
Lv Montgomery &W P	6 10 a m	1 30 p m
Lv. Macon, R of Ga.	8 05 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, § S. A. L. Ry	12 00 p m	8 00 p m
Ar Athens "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar Chester "	6 43 p m	4 25 a m
Lv Charlotte,	6 30 p m	5 00 a m
Lv. Wilmington,	3 30 p m	
Lv. Hamlet	9 0 p m	8 10 a m
Lv. Southern Pines "	10 57 p m	9 03 a m
Lv Raleigh "	1 0 a m	11 30 a m
Ar Henderson, "	27 a m	1 10 p m
Lv Norlina "	3 10 a m	2 50 p m
Lv Weldon, "	4 20 a m	3 10 p m
Ar Portsmouth "	7 00 a m	5 50 p m
Lv Washington, &W S.B.		6 00 a m
Ar Baltimore B S P Co.		† 6 4 a m
Ar New York, O D.S.S.Co.		† 30 p m
Ar Philadelphia N.Y P &N	15 46 p m	5 10 a m
Ar New York "	8 41 p m	8 10 a m

	No 44	No. 66
Lv. Tampa S A L Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 50 p m	11 [illegible] p m
Ar. Columbia, § "	6 7 p m	4 5 a m
Lv. Hamlet "	9 0 p m	9 20 a m
Lv. Southern Pines "	10 32 p m	10 09 a m
Lv. Raleigh, "	12 28 a m	12 07 p m
Lv. Henderson "	1 44 a m	1 27 p m
Lv. Norlina "	2 10 a m	2 15 p m
Lv. Petersburg, "	4 09 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 35 p m
Ar. Washington P R R.	8 45 a m	9 10 p m
Ar. Baltimore, P R R.	10 03 a m	11 15 p m
Ar Philadelphia, P R R.	12 27 p m	2 56 a m
Ar. New York, P R R.	3 15 p m	6 30 a m

Note —†Daily except Sunday.

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‡ Central Time § Eastern Time.

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THE GREAT COMMISSION.

We suppose that no passage of Scripture has been more commented upon than our Lord's words to his disciples, spoken to them on a mountain in Gallilee some days before his ascension, in which he said to them, "Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world." Yet how little this great commission is understood and how few have proper views of its vast import and significance.

The revisers rendered the words, all power, all authority. The Cambridge Greek Testament says the words translated, "has been given," is in the aorist tense and denotes an eternal fact, undefined and independent of the time notion. The Speaker's Commentary adds, "The fullness of power to govern the universe was imparted to Christ at his resurrection; not as a new gift, but as a confirmation and practical realization of the power over all things which had been delivered unto him by the Father, and which had been received by him in his human nature at the time of his incarnation. It was a restoration of the glory which was his, as the Son of God from eternity, but the special point to which he now directs his disciples minds is, that they serve One who has entered into full possession of unlimited dominion

The new version translates the words "go teach," etc., into "Go make disciples of all nations." John Wesley proposed to make a verb out of the word "disciple," letting it read, "Go disciple all nations." Dr. Carlisle says no other word comes so near meeting the case as that. In military terms it might be expressed, "Go enlist recruits and train them up into expert finished soldiers." The order and literal meaning of the words will be: "Go and make disciples by baptizing and teaching."

Two interesting questions have arisen in the discussion of this command. The one is: Does it mean make disciples by baptizing and teaching; or, after making disciples then baptize and teach. Must there be some instruction before baptizing? That there must be previous teaching is the view held by those who only practice adult baptism. But the larger part of Christendom holds another view. It is said that Charlemagne was in favor of wholesale indiscriminate baptism. In the time of the apostles baptism often followed closely on the change of mind, repentance, on which they insisted so strongly. On the part of adults some proof of sincere faith ought to be required, but more than this seems unnecessary.

A second question of interest is, are disciples to be made in and through the church or in advance of its organization. In the days of the apostles, and at present in our mission fields, disciples are to be made before the local church is formed. In the homes of the people, on the high ways and in the business marts, the work of preaching and teaching is to be done and souls won to the Saviour. This is the first method and the divine order. After being discipled they were brought into the church by baptism for instruction and development. Now the idea prevails that the work of discipling the unsaved must be done in the church, in the great assembled congregations. This is not only an error, but a most hurtful one, and is now causing serious loss to the cause of Christ.

The great multitude of believers are sitting down, waiting for sinners to come to the churches and at the altar make a profession of religion. But the Master is saying, "Go ye and make disciples of the unsaved and bring them unto the church of God." Unless we go back to the apostolic method we will not be able to accomplish the great work our Lord has given us to do.

WHAT IS THE ESSENCE OF RELIGION?

Rev. Henry Thomas Colestock, in his recent book, published by E. B. Treat & Co., of New York, and entitled "The Changing View Point in Religious Thought," discusses with clearness and force the above question. We have been personally edified, and, in a measure, refreshed by reading his views and believe it will be helpful to others to give brief extracts from what he has written.

"The central principle of Christianity is not an idea or a doctrine, but a relation. Divested of all that is local and temporary religion is an inner experience. It is the life of man in his super human relations. The conception of this relationship varies with the environment and is subject to the laws of development. This ideal relationship between man and God is set forth in the life of Christ. His followers are Christians in reality in proportion as they enter into fellowship with Christ, in his perfect relationship to God. In proportion as the filial relationship to Jesus is reproduced in them.

"Christianity in its essence is not doctrine, but life. This life, however, is manifested in forms. The facts of filial relationship with God is expressed in character. The philosophy, the how of relationship is expressed in doctrines and beliefs.

"From what has been said, it will appear that true religion did not begin with Jesus Christ, but rather that he carried true religion to its highest degree of expression and realization. In Jesus the self revelation of God culminated in making Deity known to man as a father. What we see true in the religious consciousness of Jesus is true to some degree of his followers. Sinful men are brought into filial relations with God by coming into fellowship with Jesus Christ.

"The Christian Church in its various forms is an organism through which Christianity expresses and transmits itself. The church gives expression to its inner religious life through statement or formula. The political, physical and metaphysical ideas that prevail at every given period influence the form of the doctrines of the church more than has been generally recognized. The soul remains the same, the inner life of piety persists, but the body, the outward expression of the inner life is constantly being renewed."

If we can recognize and accept the truth of these statements we shall be greatly helped in two ways. We will not be so concerned about the outer manifestation as about the inner life. Whether the outcome of this vital principal within shows itself in deep emotion and ecstatic joy; whether in loud singing and audibly praising the Lord: whether in acts of mercy or deeds of kindness; whether in much secret prayer and private reading of the word of God; whether kissing the great toe of the statue of St. Peter, or in bowing before the holy Virgin. If these various forms of manifestation come from the same principle and power within it matters very little as to the mere manner of expression.

Another fact is we need not be alarmed about the different views in doctrine held by different denominations or individuals. Human language is at best an imperfect medium for the transmission of thought, and it is very difficult to give adequate and accurate expression to the convictions of our minds and the sentiments of our hearts. Hence arise differences in the statement of beliefs. St. Paul's experience differs from that of St. John's, so interpreting the same facts each has his individual emphasis. Christ's conception of true religion was that it consists in relationships. "My sheep hear my voice, and I know them and they follow me; and again, abide in me and I in you. He that hath the Son hath life; he that hath not the Son of God hath not life."

SHALL WE HAVE A MISSIONARY EDITION?

Just now there is a healthful missionary sentiment among our preachers and many of our people. Perhaps at no time in our history has there been such an interest felt as now in regard to giving the gospel to those at home and abroad who have it not.

If this had not been so it would have been impossible to have had such a gathering as the New Orleans Missionary Conference. We verily believe, that if we utilize to the best advantage the facts and resources we now have at hand, we can awaken an interest among our people that will not only result in full collections but more earnest prayers and greater zeal in the work for long years to come.

We have carefully considered the matter and we think we can get out an edition of the ADVOCATE that will be of incalculable value to all who need information on that subject. Our plan is to make the paper attractive to the eye and fill it with matter that will interest and instruct. We shall try to get cuts of eight or ten of our leading missionaries and then give such facts from the mission fields as will be of service in preparing sermons, addresses or talks.

The expense connected with getting out such an edition will be considerable and unless it can be made to pay all it costs we cannot get it out. The price of the edition will be five cents for each copy of the paper from one to five hundred, ordered by one person. And four cents for any number over five hundred, to be paid for not later than thirty days after publication.

We ask each presiding elder to send us an order for 1,000 copies for his district. He can collect the money to pay for them at his Quarterly Meetings or through his preachers.

We also ask each preacher to appeal to each member of his congregations to take one copy for every member.

He can collect 5cts. from each one to pay for it. Then order a number to be sold in every community. Every preacher who will do this please write to us at once.

We must have as many as ten thousand copies taken before we can undertake to get out the paper. Write us at once.

We have received the catalogue of Trinity College for 1900 and 1901. It contains 186 pages and is neatly gotten out. We note the following:

The catalogue shows eleven full professors, three adjunct professors, two instructors and eight assistants, besides other officers. The catalogue shows cuts of the most important administration buildings. There is also given a cut of the handsome library building which is to be erected on the college campus by Mr. L. B. Duke of New York. The standard of admission is high, and each department of instruction thoroughly equipped. The graduate work is a marked feature of the instruction given. This year the catalogue shows that eighteen graduate students have been in attendance.

In addition to the scholarships already in existence, the Trustees have established twelve graduate scholarships, ranging in value from $50 to $200. These scholarships are open to graduates of Trinity and other colleges. There are also fifty scholarships offered to undergraduates, ranging in value from $50 to $75. Forty of these are offered to the Freshman class, five to the Sophomore class and five to the Junior class. These scholarships are awarded as a reward for merit. Examinations are held at different points in the State for the accommodation of students applying for these scholarships.

There have been enrolled during the past two sessions 18 post graduate students, 18 seniors, 17 juniors, 28 sophomores, 49 freshmen and 17 special students. Total 157.

The executive committee is composed of six members, viz, J. H. Southgate, J. C. Kilgo, V. Ballard, A. P. Tyer, B. F. Duke, W. C. Norman. These are all in the North Carolina Conference.

SPECIAL NOTICE.

We urge all our subscribers who are in arrears to send us what they owe without delay. The date on your label shows the time you have paid to. At $1 50 a year, or 12½ cents a month, you can easily tell how much you owe. If you receive a bill from the office do not get out of humor about it. If it is correct pay it, and if it is not correct, report to us and we will correct it. We must have money to pay our bills promptly, and we have no way to get it except from our patrons. Then pay promptly.

Mr. Hamilton Wright Mabie.

As has been announced in this paper before, Mr. Hamilton Wright Mabie of New York city is to deliver the commencement address at Trinity College Tuesday evening, June 4. For this reason it will be of special interest to note the high esteem in which he is held by men in all walks of life.

A few weeks ago a committee composed of W. D. Howells, Andrew Carnegie, Marshal H. Mallory, Henry Van Dyke, Frances Lynde Stetson and Henry Loomis Nelson was formed, representing friends of Hamilton W. Mabie, who desired to give a dinner to Mr. Mabie at the University Club in New York city.

The special object was "to testify in an appropriate manner their appreciation of his services and success in literature," of which the most recent incidents have been the publication of his work on Shakespeare and his appointment to the Trumbull lectureship at Johns Hopkins University.

The New York Times says: "It has rarely happened among literary gatherings in New York during many years that an assemblage so distinguished in the higher walks of life—in literature, in the law, in the ministry, in medicine, in finance, in the book trade, and in the editorial work—has been brought together."

Those who spoke on this occasion were: Dr. Henry Van Dyke, Mr. Edmund Clarence Stedman, Mark Twain, Dr. J. H. Canfield, Brander Matthews, F. Hopkinson Smith. All these noted men paid to Mr. Mabie the highest tribute.

Dr. Van Dyke said: "We should take Mr. Mabie as an exponent and an expounder of the same life. The life that is wholesome, the life that has some reality, the life that speaks of high tasks accomplished. He has taught us to believe that good is stronger than evil; that if we will go forward, try to do our best, we can reasonably hope to make the world better."

Mr. Stedman said: "Mr. Mabie goes from one end of the country to the other and charms everybody. He has the gift of charm, and that is a great gift to begin with."

Mr. Mabie's address on this occasion was a most remarkable one. He is not only a writer of note but is also one of the most interesting speakers in the country. Those who have the privilege of hearing him this year will enjoy a rare treat.

Weaverville College Commencement.

DEAR DOCTOR CRAWFORD: Please announce through the ADVOCATE that Dr. H. F. Chreitzberg will preach our Baccalaureate sermon May 19. Rev. W. R. Ware will deliver the literary address May 21.

I will send you a full printed program in a few days which you will kindly insert in ADVOCATE. We expect you here during commencement.

Fraternally Yours,
GEORGE F. KIRBY.

EDITORIAL NOTES.

Rev. J. A. Cook, the Presiding Elder of the Franklin District, in a private letter informs us that the work on the District is progressing very satisfactorily. The pastors are faithful, the people responsive and the outlook encouraging.

We are sorry to learn that Rev. T. A. Boone, of Hickory Station, and also sister Boone have been quite unwell, but are now better. We hope both will soon be entirely restored. We have no more faithful or consecrated laborers in the church than they.

We are glad to learn that a gracious revival has been in progress in Main Street church, Reidsville, for more than two weeks. The pastor, Rev. John R. Brooks, is being assisted by Rev. W. B. Holcomb. At last report about two hundred had professed conversion — Thirty six persons joined our church last Sunday. The meeting is still in progress.

Memorial day in Greensboro was generally observed on last Friday. The day was very unfavorable but a very large crowd assembled in the Banner warehouse and about two hundred Confederate Veterans were present. Gen. Matt Ransom, the orator of the occasin, was warmly greeted and delivered a fine address of historical value. All in all we have never attended a memorial service more impressive. The distinguished speaker, himself a great soldier, made it very clear to all that the valor of the Confederate soldier has never been surpassed.

The Preachers' Magazine for May, with attractive articles, is at hand. It is a Memorial Number. A sermon by Howard Duffield, D. D., upon "The Teacher come from God," is rich in thought. A Memorial Address by the Hon. Cornelius Amory Puysley is seasonable and worthy. "Thoughts for Memorial Day" contains budget of choice selections. The Department of Homiletics abounds in varied and thoughtful articles "Prayer-Meeting Topics" are full of hints, and among them an article by B. M. Adams, entitled "How to conduct a Young peoples Prayer Meeting," "The Expositor's Note Book," supplies with live topics good expositions. "The Sermonettes" are short and pointed. "Counsels to Teachers" contains matter of no ordinary interest. Under the title of "Preachers and Preaching," "The Dead Line," and "Power in Preaching," are highly commendable. A children's sermon upon "In Order," by J. S. Mason, adorns the magazine. The Notes and Illustrations of this periodical are of a high order. "Notes on the International Sunday School Lessons and 'Outline Addresses on the Golden Texts," by Rev. William E Ketcham, D D., retain their excellency. Among the aidful articles is first of a series upon "Church Music," by Rev. J. J. Pool. Preachers will find this magazine a very great and an indispensable help. Other articles and suggestions are found in this magazine, which is issued twelve times a year for $1 50; single copy, 15 cents. Wilbur B. Ketcham, Publisher, 7 and 9 West Eighteenth Street, New York City.

Littleton Female College Commencement.

Elocution recital, Tuesday, May 28, 8:30 p. m. Annual sermon Wednesday, 11 a. m., by Rev. James Atkins, D. D., Nashville, Tenn. Art exhibit, Wednesday, 9:30 a. m. to 5 p. m. Anniversary Address before the Missionary Society, Wednesday, 8:30 p. m., by Bishop W. A. Candler, Atlanta, Ga. Graduating Exercises Thursday 10:30 a. m. Literary Address, Thursday, 11:30 a. m., by Rev. E. H. Rawlings, Portsmouth, Va. Annual Concert Thursday, 8:30 p. m. There will be four graduates.

IMPORTANT NOTICES.

The Shelby District Sunday-school Conference will be held at Sulphur Springs church, Shelby circuit, May 24-26. A full attendance is desired.

DEAR BROTHER:—Please announce again that the Trustees of Brevard School will meet in Centenary Church, Asheville, on Wednesday, May 22, at 10 a. m. It is very important that every member be present if possible.

D. ATKINS, Pres. Board.

DEAR BRO. CRAWFORD:—Please say in the ADVOCATE that Rev. Sam P. Jones, the noted evangelist, will deliver a lecture at the opera house, North Wilkesboro, on Thursday night, June 13th.

Net proceeds for benefit of Wilkesboro Methodist church. L. P. BOGLE.

The Annual Meeting of the Board of Trustees of Davenport Female College will be held in the college parlors on Wednesday, May 29th, beginning at 3 o'clock, p. m. Every member of the Board should be present at this meeting as there is much important business to be attended to. A. N. TODD, Sec'y.

DEAR BRO. CRAWFORD:—Recent developments have induced us to defer the Asheville District Conference till August 8th, embracing the 11th. Please make the change in your Directory, and put it into your plan to be with us.

R. H. PARKER.
Weaverville, N. C., May 10, 1901.

NOTICE.

Pastors of the Waynesville District please send me, at once, the names of the delegates and members of the District Conference, which is to meet at Mill's River, May the 29th. I would suggest, for all who can, to come on private conveyance, and those who can not, please notify me at once. Conveyances will meet the train at Arden at 3:35 p. m., Wednesday, May 28th, and also 8:30 a. m., Thursday the 29th.

Visiting brethren please take notice.

J. A. SRONCE, P. C.
Mills River, N. C., May 13, 1901.

Programme of the Commencement Exercises of Davenport Female College, Lenoir, N. C.

Friday evening, May 31st, from 8 to 10 o'clock.—Union meeting of the Will T. Hale and Sidney Lanier Literary Societies in College Chapel and parlors.

Sunday, June 2nd, 11 o'clock.—Annual sermon, in Methodist church, by Dr. H. F. Chreitzberg of Charlotte.

Monday, June 3rd, 4 to 6 p. m.—Art exhibit in College Chapel. 8 p. m.—Annual Concert and contest for Nelson Elocution medal.

Tuesday, June 4th, 10:30 a. m.—Literary address by Dr. W. W. Bays of Salisbury. 3:30 p. m.—Children's exercises.

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District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for May 19, 1901.

JESUS ASCENDS INTO HEAVEN.
Luke 24:44–53; Acts 1:1–11.

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven. Verse 51.

TIME.—Forty days after the resurrection.

PLACE.—Mount Olivet.

Explanatory Notes.

1, 2. The former treatise.—The third Gospel rather than his treatise. O Theophilus.— "Theophilus appears, from Luke 1: 3, to have been a man of rank, since 'most excellent,' when prefixed in Acts to the name of a person, refers not to character, but to station." (Hackett.) Of all that Jesus began both to do and teach.—Of all that Jesus both did and taught from the beginning of his ministry. Until the day in which he was taken up —The ascension of the Lord Jesus is thus marked out as the point at which his earthly ministry came to a close. Through the Holy Ghost.—By the influence and guidance of the Holy Ghost. Had given commandments.—To preach the gospel in all the world. (Matt. 28: 19) Unto the apostles whom he had chosen.—Chosen not merely as his disciples, but also as his ambassadors.

3. To whom also he showed himself alive.—"Thus they not only received their office directly from Christ, but were able to testify from their own personal knowledge to the reality of his resurrection" (Hackett.) After his passion.—After his death on the cross. By many infallible proofs.—The revisers drop the word "infallible," but many of the best commentators insist that it is needed to bring out the full force of the Greek. Being seen of them forty days.—At intervals during forty days. Speaking of the things pertaining to the kingdom of God.—"Some traces of the nature of these communications we find in the Gospels. The disciples were sent as Christ himself was sent (John 20: 21); their understandings were opened, that they might understand the Scriptures (Luke 24: 45); the extent of their commission was set before them, as well as the solemn issues of their work (Mark 26: 15, 16), and to that was added the promise of their Lord's constant presence." (Cambridge Bible.)

4. Commanded them that they should . . . wait for the promise of the Father. —"The importance of their keeping together until the Holy Ghost was given is clear. It would thus be made more manifest that, though hereafter scattered abroad, their inspiration was supplied from one common source." (Cambridge Bible.)

5 Ye shall be baptized with the Holy Ghost.—As John himself had predicted. (Matt. 3: 11) Not many days hence.—It turned out to be only ten days.

6. Lord, wilt thou at this time restore again the kingdom of Israel?—"Their inquiry indicates an established faith in him as the Messiah, but betrays at the same time an expectation that his kingdom would be to some extent a temporal one." (Hackett)

7. It is not for you to know the times or the seasons —You are not concerned with such matters. Which the Father hath put in his own power.—Reserved under his absolute control.

8. But ye shall receive power.—Every needful qualification for apostolic efficiency. After that the Holy Ghost is come upon you.—And as a consequence of his coming. Ye shall be witnesses — Testifying with divine energy the facts of my life, death, and resurrection. In Jerusalem . . . and unto the uttermost part of the earth.—In ever-widening circles.

9. When he had spoken these things. —"He led them out as far as to Bethany and lifted up his hands, and blessed them." (Luke 24: 50) While they beheld —Everything took place before their eyes. He was taken up.—Parted from them (Luke 24: 51), and gradually lifted into the air. A cloud received him out of their sight.—This describes the close of the scene as far as it was visible to spectators.

10. While they looked steadfastly toward heaven.—The attitude and act is represented as continuing for some time. Behold.—A surprising thing. Two men. —Angels in the form of men In white apparel.—Such as angels are ordinarily represented as wearing.

11. Why stand ye gazing up into heaven?—Ye need not look for the instant reappearance of your Lord. This same Jesus . . . shall so come in like manner, etc.—Though he will not now manifest himself, yet at some time in the future he will again come visibly and in the air.—Senior Quarterly.

Reflections.

1. Though God withholds from us much information that would gratify our curiosity, he pledges us the gift of needed power.

2. The source of this power is the presence and action of the Holy Spirit.

3. The Christian bears witness to Christ's resurrection as having had experience of its reality in his own soul.

4. The second coming of Christ is as sure to take place as the ascension took place, and in the same fashion.

Home Readings.

Sunday—The Briefer Account. Luke 24: 50 53.

Monday—The Fuller Account. Acts 1: 1 11.

Tuesday—Ascended on High. Ps. lxviii. 11-19.

Wednesday—Completed Atonement.—Heb. 10: 11 22.

Thursday—Into Heaven Itself. Heb. 9: 24 28.

Friday—Head Over All. Eph 1: 15 28.

Saturday—Alive for Evermore. Rev. 1: 8 18.

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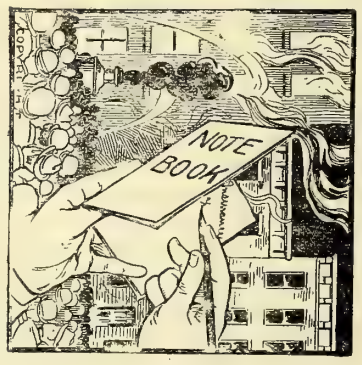
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for May 19, 1901.

A NAMELESS GIRL HEROINE.
2 Kings 5: 1-4.

Daily Readings

Monday.—True courage. 1 Sam. 17: 38-47.

Tuesday.—Love finds a way. Esther 5: 1 8; 7: 1-6

Wednesday.—Children helping. John 6: 5 13.

Thursday.—Bringing Juniors to Jesus. Mark 10: 13 16.

Friday. — Unnamed but rewarded. Matt 10: 40 42.

Saturday —Christ's word to his own. Luke 12: 29 34; John 10: 1 5.

THE POINT OF VIEW.

Sometimes we forget there is a religion of childhood and a religion of maturity. We cannot expect in a child the faith of years of testing. A child's religion is pre-eminently joyous, full of sunshine and song, thanking God in simple, single-eyed faith for every little pleasure of life, developing nobly from innocence to virtue under the beneficent ministry of the Christian home and church.

WHAT JESUS DID.

It is beautiful how Christ dignified childhood. He redeemed the child from comparative insignificance. To Christ the child was the beautiful object lesson of the kingdom, embodying the great cardinal virtues of love, obedience and and faith. You remember Dickens was once asked how he had acquired such a wonderful power of observation. He replied, "I never lost it." It would be well if older Christians had never lost the loving fidelity and sincere faith of childhood. It would be a spiritual tonic to many a tired soul to drop into a Junior meeting some day and get new inspiration.

THE MODEL JUNIOR.

Christ exemplified what he exalted. Jesus was a Junior. He obeyed his Father in heaven. He was subject to his parents at Nazareth. He went to church. He developed symmetrically; he grew in body, in mind and in spirit, in fellowshp with God and favor with men. It is a great gain when we lead our Juniors to appreciate and apply the life of the child Jesus, when we make his life natural and vivid—a bright and shining light commands their loving following.

IT'S WORTH WHILE.

Christ impressed us with the importance of childhood. It is the golden age —the season of sensitive susceptibility to spiritual impressions. The child is capable of receiving divine truth in far greater measure and far earlier than we may suppose.

The child stands for possibilities. He is a bundle of latent forces that await the true touch to become the patent and potent forces. The increased interest in the child's religious life, as evidenced by our Sunday-schools, Junior societies and many other institutions, is an encouraging sign that we are approaching Christ's estimate of childhood. The Christian child is the coming church, the coming citizen, the coming character.

STRAWS

A little Junior once said, "When I pray I always have a good day." A suggestive bit of testimony for older heads as well.

You remember the child's answer to the question, "What is faith?" "Doing God's will and asking no questions."

A missionary in Jamaica asked a little black boy, "Who are the meek?" The boy replied, "Those who give soft answers to rough questions."

Certain fishing nets are made with large meshes, so that none but full grown fish will be caught, and all the little fish will easily escape through the meshes. Many churches seem to be using that kind of a gospel net.

Gordon well says, "The letter of Scripture in the minds of children is the combustible on which the Promethean spark of the Spirit generally falls; and where there is no such preparation there will seldom be any conflagration. The probabilities of conversion, humanly speaking, will generally be found to bear a proportion to the quantity of the incorruptible seed of the word which has been dibbled into the soil of the young heart by parental instruction and prayer.—Rev. C. B. Bubbell, in Methodist Recorder.

Selected.

There are today more "girl heroines" for Christ than there are "boy heroes." This should not be so, but it is. We young people are longing to do something great—to be heroes and heroines. What great thing can we do? What is a great thing, anyhow? Well, yes, it is something that everybody notices, something that attracts the attention of a great many people; that which attracts the attention of great people, of people in high positions and of great influence.

Dream not helm and harness
The sign of Valor true;
Peace hath higher tests of manhood
Than battle ever knew.
—WHITTIER.

We know not of what we are capable till the trial comes; till it comes, perhaps, in a form which makes the strong man quail, and turns the gentle woman into a heroine.—Mrs. Johnson.

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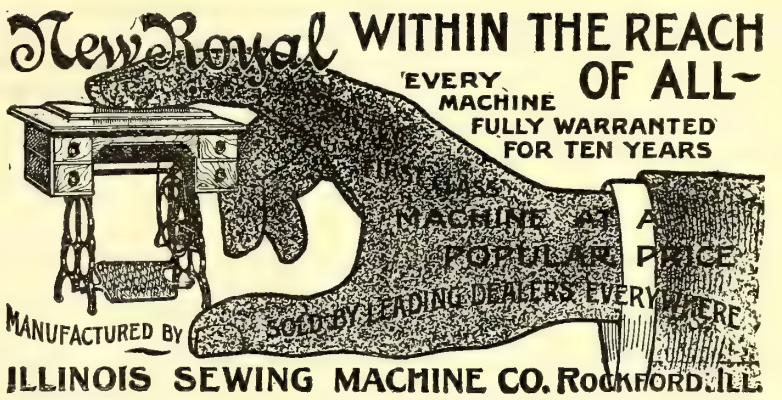
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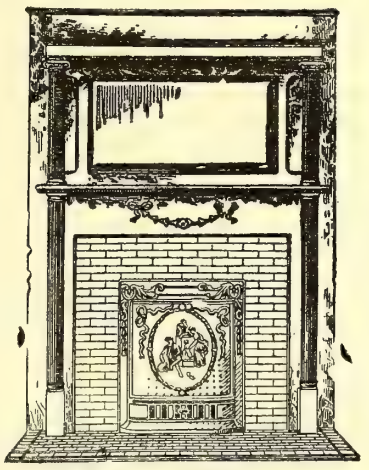
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jan 24-1y.

W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

Carrying the Love of Jesus.

The time for Mission Band arrived and Charlie needed no prompting in reciting the little verse he had learned. With a clear, sweet voice he said:

"For Jesus, you know, will be asking
This question of you and of me:
'Have you carried my love to your brother
And sister on both sides the sea?'"

Miss Sinclair followed the recitation with a pathetic story, telling of the wretchedness of the little heathen Chinese. She told the children how sad and hopeless were their lives, and how cheerless were their homes, simply because they knew nothing of the love of Jesus.

"Miss Sinclair," said Charlie, "why doesn't somebody tell them of the love of Jesus? Can't we tell them? What does it mean that Jesus will be asking us if we carried his love to people?"

"Well, I have told you enough for one day. I will tell you all about that at our next meeting," said Miss Sinclair.

The next week Charlie and Daisy were much gratified when they learned that they were to accompany mamma to her missionary meeting, for what could be more delightful than to go anywhere with mamma?

The meeting that day was to be a special public one for the purpose of exhibiting the Sunday-school work done among the Chinese of the city.

Daisy and Charlie were much interested in watching the audience assemble—so different from what they were accustomed to see. Presently the organ began, and all rose to their feet singing.

"Bring the little children,
Let them come to Me."

Then the Chinese children came marching on the platform, two by two. What curious little things they were, with their brilliantly colored, richly embroidered gowns, and wooden shoes! Their little almond-shaped eyes sparkled brightly, and their faces were all aglow with the excitement of the occasion.

"Daisy," whispered Charlie, "don't you think some one has told them of the love of Jesus?"

The next item on the programme was even more interesting to our little visitors. One by one the Chinese children came foreward, forming a line of about fifteen or twenty, and at a given signal their strange little voices rang out clearly and distinctly:

"I am so glad that our Father in heaven
Tells of his love in the Book he has given.
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me."

"Mamma," whispered Charlie softly, while he slipped his warm little hand into hers, "now I think I know what it means. God is their Father, too, and that is why we are brothers and sisters."

"Yes, darling, I thought this would explain it better than I could tell you."

"But look!" exclaimed Daisy, as, the children being seated, a neatly dressed Chinese mother and daughter came forward. Both looked bright and happy, and the mother, with broken accent, related her story in the most pathetic maner. She told how cruelly she had been treated by her husband because this little one, their first born, was a girl instead of a boy. How, with heart nearly broken, and in hopeless despair, she had prayed to her gods to destroy both herself and child. But one day the sweet face "Jesus woman" had come into her dark home, and, taking the little babe into her arms, had told her that Jesus loved all children, the girls as well as the boys, and how he had once taken them up in his arms and blessed them. "She then passed out," continued the woman, "but I called after her, 'Tell me more, tell me more.' She promised to come back next week to tell me more. Then she took me to the sunday school. And now," added she, "I so happy and my girlie so happy, for Jesus loves us and we not know it before."

Daisy looked up into her mamma's eyes, and, laying her head upon her shoulder, said: "Oh mamma, I am so glad for that poor little girl."

Then other testimonials were given by Chinese converts, showing so plainly how devoid of all hope their lives had been, till some one had carried the love of Jesus to them.

After the meeting had closed, Daisy and Charlie walked home with their mamma very quietly and thoughtfully. She did not question them, but waited till they were ready to open their hearts to her. When bedtime came again Charlie was the first to speak.

"Mamma, when I get big I am going to tell the heathen boys and girls about how Jesus loves them. Mamma, when will Jesus ask us if we have carried his love to our brothers and sisters?"

"I do not know, my child; it may be at any time," replied the mother.

"Well, mamma, suppose he should come tomorrow and ask me, I could say, 'Yes, Jesus,' could I not? For I often tell Wah about him, and some of the boys, too."

Long in the night mother's voice could be heard praying that she might be as well prepared to meet her dear Lord, at his coming, as were her precious little ones. On the morrow and the next day, and the next, she kept saying to herself over and over again the words of little Charlie's speech:

"For Jesus, you know, will be asking
This question of you and of me.
Have you carried my love to your brother
And sister on both sides the sea?"

Happy child, who can say "yes" when his Lord does ask him, and happy the father and mother who can respond in a similar manner.—From the Woman's Home and Foreign Missionary Society of the Lutheran Church.

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QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C.

McDowell circuit, Capernaum	May	4 5
Table Rock circuit, Mountain Grove	"	18 19
Marion station, Snow Hill	"	25 26
Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	3 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

GREENSBORO DISTRICT—3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximity station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a m	"	12
Spring Garden Street night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct, Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission Aquone	"	22 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit, Robbinsville	"	12 13

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers J. H Moore. and R. S. Howie.

For Ordination—Ira Erwin Geo F Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14.

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett J A Bivens and R B Clark.

F Siller, representative of Missions. D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M. T. Steele, P. C., Waxhaw, N. C.

MOUNT AIRY DISTRICT—3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Union	"	14 15

WAYNESVILLE DIST.—3d Round

F. I. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	June	8 9
Clyde circuit, C Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT—3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit Laurel	"	22 23
Bald Creek circuit at Deaton's.	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct, West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct, Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th

WINSTON DISTRICT—3d Round

D. ATKINS, P. E., Winston, N. C.

Thomasville station	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit Lankford's	"	29 30
Farmington circuit, Fulton	July	13 4
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

SALISBURY DISTRICT, 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct, Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt Pleasant cir, Mt Pleasant (D C)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C, nine miles from Concord. Thursday July 18, at 9 o'clock, a. m., and remain until after Sunday Editors, school men, and connectional brethren cordially invited.

SHELBY DISTRICT 3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Suow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st June 30.	July	1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st.

STATESVILLE DIST.—2nd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Hopewell	Mar	16 17
Maiden circuit, St Paul	"	23 24
Woodleaf cir, Ebenezer	"	30 31
Statesville station	Apr.	6 7
West End	"	7 8
Troutman circuit, Rocky Mt	"	13 14
Mooresville station	"	14 15
Catawba circuit, Concord	"	20 21
Newton circuit, Marvin	"	27 28
Hickory station	"	28 29
Mooresville circuit, McKendree	May	4 5
Mt. Zion station	"	5 6
Statesville circuit, Trinity	"	11 12
Caldwell circuit, Cedar Valley	"	18 19
Granite Fall station	"	19 20
Lenoir circuit, Laurel Hill	"	25 26
Lenoir station	"	26 27
Turnersburg circuit, Mt. Bethel	June	1 2
Alexander circuit, Beulah	"	8 9
Stony Point circuit, Marvin	"	15 16

The Trustees of Ball's Creek camp ground are called to meet at Concord, on Catawba circuit, April 20.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

(Continued from first page)

indicated the date of the founding of the various mission fields, none of the fifteen going further back than 1800, while the faces of prominent missionary workers of the past looked down from every column of the long galleries.

The personnel of the different occupants of the platform made an interesting study from day to day. In addition to five of our Bishops and the executive of the Mission Boards might be noted from time to time Dr. Goucher, the missionary philanthropist of the M. E. Church; Dr. Alexander Sutherland, our Canadian brother beloved; Dr. Bartlett, ex-minister to Siam; Dr Fox, secretary of Bible Society; John R. Mott, the world-traveled head of the Student Volunteer Movement; Booker T. Washington, the Moses of his race; Miss Addams, founder of the Hull House Social Settlement in Chicago; Mrs. Florence Kelly also of Chicago,and Miss Brain of Springfield, Ohio, a noted Presbyterian worker and writer. Prominent among the thirty-two missionaries present were our own Dr. Young J. Allen, of China, and his worthy contemporary of forty years in the mission fields of India, Bishop Thoburn of the M. E. Church; the far-famed hero of Peking, Dr. Gamewell; Dr. Reid of Corea; and Dr. and Mrs. Howard Taylor of the China Inland Mission. From none of these thirty-two missionaries came a discouraging note or a cheerless word. Despite the startling facts brought out that in one country alone in Africa, the Soudan, 100,000,000 souls have never heard of Christ, and that there are yet 1500 or 2000 tongues into which the Bible has not been translated, it was declared by one of them that through the power of Almighty God the world might be evangelized by the company present in the hall, and by another that if all the churches would unite and stress only essentials, the nations of the earth might become the kingdoms of Christ ere the dawning century reaches its high noon.

Instructive and impressive as were the papers, speeches and discussions of other days, Saturday, Woman's day, was to us the centre of interest. Mrs. Wightman presided at the morning session with her usual grace and dignity. "Woman," said she in her opening remarks, "belongs peculiarly to Jesus. As Eve-angel, an evangel, it is fitting she should be a messenger of light to her benighted sisters. We are here today with the simplicity of little children, not so much to recount what we have done as to be freshly commissioned for work, and as, through the outpouring of the Holy Spirit, we get a larger vision of missions, to answer out of our fullness the needs of the hour." Less than two decades ago it was thought unadvisable and impracticable to have unmarried women in foreign fields, now they are recognized as an essential factor in missionary success. It is impossible to redeem any country without first redeeming the women, said Dr. Allen, and this must be done largely through the agency of woman herself. The organization of the W. F. M Society marked the beginning of a new era in Missions, said Dr. Lambeth. Many eloquent tributes were paid to her labor, diligence, skill and success in different mission fields.

Mrs. Trueheart's paper on The Aim and Scope of Woman's Foreign Missionary Work was able and exhaustive, tracing its progress from its incipiency in little prayer meetings held by a few women in Baltimore and Washington, up to its present flourishing condition, with work established in China, Brazil, Mexico, Indian Territory, Corea and Cuba; with 54 missionaries, 162 teachers and native helpers, 17 boarding schools, 61 day schools, 6 kindergartens, two hospitals, two Bible schools and sixty Bible women. There are at home 35 Conference Societies, 2,200 auxiliaries and 73,044 members, and since 1880 the annual income has averaged $65,000.

Miss Maria L Gibson, President of the Scarritt Bible and Training School, spoke with authority on Educational Work. She stressed the importance of education following conversion, especially for girls, and called attention to the fact that Mission Schools, founded and conducted by women, had pioneered the work in nearly every foreign field. Many tributes were paid to the Training School, and the opinion was expressed that there would be a much larger patronage if trained workers were more in demand to supplement the work of pastors at home.

A storm of applause and the Chatanqua salute greeted Mrs. J. W. Lambeth, the mother of schools in China and Japan as she appeared on the platform to speak on Bible Women. In a simple, touching manner she told of how when years ago she and her husband set up a Christian home in China the women would come delighted, exclaiming: "How clean, how beautiful, how like heaven!" When the Bible was read to them they would say: "What you have said strikes our hearts." They could not read and we grew sick at the thought of our inability to go everywhere and teach them. A few learned to read, and went out to teach others. The work accumulated and so we asked that single ladies who could give all their time to this work be sent out. We have now two Training Schools for Bible Women and 60 are in the field.

It was a pitiful story told by Mrs. W. Fearn, M. D., of Soochow, of her medical experience in that great city. She told of one young girl from one of the wealthiest, most aristocratic families who when warned against the opium habit which she was contracting, replied: "We are women like you. We have no escape from the life that is death to us, mentally and physically. We have woman's diseases, and there are no physicians for us. When we suffer, we must take opium till we become its slave. We would read and find out for ourselves what the world is like, but we have no education. We would study, but there are no teachers for us. There is no help for us but through the foreigner. In no other way can we receive the education that can lift us out of the degradation in which we live. Without this help there is nothing for us but opium, and a life that is worse than death."

Mrs. Fearn added, there are thousands of such cases, and the medical profession is the entering wedge by which we can gain their confidence and friendship, and uplift and save them.

In a three minutes' speech Miss Perkinson told of how Brazilian women know only material things—what they can see; that the missionary is to teach them the external and internal truths of the Bible, to pray to God and not to saints, to know Christ and not Mary.

Dr. Carter spoke of how Cuba does not believe in equality of the sexes and don't want her women educated; of how the mothers are training their children strictly in the Catholic Church, and the need of Protestant schools that will do thorough work.

Mr. Cox emphasized the need of more room in our crowded Mexican schools and of consecrated women to teach Christ, and Dr. Reid spoke of the rapid progress of work in Corea mainly through the supplementary work of our lady missionaries.

The afternoon session, given to the work of the Home Mission Society, was no less interesting than the morning. Miss Bennett's strong presentation of the various features of this work, the address of Mrs. Kelly on Our Factory and Foreign Population, and that of Miss Addams on the heroic efforts of a few to live among and uplift and help the poorest classes in the great cities, altogether gave us such a revelation of the sore needs of humanity as made our heart ache; and such a humiliating sense of the apathy and indifference of so many of "the children of the kingdom" as bowed our head in shame. The greatest ministry in the world is that of women, was the testimony of Bishop Thoburn, and the hardest work is considering the poor. The deaconness as well as the missionary should have large place in the church of God.

Greatly did we rejoice in the magnificent offering of $50,000 spontaneously made on Sunday evening to build the Soochow University for boys; and all the time we kept thinking, thinking of the Laura Haygood Memorial School for girls whose walls should rise simultaneously with those of this University. Would that we could echo with all its impassioned earnestness Bishop Wilson's cry, "What do you mean, ye women of Southern Methodism? What is the matter with you that you do not rise up and build this Memorial School!" In the few minutes of hurried opportunity given on Tuesday $3500 was quickly contributed towards it. To Dr. Palmore belongs the high honor of making the largest gift, $500. Blessings on this generous giver!

Time fails us to tell of the thrilling lecture in which Dr. Gamewell made the horrors of the seige of Pekin a living reality; of the devotional half-hour conducted daily by Dr. and Mrs. Howard Taylor with such spiritual power and uplift, and of many other no less interesting details. We can only endeavor to lift up our voice and pass on to every woman of our Conference the inspiring command, "Forward with Christ to the firing line." Never has opportunity so large and gracious been given to woman to share in the world's redemption. What will she do with it?

There is no family medicine so favorably known as PAIN-KILLER. For over sixty years it has been used by Missionaries in all parts of the world, not only to counteract the climatic influences on their families, but for the cure of all diseases of the bowels, and for wounds, burns, bruises, etc. Avoid substitutes. There is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Rutherford Co.: "I have recently bought one acre of land back of my resident lot, which I wish to improve for forage. The land is nearly level but very poor, and has been run in corn for the past four or five years. Please advise me as to the best method to pur sue." As I have an acre in about the same condition, which I propose to use for growing forage and finally to get into grass for pasture, I will tell you how I intend to proceed. My lot instead of having been run in corn as yours has been, has been lying out and pastured for years. It is a rather sandy piece on a red clay subsoil and is pretty full of small broken rocks. I had it well plowed with a heavy team of two big percheron horses and they turned a good deal of clay. It was let lie rough during Feb ruary and March, and a week or more ago was well chopped up with a cutaway harrow. My intention at first was to sow it in peas and to use a heavy dressing of acid phosphate on these, but as I am rather scarce of land for vegetables owing to having my garden taken up with experimental bulbs and flowers, and the garden too being too full of nitrogenous manures to make good sweet potatoes, I have determined to put this piece in sweet potatoes this summer using a good complete fertilizer on them. The sweet potato vines will shade the ground about as well as the peas would and I will get a good crop of potatoes while starting the land on its improvement. As soon as the potatoes are dug in the fall I propose to chop it over with a cutaway harrow so as to cut up the vines and will sow crimson clover and rye on it, giving them a good dressing, say 300 pounds of acid phosphate and 25 pounds of muriate of potash mixed. This crop will be cut for hay as soon as the clover is fairly in bloom, and the land at once plowed well and prepared and sown in cow peas in May. This crop will be made into hay in August and the land chopped over with the cutaway harrow, and again sown in crimson clover and rye. This will be cut and cured in the spring, and the land manured with stable manure and put in corn, and it will then be in a condition to make good corn. Peas will be planted in the corn, and the corn will be cut off at the ground and cured in an adjoining lot, and the land well prepared and sown in a mixture of orchard grass, and Bromus inermis with a sprinkle of red clover, for it will by that time be in condition to grow good grass. By this course of treatment you see I will be getting something off the land for feed all the time while getting it into condition to make grass and it will be paying for its improvement. Of course if you have plenty of stable manure you can get the land into grass sooner, and I can get all the stable manure here that I need, but think that in the start the fertilizers will be cheaper than the buying of manure at the price I have to pay here. But after I have accumulated some organic matter in the soil from the pea roots and the clover roots and want to get it into grass, the stable manure has a particular value in giving me a good corn crop and during its cultivation to get the manure well incorporated with the soil and the organic matter I have put there and with the peas grown among the corn chopped up for a mulch to the surface I shall feel confident of a growth of grass that is seldom seen here. Now of course you can sow your land at once in peas, with the acid phosphate and potash dressing and can let these peas die on the land and plow all under in the spring after sowing some rye as a winter cover among the dead pea vines and you will then get a large amount of vegetable matter to turn under, but you will have spent the whole season and have gotten no forage. So I think it best to go a little more slowly and get the feed to turn into manure for the land. Peas and crimson clover are what you need and acid phosphate and potash are all the fertilizer they need.

We are getting the fertilization of the soil down to a fine point. I have just received a letter from a chemical firm in New York saying that they have sent me two little vials of their laboratory culture of the nitrogen assimilating bacteria, each vial being enough for an acre of land and guaranteed to increase the crop thirty-five to forty per cent. The vial is about the size of one's little finger and not half as long. The contents are to be mixed in a quart of water and a pound and a half of grape sugar added and then seed of any kind are to be moistened with this and the bacteria will be sown with the seed and will take nitrogen from the air and promote the growth of the plant. Of course, being in the experimental business, I shall try the article according to directions, but am not yet ready to advise our readers to invest $2 in one of these little vials. In fact, admitting that it is possible in this way to increase the nitrogen in the soil I cannot see the advantage in it, for the farmer will have to expend the $2 per acre for the possible increase of the nitrogen for that crop, and this will be an out and out expenditure. If on the other hand he expends $1 per acre in cow peas, he will get a valuable hay crop and at the same time get more nitrogen into his soil than the bacteria folks claim their preparation will, and I will guarantee that the effect of the peas on the succeeding crop will be more than 35 to 40 per cent. increase. What the Southern soil needs more than anything else is a replenishing with organic matter from the growing of recuperative crops and the feeding of cattle on the abundant forage that can be thus procured. The peas will get the nitrogen for you through the agency of bacteria which are already abundant in our soils, and there is not the slightest need for buying laboratory-bred bacteria. The senders of this substance are careful to say that it will have more effect on a soil well supplied with decaying vegetable matter; you will have countless millions of the bacteria there, and if it is not so supplied you may put all the bacteria there you please and they will starve for lack of food.

A correspondent from Transylvania Co. sends a lot of bugs which he says have started in on a lot of wild mustard and collards near his garden and he wants to know what they are and how to kill them. There were a few last year and he tried Paris green but it did not kill them. The bugs are Murgantia Histrionict, commonly called the Terrapin bugs, and they are a terrible enemy to all the cabbage tribe. Paris green will not harm them, as they do not bite the leaf and therefore do not get the poison, for they merely insert their proboscis and suck the leaf. They are more fond of mustard than anything else, and while they are on the wild mustard is the time to kill them by sprinkling with pure kerosene. That will of course kill the mustard too. Then sow more mustard next your garden as a trap crop and get any new comers on it and treat them the same way. Rows of mustard between cabbages can be used for the same purpose. If they once get on the cabbages the only thing is to shake them off into a pan of kerosene.

From Guilford Co.: "I enclose a kind of grass that has taken about two acres of my pasture completely. Would like to have some information about it." The plant is not a grass at all, but a leguminous plant of the nature of clover. It is Vicia Sativa or Winter Vetch. It is now spread over the State very widely and has value as a winter growing legume and good pasture. It blooms early and can be cut for hay, but makes rather a light crop. If cut it will no longer be in the way till next winter and the grass will recover. I should not object to its presence in the pasture at all.

From Rockingham Co.: "I have planted a lot in which hogs have been running for four or five years, in Irish potatoes. Since planting them I have been told by a man who planted the same lot in potatoes some years ago that it made no potatoes though the vines grew as high as his waist. Will you suggest some plan by which I may promote the fruitfulness of the crop." The fact that the land makes immense vines and no potatoes should have been evidence to any one that there was a lack of something in the soil and an excess of something else. We have often heard people say that their garden was too rich for Irish potatoes as they ran away to vines. The trouble is that the hogs have filled the soil with nitrogenous manure and there is an excess of nitrogen, so that the plants have an unbalanced ration. The office of nitrogen in the soil is to promote vigor of foliage, and when there is enough of phosphoric acid and potash to balance it the amount of nitrogen that may be there will do no harm, but if there is a deficiency of these mineral matters there will be rank tops and little fruit or tubers. Potatoes are largely made up of starch and the office of potash is to promote the formation of starch, but if the potash is deficient there will be a smaller formation of starch Then phosphoric acid is needed as a sort of control for the potash will not have its full effect without a due percentage of phosphoric acid present. Therefore, having a large amount of nitrogen in your soil you need to balance it by addition of potash and phosphoric acid. A dressing of 400 pounds of acid phosphate and 100 pounds of muriate of potash per acre will be likely to have a very marked effect on the crop, and while the vines may still grow large there will be potatoes proportioned to the vines. There is no objection to large vines, and large vines will make the heaviest crop if they are supplemented by the matters needed for the growth of the tubers. Your soil is not too rich, it is simply one sided.

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MARRIAGES.

BLACKBURN—TATE.—At the residence of the bride's father near Bridgewater, N. C., April 24th, 1901, Mr. Samuel Blackburn and Miss Annie Tate were united in marriage, Rev. R. D Sherrill officiating.

TATE—WEAVER.—By the same at the parsonage in Marion, N. C., April 28, Mr. H. H. Tate and Miss Laura J. Weaver.

BRIDGES—LONDOER —At the residence of the bride's father, on April 30, 1901, Mr. J J. Bridges, of Charlotte, N C., to Miss Lena Londoer, of Waco, N. C., Rev. W. F. Womble officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

ZIEGLER.—Samuel B. Ziegler was born May the 29th, 1838, and died April 20th, 1901, aged 63 years.

He had been married twice and leaves a widow and two sons at Pinnacle, N. C., where he died, one daughter in Texas, and one near Stoneville, N. C. With these he leaves many friends. He joined the Methodist Episcopal Church 34 years ago. He was faithful to his family, church and preacher. He was confined to his room nine weeks and suffered out his time without a murmur. He was aware of his death and gave directions to his sons concerning the farm in detail. Three weeks before his death he called for the congregations of the Baptist, Methodist Protestant, and M E Churches in Pinnacle to come—he had a message for them. They came, and as many as could gather around him received the good advice. His faith was strong and he was ready for the change. We miss him at home and church, but let us meet him over there. Much more could be said of this good man, but we close. His pastor,

A. L. COBURN.

MILLIKAN.—Mrs. Mary J. Millikan, nee Poe, was born June 24, 1855, and died April 30, 1901, at her home near Randleman, N. C., after long and severe suffering from heart dropsy.

She was married to Thomas F. Millikan September 18, 1890. One son, three brothers, a sister and her husband remain to mourn their loss.

Sister Millikan professed religion and joined the M. E. Church, South, when but a girl 14 years of age, and remained a faithful, consistent, loyal member till God said "it is enough, come up higher."

She loved her church, she believed in its doctrine. She was true to her pastor and felt a deep interest in his work, and it can be said of her as Paul said of one of his day, "She hath been a succorer of many and of myself also."

How refreshing in this day of religious fads and heresy, when so many are being led away by every wind of doctrine from the faith of the church and of our fathers, to talk with one so true and firm and loyal.

She had strong religious convictions and moral courage to express and maintain them. She was well informed as to the doctrine and usages of her church. She was quiet and unassuming in her nature She made no loud profession of piety and boasted not of any high attainments. She was humble and meek and lowly like her Lord and Master.

Sister Millikan had been a great sufferer for about nine months. Most of that time she was confined to her bed and all the time to her room.

She said if it was the Lord's will she would like to get well for the sake of her family and the church, but if the Lord willed it otherwise she was ready and willing to depart and be with Christ, which is far better.

Some weeks before she died she told me she wanted me to conduct her funeral service at her burial, and asked me to use the very appropriate text, Luke 10: 42, "But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." In the presence of her neighbors and friends and relatives we laid her body by the side of her mother to rest from her labor and suffering until God shall call her sleeping dust from the grave.

It was regretted by all that her devoted brother, Rev. E. J. Poe, could not be present at the burial.

J. B. TABOR

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Plankington Packing Co., shipped from Chicago, night of May 13th, via Pan Handle, and Seaboard Air Line, P. R. L. L. car No. 2350 with provisions consigned to Cochrane & McLaughlin, Charlotte, N. C. This car left Atlanta May 16th, train No. 22, and arrived in Charlotte 3 p. m., May 17th, making the trip from Chicago to Charlotte in four days.

Swift & Co. shipped from Chicago, night of July 15th, S. R. L. car No. 2750, loaded with meat for M. C. Heath, Columbia, S. C., which was routed Pan Handle and Seaboard Air Line. This car was delivered to Heath 10 a. m., July 19th, being only four days in transit.

A third instance was, A. R. L. car No. 5841, from Armour & Co., Chicago, Ill., July 15th, which arrived and was delivered to Youngblood & Cochran, Greenwood, S. C., July 19th, making the same good time as S. R. L. 2750, having been handled via Pan Handle and Seaboard Air Line. These instances are certainly worthy of note, but are only a few of the immense volume of through traffic handled in this unprecedented fast time by the Seaboard Air Line.

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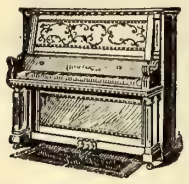
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NEWS OF THE WEEK.

Wednesday, May 8.—A search party finds the half-eaten remains of two missionaries and their followers in New Guinea———Work is still in progress to organize the independent cotton seed oil mills of this and other southern states ———The foreign ministers notify the Chinese government that the indemnity agreed upon by them is $337,000,000 ———The directors of the Chicago Theological seminary came to a compromise verdict as to Professor George H. Gilbert———The commandant of the Norfolk navy yard has been ordered to have destroyed the wreckage reported off North Carolina coast———The insurgent governor of the Philippine province of Infanta surrenders with ten officers, 180 men and a number of rifles and cannon ———Jones, the valet of the late W. M Rice and the chief witnesses against Patrick, is very ill and has been taken to a boarding house for treatment———The schooner Maria O. Teel arrives at New York after a remarkable voyage of four months from Port Tampa. Twice she was blown far out to sea, once nearly half across the Atlantic———The committees are fast restoring order in Jacksonville, one more dead body has been found. Many professional men are applying for manual work, stating that they are absolutely destitute———Supplies are coming in rapidly.

Thursday, May 9.— No more dead bodies found at Jacksonville; a large amount of insurance has been paid; temporary structures are going up——— Panic in London in American stocks; later a reaction set in and stocks rose again———Tobacco trust were under consideration yesterday by the industrial commision———The textile workers convention at Holyoke adjourned to meet next year in Washington, D. C.——— Panic on the New York Stock Exchange; excitement was intense; many speculators were ruined; there were sensational scenes; the collapse is attributed to over speculation and over extension of credits ———Appeal is made to Catholics for aid in rebuilding their church destroyed by fire at Jacksonville———Four failures in New York yesterday are annonnced ———President McKinley yesterday reviewed the floral parade at Los Angels, Cal———First Federal Parliament opened at Melbourne, Australia.

Saturday, May 11.—Mail Carrier Walter Willis is under arrest for robbing the mail near Armora, N. C.———The teller of the Hiberian bank, New Orleans, short in his accounts $36,000, has been arrested———The homeward movement of the volunteers in the Philippines will begin this week———A negro shot and killed near Birmingham, Ala., supposed to be the man who assaulted a white woman near there recently———Martial law will be continued at Jacksonville, Fla.——Turkish government demands immediate suppression of foreign postoffices in Constantinople———Various expeditions have been sent from Manila in pursuit of Filipino bands———One man was killed and one fatally wounded in a fight with prisoners in a county jail in California———President McKinley spent yesterday at Demont, Cal.——— Insurance companies thus far, have settled about one fourth of their losses at Jacksonville———The carpenters who struck work at the Buffalo exposition, returned to work yesterday———Home and foreign missions were discussed at yesterday's session of the Southern Baptist convention in New Orleans.



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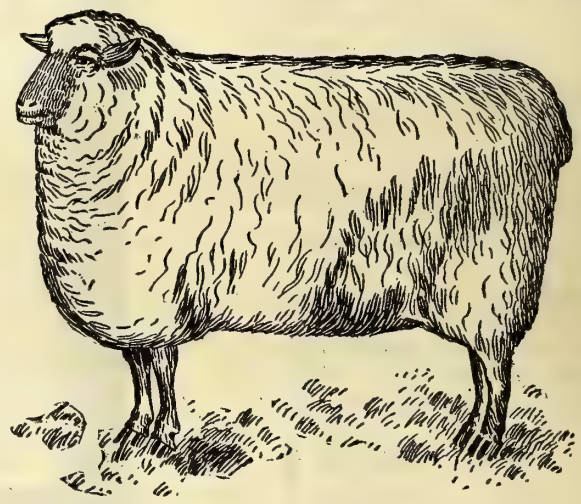
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College Message

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 22, 1901. VOL. XLVI., NO. 21

LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there;
And the sea is wide; and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye;
But the Master's voice comes over the sea,
"Let down your net for a draught," for me!
And sweet and royal is his command.
His pleading call
Is to each—to all;
And whenever the royal call is heard,
There hang the nets of the royal word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!

—London Presbyterian.

RESOLUTION and determination are not incompatible with a sense of dependence on God. When the Psalmist declares "I will keep thy statutes," in the same breath he prays, "Forsake me not utterly."

THE success of the Missionary Conference is attributed by those who have worked hardest in preparation for it more to the prayers that went up daily from little circles here and there throughout the Church than to their own efforts. It is also a fact that on the Sunday afternoon of the great collection a few devout souls met and prayed that there might be a free-will offering ere the Conference closed of $25,000, and as their strengthened that it might be $50,000. There is greater need of prayer now than before the Conference. Let the old circles be maintained and new ones formed in every congregation, and let united prayer be made for the success of the Forward Movement that has been inaugurated. Let there also be hearty co-operation with the plans of the Executive Committee for conserving and deepening the influence of the Conference throughout the church. We believe that God has given us but a foretaste of what He is waiting to accomplish through a willing, praying, working people.

WE MUST take far more time to prayer than we have ever yet taken. I am certain that the secret of much mischief to our own souls and to the souls of others lies in the way we stint and starve and scamp our prayers by hurrying over them.—Alexander Whythe.

THE minimum amount of the Twentieth Century Thank-Offering, $1,500,000, has been reported to the Secretary of Education as contributed; partly in cash and partly in subscription. Difficulties which all can appreciate make it almost impossible to be entirely accurate. Much has doubtless been given that has not been reported and will not be. The Western North Carolina Conference is credited with $41.773 50. This is barely an average of 60 cents a member. Shall she be content to go on record thus?

THE following bit of sensible advice was recently given to a Bible class of young men: The well-read man is a well-educated man, but it does not follow that a much-read man is a well-educated man. I am no believer in the efficacy of novel reading. Devote your attention not to novels, but to history and biography. Latin, Greek, and higher mathematics may be forgotten soon after we leave school, but their chief virtue is that they train the mind. Character, education, and energy, and the alertness that keep one's eyes open on all sides for opportunities, are the conditions of success.

"IF WE could throw ourselves away, like broken china, every time we think we have spoiled ourselves and all our story, the back yards of creation would be full of the pitiful flinders of us."

THE genuine hero of an awful tragedy published in the daily papers deserves a larger tribute than a passing notice. Two workmen named Phelps and Stansbury were cleaning a boiler in Indianapolis last week when another employee came along and turned the steam into the boiler. The only exit was by ladder out of a manhole at the top of the boiler. Both men jumped for the ladder. Phelps reached it first, went up a rung or two and then stepped back, saying to Stansbury, "You go first, Jim, you are married." Stansbury went first and escaped with a few burns. Phelps meanwhile was being boiled alive. He managed to crawl out, lived for two hours in terrible agony, never murmured at his fate, and said before he died, "It was Jim's right to go first."

THE comments of some of our exchanges on the Missionary Conference make interesting reading. An editorial in the Congregationalist, briefly but accurately summing up its results closes thus: "And this among folk that we of the North have been wont to count as lazy and poor! Compared with it how does our forward movement stand in point of energy and result?" "Lazy and poor" is an estimate that some people of the North have too long put upon the people of the South without taking the pains to investigate the facts. It is true, however, that the Southern Methodist church has all this time been rating herself as poor, and has hitherto failed to put forth her full strength in a definite forward movement. She has recently astonished herself as well as her neighbors. Her eyes are not yet fully open to her resources, both material and spiritual, but she is awaking, and may the throbbing pulses of her re-discovered energies be a stimulus to every other church in our land.

Writing to the New York Advocate, Bishop Thoburn says: "The influence of this great Missionary Conference is destined to be far-reaching. The few Methodists who were present from the North could not but feel a little disturbed at times for the good name of their own Church when they saw our Southern brethren forging to the front, and apparently prepared to become leaders of the great missionary movement of the new century, while the more favored Church in the North seems almost ready to accept a second place in the column of advance. Has not the time fully come for a great missionary rally in the Methodist Episcopal Church? It would be a benediction to our people if they could only be induced to face their missionary responsibility intelligently, and with hearts open to conviction. Every member of the Church South went away deeply convinced that this great meeting would prove a source of untold blessing to all the great interests of the Church. Men and women were heard to say it would put new vitality into all their operations, whether in their separate pastoral charges, in their publishing interests, in their evangelistic enterprises, or in the great mission fields which they are trying to open. Every Conference of this character held by any of the Churches in the United States, separately or combined, cannot but prove a benediction, not only to the cause of Missions, but to the cause of Christianity itself, in the home land as well as abroad.

RARELY has there been offered to us on a Sunday morning such an embarrassment of riches as to preachers and sermons as at the recent Missionary Conference in New Orleans. It was not without strong drawings in many other directions that our choice finally fell on Bishop Thoburn. Starting early, we walked leisurely down the residence portion of St. Charles Avenue that we might enjoy the quiet of the Sabbath morning and drink in the beauty of the flowers, which, in their profusion and loveliness, made every home we passed seem like a veritable little paradise. The congregation was not large, the church had no architectural attractiveness, and as for the preacher, he was hid behind his message. The sermon was all that we had anticipated from one who has all his life been in the forefront of the firing line and whose daily experience, according to his own testimony, is to walk and talk with God. It was deeply spiritual, and while there was nothing particularly new or striking in it, we were never quite so deeply impressed with the reality and power of spiritual things. The Bishop evidently spoke out a fullness of knowledge and experience of the work of the Holy Spirit that made it hardly possible to more than tap the fountain in the limited time he gave himself. The work of the Spirit, he said, is to reveal Christ—to give to every one who seeks it sincerely and earnestly a distinct manifestation of Christ, and to those to whom this manifestation has been given He also gives the power to manifest Christ to the world. One should never deny the presence of the Spirit by praying for the gift of the Spirit, for that gift has been made; we should rather pray for a fuller measure of the Spirit, or a clearer manifestation of Christ. Every one born by the Spirit into the family of God bears some resemblance to Him. Some people always remind us of Christ—it requires large spiritual discernment to see Him in many others.

Another office of the Spirit is to do the works of Christ. We do not need miracles today. A greater miracle than raising the dead is that of raising dead souls to life. Faith-healing is of little relative value, what we need is spiritual power to help the people about us every day. "I am troubled," said he with great earnestness, "about the misunderstanding of the Forward Movement for the conversion of souls in my own church. It is not so much to hold revival services as to go to the people. It was among the people that Jesus did His works. My message to the Church is that her individual members come out of their churches and their homes, and by personal effort try to win souls to Christ. After we have got people converted, then we need the church. We have the promise of power through the Spirit for this work, but the usual conception of that power is often wrong. I once thought that if this power should be given to me I should feel like a giant in my strength. With agonizing earnestness I sought this gift for days, and the answer to my prayer came in a deeper sense of my own weakness, but of God's almightiness, than I had ever experienced before. We need never be afraid of the feebleness of our own effort if we have the co operation of the Holy Spirit."

And here we were reluctantly reminded that the hour was spent and the sermon unfinished, but we had gathered from it a practical, personal lesson whose stupendous import is enough to engage our thought for all time. The reader of these lines may not catch it as we do, nevertheless, we pass it on—I am responsible to be filled with the Spirit for what God can do through me.

As we waited a moment at the door our attention was attracted to an humble looking woman whose face lighted up as she talked persuasively to a half-reluctant listener. We caught but the tenor of her argument; it was—your need of Christ. And this second sermon was more powerful than the first.

CONTRIBUTIONS.

The Old, Old Gospel.

Give me the old, old Gospel
That saves men from their sin;
Give me the old, old Gospel
That cleanses the soul within.

Give me the old, old Gospel
That the world is dying to hear;
Give me the old, old Gospel
That makes sinners tremble with fear

Give me the old, old Gospel
That saved when Jesus came;
Give me the old, old Gospel
That blesses through His dear name

Give me the old, old Gospel
That tells us how to live;
Give me the old, old Gospel,
And sinners then will believe.

Give me the old, old Gospel
That seems to be passing away;
Give me the old, old Gospel
That will save in the great judgment day.

Give me the old, old Gospel
That prays before it can sing;
Give me the old, old Gospel
That to Christ will sinners bring

Give me the old, old Gospel
That from death our souls will save;
Give me the old, old Gospel
That goes beyond the grave.

Give me the old, old Gospel
That in our new home brings joy;
Give me the old, old Gospel
That this world can never destroy.

Give me the old, old Gospel
That we can sing around the throne;
Give me the old, old Gospel
That will be precious in ages to come.

Give me the old, old Gospel,
That never will fade or decay;
Give me the old, old Gospel
That Christ said should not pass away.

What Shall the Church Do With the Temperance Reform?

BY REV. THEODORE L. CUYLER, D. D.

What God hath joined together, let no man put asunder! Great moral evils involve great moral duties. If there be an enormous evil that is producing fearful destruction of human bodies and souls, then Christianity is bound to furnish a salvation from that evil. No one disputes Mr. Gladstone's famous declaration that war, pestilence and famine are not so destructive as the curse of strong drink. God's Word tells us that drunkenness shuts heaven against its victims. The chiefest enemy of Bible religion and the welfare of society is the intoxicating cup; no other has desolated so many homes, wrough such corruption in civil affairs, destroyed so many lives, and damned so many immortal souls. If Jesus Christ established his church for the very purpose of saving human society from its sins, then the hugest sin should command the church's most serious attention. For the Christian church to ignore the drink evil is as absurd as for the West Point Military Academy to ignore the use of artillery, or for a medical college to ignore the treatment of fevers.

Some good people regard liquor drinking simply as a question of dieteties, and turn it over to the doctors. It undoubtedly has its physiological bearings; and in our public schools the nature and effects of alcoholic drinks ought to be thoroughly taught to the young. Thousands use alcoholic stimulants ignorantly. But if it be the duty of the physiologist to keep intoxicants out of men's bodies, it is tenfold more the duty of ministers, teachers and Christ's church to keep them out of men's souls. The moment that an evil lays its hands on man's eternal welfare, that moment must the church of Christ lay her hand upon it. The worst symptom that I see is the strange indisposition of so many of Christs people to take hold of an evil that takes hold on hell!

Of late years there has been a lamentable tendency to relegate the whole subject of temperance to the domain of politics. This has arisen partly from the prominence given of late to the selling of intoxicants, and to the question of licensing or suppressing the tippling houses. A mightily important question, too, is this, for both patriot and Christian. The legal suppression of the drinking haunts belongs to the ballot box, the civil magistrate and the policeman; but unless Crist's followers put their conscience into their citizenship, no prohibitory laws are likely to be enacted, or thoroughly enforced. As an old-time prohibitionist ever since the days when I stood with Neal Dow before State legislatures advocating prohibitory laws, I was greatly gratified during a recent visit to Southern California to observe how effectively the dram-shops are closed in many towns. This is done by a stringent law of "local prohibition." People are exhorted to vote down the saloon as a Christian duty; and in the leading pulpits appeals are made to this effect. The great height of the Christian church is thrown on the side of public order, morality and true religion. Surely no one but a "fogy" or a fool would object to such a wise and beneficent policy for every Christian pulpit. Suppression of the saloons never will be enacted and never enforced unless God's people put their conscience and their courage into their citizenship.

But the duty of Christ's church goes down far deeper than to make public protest against the legalized sale of intoxicants; it must strike at the use of intoxicants. It must aim at more than the reformation of drunkards—a very difficult process at the best. If one mission of the Christian church is to save men out of drunkenness, then by sound logic it ought to be still more its mission to save men from falling into drunkenness. Every pulpit ought to speak out just as freely and frankly against the temptations of the winecup, or the social glass, as against the temptations to gambling, dishonesty, or Sabbath desecration, or licentiousness. Every Christian church ought to be a school of instruction to teach the young and the inexperienced what a deadly serpent is coiled in every alcoholic stimulant. It ought to enforce the Pauline principle of abstinence, not only for self protection, but for the welfare of others. By every motive of tender solicitude for the protection of its own children from the horrors of this degrading vice, by every motive of regard for its own spiritual purity, by every prompting of self-denial for the sake of the weak and easily tempted, by every regard for the honor of its King and the spread of his kingdom, every band of Christ's followers ought to come out and be separate, and "touch not this unclean thing." Nineteen centuries of sorrow, and of shame, and of soul-slaughter ought to have taught Christ's church that she never can be a nursing mother to her children while she mixes the sincere milk of the Gospel with one poison-drop of Satan's brewing.

"Would you have every church organize a temperance society of its own?" Yes, where there is material for its efficient management. Such societies have wrought an admirable work in Dr. Newman Hall's church in London, and for many years in the Brooklyn church under my own pastorate, and in many other churches. They held public meetings and in many ways promoted the spread of temperance principles.

"Would you reintroduce the pledge of total abstinence?" Yes, by all means. In my student days I found such a pledge a strong safeguard under temptation; and so other students found it. The pledge acted as the bond of union among hundreds of thousands of abstainers—as the vow of loyalty to Christ is the bond of union among church-members.

At the present time the most distinguished leaders of the temperance reform in Great Britian, the Archbishop of Canterbury, Dr. Newman Hall, Archdeacon Farrar, Basil Wilberforce, Lady Somerset, and many others, are pledged abstainers, and advocate the principle of the pledge. It was a lamentable mistake that this symbol and safeguard has been so far abandoned in our own land; for the days when the abstinence pledge as a measure of prevention was in its widest vogue were the most successful days in the history of our reform. I deplore the abandonment of the pledge and of other methods of "moral suasion." I deplore the policy of directing the chief assault upon the sale of intoxicants, instead of warring upon the use of intoxicants; for, while the majority of people use and purchase intoxicants, all attempts at prohibiting the traffic will meet with but partial success. Moral suasion and legal prohibition must be combined; what common-sense and experience have joined together let no man put asunder.

It must never be forgotten for a moment that the temperance reform in America had a Christian birth. The men who rocked its cradle and who girded its vigorous childhood were Dr. Lyman Beecher and Justin Edwards, President Nott, and Albert Barnes, and Bishop McIlvaine, and Charles Jewett, and other eminent servants of God. The reform was ushered in with prayer. Its most eloquent advocate, John B. Gough, and its most munificent supporter, the Hon. William E. Dodge, made it a part and parcel of their most profound religious convictions. Spurgeon and Moody never divorced their temperance from their other Christian graces. The one crying, burning, indispensable need of the temperance reform in our beloved land is that the church of the Lord Jesus Christ should no longer treat it as an alien, or as a mendicant; but should open her doors to it as an angel of mercy sent to do the bidding of the Lord, and as a true yoke-fellow in the mighty work of saving souls from perdition.

Borough of Brooklyn, New York.

The Creat Fire in Jacksonville.

BY REV. R. V. ATKINSON.
Pastor of McTyeire Church.

You have read of the dreadful visitation of fire which came upon Jacksonville last Friday. Well there is no way to exaggerate the destructiveness of property and the desolateness of the situation. Had it come upon us at night the loss of life would have been enormous, but as it came at noon, only a few so far can be put down as having perished by the flames. You can not imagine that from 12:30 p. m. to 6:30 p. m. a space nearly 2 miles long by ¼ of a mile wide occupied by the homes of 10,000 people with almost all of the business portion of the city, all the city and county public buildings and 17 churches was made barren as a sandy desert and desolate as the cities of the plains spoken of in Holy Writ. The live and water oaks and palms of our streets stand only as black stumps and the chimneys look like the monuments of a dead and lost city. The beautiful McTyeire church, once the pride of the city and at the time the fire came the finest auditorium and best appointed church building in the State, was in the midst of the conflagration. Its walls and towers stand cracked and shattered it is true, but excepting the court house, which had no buildings near it, met the storm of fire better than any building in the city. Many of its faithful members who had put their time and labor into the structure saw their own homes and all their contents swept away without shedding a tear, were almost crushed when they realized its doom. The Catholic church, which stood within a block of it, was the first to catch the shower of fire which came from burning buildings five blocks away, and the writer was the first to secure and bear a long ladder two blocks and place it against the walls of the Catholic church to try and save the neighborhood from the flood of flame which he knew must come if that building burned, and for a time it looked as though the flames would be subdued, but on came shower after shower of fire until all hope was lost.

McTyeire's parsonage was an easy victim of the monster, though many hands from unexpected sources came to its relief. Finally all was abandoned as the waves and billows of flame rolled on from two directions and pastor and family and friends gathered what they could bear in their hands and began a retreat towards the river. We saved only about 50 books out of my library of 200 volumes, said to be one of the best private theological, philosophical and literary collections in the South. We saved but few of our clothes. We had but little insurance as the church was almost fire proof, and near the central fire station, and under ordinary circumstances could have been easily protected. More than 100 families of McTyeire are homeless and scattered. This congregation which had grown to be the largest in the city and a center of work in all church and philanthropic enterprises, has been probably in their homes the greatest sufferers. On church and parsonage there is an insurance of $8,000. The pastor had but little insurance as he felt that he could save under ordinany conditions his effects.

We need, immediately some Church Hymnals and Young Peoples' Hymnals. We also need assistance in order to take care of what is left and go on with the greatly needed work. Some are responding already. The business world is moving rapidly to begin to rebuild. The pastor and family are at present being taken care of by a kind family living in Springfield, the northern suberb of the city. I am personally working in the immediate relief work. Conducted a funeral service yesterday morning (in a basement room used as an undertaker's establishment) of a man who lost his life in trying to escape from the fire, after rescuing many others, and had to use a small New Testament which I secured from the once great Drew Book Store, there not being a Bible saved out of all their stock.

Relief for immediate suffering is coming in rapidly, but for our church and church work nothing so far. I hope that every church that can do so will respond at once to our help that our people may have the heart to hold together and rise up and rebuild. Anything sent to me will be sacredly guarded and used. Pray for us, dear brethren, and let us have your assistance.

Jacksonville, Fla., May 8, 1901.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

Letter From Rev. W. H. L. McLaurin.

What a masterpiece of illogical reasoning, and what a plea for the continuance of legalized whiskey, is that of our friend and brother in your issue sometime ago. Since we have lived, our eyes have never fallen upon a more inconsistent and fallacious argument against prohibition.

To begin with, our brother charges us with "attacking the people of Guilford for their advocacy of the dispensary, and all because they did not see as I do;" all of which I deny. This is a common practice with advocates of a bad cause, to begin their argument by reflecting on the integrity or judgment of their opponent. That is equal to saying "that I am narrow minded and uncharitable towards those who do not agree with me, etc.;" all of which is unworthy of a man who has a real soul in him. Argument, and argument only, is the legitimate way to meet error; and he who would meet it otherwise, is not the sort of man to discuss questions of public interest. Abuse, insinuation, and intimations never yet won the approval of an impartial public. The argument of my brother would be more forceful if it were not known that he writes from a partizan standpoint, himself being a strong partizan. In his vain attempt to make the Bible excuse his complicity with evil, he attempts to prove by it, "that God does permit us to make choice between two evils;" by reference to the Mosaic law permitting divorce. This argument is but a gross perversive of the Scriptures, and a plea for evil and corrupt indulgences. The argument written in plain language would run about like this: Moses permitted the people to divorce their wives because of the hardness of their hearts, therefore we must permit men to sell whiskey because of their hardness of heart. If there is any reason or logic in that kind of argument I can't see it. Now I believe that our Guilford friends are farther removed from the antedeluvian state of society than our brother would have us believe, and are not so low in their sinful hearts as to have God wink at their complicity with the liquor traffic. We repeat, "God nowhere permits a choice between two evils." To say he does, as our friend says, is to charge God with placing us between two wrongs, and forcing us to a choice of one, and then holding us accountable for it. "Can a man take fire in his bosom and his clothes not be burned?" "Can one go upon hot coals, and his feet not be burned?" says Solomon. Does this look like "God permits choice between two evils?" Would not a man, whose conscience had not been stifled by a partizan spirit, have fire in his bosom who carried therein a ballot in favor of the whiskey traffic, no matter how sold? "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." These words of Solomon are peculiarly applicable to those who justify the wicked whiskey traffic by voting for it, and defending it, and at the same time condemn the just, (who oppose that traffic in every form,) as "unwise, impatient and uncompromising." "It is not good to accept the person of the wicked, to overthrow the righteous in judgment." Do not men "accept the person of the wicked," to overthrow the judgment of the righteous, when they line up with them at the ballot box, and vote with them against the judgment of the righteous? What a sight—a preacher and a bar-keeper, one with Bible under his arm, the other carrying a license to sell forty-rod—standing at same box, voting the same way. But, says our dispensary advocates, "the bar-keepers vote against the dispensary." So they do in municipal and local elections, for the very obvious reason, that but one man can sell (and he by salary,) the money making stuff. But in general elections they vote along-side of the "Gospel minister," and dispensary advocates. In the last named election they all vote to perpetuate the traffic. In the first they vote to change the manner of its sale. The wholesale dealer cares nothing about the manner of its sale. The local dealer does, for the very good reason before mentioned. "Have no fellowship with the unfruitful works of darkness." This may be done by political alliance as easily as in any other way. Hence he who allies himself to any party, or advocates any measure, "that is the unfruitful work of darkness," has fellowship with that darkness. Have no fellowship with sin, as the powers that work iniquity is evidently the meaning of this plain Scripture. Now is the dispensary a power that works iniquity? If so, all who ally themselves with, or work for it, have fellowship with darkness. Can anything be plainer? There is no intimation here that God would have us choose between one kind of evil and another, or one degree of evil from another, but a positive command prohibiting all fellowship with evil of every kind and degree.

"Wherefore whether ye eat or drink or whatsoever ye do, do all to the glory of God." This passage enjoins upon us a rule of conduct, by which we may infallibly determine the righteous or the wrongness of our course. This being true, I ask, Can a man glorify God in advocating a dispensary even though it might be less evil than the saloon? Can a man pray God to bless him in advocating the sale of whiskey in any form, and voting for it? I venture to say that very few, if any, prayers were sincerely offered by those who fought for the dispensary with a zeal worthy of a better cause. It seems to me that it would be solemn mockery, if not positive blasphemey, to kneel before God and ask him to bless us in our attempt to perpetuate the whiskey traffic, though in a milder or less evil form.

"Abstain from all appearance of evil." Does a preacher or Christian layman obey that command when they roll up their sleeves and vigorously fight prohibitionists, in their blind advocacy of a dispensary? Can any sane man say he does obey it, when he votes for and with the whiskey men? Nothing but blind partizanism could make men dupes of such a delusion. God has always had a controversy with his church, and with the ministry. And so He has today. What a spectacle is that of preachers, lobbying a legislature, and holding public meetings, not to outlaw the greatest of curses, but to perpetuate it; only in another form. What preacher in North Carolina has spent a dollar, or an hour of time, lobbying our law in behalf of prohibition? Not one, and why? Let their own inconsistent and blind partizanism answer why.

Our brother has discovered a new purpose in Christ's death. According to his discovery, Christ died not so much to atone for our sins, and make us free, as He did "to teach us the folly of rebellion against a bad law lest we should raise up a state of anarchy." Glorious discovery. Let every law, however bad, be patiently submitted to and no attempt ever made to repeal it, lest we should forget the lesson our Saviour taught us in his death—that is, to be submissive to the powers that be. Does not my brother know that Christ's death had no such significance, even remotely? He died by the sentence of Pilate to redeem the world, and that only. It was the Divine plan to recover fallen humanity, and in no sense, was intended to teach us to submit to accursed laws, which are against our best and highest interest, and the kingdom of our God. This argument being true of our brother's, there could never be any reformation, and this nation would soon collapse of its own corruptness, which it is not far from now doing.

Our friend speaks of the change since he was a boy, and asks, "What brought about this change?' and very properly answers, Public sentiment. But I ask, What brought about that sentiment? I answer, the agitation of the prohibitionists. So in like manner we expect public sentiment to enthrone reason yet on this subject, and enact laws prohibitory of this traffic, as "expressions of that sentiment," and not in taxation as our friend now contends.

That is one of the most glaring fallacies, that supposes, as he says, that we "get rid of the evil traffic by taxing it, and putting the corruptible thing to work for good while here." You could just as easily get rid of murder, theft, prostitution, or the devil, by taxation. What do the whiskey men care for taxing their wares? The consumer pays the bill. Get rid of it indeed.

Our brother seems to be lost in the mazes of his own mystified arguments, as he nears the end of his remarkable letter. He tries to define license "as only a method of taxation," and goes so far as to say, "to cease to license is only to take away all restraint, and turn the evil loose." Now I submit that for good reasoning and sound logic, this piece of fallacy has no parallel in history. Does not every one know, that to license is to legalize, not to restrain or tax. But we propose as a restraining measure not taxation but prohibition. To tax is to legalize and afford protection To prohibit is to outlaw it, and destroy it. Legalized sin. How does that sound; especially when that legalization is made possible by the church and the ministry. "Putting the corruptible thing to work for good" is the milk in the whole cocoanut That's the why of the whole business. If Greensboro had not gotten $8,000.00 for legalizing the traffic, Greensboro would not have suffered her boys and homes to be robbed of their manhood and their happiness. "Love of money is the root of all evil " When all the "Gospel ministers" met and asked, "Shall we continue the dispensary or go back to bar-rooms," why did they not rather ask, Shall we continue the dispensary or have prohibition entirely? This never seemed to enter their minds. Of course, in a few respects, the dispensary may be better than the bar room, but the question is not which is the best, but how to get rid of both Our brother would have us believe it is to be done by taxation. I am sorry that all the Gospel ministers of Guilford decided, that the best way to get rid of whiskey was to dispense it by the town, instead of by the individual. I had hoped some of them had their eyes opened to the only way to get rid of whiskey. God have mercy on them all. The whiskey traffic will never be abolished until the pulpit gets on the right side of this question. The ministry must get out of the way of this reform or God will call them into judgment for it. Preachers, not laymen, are to blame largely. I do not envy those whose hands are stained with the blood of their fellows. Brethren, vote as you pray, not as your party says. God save us from compromising.

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To Solve the Negro Problem.

Correspondence of The Landmark.

God, in His wisdom, made Africa and its teeming millions of people, as all other continents and people, for His own glory. As He redeemed all for their salvation, Africa's children are included in the great plan. Slavery, like all other servitude, has ever been God's way to conquer a sinful race and bring the most rebellious to Christ; and American slavery was no exception to the rule Another proposition is, that all countries, classes and persons that have been benefited, financially or otherwise, by the institution of slavery should help to give Christian civilization to the entire world, which includes Africa and her children here and elsewhere.

To solve the negro problem in America is now a stupendous proposition, and it must be done according to God's plan. Some learned and honest persons believe that to keep the negro population in the United States and give financial and other help to the better part, and suitable punishment to the remainder, is the best that we could do, while others believe and teach to keep the best here and send the criminals to Africa or the isles of the seas, is what is needed.

After many years of observation, experience and careful study, the writer is of the opinion that the missionary idea of converting the world by the world is the only feasible plan to benefit all classes of both races in our country, and in benefiting one, all share the improvement. Labor is not only honorable, but indispensable to human happiness and usefulness. But the tendency to idleness seems to be on the increase among the children of our former slaves, and education without labor is a menace to any people. Then to combine the mental, moral and physical training of the rising and future generation of the negroes of America is the best for all classes here and elsewhere.

If all classes can be brought to see the importance of this idea the work can be gradually accomplished, the two races separated and both continents greatly benefited; i. e., by establishing manual laboring schools with proper government in this country and Africa for colored children with a view of creating missionary sentiment and laborers, a great step will have been taken towards solving the negro problems with us and Christianizing Africa. Christianity, philanthropy and patriotism should cause a united effort on the part of the people to aid in this branch of missionary labor. Besides, self preservation, nature's first law, points towards the feature for the separation of the races here and the ultimate redemption of Africa. The example thus set by a generous and Christian people of a superior race will act and reactupon all countries where financial slavery or undue servitude is now being enforced. Is not the hand of God seen in all the wars of this and other countries? If so, let us continue to live and learn.

JOHN F. FOARD.

Statesville, N. C , April 30, 1901.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

Statesville Circuit.

My second quarterly meeting was held at Trinity on last Saturday and Sunday, the 11th and 12th of May. Rev. M. A Smith, of Statesville station, went in place of Bro. Thompson, as he having another Quarterly Meeting at the same time, he sent Bro. Smith with me, and while we would have been glad to have had our most excellent P. E , we were more than pleased to have Bro. Smith, who filled the P. E place well and did the preaching with power and to the edification of all present Bro. Smith is a strong Gospel preacher.

Our charge is making some advancement along all lines. We hope to be able to meet everything in full by the end of the year. We have recovered one church and preparing to paint it soon. We are now trying to get things in shape to build a new church at Trinity. I appointed a building committee at the last Quarterly Conference.

I have just finished repainting the parsonage and also some repairs in the interior. While I have been looking after the material interest I have not lost sight of the spiritual interest of the charge. I am praying and planning for a sweeping, genuine revival in every church.

The indications at present are that the Statesville District is destined to come out better than any year of its history. Our wide awake P. E , to every interest of the church, seems to have the work properly in hand. He is an indefatigable worker. He is now holding preacher's meetings and missionary meetings all over the District. He gave his impression the other night of the great Missionary Conference just closed in New Orleans to a very appreciative audience in the Methodist Church at Statesville He made us feel as if we were sitting with that distinguished body of holy men and women of God. It seems to me that a District with such men at the head, and the faithful pastors at his side, will come out at the end of the year with glorious results.

Doctor, I want you to know I don't neglect the ADVOCATE. I try to keep it before my people. May God bless us all in our various departments of work.

R. B. SHELTON.

May 14th, 1901.

Charlotte District.

DEAR ADVOCATE:—It is seldom anything appears in your columns from Charlotte or the Charlotte District, but if you will pardon me I will digress just a little. One reason, I suppose, is that the preachers in the Charlotte District are at work and haven't the time.

We have set out to pay in full our Conference collections this year. I am one that believes that every claim is important, and we ought not to put any special claim in advance of another.

But this is not what I started to say. I want to say a word or two about Hoskins. We had a prosperous charge last year, but it is far surpassing so far this year what it did last. We came here 17 months ago, and found a membership of 75, an old hull of a church, with no seats, no organ, no books and no house for the preacher. We now have a membership of 200, a church, nicely painted, seated, papered on the inside, cherry stained, an organ as good as any church not having a pipe organ, about ten dozen singing books, (and plenty of good singers,) and a parsonage as good as any preacher could wish to live in, and a congregation that would make any pastor proud. But that's not all yet. We found here a Sunday-school with an average attendance of about 35 or 40, and now it is about four times that amount, and the collections in the Sunday-school about 150 per cent. in advance of what they were a year or so ago.

We have just passed through a glorious revival of religion. Rev. J. Ban Harris, of the South Carolina Conference, did the preaching, and it was well done. He is earnest, plain and practical. A consecrated man he is. We have had 38 additions to the church already, and there are still others to receive.

We have a young people's society, and a men's prayer-meeting, and they are both doing a good work

Please don't think I write this boastingly, but for the glory of God. I love to tell what He is doing for us, for He does it all, and not His servant that is writing. Praise His holy name.

But, I like to have forgotten. The other night our little family were all sitting and talking, and about 100 of the good people of our church broke into the parsonage, and we had a good time together, but oh, my, what a good time we had after they left! Everything from a cake of soap to a bag of flour was found in our kitchen, including a pair of ducks. I suppose by this that there were some Baptists in the crowd.

May the good Lord continue to bless these good people.

Respectfully,

T. A. SIKES.

Charlotte, N. C., May 10th, 1901.

Weaverville College Commencement Exercises, Tuesday, May 21st, 1901.

10 a. m.—Oratorical Contest for "Reagan" Medal.

PROGRAMME IN PART.

1 Mr. W. H. Harris—Sacrifice the Test of Love.

2 Mr. W. L. Weaver—Shall America be Free?

3 Mr. Chas. J. Edwards—A Tribute to the Unknown Hero.

4 Mr. Forest A. Carpenter—North Carolina.

5 Miss Augusta McLean—Victoria the Good.

6 Mr. J. F. Armstrong—Lights and Shadows.

7 Miss Minnie Lyda — Backward Glimpses from Pisgah Peaks.

8 Mr. Henry C Bynum—Onward, Ever Onward.

2:30 p. m.—Literary Address, Rev. W. R. Ware.

Sunday, 11 a. m.—Baccalaureate sermon, Rev. H. F. Chreitzberg, D. D.

Sunday-School Conference.

DEAR ADVOCATE: Please state that the Sunday-school Conference for the Saluda circuit will be held in the Edneyville church May 31st and June the 1st. Following is the program:

Friday, May 31.

10:00 a. m.—Opening with devotional exercises conducted by J. D. Gibson.

10:45——Address of welcome by D. A. Justus.

11:00—Response by J. H. Merchant.

11:30—Reports from superintendents embracing attendance and methods.

2:00 p. m.—Duties and responsibilities of parents with regard to the Sunday-school, J. N. Ross.

General Discussion.

2:30—How can we best enlist our young people in the Sunday-school cause, Grant Merchant.

General Discussion.

3:00—Should we teach our Methodist doctrine in our Sunday-schools, Rev. J. W. Kennedy.

Excursion Rates to Memphis, Tenn., via Seaboard Air Line Railway.---Reunion Confederate Veterans, May 28-30.

On account of the Reunion of United Confederate Veterans, the Seaboard Air Line Railway will sell tickets from stations on its lines to Memphis and return at the very low rate of one cent per mile.

Tickets will be sold May 25th, 26th and 27th, good to return until June 24. In addition to these dates, tickets will also be sold May 24th from points in Virginia and North Carolina.

An extension of final limit to June 19th, 1901, will be granted on all Seaboard Air Line Railway tickets and on all tickets reading via that line by depositing same with Joint Ticket Agent at Memphis on or before June 3rd and upon payment of fifty cents.

This company also grants a stop-over, either going or returning, of one day at Chattanooga, Tenn., or tickets sold from points in North and South Carolina. This will enable you to visit Chickamauga Park and enjoy the occasion of the unveiling and dedication of the South Carolina monument.

Double Daily Train with fast schedules and perfect passenger service make the Seaboard Air Line Railway (Capital City Line) a convenient and attractive route to Memphis.

For tickets, Pullman and Sleeping Car reservations and full information as to rates and schedules apply to any agent of the Seaboard Air Line Railway.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 835 Powers' Block, Rochester, N. Y.

Cancer a Curable Disease.

Many people have an idea that cancer is incurable, but a representative of The Atlanta Journal saw over 150 original and recent testimonials of cures of actual cancer, the sufferers have taken 8 to 24 bottles of the famous B. B. B. (Botanic Blood Balm) which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat strained soup only, yet healed perfectly by Blood Balm. Allan Grant, Sparta, Ga., wrote "I had painful sores on lip called epithelial cancer, also much pain in bones and weakness in back; 10 bottles of B. B. B. healed the sore and gave me strength and made blood pure and rich. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old eating, sores etc. Sold at druggists $1. Any sufferer may have a trial treatment of B. B. B. free by writing Blood Balm Co., 42 Mitchell St. Atlanta, Ga. Describe trouble and free medical advice given by specialists until cured. Extract from Atlanta Journal.

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3:30—How can we make our Sunday-schools missionary? J. R. Lyda.

General Discussion.

Saturday June 1st.

10:00 a. m.—Service of song and prayer conducted by Wattie Justus.

10:30—Sunday school finances, A. J. Neely.

11:00—When is a Sunday school justified in suspending? J. B. Whitance.

General Discussion.

11:30—How may teachers be instrumental in the conversion of their pupils, J. W. Ross.

General Discussion.

11:45—What does it take to make a good Sunday-school teacher or superintendent, Isaac Justus and John Liverett.

2:00 p. m.—Exercise by the Sunday-school children, speeches, songs, etc.

2:30—What equipments are necessary to the success of the Sunday-school, J. H. Merchant.

3:30—The Sunday-school in the Twentieth Century, J. D. Gibson.

4:00—Report of Leaguers. Let every Sunday-school in the bounds of the circuit be represented and let all come prepared to take a part in the discussion.

J. D. Gibson, P. C.
J. H. Merchant,
Committee.

Salem Academy and College celebrates its commencement week the end of May, and the occasion is always one of interest. During the weeks before commencement many events of interest have occurred at the school. The great educational convention was held in the Academy Chapel. The societies held their annual banquet, and other receptions took place.

The commencement proper occupies the days from Saturday to Thursday, May 18-23. The music and elocution is very fine, in fact it may well be called a musical festival. The speakers are chosen with great care. Rev. Dr. Cecil, of Richmond, delivered the Baccalaureate sermon, and Prof. A. H. Patterson, of the University of Georgia, was the orator.

A large number of visitors are present from states north and south, and the days are festive days in the Twin City.

The grounds about the College are particularly beautiful and never more so than at this time in the early Spring. We learn the Forsyth County Teachers' Normal will be held here in June, and a more beautiful place could not be chosen.

Within the past years the Alumnae have taken a special interest in the work of the school, and an unusually interesting meeting was held on Wednesday of Commencement week. Liberal things are being devised for the school, and among others is the contemplation of the erection of a large auditorium to commemorate the completion of the one hundred years of the school's work.

The total enrollment of the Salem Academy and College during the year just closed was more than 350. Of that number nearly half were from a distance, the remainder from the Twin City.

R. E. Carmichael.

Winston-Salem, N. C., May 23.

How few persons escape a toothache; how many suffer unnecessarily. By the use of Perry Davis' Pain Killer the pain is almost instantly stopped and a complete cure affected. For a swollen jaw or face due to ulcerated teeth, Pain Killer acts like magic. Do not suffer a moment but get a bottle Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.



Mrs. Elmer Fleming, of Minneapolis, Minn., writes from 2535 Polk street, N. E.:

"I have been troubled all my life with catarrh. I took Peruna for about three months, and now think I am permanently cured. I believe that for catarrh in all its forms Peruna is the medicine of the age. It cures when all other remedies fail."

Mrs. C. Nickel, Hebron, Neb., writes: "I suffered from weakness for ten years. The least exertion caused me pain in the middle of my chest and difficulty in breathing. When I would awake in the night my heart would palpitate so that I often could not sleep. I took Peruna and now I can do all of my work easily without getting short of breath.

"Peruna is the best medicine for me. It strengthens my nerves. It is just what I need. As long as I use Peruna I do not know anything about weakness.

"I have never found a medicine that makes me feel so strong and vigorous as Peruna. I shall always keep Peruna in the house. It ought to have a place in every home.

"The longer I use it the better I like it. I would not give your book, "The Ills of Life" away for any price if I could not get another."

HOW PERUNA MAKES STRONG NERVES.

Nervousness is due to bloodlessness of nerve centers. To enrich the blood is to cure nervousness. Diseases of the nervous system calls for more blood and better blood. Peruna answers this call by giving the system a perfect supply of pure red blood. Thus it is that Peruna is a natural tonic. It does not temporarily stimulate the nervous system, but permanently invigorates it.

Peruna regulates the supply of blood to the various parts of the system. When one part has more blood than it ought to have, another part is deprived of its natural supply of blood. This sets up all sorts of functional irregularities so common to people who spend much time indoors. Peruna cures these affections by regulating the supply of blood and giving to each part of the system exactly that portion of the blood to which it is entitled.

By producing a natural appetite, correcting digestion and regulating the supply of blood in the system, Peruna removes the cause of a thousand and one maladies very common in warm weather.

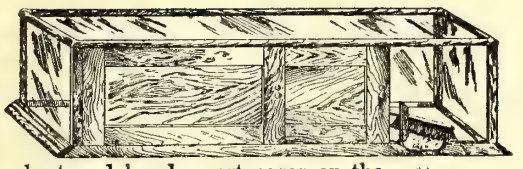
The fatigue and languor of hot weather is directly due to impoverished blood. This condition prepares the way for the advent of almost any disease. Peruna protects the system against the ailments of summer by fortifying it with a regular supply of the best blood.

A book entitled "Summer Catarrh" sent free by The Peruna Medicine Co. Columbus, Ohio.

DON'T BUY

A SHOW CASE

which cannot be cleaned out



All our cases are provided with our Patented Cleaning Device FREE. Said to be the best and handsomest cases on the market. Send for catalog.

High Point Show Case Works,
may5-6m HIGH POINT, N. C.

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CARPET STORE

IN THE CITY.

Carpets cut and made to order. Orders for church carpets solicited. Mattings of all grades. Window Shades a specialty. Any size made to order. Mail orders receive personal attention.

J N LEAK,
5-8-6m 110 South Elm St., Greensboro, N. C.

NEW MUSIC.

"Three Cheers for Carolina," a cheerful, catchy, spicy song, especially dedicated to the Carolinas; promulgating their prosperity, advantages, patriotism, complimenting their ladies, etc, etc. Ask your music dealer for it, or send 25c. to J. S Leonard, Statesville, N. C., for a sample copy.

PIANOS & ORGANS.

If you wish to buy a piano or organ, or want one tuned or repaired, apply to
J. S. LEONARD,
aor17-3m. Statesville, N. C.



Three Times the Value of ANY OTHER.

ONE THIRD EASIER,
ONE THIRD FASTER

The only Sewing Machine that does not fail in any point.

Rotary Motion and Ball Bearings make it the lightest running machine in the world.

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Wheeler & Wilson Manufacturing Co.,
apr 17 3m Atlanta, Ga.

VICK'S 50c.

Tar Heel SARSAPARILLA

Best Tonic.

CURES BAD BLOOD.

BY ALL DEALERS.

apr 17-tf

THE CHRISTIAN LIFE.

At the Communion.

ALFRED E BAILEY.

Thy cup, O Christ, I take with trembling hand,
Remembering Thee, whose bruised life it gave
In self-abasing love a world to save:
Save me, O Christ, though meritless I stand.

Thy cup, O Christ, I take, and pledge again
My life's best wine, sun mellowed by thy grace,
And trodden in the purple press of pain;
Too poor a vintage on thy board to place!

Thy cup, O Christ, I take, and humbly pour
My mingled life and thine the world to bless.
O miracle! that my unworthiness
Thy worth transmutes into a priceless store!

Thy cup, O Christ, I take for that great feast
Of life thy deathless love shall one day spread,
And drink the Eucharist of pain surceased,
And see thee, King, with victory garlanded.

Song-Sparrow Christians.

On one page of the "Audubon Calendar" for 1901 is the picture of a song-sparrow in natural size and color, and engaged in its characteristic occupation. The month of March, with its doubtful weather, its reluctant promises of better days to come, raw winds, fitful storms, cold rain and sleet—dreary days of waiting for the warm breath of spring. The sparrow, in plain, unattractive dress, is perched upon a bare twig, as becomes the month which it represents. There is no outward leaf or blossom to gladden its heart, nothing to inspire its song, save the kinship which it feels with the quickening life that wells up from the roots of the leafless tree. In the midst of these dreary surroundings, it is represented with opened bill, caroling forth its song of cheer.

On other pages of the calendar are birds of more showy plumage, and having more brilliant songs—starlings, grosbeaks, buntings and wrens; birds which come to us from the south after spring is here, which sing when the trees are in leaf and the air is laden with the sweet perfume of their blossoms, when all nature is rejoicing, and it is the fashion to be glad.

It is not so easy to sing through the bleak uncertain days of our lives as it is to sing in the gladder days of full springtime; it requires more grace to cheer our circumstances than to be cheered by them; we must take the promises of God as the evidence of things not seen if we are to be cheery and hopeful through dreary weeks and months of patient waiting; we must feel the life of God infilling and thrilling our own if we are to live confidently and joyfully in the midst of discouraging conditions.

Everywhere song-sparrow Christians are to be found. They are often plain in dress and humble in station, their lives filled with arduous, and often unappreciated toil; but there is ever a song in their hearts, hopeful words upon their lips, glad assurance in their souls. Their joys do not depend upon outward conditions, but upon an inner communion with the life of God.

Such Christians the world needs to cheer its dreary labor and care. They are to others like songs in the desert—harbingers are they of better days to come, of a large unfolding of the Divine within the soul, of the bursting forth of a more abounding life of God among the outward conditions of men.—The Standard.

Suited or Saved?

The chief attraction of a beautiful spot on the north shore of Massachusetts is its life-saving station, and the corps of valiant men who, in their work along the steep clifts, are as tireless as the light of faithful "Minot's" on the jagged ledges a few miles out.

Frequent visits to their station from year to year had begotten not only respect for the noble organization, but some familiarity with the apparatus used in the service. Roaming about the building one day, with a never-fading interest in the lifeboat always so neatly kept, the cannon, with its carefully wound rope, which has been the literal "thread of life" to so many souls, my eye fell on the awkward looking breeches buoy. Turning to the genial captain of the crew, I asked: "How is it, Captain Brown—do people ever object to trusting their lives in this thing? Do they ever think it beneath their dignity to use it?"

A quizzical smile came into the good man's eyes as he reached out his sun-browned hand, and laid it reverently on the buoy.

"Well, marm, we don't ask if it suits 'em, so long as it saves 'em. Saving's our business."

The great lesson, with its homely text, sent me away from the little knot of friends who were waiting—away to a quiet spot on the bluff, there to realize in a measure, the work that has been left for us to do in the service of the Saver of souls.

The church has been saying for years: "What means can we use that will please the world? What garb shall we put upon religion so that the sensitive temperament of the unsaved may not be offended?" Is it possible, in our anxiety to use only such apparatus as would arouse no opposition, that "suiting" has taken precedence of "saving?"—Exchange.

Wanting Him Near.

The other day I was leaving home, and I heard my little girl call her mother: "Come, mamma! Watch me undress my doll and put her to bed." I saw my wife give up some important work she was doing, and get down beside the child, just to watch her play with her doll. Mildred is perfectly happy when her mother is just looking on, watching her do things.

I think it should be that way between us and God. We should like to have him watch us. We think often about getting him to do things for us; we should find a joy even higher in doing things for him, and being sure that he is looking on in loving sympathy. That is one way to make it certain that in the day of his final coming we shall be glad.—John Willis Bear, in the Christian Endeavor World.

Are You Child or Servant.

Do we count ourselves God's children or God's servants? Do we strive to acquit ourselves as dutiful servants or as dutiful children of God, than as to what God can do for us? What would we think of a child who was always counting on what he could get from his loving father, and who never seemed to have in mind what he could do to show his love and gratitude to that good father? Or what should we think of a servant who seemed to have ever in mind what he was to receive from his wise and great master, and who seemed to have no thought of his duty toward that matchless Master? Children or servants, let us ever bear in mind our duty and privilege of service toward our divine Father and Master. What evidence of this do we give in our daily prayers and actions?—Sunday-school Times.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

Where do you send
YOUR WASHING?
SEND IT TO THE
Greensboro Steam Laundry,
One of the Best Equipped Laundries in the South.
Either Gloss or Domestic Finish.
JOHN M. DICK, Proprietor.
apr17-1f

::FOR::
The Distressing Cough
THAT FOLLOWS
LaGrippe
YOU WILL FIND A SURE REMEDY IN
Glenn's Cough Syrup.
It is freely recommended by those who have tried it. . . .
GASTON W. WARD
Pharmacist

Save From $50 to $90 on TYPEWRITERS.
We have the very best stock of rebuilt typewriters in the south, and you will save big money by buying from us They are as good as new, and of all standard makes. Write for catalog. BACON & CO,
854 Austell Bldg, Atlanta, Ga.
Agents wanted. [aprI7-12t]

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901.	No. 23 Daily.	No. 35 Daily.	No. 106, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P.M.	P.M.	A.M	P. M.
Leave Weldon..	11 50	8 58	.....	...	.....
Ar. Rocky Mount	1 00	9 52	.....	....	.....
	P. M				
Leave Tarboro....	12 21	....	6 00	....	.....
Lv. Rocky Mount.	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 40	7 10	5 57	2 40
Leave Selma.....	2 55	11 18	...	...	.....
Lv. Fayetteville...	4 30	12 35	...	...	.....
Ar. Florence.....	7 35	2 40	..	...	.....
	P. M.	A.M.			
Ar. Goldsboro.....	.....	...	7 55	..	.....
Lv. Goldsboro....	.....	..	.....	6 45	3 30
Lv. Magnolia.....	....			7 51	4 35
Ar. Wilmington...	..		.....	9 30	6 00
			P.M	A.M	P M.

TRAINS GOING NORTH.

	No. 78, Daily.	No. 102, Daily ex. Sunday.	No. 33, Daily.	No. 40, Daily.	No. 48, Daily.
	A.M		P. M		
Lv. Florence.....	9 50	..	7 35		....
Lv. Fayetteville..	12 15	..	9 41	...	.....
Leave Selma.....	1 50	....	11 35	....	.....
Arrive Wilson.....	2 35	.....	12 13	....	.....
		A.M.		P.M.	A.M.
Lv. Wilmington..		.....		7 00	9 35
Lv. Magnolia.....		..	...	8 30	11 10
Lv. Goldsboro....	....	4 50		9 37	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson....	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount.	3 30	6 10	12 45	11 23	1 53
Arrive Tarboro.	.	6 46	.....	.....	.....
Leave Tarboro....	3 31	.....	.....	...	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32	....	1 39	.....	.....
	P.M		A.M.	P. M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 48 p m. Returning leave Sanford 3 65 p m., arrive Fayetteville 4 20 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:20 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m, 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY. General Manager.
T. M. EMERSON. Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,....	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No 61**	**Mixed. No. 63.**
Lv. Lenoir..	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID, Auditor
Chester, S. C.

GRIPPE KNOCKER S cure the sever est colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. BALFORD, Greensboro, N. C., for a box.

THE HOME.

Rain on the Roof.

FLORINDA TWICHELL.

I wake to the sound of the summer rain
Slowly dripping against the pane;
And on my ear so soft and low,
Sweet voices come from the long ago.

And in the dear old chamber again,
Under the rafters I list to the rain;
Against the window the apple-trees sway,
Out in the darkness the meadows lay.

Once more I feel a thrill of fear,
And brush away a childish tear;
But then I hear a step on the stair,
And a soft hand strokes my cheek and hair.

A nameless grief, none could define,
Came with the rain in the drear night-time,
And the clouds of darkness seemed to roll
With crushing weight across my soul.

Sometimes, e'en now, the clouds hang low
Like the dull rain-clouds of long ago;
And, trembling 'neath my load of care,
I long for the old step on the stair.

—Western Christian Advocate

How He Conquered the Plumber.

In one of the suburbs of New York there lived, not long ago, a plumber, who, as a workman, enjoyed the respect of his community. No one could solder a leaky pipe better or at less expense; but although his heart was kindly, his tongue was sharp. Oaths had lost their significance to him—he used so many. As for faith he had none. He believed neither in God nor man. For years he had not been seen to enter a church except to repair the furnace or the gas-pipes.

There had recently moved into this same suburb a young doctor. He had two small children, just at the age to be "troublesome comforts," never still, and never ceasing to want time and attention. While struggling to establish a practice the doctor took in several house patients, with their attendant nurses, to help out his income. These, with his office calls and outside professional work, were a steady drain upon his sympathy and patience.

During a cold winter the water-pipes burst in the doctor's house, and the plumber was called. This troublesome and expensive accident seemed almost the climax of ill fortune, and weighed heavily upon the family. Repairs proved to be complicated, and nearly a week was consumed in finishing them.

The plumber, wise in the ways of households and sardonic in his knowledge of the failings of people—failings that are often not apparent to the outer world, although freely and constantly betrayed in the seclusion of home—entered upon his work with his accustomed dexterity and rudeness. It was thus that he met the new doctor for the first time.

Gentle in manner and speech, of unruffled temper—soothing and yet cheerful—the physician refused to become exasperated under these trying conditions. He met the plumber with a smile that gave no hint of his inward trouble, or of the emptiness of his purse. Where in another home anger, harsh words or reproaches might have been stimulated by so confused a state of things, here through the example of the master of the house, peace seemed to have come to stay. The doctor never argued for it. He lived it, and it had to be.

As the days went on, the plumber found in his heart an unfamiliar feeling toward the members of this strange household. His own gentler language and bearing were a surprise even to himself.

When, with uncomfortable anticipations, the doctor asked for his bill, the plumber said:

"I ain't got a bill against you, doctor. I've enjoyed this job, and I don't want to be paid for it."

"Why, what do you mean?" gasped the doctor.

The mechanic was silent for a few seconds.

"Well," he said slowly, "I've been in almost every house around here, and I know 'em all. And yours is the first place I've been in where everybody seems to live as if they believed what the Bible and the ministers keep saying I ain't going to be a worse man for this job. It you're sensitive about the bill you can take it out when my children have the measles. I've seen folks enough that try to get the better of their plumbers, but you've got the best of me."

And so he had. The better nature of a rough and godless man had been awakened and won by a Christian gentleman.—Youth's Companion.

Washington Irving's Sorrow.

When a young man, rising to fame as an author, Washington Irving fell in love with Mathilda Hoffman. To his eye she was such an image of delicacy and purity that his love for her grew into an idolatry? In the midst of his dreams of future happiness there came an overwhelming blow from which he never fully recovered. Mathilda was taken sick with a cold; it rapidly turned into consumption, and it was his agony to behold her fade away in a single winter, but in his sight beautiful and more beautiful to the last. During the three days and nights of her final sufferings he did not leave her house and scarcely slept. He was at her bedside when she died, his was the last face that she looked upon, and when the grave closed upon her the world became black to him in his distraction. In the nights of his anguish after Mathilda's death he would carry to his bed her Bible and prayer book,and place them tenderly under his pillow. Ever afterward he kept them with him in all of his many wanderings and travels. When he died at Sunnyside he had reached his threescore and ten, and his celibacy was still unbroken. There was then found a little repository of which he had always kept the key. It was opened, and there lay a faded memorandum which told the story of his sorrow, a miniature, a braid of hair, and a slip of paper on which he had written "Mathilda Hoffman."—Ladies' Home Journal.

Curious Contributions.

Collecting money in mite chests in New York for the relief of the Galveston sufferers some time ago led to some curious results Each public school child received an envelope into which to put his or her contribution, and the instructions were that all the envelopes should be handed in, even in cases where the children could not give anything. It has taken nearly two months to count what the envelopes contained, and this required the services of from five to ten clerks daily. At first the coins were counted, but this soon proved to be too slow a method, so they were weighed. There was nearly a ton of pennies and a barrel of five cent pieces. As soon as a certain weight was reached, the money was taken to the Nineteenth Ward Bank, and from there it was sent to the assay office. About ten dollars in coin was returned from there as either counterfeit or worthless. The most interesting thing of all, however, was the number and variety of foreign coins found in the envelopes. The currency of nearly every country was represented. There were several Chinese coins, one Turkish piece, and of the other countries Germany and Russia had the most. Many of these foreign coins were of denominations seldom exceeding the value of five cents in American money. There were, however,a number of foreign coins of the value of fifty cents or thereabouts.—Boston Transcript.

HUGHES',
CHILL TONIC.

(Palatable.)

BETTER THAN CALOMEL AND QUININE.

(Contains no Arsenic.)

THE : OLD : RELIABLE
EXCELLENT GENERAL TONIC,

as well as
A sure cure for CHILLS and FEVER, Malarial Fevers, Swamp Fevers and Bilious Fevers

IT NEVER FAILS!!

Just what you need at this season.

MILD LAXATIVE,
NERVOUS SEDATIVE,
SPLENDID TONIC.

Guaranteed by your Druggists. Don't take any substitute Try it, 50c. and $1.00 Bottles.

Prepared by
ROBINSON-PETTET COMPANY,
(Incorporated),
LOUISVILLE, : : : KY.

mar 6-6ms.

IDLE MONEY

May be made to yield you an income if deposited in the People's Savings Bank of

GREENSBORO, N, C.

Incorporated under the Savings Bank Laws of N. C. in 1887.
The only bank in the City doing no other than a Savings Bank business.
Pays 4 per cent compound interest on time deposits.
Net Deposits March, 23rd 1901, $172,346 57.

J. W. SCOTT, President.
J. AD. HODGIN, Treasurer.

BUCKEYE BELL FOUNDRY Established 1837.
THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Church Bells, Chimes and Peals of Best Quality. Address,
Old Established
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BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

STUDY AT HOME Law, Languages, Pedagogy, Philosophy, Mathematics, Journalism. Business and Government. Positions secured. GUNSTON INSTITUTE, Hancock, Md.
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SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS.
DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT FEBRUARY 24th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No 27
Lv. New York, P.RR.		12 05 p m	12 01 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 00 a m
Lv. Baltimore, P R R.		5 45 p m	6 22 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv. Richmond, S A L. Ry		10 40 p m	12 25 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv Norlina	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 46 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 10 p m
Lv Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 20 a m
Ar. Jacksonville,	"	3 50 p m	6 30 a m
Ar. Tampa,	"	5 00 a m	5 50 p m

	No. 405.	No. 41.
Lv. New York, N.Y.P.&N	† 5 55 a m	8 55 p m
Lv Philadelphia, "	10 20 a m	11 26 p m
Lv New York, O D.S.S.Co.	† 5 00 p m	
Lv. Baltimore, B S.P.Co.		† 6 50 p m
Lv Washington N &W S R		6 30 p m
Lv. Portsmouth, S A L	9 00 p m	10 05 a m
Lv. Weldon, "	11 33 a m	12 36 p m
Lv. Norlina, "	12 55 a m	2 10 p m
Lv Henderson "	1 30 a m	3 45 p m
Lv. Raleigh "	3 02 a m	4 27 p m
Lv. Southern Pines "	5 18 a m	6 43 p m
Lv. Hamlet, "	6 45 a m	8 05 p m
Lv. Wilmington		3 30 p m
Ar Charlotte, "	9 51 a m	10 45 p m
Lv. Chester, "	10 18 a m	11 20 p m
Lv. Greenwood, "	12 07 p m	1 32 a m
Lv Athens, "	2 19 p m	4 18 a m
Ar Atlanta § "	3 35 p m	5 30 a m
Ar. Augusta, C. & W C.	5 10 p m	
Ar. Macon, C of Ga.	7 23 p m	11 10 a m
Ar. Montgom'ry, A.&W P	9 20 p m	11 00 a m
Ar Mobile, L & N.	2 55 a m	4 12 p m
Ar New Orleans L. & N	7 30 a m	8 30 p m
Ar Nashville N.C.&St L	5 53 a m	6 55 p m
Ar Memphis,	4 00 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No 38.
Lv Memphis, N.C.&St L.	1 00 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 30 a m
Lv. New Orleans, L & N	7 45 p m	
Lv. Mobile, A. & N.	12 20 a m	
Lv Montgom'ry &W P	6 30 a m	1 30 p m
Lv. Macon, C of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, § S. A. L Ry	12 00 p m	8 00 p m
Ar Athens "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	3 04 a m
Ar. Chester "	6 43 p m	4 25 a m
Lv Charlotte, "	6 30 p m	5 00 a m
Lv. Wilmington, "	3 30 p m	
Lv. Hamlet "	9 00 p m	8 10 a m
Lv. Southern Pines "	10 55 p m	9 03 a m
Lv Raleigh "	1 05 a m	11 30 a m
Ar Henderson "	2 27 a m	1 00 p m
Lv. Norlina "	3 10 a m	2 05 p m
Lv. Weldon, "	4 20 a m	3 10 p m
Ar Portsmouth "	7 00 a m	5 50 p m
Ar Washington N &W S.B		6 55 a m
Ar Baltimore B. S P.Co.		† 6 40 a m
Ar New York, O D.S.S.Co.		† 7 30 p m
Ar Philadelphia, N.Y P &N	† 5 46 p m	5 10 a m
Ar New York "	8 43 p m	8 00 a m

	No 44	No. 66
Lv. Tampa S A L Ry.	8 00 p m	8 00 a m
Lv Jacksonville, "	10 20 a m	7 45 p m
Lv. Savannah, "	1 50 p m	11 59 p m
Lv. Columbia, § "	6 17 p m	5 45 a m
Lv. Hamlet, "	9 00 p m	9 20 a m
Lv. Southern Pines "	10 33 p m	10 09 a m
Lv. Raleigh "	12 28 a m	12 07 p m
Lv. Henderson "	1 44 a m	1 27 p m
Lv. Norlina "	2 10 a m	2 15 p m
Lv. Petersburg, "	4 00 a m	4 43 p m
Ar. Richmond, "	4 56 a m	5 35 p m
Ar. Washington P R R	8 45 a m	9 20 p m
Ar. Baltimore, P R R	10 03 a m	11 25 p m
Ar Philadelphia, P R R.	12 27 p m	2 56 a m
Ar. New York, P R R.	3 15 p m	6 30 a m

Note —†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44
‡ Central Time § Eastern Time.

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GREENSBORO, N. C.

NORTH CAROLINA

CHRISTIAN ADVOCATE.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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THE CHILDREN OF THE CHURCH.

In the May and June number of the Methodist Review there is an article from the pen of Rev. D. Atkins, D. D., on the above subject. We read it with great interest and profit, and wish, very much, that every preacher and Methodist parent in our State would read it.

The writer shows that child life in its relation to the church and the work of divine grace has been the occasion of much controversy among able and grave leaders of religious thought. The points of disagreement are two; the one doctrinal, the other a question of polity; the one on the relation of the child to the atonement, and the work of grace, and the other, infant membership in the church.

The author proves conclusively from our church ritual, and our doctrinal standards, that our baptised children are members of the church, but that in practice we do not so regard them. Hence, b cause of this disagreement in our teaching and practice, confusion arises. With great force Dr. Atkins says, "We should either accept all the conclusions and legitimate deductions of our standard doctrines, or we should revise our ritual and our standards and expunge from them every vestage of such a doctrine, and publish to the world our true attitude to this vital subject. We should admit children into the church with all that such a relation implies, or we should openly deny their rights to such membership, and set forth our reasons on Scriptural grounds for such denial."

All will agree that there ought to be perfect harmony in our teaching and practice on all vital questions, and especially in our attitude toward our children. At this point there should be no uncertainty, no confusion. Every preacher, every church member, and every parent ought to see and know and follow, in letter and in spirit, the teaching of the church.

We have long been impressed with the fact that for some reason we are not meeting the Scriptural requirements in training our young people. Two large a per cent. of Methodist children grow up outside of our church. Too many of them reach their majority and have no recognized connection with the kingdom of Christ and it is also a fact that many of them turn away from the denomination of their parents and join other communions.

We agree fully with the author of the Review article in his closing paragraph: "In childhood we lay the foundation and institute tendencies which are to crystalize into the life of the coming generation; and if our aim is really to bring the world to Christ, all the world, and all things under his dominion, the time to insure this is in childhoods' morning. Nothing can surpass it Let the children be served first, and with that which is best."

We have not a word to say against the people of the past, or of the present generation, but we do say if Methodism is to perform her part in the conquest of the world for Christ she must send out into the field the best possible equipped and trained men and women, and we think this can only be done by bringing all the possible power and influence for good to bear upon them from the cradle to full maturity.

Convictions deep and strong are needed to hold men and women to the truth and right amid the fierce conflicts of life and temptations of the world. These are not the growth of a day, but the outcome of long and patient teaching. Parents, preachers and teachers need to make the most of their opportunities in order to reach the highest results.

LIBRARIES FOR RURAL DISTRICTS.

At no period in our history has half so much interest been manifested in providing wholesome reading matter for the people as the present one. Besides, the thousands of papers and periodicals that are issued every week and scattered broadcast over the land, millions of dollars have been given in the past year to provide free libraries for the use of the people. This fact is most significant. It shows that the people have reached a point in their intellectual growth where they are in search of mental food. It also shows that there are persons who are willing to give liberally of their means if thereby they can elevate and improve the people.

Certainly this is a most important matter and argues great things for the future. There are no richer treasure than good books. They contain the rarest thoughts of the greatest men. In them are stored the loftiest conceptions of the greatest thinkers. In them is found the products of genius and the highest conceptions of art. Next to contact with a great man is contact with a great book. Hence nothing can be more helpful to the young than the careful reading of good literature.

But what we want to say especially is, that there is more need for free circulating libraries in the rural districts than in the towns and cities, and yet we have not seen among all the great donations a single large or small gift to establish a free library in the country.

This is to be regretted. It is very evident to us that in our State, and, indeed in the whole South, we need more to multiply the opportunities and privileges of the people in the country than in our towns. We must make country life pleasant and desirable and we must put in the reach of the people means by which they can inform and educate themselves. Upon the tillage of the land will largely depend the prosperity of our State for long years to come, and the more intelligent our farming population becomes the more marked will be our growth and prosperity.

We insist upon all our country congregations and Sunday schools providing libraries for the use of their members and others who want to use them.

This can be done for very little money. These libraries would cost from ten to fifty dollars each, and additions could be made from time to time so that the books would be new and interesting.

One fact is seemingly overlooked by most ministers. A very large per cent. of people both in the town and the country, rarely ever go to church. Many of them are irreligious. Their children do not go to Sunday-school and have access to very few religious books.

In some way they and their parents must be reached. How better can this be done than through a free circulating library? A good book left in the home, an attractive, high-toned, religious paper sent to the family will open the way for the preacher and prepare the mind for the reception of the words of Holy Writ. We make a special plea for libraries in our country churches.

By proper effort most any congregation can raise twenty or twenty-five dollars a year for this purpose, and greatly increase the attendance in our Sunday-schools and improve and elevate the social, intellectual and religious life of the people.

GREENSBORO IN 1848.

BY REV. S. MILTON FROST.

In December 1848, the North Carolina Conference was held in Danville, Va. Bishop Capers presided. There I was received into full membership and ordained deacon. When the appointments were read out I was assigned to Greensboro station. Rev. A. C. Allen kindly gave me a seat in his buggy, and we arrived in Greensboro late in the evening and stopped at the Hopkins Hotel. Next Sunday I began my work as pastor of the Methodist church. The church stood on South Elm street, not far from the present station of the Southern Railroad. But this was long before the railroad was built. The church was a small, brick edifice; it would seat about three hundred people. I boarded with mother Adams on Hillsboro street. Rev. S. D. Bumpass was my Presiding Elder. I met him a few days after my arrival and he told me that our first Quarterly Meeting would be held on the first Sunday in February. He proposed that we should both pray earnestly that God would revive his work at that time. I answered that I was already praying every day for a revival, and would be very glad to have him join me in the petition.

Every Sunday the church was full and the interest was rapidly increasing. God did help me wonderfully and every sermon was attended with his presence. I felt sure that He was coming among us in mighty, saving power. The first Quarterly Meeting soon arrived, and public expectation was aroused and God's dear people were earnestly praying for and expecting a glorious revival. On Saturday evening brother Bumpass was to preach. He took tea with me at the house of mother Adams. After tea we were up in my study. Brother B. said, "Have you been praying for a revival?" I answered in the affirmative. "Then let us now pray that it begin tonight and that we may have two penitents at the altar." To this I cheerfully assented. "Let us pray that Miss Dossey may be one of the two at the altar." To this I also agreed. So we knelt in prayer. He led in a very humble, quiet, childlike prayer. He then asked me to follow, and I prayed as well as I could. We then went to the church and brother Bumpass preached an earnest, impressive sermon from the words, "Today if ye will hear his voice, harden not your hearts." He gave an invitation at the close, and two persons came forward as penitents. Miss Dossey was the first to come.

Sunday was a very cold day, but the church was crowded. Brother Bumpass preached a powerful sermon from the text, "Ye must be born again." It made a profound impression. I never heard a better sermon on the nature and necessity of conversion. The sacrament was administered with impressive solemnity. At night the writer preached on the crucifixion. "When they came to the place called Calvary, there they crucified him." The Lord helped me deliver the message. The altar was filled with penitents. There were several happy conversions. We held a meeting every morning that week at 9 o'clock for the benefit of those who were seeking salvation. Preaching every night. The house was full and the meetings were very solemn and impressive. Brother Bumpass was full of zeal and unction, and every sermon was in demonstration of the Spirit. He preached three evenings and then had to leave to attend his work on the District. The work fell upon my hands, and I did my best, trusting in the Lord for help. The President of Greensboro Female College, Rev. A. M. Shipp, D. D., preached an eloquent sermon on the next Sunday morning, and Prof. Jameson promised to preach for us at night. But when the hour arrived and the congregation were assembled, he informed me that it would be impossible for him to preach. He had taken cold and he could not speak above a whisper. So there I was, without any preparation, and the house crowded with people. I did not know what to do. I asked the Lord to help me in this emergency. This text was suggested to my mind, "The harvest is past and the summer is ended, and we are not saved." I had no sermon on the text, but I concluded to say a few words on it as best I could. The Lord helped me wonderfully, the subject opened before me, and I had great liberty. Mr. Wilson Hill sat in the front gallery; the Spirit of the Lord took hold upon him and he could scarcely walk home. He wept and prayed nearly all night and sent for me next morning to come and pray for him. He was happily converted; also his wife and two daughters. The meeting continued five weeks, and about sixty were converted. A very tall gentleman by the name of Knight was happily saved. The year 1848 will ever be remembered as one of the blessed years of my ministry. The new church on Market street was erected that year, but was not completed till the year following. May God continue to bless the Methodist Church in Greensboro! Amen.

NOTICE.

Many of our preachers at the last Conference informed us that owing to the drought and consequent falling off in the crops, they had been unable to collect what was due the ADVOCATE, but would do so early in the new year. A number of these we have not yet heard from. We request all our pastors to announce to their people that they will receive any money due the ADVOCATE, and urge them to pay up before the meeting of their District Conference.

The Vanderbilt Summer Institute.

We have received the programme of the Institute to be held at Vanderbilt University June 19-28 It is too long for publication and hence we can only call attention to it.

Bishops Candler, Hendrix and Fitzgerald, with many other of our most prominent and scholarly men, will deliver addresses. The subjects for discussion are important and varied, and cover a wide field of research. This institute ought to be of great value to all who attend its daily exercises, and we advise all our pastors who can do so to take advantage of them.

If you desire a programme write to the agent of the Publishing House at Nashville, Tenn.

Practical Education.

We have received an interesting little handbook on this subject issued by the North Carolina College of Agriculture and Mechanic Arts. A couple of quotations from it will indicate its character:

"The world is demanding men who can do, as well as think. The best equipment for young men to day is technical skill, knowledge and power". "A century ago education was for the few, and was designed to fit them for the learned professions: today education is for the many, and is intended to equip them for life's practical work". Any lad desiring to be an engineer, manufacturer, electrician, chemist, machinist, mechanic, dairyman, farmer, or fruit-grower should write for a copy of this booklet to President Winston, Raleigh, N. C.

Notice.

The Waynesville District Confrerence will meet at Mills River (near Hendersonville) N. C., Thursday, May 30, 9:30 a. m. The opening sermon will be preached by Rev. T. J. Rogers, Thursday, May 30, 11 a. m. All the delegates and local preachers are urged to attend this Conference and to be there at the opening exercises. A very important outline of work has been mapped out for this Conference, and we confidently expect a large attendance, and the hearty co-operation of all its members. Our editors and schoolmen are cordially invited.

F. L. TOWNSEND, P. E.

Death of Sister Siler.

DEAR BRO. CRAWFORD:—Sister Siler, wife of Rev Frank Siler, pastor of Trinity Church, Charlotte, died here this morning. Her death was a remarkable example of Christian resignation aud a glorious triumph of faith. The funeral services will be held here tomorrow. An obituary will appear later.

IRA ERWIN.

Franklin, N. C., May 19th, 1901.

The Editor left on Monday to attend a meeting of the Trustees of Weaverville College, and will be absent several days.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11-14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11-14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

EDITORIAL NOTES.

We are indebted to President L. S. Hobbs, of Guilford College, for an invitation to attend the graduating exercises of that institution which take place May 21.

The editor acknowledges, with thanks, an invitation to attend the reception given by the ladies at Trinity College, to the graduating class in the Duke building at 8:30 p. m., June the fifth

We hope each Presiding Elder will arrange to make ADVOCATE day at the District Conferences a great success. Let each have a grand rally in the interest of our church paper and religious literature.

Waynesville District Conference will be the first held this year. It meets at Mills River on May the 30th. Rev. J. A. Sronce, pastor of Mills River circuit, and his good people, will dispense a royal hospitality. Rev. F. L. Townsend, the progressive Presiding Elder, will have the machinery well oiled and move it with system and facility. We hope to reach the nearest railroad station on Thursday.

The commencement exercises of Rutherford College take place May 28 and 29. The Annual Sermon will be preached by Rev. J. R Brooks, D. D, at 11 o'clock on Tuesday. At 3:30 p. m, the Annual Address will be delivered by Rev. H. M. Blair, and on Wednesday morning the Literary Address will be delivered by Prof. P. P. Claxton of the State Normal and Industrial College. We acknowledge the reception of an invitation from the Faculty to be present.

The commencement exercises of the State Normal and Industrial College began on last Sunday. The Baccalaureate sermon was preached by Rev. Howard Rondthaler, of Salem, at 11 o'clock. The day was unfavorable, but the attendance was large. The music by the young ladies under the direction of Prof. Brown was excellent and the sermon was plain, strong, appropriate and spiritual. Seventeen young ladies will graduate in the full course. The class was reduced in numbers by the fever epidemic two years ago.

Bishop R. K. Hargrove, who will preside over the next session of the Western North Carolina Conference, which meets in Gastonia Nov. 20th, will be warmly welcomed to our State. If our memory serves us correctly, he has only presided over one Annual Conference in our State, and is not so well known as some of the other bishops, but he will find himself while with us among personal friends and a company of loyal Methodist preachers and laymen.

DEAR ADVOCATE: Brother Sronce is in error in his announcement in this week's ADVOCATE as to the opening of our Conference. It opens Thursday, May 30, instead of May 29, as he states. It was an oversight of his.

Will you please call special attention to this error in next issue?

Yours faithfully

F. L. TOWNSEND.

Waynesville, N. C., May 18, 1901.

To the Alumnae and Former Students of G. F. College.

Your Alma Mater, still feeling a deep interest in her daughters, desires to gather them once more into her sheltering arms. It seems a fitting time for this reunion in the beginning of a new century, in which we desire to enlarge our usefulness and enter upon a broader career after more than a half century of honorable history.

Your Alma Mater calls upon you to rally about her, and give her your influence in her laudable ambition to keep in the front ranks of educational institutions. She trusts that you will not fail to respond to this invitation to renew the ties of former years.

If you can come, and will at once notify any member of the invitation committee, a home will be provided either in the College, or with one of the resident Alumnae. Should more come than can be entertained in this way, cheap rates will be secured in comfortable boarding houses. A prompt reply will insure a pleasant home.

Cordially,

MRS. LUCY A. CUNNINGGIM,
MRS. LUCY H. ROBERTSON,
MRS. E. L. SIDES,
MISS NANNIE LEE SMITH.

The Alumnae Association of Greensboro Female College requests the honor of your presence at the Anniversary Exercises to be held in connection with the fifty-fourth annual Commencement, May Twenty-eighth, Nineteen Hundred and One.

PROGRAMME.

Business meeting, four to six p. m.

Banquet, six to eight p. m.

Address, Rev. Plato T. Durham eight-thirty p. m.

Informal Reception.

Special Notice.

The trustees of Rutherford College will meet at the College on Tuesday, May 28th, 1901. The meeting will be in connection with the coming commencement, and a full attendance is very important. Let every trustee be present.

JNO. W. JONES, Pres. Bd.

HOME STUDY COURSES.

Rapid courses by mail in the Bible, Greek, Philosophy, etc, leading to diploma and degree. Terms, $1 00 per month. Catalogue free. Write Professor C. J. Burton, Christian University, Canton, Missouri.

STATEMENT
The Firemen's Insurance Co.
Of Maryland.

Condition December 31st, 1900, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $900,000.00; Subscribed, $900,000.00; Paid in cash, $900,000.00.		
Income—From Policy-holders, $499,832.21; Miscellaneous, $151,400.16; Total,	$	651,232.37
Disbursements—To Policy-holders, $335,786.63; Miscellaneous, $186,445.63; Total,		522,232.26
Risks—Written or renewed during year, $92,334,062.00; In force,		85,712,310 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$	195,000.00
Value of Stocks and Bonds (United States, State, etc., owned),		1,146,691 50
Loans on Stocks, Bonds and other securities,		20.200 00
Interest and Rents due and accrued,		17,298 94
Cash in Home Office and deposited in Banks,		52 093 58
Premiums unpaid.		46,607 36
All other Assets, detailed in statement,		11,879 87
Total,	$	1,489,771 25
Less Assets, not admitted,		5,756.40
Total admitted Assets,	$	1,484 014 85

LIABILITIES.

Losses unpaid,	$	31,862 98
Unearned premiums,		334,200 70
All other Liabilities as detailed in statement,		35,332 46
Total Liabilities as to Policy-holders,	$	401,396 20
Capital paid up,	$	900,000 00
Surplus beyond all Liabilities,		182,618 65
Total Liabilities,	$	1,484,014 85

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $806,573.00; Premiums received, $11 695.31.
Losses incurred, $4,697.42; Paid, $3,863 62.

President, F. E. S Wolfe.
Secretary, Harry L. Riall.
Home office, 25 South Street, Baltimore, Md.
General Agent for service, T. T. Hay, Raleigh, N C
Business Manager for North Carolina, Robert Lecky, Jr., Richmond, Va.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 21, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Firemen's Insurance Company, of Maryland filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

may22-2t

STATEMENT
The Pacific Fire Insurance Co.,
Of New York.

Condition December 31st, 1900, as Shown by Statement Filed.

Capital Stock—Authorized, $200,000.00; Subscribed, $200,000 00; Paid in cash, $200,000 00.		
Income—From Policy-holders, $40),630 - 88; Miscellaneous, $68.435 87; Total,	$	469,066 75
Disbursements—To Policy - holders, $303,779 39; Miscellaneous, $206,957.72; Total,		509,737 11
Risks—Written or renewed during year $61,847,417.00; In force,		66,848,454 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$	9,015 50
Value of Stocks and Bonds (United States, State, etc, owned),		435,894 50
Loans on Real Estate (first lien on fee-simple),		189,600 00
Interest and Rents due and accrued,		3.735 34
Cash in Home Office and deposited in Banks,		63,668 51
Premiums unpaid,		59,989 50
Total assets,	$	761,843.33

LIABILITIES.

Losses unpaid,	$	41,343 60
Ledger Liabilities,		59,000 00
Unearned Premiums,		319,947 18
All other Liabilities as detailed in statement,		20,409 09
Total Liabilities as to Policy-holders,		440,699 87
Capital Paid up,		200,000 00
Surplus beyond all Liabilities,		121,143 46
Total Liabilities.		761,843 33

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $342,606.00; Premiums received, $11,316 32.
Losses incurred, $3,815 58; Paid, $4,754.44.

President, Frank T. Stinson.
Secretary, George Jeremiah.
Home Office, 32 Pine Street, New York City.
General Agent for service, W. C. Staples, Reidsville, N. C.
Business Manager for North Carolina, Edwin G. Seibels, Columbia, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.
Raleigh, March 23, 1901.

I, James R Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Fire Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG.
Insurance Commissioner.

may 22-2t



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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for May 26, 1901.

THE HOLY SPIRIT GIVEN.
Acts 2. 1–11.

GOLDEN TEXT.—When he, the Spirit of truth, is come, he shall guide you into all truth." John 16: 13.

TIME.—Pentecost, A. D. 29.

PLACE.—Jerusalem.

Explanatory Notes.

1. The day of Pentecost.—The word "Pentecost" means, literally, "fiftieth," and was used by the Jews as a proper name to denote the yearly festival which came fifty days after the Passover. They were all . . . in one place.—The number of disciples at that time in Jerusalem was about one hundred and twenty (chapter 1, 15) These all, without exception, were gathered together to pray for the fulfillment of the promise which Jesus had made to them.

2. Suddenly.—Taking them by surprise. A sound from heaven.—The Spirit's token to their ears. As of a rushing mighty wind.—Similar to the sound which is made by a rushing, mighty wind. Filled all the house.—So great was the volume of it.

3. Cloven tongues.—Revised Version, "Tongues parting asunder," tongues distributed. And it sat upon each of them.—A fiery appearance descended into the room, and was parted into tonguelike flames, one of which sat upon each of the disciples.

4. They were all filled with the Holy Ghost.—This is the central fact of the entire transaction. The emphasis is upon the word "filled." Began to speak.—Began at once. With other tongues.—In languages different from their own. As the Spirit gave them utterance.—In just such measure as the Spirit aided them.

5. There were dwelling at Jerusalem.—Some permanently and some temporarily. Jews, devout men, out of every nation under heaven.—Jews of the dispersion, who had come back to the Holy City because of their love for their religion.

6. Now when this was noised abroad.—"When this sound was heard." Revised Version.) The multitude came together.—Drawn by the desire to know what so strange an occurrence might mean. Were confounded.—Because, as the rest of the verse tells us, every man heard the disciples speaking in the language of the country from which he had come.

7. Are not all these which speak Galileans?—"They were known as Galileans because they were known as the disciples of Christ"

8. How hear we every man in our own tongue?—What is the explanation of this unheard of thing?

9–11. Parthians, and Medes, and Elamites.—Dwellers to the east of the river Tigris and south of the Caspian Sea Dwellers in Mesopotamia.—The country between the Tigris and the Euphrates Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia.—Provinces of Asia Minor, the third being Roman or proconsular Asia. The parts of Libya about Cyrene.—A district immediately west of Egypt on the Mediterranean Sea. Cretes.—Inhabitants of the island of Crete, in the northeastern corner of the Mediterranean Sea. The wonderful works of God.—The great things which God had done through Christ for the salvation of men.—Senior Quarterly.

Reflections.

1. Where the disciples are gathered together for prayer the Spirit comes.

2. Though the coming of the Spirit is a purely spiritual transaction, yet the tokens of it are also manifested in the world of sense.

3. The first work of the Spirit was, so to speak, to take possession of the languages of the earth in the name of Jesus Christ.

4. When the Spirit comes into our hearts He puts a new song in our mouth wherewith to praise Him.

5. Moreover, the experience so transforms us that outsiders are attracted, and thus the witnessing is spread abroad.

6. Pentecost should be the great anniversary of the Church, next to the advent and resurrection. It is singular that a Church which emphasizes as strongly as does ours the doctrine of the Spirit should make so little of the anniversary of the day when for the first time the Spirit came in His fullness to the Church.

Home Readings.

Sunday—The Holy Spirit Given. Acts 2: 1-11

Monday—Promise of the Father. Joel 2: 28-32.

Tuesday—Promise of Christ. John 14: 16, 17.

Wednesday—Work of Comforter. John 14: 7-14.

Thursday—Walking After Spirit.—Rom. 7: 1-17.

Friday—Works of the Flesh. Gal. 5: 16 21.

Saturday—Fruits of the Spirit. Gal. 5: 22 25.

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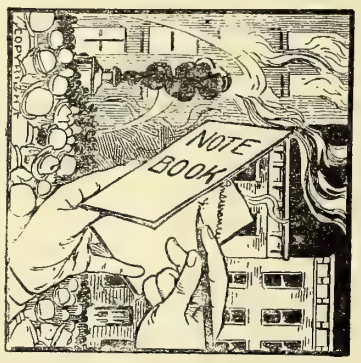
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for May 26, 1901.

MISSIONS: PROMISES AND PROPHECIES. The Second Psalm.

Suggestions for Studies.

Search the Scriptures for the promises that have been made to Christ and his Church touching the universal reign of Christ.

Find out from the word of God what the prophecies are that have reference to the kingdom of Christ in the world.

What progress has been made in the past nineteen centuries toward the final fulfillment of these promises and prophecies?

Study the connection of the fulfillment of these promises and the faithfulness of the Church.

What place has prayer in the fulfillment of promise and prophecy?

Seed.

Missions—the field—the foe—the fight.

Missions—the reason—the result—the reward.

Missions—the command—the promise.

Missions—for God—with God—the certainty of success.

Missions—the opportunity—the opposition—the outcome.

Missions—prayer for—gifts for——Go ye.

Scripture Truth.

1. "Why do the heathen rage?"

The only reasonable answer is that they know not God. No one who really knows him will oppose him. Jesus Christ came into the world to reveal the heart of God to man, that coming to know him we might be led to trust him and willingly bow to his will.

2. "The kings of the earth set themselves . . . against the Lord."

They know not what they do. How vain for earthly potentates to array themselves against the King of kings. His enemies shall lick the dust. It is useless to oppose him who taketh up the aisles as a very little thing. When Israel was opposed by her enemies, the angel of the Lord went through the camp of the enemy one night, and the morning light fell upon the faces of 185,000 dead. God's purpose cannot fail; he will keep his promise to his anointed, and the only thing resulting to the opposing nations will be their own overthrow.

3. "Let us break their bands asunder and cast away their cords from us."

The bands by which the Lord binds the nations are the bands of love, and the cords are his heart cords. These are hard to break, and as for casting them away, that is still more difficult. He loves with an everlasting love. The laws which they may refuse to obey and his government which they may refuse to recognize are at once the expression and the evidence of his love. The purpose of missions is to carry the Gospel to the nations, and so reveal to them the love of God that they will delight in his bands and rejoice to have him put the arms of his love about them.

4. "He that sitteth in the heavens shall laugh; . . . then shall he speak unto them in his wrath."

Two or three times only in Scripture is God said to laugh, and always in connection with the opposition of his enemies. To lift our puny arms in rebellion against the great God and oppose him is the height of folly. At such folly he laughs, and in his sight we are in derision.

5. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Ask . . . I will give. This is God's word to Christ his anointed, and through him to his body—the Church. If the heathen are to be turned to God, the Church must be much in prayer. In Psalm 72 it is declared that "prayer shall be made for him, continually." The promise had gone forth from God. The fulfillment waits upon the earnest and importune prayers of his people. Every great forward movement of the Church at home and abroad has had its beginnings in prayer. The call of God today is that the Church shall go to its knees and give him no rest until he has made good his promises to Christ and the Church.—Christian Union Herald.

Selections.

Let it always be clearly understood that the Church itself is distinctly and peculiarly a missionary body. The chief if not the only, reason for its existence in an organized form is the establishing of God's kingdom in the world.—School.

There are about 800,000,000 pagan souls in the world today. This is a little more than one-half the population of the world. There are 200,000,000 Mohammedans, 8,000,000 Jews, and 225,000,000 Roman Catholics. There are in the Greek and other Christian communities about 120,000,000, while Protestant Christianity numbers aoout 150,000,000. The field truly is great and needy, and the call for laborers loud and urgent.—Pentecost.

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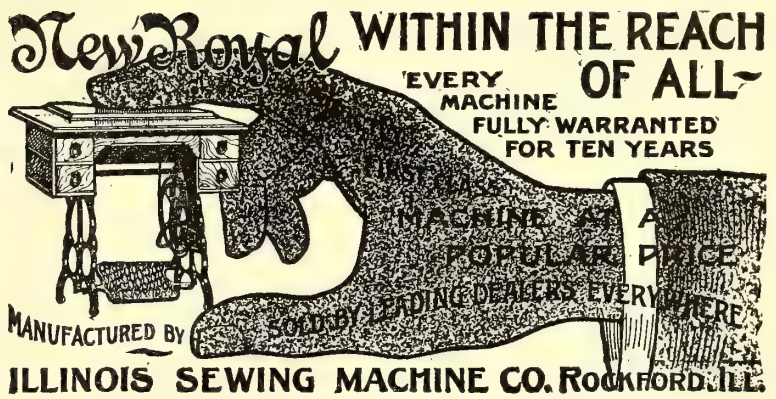
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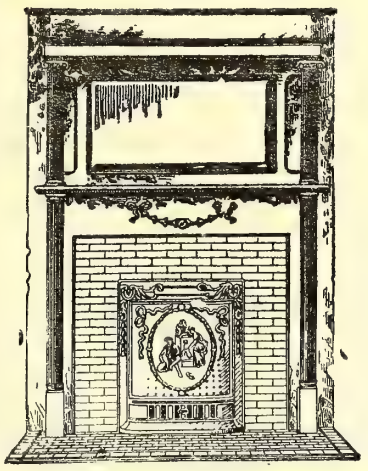


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jan 24-1y.

W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

Meeting of the Home Mission Society.

The Home Mission Society of the Western North Carolina Conference, which is so soon to meet in Salisbury, must necessarily give an impetus to the work in our bounds, coming so soon after the enthusiastic meeting in New Orleans, which discussed every phase of mission work so thoroughly, that its influence is permeating every section of the land. Then too, the Woman's Board of Foreign Missions meets in Asheville, N. C., and this assemblage of elect Godly women will doubtless be a benediction to our entire Conference, for surely there will be some one from almost every section of the State in attendance catching inspiration and burning zeal from these ardent workers who live constantly in such close contact with the Saviour, that all must take knowledge of them that they have been with Jesus. Following close after the Board Meeting comes the annual meeting of our Woman's Foreign Missionary Society in Gastonia, all these help to prepare the one for the other, and to make us more useful and active about our Master's business. Our great Methodism is thoroughly an affiliated work, a mighty cabel with many strands full of usefulness, and when properly combined links us closely together, making one solid phalanx with which to oppose the evil influences in the land.

As the stream cannot rise higher than the fountain let us see to it that Home Missions, in the home land, is carefully looked after and that charity which suffereth long and is kind, be like that eminating from the fountain head. We cannot hope to lift heathendom higher than Christendom, then let our home standard be high, as to morals, liberal giving and all those Christian graces, so eminently befitting the followers of Jesus.

We hope in our next issue of the ADVOCATE to give the full account of this purposed annual meeting in Salisbury. Mrs Branner, our Conference President, of the Home Mission work, is anxious that there be a full delegation present from each auxiliary, also that all the Conference Officers attend this meeting as there is much to be considered and projected for next year's work.

Sutcliffe & Company, the great Southern mail order house at Louisville, Kentucky, have just bought out the entire stock, good will and business of Alex. L. Semple & Co., of the same city. This latter concern was one of the oldest and best known in the entire South, having been established in 1838. From that time up to 1898 the style of the firm had been changed several times by the retirement of older members, but for 63 years it has been before the public without a single intermission. Our clients therefore deserve to be congratulated upon this acquisition carrying with it as it does all the advantages of wide acquaintance and enviable reputation for business honesty and integrity. Mr. Wm. Griffith, the son of Joseph Griffith the original founder of the business and who is still connected with it, will continue so and will be with Sutcliffe & Co., in the future. The advertisements of this firm will have been noted by our readers. They sell practically everything that any man, woman or child could want, and that too at prices that are remarkably low. For the summer season in addition to practically everything else, they will carry a full line of out door sporting and vacation goods such as Baseball, Golf Sporting, Fishing, Tennis goods, and camping outfits and supplies. We assure our readers that they may send their money to Sutcliffe & Co. with positive assurance, and should you overpay them in any instance the money will be refunded to you most promptly. Write for their large general and various special catalogues.

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QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C.

McDowell circuit, Capernaum	May	4 5
Table Rock circuit, Mountain Grove	"	18 19
Marion station, Snow Hill	"	25 26
Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station, night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct., Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a. m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station, Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta., Dillsboro	"	8 9
Bushnell circuit, Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit, Robbinsville	"	12 13

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers, J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin. Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference. Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

CHARLOTTE DIST.—3d Round

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14.

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads.

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Siller, representative of Missions. D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M. T. Steele, P. C., Waxhaw, N. C.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboroc t at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Union	"	14 15

WAYNESVILLE DIST.--3d Round

F. L. TOWNSEND, P. E., Canton, N. C

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy ciruit Laurel	"	22 23
Bald Creek circuit at Deaton's.	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct, West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's Chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station,	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	23 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

SALISBURY DISTRICT, 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord. Forest Hill (night)	"	1 2
Salisbury ct, Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt. Pleasant (D C.)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C, nine miles from Concord, Thursday July 8, at 9 o'clock, a. m., and remain until after Sunday. Editors, school men, and connectional brethren cordially invited.

SHELBY DISTRICT- 3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh.	May	25 26
Bessemer City circuit, oncord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend.	"	22 23
Lowesville circuit, Suow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30.	July 1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
Ellis Bethel circuit	Aug	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st.

STATESVILLE DIST 3rd Round

—IN PART—

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	23 24
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt. Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : Editor.

The Twenty-second Annual Meeting of the Woman's Board of Missions will be held in Asheville, N. C., June 6–11. This meeting promises to be one of unusual interest and importance. Bishop Wilson will preach the annual sermon June 9, 11 a. m. Dr Young J. Allen and Dr. and Mrs. Park of China have been invited and are expected. Dr. Lambeth will be present, also seven missionaries now at home on leave, and the nine missionary candidates under appointment. We hope that a large number of visitors from among our ministers and especially our own missionary workers will honor the occasion. Any one desiring information concerning board will apply to Mrs. J. H. Weaver.

Important.

An arrangement has been made by the Executive Committee of the Woman's Board with the missionaries now at home whereby each will furnish a letter from time to time concerning her work. This is a happy thought and these letters will surely result in bringing the home and foreign workers into closer touch with one another. It is very important that they be read by every member of our Society. We are sure that some member in each auxiliary takes this paper and we beg that she see that the letters, which we will publish, be read and discussed at the monthly meetings. The first is from the wife of Dr. Park, the medical missionary of the Parent Board to China.

Letter by Mrs. Nora L. Park, Soochow, China.

Our hospital is for men, and we try to have only men patients, not only in the wards, dispensary, and out-calls, but as private patients—that is, those who come to our house with friends; but here we meet a difficulty that is not easy done away with. After being seventeen years in a place a man is well known, and having cured some man, the friends of this man, whether men, women, or children, all want the same physician, hence the frequent requests from the women to be seen by the "Old Doctor."

Once he goes into a family it makes an opportunity for friendly inquiries as to his wife and children, and the first thing I know here comes a boat load of people, or a procession of chairs bringing ladies with their servants following or running ahead. They come with the introduction: "Dr. Park has been to see so and so." Whereupon I am supposed to know all about the case, what Dr. Park thought about it, what medicines were prescribed, and the prospect of a cure. It will readily be seen that I have to keep my wits astir to remember all that I get from the Doctor, so as to have the right answer ready for those who ask me, thus helping them to feel that we are really interested in them. Whole afternoons have been taken up in entertaining these ladies. Some of them are frightened at first, and I often wonder at their daring to come into a foreign house when they believe so many dreadful things about us. It always fills me with happiness when I see how undisguisedly astonished they are when they find they can understand me. I always feel convinced more strongly each time that it ought to be the duty of each one who has learned the language when a child, to work for these people who are so hard to reach. I talk to them, play on the piano fo. them, sing to them, show them the life-size mankin, which fills them with awe and makes them exclaim: "Foreigners are wise," take them all over the house, for I like them to get it well impressed on their minds as to our regard for cleanliness, and also to show them that we have no dreadful hidden horrors of which we are ashamed. We have tea and cakes served, look at pictures, talk on all sorts of subjects, and in not a few cases have had geography and Bible studies. I scarcely ever fail to find a good opportunity for presenting the gospel. It may be presumptuous, but I feel that during the past year I have been in a position to do as much good as the most of authorized workers, and, with love for these people, my heart in the work, and praying God for his blessing, who can limit the results that may come "some day, sometime?"

Since last Conference I have had in all two hundred and thirty-five different lady callers, all these, with but very few exceptions, being brought to me through our medical work. These two hundred and thirty-five would mean three times that number, probably, had I registered the servant women and children who have come with them, and who, of course, had the opportunity of hearing and seeing all that the ladies were told and shown. There have been other visitors, some Christian friends or Church members, some poor people, who have come in for various reasons, but I have only kept an account of the much-to-be-pitied Chinese ladies, who seldom ever leave their homes, and who come to me with a mixture of curiosity to see a foreign lady and her home, and a feeling of pleased gratitude for the foreign physician's aid and interest.

I could write whole books on the subject of Chinese ladies and their needs, so deeply do I feel for them in their much-deplored state. Many of these ladies have come to me time and again some have talked to me as to one of their own family, weeping as they poured out the misery of their hearts and lives, without hope for the future, and without a certainty even for the present.

Two young ladies who were with me daily for some weeks, while having eye treatment, expressed themselves as believing and quite ready and willing to come into the Church, but their friends, of course, objected, and they were not strong enough to take the step in spite of so much opposition. Another lady and her husband insisted upon being allowed to go into the Church, he wanting to build a church and she willing to give of her wealth, but we feel they need more teaching, and in the meantime we are praying for them. A young man whose eyes were cured, when he was nearly blind, was ready, he and his wife, to accept our religion; but a return to their home and friends put a stop to such a step for the present.

In towns all about us are people full of gratitude for cures that have been made, and who are constantly begging us to come to see them. The "Epworth," built for the purpose of following up these patients, has been very nearly useless, just because we have more than we can do to keep up with the work just at hand.

God has indeed blessed us greatly, and we thank him for all he has done and is doing.

Important to Auxiliaries and Bands.

The Woman's Foreign Missionary Society of the Western N. C. Conference will convene in its annual meeting, in Gastonia, June 13-16. Opening session, Thursday at 9:30 a. m. Presidents of Auxiliaries and Lady Managers of Light Bearer Bands will please note this, and see that their delegates are elected in time, and their names sent promptly to Mrs. S. P. Mears, Gastonia, N. C.

LUCY H. ROBERTSON, Pres.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

I gave a correspondent in Rockingham county a formula for tobacco fertilizer, specifying dried blood as the source of organic nitrogen, and high grade sulphate of potash for the potash. He writes now that he has the materials but finds the sulphate of potash bags marked 26 per cent. K 20. He says that he wants to know what K 20 means, and how the high grade sulphate has but 26 per cent. when he supposed that it should have 50 per cent. of potash. He finds also that the bags of dried blood are marked "Blood or Tankage." There is evidently a strong effort being made by the Fertilizer men to discourage the mixing of fertilizers on the farm, and it seems hard for farmers to get what they order. Last year a correspondent to whom we gave the same formula for tobacco complained that his tobacco was of poor quality. He sent me the bill he got of the materials from a large firm of fertilizer manufacturers and for high grade sulphate of potash they had sent him kainit, and of course the chloride of sodium in the kainit hurt his tobacco and he did not get one fourth the percentage of potash that the formula called for. Now in the case at hand. The 26 per cent. article is not high grade sulphate. It is what is known as "Double manure salts" or the sulphate of potash-magnesia. As it has no deleterious substance it will do as well for the tobacco but will require twice the amount that the high grade 50 per cent. article would take. Then Dried blood is not tankage, and we would not allow any firm to put tankage on us for dried blood. The formula has already enough phosphoric acid in it, and tankage has more, and that will change the percentages all through. The plan of the fertilizer men is evidently to put off inferior articles on the farmer so as to disgust him with home mixing. K 20 means simply potash. K stands for Potassium and O for oxygen, and the symbols mean the oxide of potassium, which is what is commonly known as potash. The element Potassium is a metal, and potash is the oxide of this metal. K in the symbol is for Kali, the German word for potassium, and in the oxide there are two parts of potassium to one of oxygen.

A friend wants to know why it is that Irish potatoes now a days do not make seed as they formerly did. It is simply the result of plant breeding. Nature never makes any needless efforts, and if we breed a plant for the purpose of developing a particular feature it will give us that, but at the expense of some other feature. We have been selecting and breeding the potato for an extra development of the tubers, and not for seeds. The plant has given us a greater development of tubers, and as the seed are not wanted it does not make them, as it cannot do both to the same proportion. Take the case of the tomato, a plant very closely allied to the potato. Nobody tries to breed the tomato for tubers on the roots, but for fruit, and we get the fruit and no tubers or other growths. Our farmers have for years been breeding their seed corn from the biggest ears, and nature has given them the big ear, but less number of ears, and the result is that we have a tall, long legged corn with one ear and sometimes none at all on the stalk. If corn had been bred with a regard to the entire plant and its character for producing more than one ear instead of merely picking out the largest ears in the bin, we would today have far more productive corn, and corn that could be planted closer on the ground. Now if some one were to go to work to select potatoes with reference to the seed balls, he would finally get the potato to produce plenty of seed, but a lot of very small potatoes.

A correspondent in Alamance county says that he has a lot of early cabbage that are running to seed, and he wants to know if the seed will be good. They will probably be as good as the average of cheap seed that are sold by some dealers, for there are growers on Long Island who sow cabbages broadcast and mow the seeds. But such seeds are not sold by seedsmen who value their reputation, for they demand seed grown from selected heads. The best growers of early cabbage seeds North mark the best heads in the field. These are cut and sold with the rest, and the stalks are taken up and planted. Later in the summer these stalks produce a lot of sprouts. These sprouts are cut and put into the propagating bed of a greenhouse and rooted like cuttings of geraniums and other things. In the fall they are set in cold frames and carried over the winter and set out in the spring. They then run to seed, and these seeds will reproduce the plant from which they came with some degree of certainty. In this way special selections have been made from the Wakefield cabbage, some earlier than others and some larger like the Charleston Wakefield. Seed grown in this way costs more of course than carelessly grown seed, but it is worth a great deal more. Low priced garden seed are the most costly article one can buy.

A Buncombe county friend writes: "I have been reading your letters in the ADVOCATE with much interest and profit. I wish to ask some queastions and also to tell your readers what I have been doing in the way of farming. Will it be profitable to sow sorghum cane for hay, or will it be better to sow peas and cane together, or peas and millet or peas and corn? These will all do well on my land. When would you sow? Will it pay to sow rye in March or Apri land turn under for peas to improve the land for wheat? Will it do to sow corn early in spring and turn under in June and sow peas for wheat or for corn the next year? I have been sowing peas for corn the last three years on land where I cut wheat or oats, and the results have been good. Last year I had a piece of land in wheat which made 20 bushels per acre. The stubble was sown in peas the first of July, and I gathered nearly 30 bushels of fine peas. The pea vines were left on the land, and I have plowed them under with a two horse hillside plow as deep as two horses could pull it. I did the same thing on this piece of land two years ago and made a fine crop of corn and the land is better now than then. Now, after several years experience I will sow every vacant foot of land in peas. I am a one horse farmer, but I shall sow from thirty to forty bushels of peas from middle of May to July. Your letters are worth all that the ADVOCATE costs." We are glad to know that another man is beginning to realize the value of the pea. Now if you want to make hay from sorghum, sow it by itself and do the same with the peas. I have seen all sorts of things sown with peas, but never saw better hay thereby but rather a poorer article. One of the mosts interesting experiments we have read lately was published by the Nebraska Experiment station. They sowed plots of Corn, Millet, Sogrham, Alfalfa, Cow Peas and Kafir Corn, and as each came into use they were pastured in order to find how long a certain area would feed a cow and what effect it had on the milk flow and butter yield as compared with good grass pasture, The result was that the cow peas beat the whole list, and the conclusion was that for summer pasture for milch cows there is nothing equal to the cow pea, and that one acre of cow peas would pasture a cow for 100 days and give better results in milk and butter than any other plant. What would be away up in Nebraska where the cow pea is at a disadvantage. And this was away up in Nebraska where the cow pea is at a disadvantage. What would be the result here, where the cow pea is at home? They also found that pasturing the peas gave better results than cutting and feeding them in the barn. I do not think it would pay you to sow rye or corn in the spring to turn under for peas. It might pay to sow the rye in the fall for this purpose. As the weather improves I find that our patch of the Hairy vetch is coming out in better shape than I feared some time ago and the prospect is that it will make a fair crop of hay. This plant should have some rye sown with it as it is inclined to tumble on the ground, and the rye would hold it up. The piece of land where we have the vetch was in peas last year, and it is a piece of very hard red clay which we are trying to mellow up for vegetable growing. Therefore we will follow the vetch with peas again this summer, and with crimson clover in the fall. I wish that all of our farmers could see the crimson clover fields now growing on the College farm under the care of my Colleague, Prof. Irby. The fields are now a sight worth travelling to look at. The growth is fine, but like everything else is later than usual, for the clover should now be in full bloom. But warmer weather will soon make up for this and the crop will be heavier for the late wet weather.

"How is the best way to sow cow peas for seed? I always get vines enough but not a heavy crop of seed?" For seed I would plant the peas in rows four feet apart and cultivate them as I would beans, and would give them a good application of acid phosphate and potash. Early sown peas, or those sown the first of June will make more vines than later sown peas and less seed. For seed I would sow the first of July. Then there are early varieties of peas that can be planted in early May and gathered in July and sown again on the same land for the second crop. We have a black eye pea from which we made last summer two crops on the same land, and the variety known as Warren's Early will do the same.

MARRIAGES.

WRIGHT—WHITT.—On the 9th of May, 1901, by Rev. R. S. Webb, at the residence of the bride's father, Cyrus Whitt, Mr. David L. Wright to Miss Dora L. Whitt, all of Guilford Co., N. C.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

WOLFE.—Horace B. Wolfe was born Octoher 30, 1823, and died at his home near Pleasant Garden, N. C., May 12, 1901, aged 77 years, 6 months, and 12 days. He had been a member of the church about 18 years. He always believed in true religion. On the day of his death he talked freely about religion and the way we should live. He died very suddenly; within a few minutes before he was up going about. May God comfort and sustain the bereaved ones until they all meet in heaven.

E. J. POE, P. C.

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MORAGNE. — William Francis Moragne died Friday morning, April 19, in the home of his niece, Mrs. J. C. Neeley, of Pleasant Garden, N. C., and his body was taken to Union Springs, Ala., for interment, accompanied by the writer. We left Greensboro on Saturday morning, April 20, at 7 o'clock, on the vestibule of the Southern, and we were in Atlanta at 4:55 p. m. Reaching Union Springs about 9:30 Sunday morning, we were met by the relatives and friends of Mr. Moragne, and we proceeded to the beautiful Oak Hill cemetery, and, after reading the burial service and making some remarks on the life and character of the deceased, the remains were gently laid to rest in a plot of ground purchased by Mr. Moragne himself years ago, when he was a citizen of the place. He sleeps by the side of his mother and kindred dead.

In early life he became a member of the Presbyterian Church in Alabama. In the beginning of the Civil war he enlisted in the company known as the Panola Guards, which was made up and commanded by Rev. Frank McMurry, as captain—this company being a part of the 23rd Alabama Regiment. He was made orderly sergeant in this company, and remained in this office—several times refusing promotion, because of the love and devotion of those under him—till toward the close of the war, when he was made lieutenant. His old comrades in arms acted as ball-bearers, and many were the eulogies they pronounced upon him to me during my brief stay in his old home town. On being introduced to one of them, and reference being made to Mr. Moragne, he exclaimed: "A better man never lived!"

A generous and noble man has gone from earth The universal testimony of all those who have spoken of his life and character is that he was the very soul of honor, and incapable of anything little or low. E J. Poe

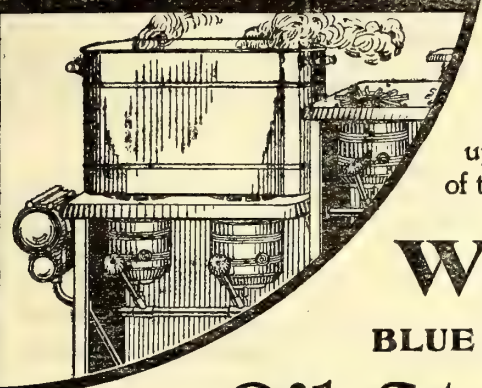
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MAYS.—Mrs. Addie Mays, mother of Mrs. John H. Weaver, of Asheville, N. C., died at the home of her daughter on Saturday afternoon, May 4, 1901. Mrs. Mays suffered a stroke of paralysis about 10 days before her death. She was conscious for several days after the stroke, but was never able to speak. All was done that loved ones could do to restore her to life. She died without a struggle. A host of friends saw her laid to rest in Riverside cemetery Sunday afternoon.

Mrs. Mays was 73 years old. She had been living with her daughter here for the past eight years. She had been a member of the Methodist church since her childhood. For more than half a century she was a sojourner here, looking for an house not made with hands. Hers was a most beautiful, simple, devoted, Christian life. It was a benediction to know her. None but her most intimate friends knew the wealth of her character. They can never forget her. She was a model mother and grandmother, watchful, tender, solicitious, always ready to undergo hardships and sacrifice for her loved ones. It was her meat and drink to minister to others. Like her Master, she came not to be ministered unto but to minister and to give her life for others. And no doubt the Christ of Calvary, who died for the world, has given her a welcome sweet into His Father's house of many mansions. For she incarnated the same spirit of love and service that marked His life among men. The world is richer for her services, and richer for the beautiful Christian example she left behind.

E. K. McLarty.

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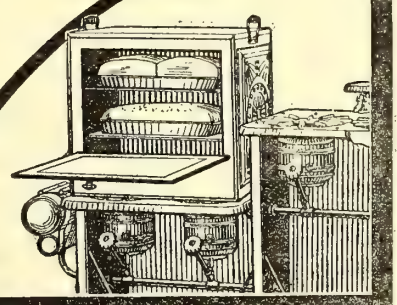
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NEWS OF THE WEEK.

Thursday, May 16.—Universal Tobacco Company has increased its capital to $10,000,000———There had been no appreciable change in Mrs. McKinley's condition up to 3 p. m. yesterday——— Dr. N. M. Woods elected Moderator of the Southern Presbyterian Assembly ———Sale of the Chattanooga, Rome and Southern railroad to the Central of Georgia has been ratified———Striking cigar makers of Tampa have returned to work———Globe cotton mills, Augusta, Ga., burned———Machinists employed at the Richmond locomotive and machine works struck yesterday. Troops fired upon the mob in Albany; three citizens were fatally wounded; the city is under martial rule, with its citizens in a frenzy of excitement———Jacob Wynne was found guilty of the murder of Rev. Father Reigel, in Philadelphia ———Fire at Talladega, Ala.; loss $60,000———The firm of G. Edward Graff & Co , New York, failed, with liabilities about $60,000———One of the citizens shot by soldiers at Albany died last night; Gen. Roe issued a call for another infantry regiment to report at Albany.

Friday, May 17.—North Carolina spinsters show up well in the inter-collegiate sports at Tulane University———It is expected that Russia will soon be able to supply her needs with home-grown cotton———Secretary Long goes to Colorado Springs Monday on account of the illness of his daughter———Wife of Secretary of the Treasury, Gage, died yesterday from heart trouble caused by grippe ———Captain James Evans, who was on the confederate cruiser Alabama, died at Charleston, S. S., yesterday———A slight earthquake shock was felt at Zanesville and other points in Ohio, at 1 o'clock yesterday morning———Mrs. McKinley rallied wonderfully yesterday, though she is still very ill and the crisis has not passed———Rev. Liston D. Bass, of Virginia, is sentenced to a federal penitentiary on conviction of using the mails to defraud———The civil authorities are now in control at Jacksonville, though the troops remain and do police duty. The city is quiet——— The will of the late Mrs. Swepson, of Raleigh, has been probated. She made bequests to several Baptist institutions ———S. R. Callaway, president of the New York Central and Harlem River railway, will become president of the new American Locomotive Works———The total contributions received by the Jacksonville relief association amount to $113,900. An appeal is to be sent out for more aid———The governor of Georgia orders two companies of militia to Andersonville on federal decoration day to prevent the usual rioting there by drunken negroes———The Duke of Cornwall and York cables from Melbourne to President McKinley his appreciation of the courtesy shown in sending the Brooklyn to that port———In the Southern Presbyterian general assembly yesterday several committee reports were made and a number of overtures presented.

Saturday, May 18.—Lieutenant Townley, retired officer of the navy, is to be tried by court martial for participating in the Manilla commissary frauds——— Thos. B. Wannamaker's country residence, near Philadelphia, destroyed by fire; loss about $500,000———Southern Presbyterian General Assembly discussed among other matters the question of providing for old and infirm ministers——— President McKinley attended the launching of the battleship Ohio at the yards of Union Iron Works, San Francisco——— The great street car strike in Albany, N. Y., has been amicably settled; both sides making concessions———Sickness in Jacksonville is increasing———Mrs. McKinley had a comfortable day, her physicians report———North Carolina was the victor in the inter-collegiate athletic contests at New Orleans——— The negro man and his wife who killed and robbed a white man at Connellsville, Pa., narrowly escaped lynching.

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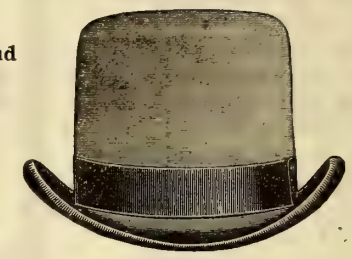
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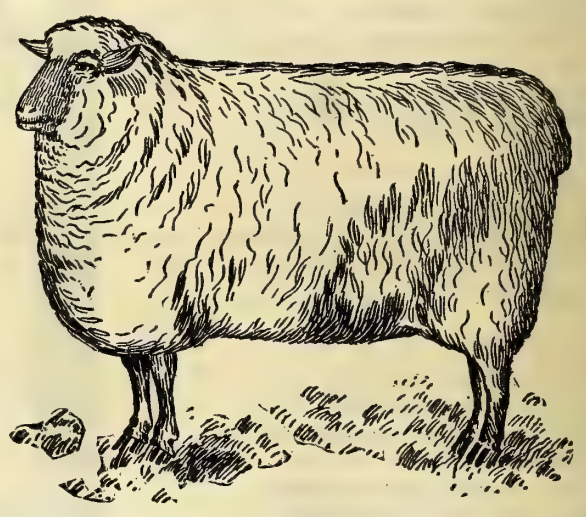
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Christian Advocate.

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Greensboro N C
College Messenger

A NEW ADVENT.

O, come again, thou Blessed Child!
The nineteen centuries are sped
Since thou with garments undefiled,
And patient feet and shining head,
Didst walk amongst the sons of men—
O come again!

The world is gray and weary, Lord!
With shaking of the head and sigh
She cons her treasured hopes—a hoard
Discredited! Her cisterns dry
Mock at the lips! Thou art the Well.
Immanuel!

Through nineteen hundred years of night,
The Church has stood alit with hope
That, morning-wise, glowed on the height—
The depth of things—the dubious slope
Uniting—with love unsufficed,
O Jesus Christ!

Nor doubts she now! Yet, come in ruth
To souls dismayed in solitude:
Lay the calm finger of thy truth
Upon the fevered multitude:
In "other form" appear again,
O Man of men!

Yea, howsoe'er thy Spirit will!
We echo but a heavenly cry
"Come, quickly, Lord." The word fulfill!
It is our humble litany:
It is the whole world's plea of pain:
Come, Christ, again!

—Rev. Alfred H. Vine, in The Methodist Times.

THE words of thy mouth are better unto me than thousands of gold and silver." "I have rejoiced in thy testimonies more than in all riches." Have you an experience of God's Word like unto that?

ONE blessed outcome of the late Missionary Conference was the resolution formed in many hearts and voiced with deep earnestness at the closing hour by Bishop Hendrix—"I register here and now a vow that henceforth I will give more time to the study of the Bible and to secret prayer."

THE thought cannot be too often emphasized that it is not necessary to be a preacher to do God's work. "Ye are God's husbandry," said Paul. Every Christian is God's farm;—what sort of fruit are you producing for Him?

JOHN Wesley was wont to say: "Give me one hundred preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergymen or laymen, they alone will shake the gates of hell and set up the kingdom of heaven upon the earth."

A CHURCH in another denomination has a unique society in that it has no officers, holds no meetings, asks no annual dues and has no constitution and no by-laws. It is called "The Win One Society." The requirements are that each member promise to try during the year to induce at least one person to become a regular attendant at the prayer service, or a regular attendant at the Bible school, or to persuade some one person to join the Church. The object of the society is to concentrate attention and effort and thus to abolish vagueness and render more fruitful the Christian work of the Church. A good idea this to incorporate in the work of every church, regardless of denomination.

"A MAN'S own plans are the best for him," said a brother recently whose marked success justified the added assertion, "I don't want anybody to tell me how to do my work."

IT IS hardly a debatable question whether children should be compelled to go to church. That father has the right idea of parental authority and responsibility for the religious training of his children whose rule is, "As long as my boy sits at my table he must sit in my pew."

WHAT is an Institutional Church? is frequently asked. Some idea of its work may be gained from the report of one such establishment in New York City. Besides the rector it maintains five assistant clergymen, a number of lay readers and paid and volunteer lay workers, who give the whole or a part of their time to the various enterprises of the church. It has eight missionary, benevolent and social organizations, a Swedish mission, a German congregation, a Chinese guild, an employment bureau, a tailor shop, a loan association and a penny savings bank. It maintains a clinic, which treated last year 7 651 new cases and furnished 15 140 prescriptions free of charge. There is a fresh air fund, a flower mission, an outdoor relief fund and a society for visiting the sisk. It is thus really a great benevolent institution, with branches carrying on almost every kind of work demanded by its surroundings in the metropolis.

THE General Board of the Woman's Home Mission Society held its Annual Meeting in St. Louis, May 3 The good sisters must have caught large inspiration from the Missionary Conference at New Orleans so grandly did they follow the aggressive lead of their able president, Miss Belle H. Bennett. Much new work was enterprised, chief of which was the appropriation of $750 for the support of a Home Mission teacher, to be added to the faculty of the Scarritt Bible and Training School. It was determined also to open night schools in the mining region, near Bluefield, W. Va. It was thought by the Board that the time had come for the Woman's Home Mission Society to take some action in regard to its duty to the colored women in the South. This being the case, it was decided, as soon as $5 000 could be raised, to build a dormitory to be connected with Paine Institute in Augusta, Ga., where the M. E Church, South, has a school for colored teachers. In this school negro girls will be given an industrial education, such as cooking, washing, sewing, house cleaning, etc. A collection for this purpose was taken, which amounted to $3 025, which showed a willingness on the part of Southern women to lend a helping hand to these needy ones.

A resolution was passed to memorialize the General Conference to establish the order of deaconess. $54,000 was raised for all purposes last year and a very large increase in membership and general interest reported God speed these good women in every feature of their noble work.

THE idea of the evangelization of the world in this generation, if not practicable, is at least taking large hold upon the thought of the Church and stimulating to more strenuous effort to develop in her young people a missionary conscience and to train them in missionery knowledge and zeal. Last weeks' Epworth Herald is a Missionary Campaign number and an excellent one it is. The leading article, "Fostering the Missionary Spirit," by S Earle Taylor, strikes us as so sensible that we quote several paragraphs:

"In the secular world knowledge is power. In the Christian world power is knowledge plus the illumination and energizing of the Holy Spirit.

There is needed today a far-reaching campaign of education, a campaign whose prime object shall be, not to raise money, but to enlist the young people in world conquest for Christ, whether that means for the particular individual the giving of time, money, or life itself. A few disconnected stories of thrilling adventure will arouse a temporary interest. The pathetic story, if well told, will stir the emotion, and may add a few dollars to the annual subscription. An appeal to church pride may stimulate some, but there will be a consequent reaction and a hardening of the heart. A missionary spirit adequate to the needs of our generation must be fostered by a knowledge more definite, more real, more comprehensive.

Aside from all organization, one deeper far than a need for knowledge of the fields, is a need for faithful exposition of the Word of God, until young people feel that the end of christianity is to build up the kingdom of God on earth, and that the church is the divine agency for doing the work; that the omnipotent God is back of the enterprise; that Christ is the living leader, and that under his leadership no difficulty is too great to be overcome; that the presence and power of the Holy Spirit are conditioned on absolute and immediate obedience to Christ's commands. * * * The great burden of responsibility in fostering and utilizing a missionary spirit adequate to the needs of our generation rests upon the pastor. He is the one absolutely indespensable agency. Where he is deeply interested in missions almost any one of a dozen methods will succeed, while if he is indifferent scarcely anything will work. By expounding faithfully the Word of God, by preaching special sermons on missionary themes, by holding missionary field days when help from outside is brought in, by the help of missionary illustrations, and by calling attention to missionary books; by promoting the missionary prayer meeting; by wise use of missionary literature; by carefully educating his people to systematic beneficence, and by standing behind the organization of the mission bands, the Sunday school, and the young people's society, the pastor may in time do much to promote an adequate missionary spirit

ONE of the saddest deaths of recent years is the passing away of Rev. Malbie D. Babcock, D. D., the foremost minister of the Northern Presbyterian Church. With a large party of ministers and others he was on the return journey from a visit to the Holy Land. At Naples he left the ship, very ill, was taken to the hospital, and two days later, in the delirium of Mediterreanean fever, took his own life. Dr Babcock is well known to the religious world as the pastor of the Brown Memorial Church of Baltimore, and later as the successor of Dr. Henry van Dyke, in the largest Presbyterian church of New York City, where he quickly won the admiration and love of all denominations. His death is deeply felt as a distinct loss to the religious force of the day. Scarcely more than a month ago we were impressed by a sprightly little poem just from his pen brightly descriptive of school days, and closing thus:

"Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk,"

Little did he think while writing it, perhaps, that the last stanza would so soon come true:

"Some day the bell will sound,
Some day my heart will bound;
As with a shout,
That school is out,
And lessons done,
I homeward run."

CONTRIBUTIONS.

A LETTER FROM ROME.

Care by the State of the Archæological Treasures of Italy---Laws Regulating Private Property---Tusculum---The Catacombs---The King's Numismatic Collection---The Villa Borghese

BY MADAME SOPHIA BOMPIANI

It is not quite true, as some have said, that "Italy lives upon its past," for it has also an active and progressive present. Yet the preservation of the monuments of their ancient glory is a passion with the Italians, who consider that this increases the dignity of the nation, and that "a long history makes a great people." The very impatience they show when frescoes of Pompelian houses fade or mosaic floors are neglected, when a precious vase, or picture, or statue, or some valuable collection of coins, or books, or manuscripts are taken secretly abroad or openly sold to foreigners, proves how highly they value the artistic treasures of the last three thousand years round in the soil of Italy.

This buried artistic patrimony is so abundant and so constantly increasing that often, through ignorance or neglect, some objects are lost or injured. The law recently presented to Parliament for the protection of these treasures keeps a just balance between the rights of the Government and of the individual owners of pictures, statutes or any other old artistic or historic object. The Government reserves to itself the privilege of buying the property, which otherwise might be sold abroad, as so much of the art treasure in Italy has already been sold. Old churches, temples or ruins are declared national monuments, like the buried cities of Pompeii and Herculaneum and the Roman Forum, and are repaired or cared for.

Money does now what force did to 1798, when Bonaparte carried off to Paris the rarest pictures and statues in Rome, Florence and Venice. They returned from that exile after the fall of the conqueror; but some, like the "Wedding of Cana," by Paul Veronese, were forgotten, and now ornament a foreign gallery. By this new law no catalogues will be made, all objects being subject to the control of the Government, and not alone those enumerated in ponderous inventories The exact rights of owners with regard to the State have often been a subject of controversy. The finding of a precious sculptured sarrophagus or an ancient frescoed room in the vineyard or the garden, which the owner could not sell and must take care of, was more frequently bad than good fortune.

There is now a question between the owner of Boscoreale, near Pompeii, and the Government, with regard to some frescoes lately discovered there. The Deputy Signor De Prisco found in his property several years ago many exquisite silver ornaments and vases which, thinking they were his own, he sold to a Rothschild, and they are now in the Louvre at Paris. Other objects went to London and the Museum of Naples bought the remainder, which are inferior in artistic value, for $3,000. Yet these are most beautiful There is a silver statue of Isis, with the lotus flame upon her head, a rudder in her right hand, and a bunch of wheat in the left. It is, including the pedestal, only nineteen centimetres high. There is also a small statue of the Venus Aphrodite, a serpent ready to strike, and a wild bull These things are supposed to have been in the Lararium of the rich private citizen, Gneo Domitio Aucti, whose name is found there. But these articles of silver were far less valuable than the seventy frescoes found lately on the walls of three or four rooms which De Prisco has excavated. All of these pictures, representing the festivals of Isis and Ceres, a Victory, an Amazon, and many other mythological subjects, for their elegance of form and expression, their brilliant coloring and large size, are superior to any yet found in Pompeii. The owner and excavator intended to remove and sell these frescoes at the highest price he could get; but when the Government intervened he agreed to give it preference at one-third less than he could get elsewhere, the money to be paid in ten years without interest. He agreed also to make the excavations under the direction of a Government inspector, and with the constant presence of two guards at Pompeii. Yet, as if this were not enough the Government claims the entire ownership of the frescoes, which were dug out by De Prisco thirty feet below the level of the ground. He naturally rebels, and I believe the question is not settled yet. Another similar case is the discovery of an ancient Roman villa near Herculaneum, with frescoed walls and mosaic floors, which the owner notified at once to the Government, and only after long delay received an order to stop all further excavations

Prince Chigi, of Rome, was more fortunate in the suit brought against him for selling a picture in his gallery, "The Virgin and Child," by Botticelli, which, according to some old edicts of 1801 and 1820, should not have left Italy. He was at first condemned to pay to the Government the entire sum received, $63,000. But after long debate in the court about the present validity of the Pacoa and Doria edicts and the right of a citizen to dispose of his own, the fine was reduced to $400, and afterwards by the amnesty, to $40.

A precious frescoe lately discovered in the Church of Saint Cecilla in Trastevere has been taken posession of by the Government, and will be zealously guarded. It is in the choir-room of the nuns, and the benches will be either drawn out from the wall or entirely removed. The painter is supposed to be Pietro Cavallini, the best of the Roman middle-age artists.

The ruins of ancient Tusculum, on the hill behind Frascati, have recently been declared a national monument. They will now be carefully guarded; the lowing cows will no longer rest in the Villas of Tiberius and Cicero; the shepherd boy will not eat his bread and ricotta on the steps of the theatre, and the wandering stranger will not go as freely over the old stone roads as before. The wildness and loneliness of the dead city, once so gay, were its charm, that now perhaps will vanish. Yet the view, from the highest point, of the wide panorama, limited only at the horizon by the shining sea, cannot be spoiled even by guards and fines.

But while so zealously watching a stray picture or statue, the excavation which a proprietor makes on his own grounds, or the frescoed walls of old churches, covered with whitewash, the Government of Italy neglects the Catacombs, leaving them in the care of the priests. The history of the Catacombs is that of the first centuries of Christianity in Rome, and the wealth of knowledge they contain is proved by the colossal work of the late archæologist De Rossi. These Christian cemeteries, forty two in number, only twelve of which have been explored, should be in the hands of the Government and declared a national monument. The committee selected by the Vatican, and presided over by a cardinal, has no legal existence, and only continues by the neglect of the Italian government, and partly out of deference to De Rossi while he lives. The Pope, by the Law of Guaranties, has no power over cemeteries outside of the walls, and these Catacombs cannot be considered as churches, which they never were. In all the laws for the unification of the artistic patrimony, made but not executed since 1870, once only has mention been made of the Catacombs In the meanwhile, inestimable treasures in pagan and Christian inscriptions and sculptured sarcophaghi are carried away against the Pacca law and stored in the Lateran Museum, which belongs to the Vatican. The friars of the Catacombs of San Calisto take in about $5,000 annually for entrance fees, and this is an enormous proportion of the $60,000 received from all the other museums, galleries and monuments of the kingdom. The necessity for the State to take possession of the Catacombs is obvious when it is considered that there are immense subterranean galleries perforating in every direction the whole campagna around Rome, and even passing under some of the seven forts. The danger of leaving these in the care of private individuals, if there should be war or revolution, is evident.

The King of Italy, by the purchase of the valuable numismatic collection of the late Marquis Marignoli, consisting of 32,000 coins bought without regard to cost during fifty years, has rendered a real service to his country. He has saved it from inevitable dispersion or emigration, and completed his own collection, which is now the most important in the world. Exclusive of duplicates, the King's collection consists of 50,000 coins, arranged in twenty-four large cases in the apartment above his own, in the little palace of the Quirinal. There he studies these coins, which are in fact the history of Italy; several hours every morning from six to nine, when the cares of State permit. They consist chiefly of the products of the mints of Italy.

He has the series of the Popes before the year 1000 A. D., and also those issued at Avignon; one hundred gold coins of the Roman Senate and all those of the Camerlingi during the Papal vacancies. He is now engaged in preparing a work of sixteen quarto volumes, to be called the Corpus Nummorun Italicorum, which will cost about $40,000.

To the King is partly due also the solution of the problem of the Villa Borghese, a large and beautiful garden —a very bit of the country—at the gate of the city, which was in danger of being cut up and sold for building lots. As a memorial to King Humbert, whose name it will take, the Villa Borghese has been bought by the Government and presented to the city of Rome, on condition that it be kept as a public garden and joined by a bridge to the Pincio. On the front of the Pincio, facing the Vatican, and overlooking the Piazzi del Popolo, the King will erect an equestrian statue of his father, King Humbert. Thus is secured to the population of Rome a garden, perhaps the loveliest of which any city can boast, and at the same time a fitting memorial to the King whose life was dedicated to his people.

Not so much can be said for the utility of the monument in memory of Victor Emmanuel II. It occupies the side of the historic Capitoline, and in digging the foundations of the monument, in reality an immense marble palace that will cost five million dollars, many ancient walls, hidden rooms, subterranean galleries, wells and drains were found. It faces the Corso—now Corso Umberto I. or will face it when many houses and palaces are demolished. It will have many statues and columes. and will be used as a museum for the souvenirs of Italian independence.

Rome, Italy.

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Christian Education.

WILLIAM M SHERRILL.

But I would say, Better a believing ignorance than the credulity of learning. —Munsey.

I might lay it down as a proposition, in a poslutatory way, that any system of education, in church or state, which does not primarily include the conception of the development of character, is in no degree better than no education

It may seem an unwarranted and preposterous utterance; but I believe I am prepared to prove it, conclusively if not elaborately.

Character must be the highest product of any person's education. If this is not the "sumnum bonum" evolved as the product in any one's curricula of schooling, I sincerely believe that such education is not only of no enduring value, but in the end will but prove a descending curse.

Now, if I had not seen the proof of my assertions acted out in more than one blasted, misguided life, I should indeed be foolhardy and presumptuous in such utterances.

Christian ethics, then, is the base stone of any education. I do not mean a mere morality; for on this false assumption no doubt many have builded a character which did not and could not endure; for morality, while in itself are essential in any character, still of itself, without the regeneration and grounding and rooting in the very life and principles of Jesus, must inevitably bring eternal destruction, at last, in its train. From the time Jesus gave us the example of the rich, (perhaps cultured,) moral young ruler, until today, examples have not been wanting as proving this truth

O why will the sons and daughters of men be so slow to learn on a subject of such far-reaching and momentous import!

It really grieves me greatly when I consider the paucity of schools and colleges in which every known science, biology, physiology and psychology—everything concerning the animus life, present and future, of men, save the only real science found in the everlasting Word of God is taught. Why, sirs, the Bible is, and will ever be, the greatest scientific text book of the ages. Talk about science! Outside the revealed word of God, there is no such an entity anywhere. Every degree of study in which our schools justly pride themselves are but at best conscious or unconscious copying after some great co-eternal law of the universe.

If I wish to study biology, where, pray, can I find a better text book than the Bible furnishes me? The science of life! In the first chapter of Genesis may be found, simply and distinctly stated, more on this subject than a pyramid of the works of men on the same subject.

If I wish to learn of physiology, pray let me have a quiet hour with the thrilling narrations of the first man and woman, and of many of the Psalms. Also

let me have a quiet hour of retrospection and introspection of my own surpassingly marvelous mechanism. The science of the body! Study your own self, in every way, as a mechanical wonder and as a tripotite eternal entity—and you will learn more than all the textbooks of man's ingenuity can ever inform you.

Pschycology? Do I wish to know of the science of my own non-perishable something which I call my soul? Then let me have another quiet and reverent hour with That which at all times speaks with every man or woman, be the Voice distinct or undistinct. Who can inform me of the science of my Spirit but He who breathed it into my mortal body as an entity which lives, feels, knows, acts within, and using it as a means to an end? Where, O where, is the answer to the science of the soul? The refrain sweetly echoes back to me and to you in three small letters—G–o–d!

O, that all men would obey Jesus when He sweetly said, "Take my yoke upon you and learn of me: for my yoke is easy, and my burden is light"

I do not discredit any education which teaches and acknowledges the grand principles of Jesus Christ. No school can furnish a student too much of drill in anything which will awaken within him a desire for a fuller and deeper insight into his own aim and end as a sentient being; nor can there be too much of that education which begets in a man a desire to know and learn (and no man ever arrives att he end of the love of learning,) more and more of his own right and responsibilities, and of those he is due to hisfellowmen.

I repeat paraphrastically: Any education which does not have these things as a building-stone, is false, and worse than spurious—it is satanic and devilish.

Knowledge? Where can I go as an honest enquirer and learn a thousandth part so much of duty—which simple word carries the end and aim of life in its meaning— as I may know by an earnest, reverent and prayerful study of those eternal utterances contained in the sermon of all sermons—"The sermon on the Mount?"

Biology? Go read about "the vine and the branches;" the many parables of Jesus on natural things in life. Psychycology? Go read the grand utterances in the four gospels. "I am the way, the truth and the life." I declare to you that there is more of the real science of the soul in this eternal text than there ever can be in all the textbooks of all time, of man's production.

Now, I will run back to Mr. Munsey's pronunciaments: "But I would say, Better a believing ignorance than the credulity of learning." Is that an unwarranted or insane assertion of mere words? By the merits of eternal truth, as I know it, it is not, but the positive assertion of a great man who knew as an experience of what he was writing. It is the acme of truth. I have said it before in this newspaper, and I now repeat it: "Given a student who is highly educated in head at the total expense of the soul, and you simply have one than whom the devil would not desire a more cunning agent." Does anyone believe it? If it is not the truth, I have been a student in the school of experience and observation to precious little purpose. If I had the inclination, time or space, I could prove it by citing hundreds of instances. If men will not learn of experience, it is mere folly to sit as a learner at the feet of any dogmatic platitude.

Concluding, and paraphrasing after Mr. Munsey, I would say, Better that a person eke out an honestly ignorant belief, unadorned by any knowledge soever, than seek after and learn of her (knowledge) superficially, and thus forge for himself lengthening chains which will bind him hard and fast in hell forever!

"Better a believing ignorance than the credulity of learning."

Beware!

Dr. Lyman Abbott, of New York, preacher and editor, occupies a very prominent place before the people of this country, and he is considered as a model by many preachers and people, even Mr. Ingersoll, the infidel and atheist, complimented him publicly for his liberal mindedness.

Perhaps many do not know that Mr. Abbott asserted from his pulpit that "the Book of Esther is a drama in five acts," that Jonah is a fiction, Daniel is a romance and that Job is a poem, founded on fancy.

Now this does not fall far short of blasphemy—to those of us who have read what our Lord Jesus Christ said of Jonah, Matt. 12 : 40, and of Daniel, in Matt 24 : 15, bearing as He does His testimony to the reality of these men and their work. A deacon in Plymouth church, according to a "Tribune" reporter, says: The congregation view Daniel and Esther and Jonah as parables.

With such loose views of God's Word, is it any wonder that the Word of God is losing its power and authority over the lives of preachers and people?

I give a quotation from the New York World of a sermon preached by Mr. Abbott: "The Rev. Dr. Lyman Abbott, who has been preaching sermons on the literature of the Bible, preached about Jonah and the whale. His remarks caused great laughter and he was frequently interrupted by loud guffaws. He said some people referred to the story as the pickwick papers of the Bible. No man who did not believe the story, the Doctor said, should get down on his knees and pray to be made to believe. The great sin was not in disbelieving ridiculous things, but in coercing one's self to believe them. The doctor describes minutely how the fish swallowed Jonah, and then he told how Jonah composed a psalm in the belly of the whale. There was mirth in Doctor Abbott's voice as he said this, which brought up visions of typewriters and pen and ink. There was a ripple in the audience which burst into a loud laugh. The Doctor then read at length the Psalm, and the congregation kept laughing as he proceeded."

For irreverent handling of God's word where will you find the like of this? No blasphemous agnostic can beat it.

D. H. Comann.

Kernersville, N. C.

An Appeal.

Jacksonvillle, Fla.,
May 10th, 1901.

Dear Brethren of the Methodist Church:—In the great conflagration of May the 3rd, which destroyed $15,000,000 worth of property, McTyeire Memorial Methodist Episcopal Church and parsonage, with all their contents, were consumed. Into this church building the people had put their offerings, at much sacrifice, for several years. It was a great credit to the denomination and a monument of noble fidelity to our Lord's cause, and its people a power for good in the community. It must be rebuilt. The homes of more than one hundred families of its membership are in ashes. They are left destitute. Jacksonville's business houses are being rebuilt, and our sister churches are rising from their ashes by the help of their friends. Now, dear brethren of the Methodist church and all friends of Christianity, come at once to the relief of your brethren who have passed through the most appalling calamity that has come to any community in all modern history. Direct your contributions to the pastor, Rev. R. V. Atkisson, or W. W. Cleveland, Chairman of Board of Stewards.

Rev. C. A. Fulwood, D D., P. E.
Rev R. V Atkisson, Pastor,
W. W. Cleaveland, Chmn. R S,
J. C. Cooper, Chmn. Trustees.

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Avoid the imitation powders. They are sold cheap because they are made from alum. But alum is a poison dangerous to use in food.

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The Ecumenical Methodist Conference.

The Conference is to meet in Wesley Chapel, London, Sept. 4 17, 1901. It will consist of 500 delegates, of whom 300 are assigned to the Western and 200 to the Eastern Section, of the 300 assigned to the Western Section, the Methodist Episcopal Church has 129, the Methodist Episcopal Church, South, 70, the Methodist Church of Canada 24, the African Methodist Episcopal Church 18, the African Methodist Episcopal Zion Church 15, the Colored Methodist Episcopal Church 9, the United Brethren in Christ 9, the American Wesleyan Church 4, the Evangelical Association 3, the Union American Methodist Episcopal Church 3, the Primitive Methodist Church 2, the United Brethren in Christ (old Constitution) 1, the African Union Methodist Protestant Church 1, the Free Methodist Church 1, the Congregational Methodist Church 1, the British Methodist Episcopal Church 1, the Independent Methodist Church 1, the Evangelical Church 1.

Delegates are expected to pay their own expenses of travel to and from London. Several tourist agents, however, have provided for special rates of ocean passage, and also for tours on the Continent and in Great Britian. Circulars, with announcements of rates, dates of sailling, etc, have been mailed to delegates. Those who have not received them may address Messrs. Thomas Cook & Sons, 261 Broadway New York city; Messrs. Baker & Gibson, 93 Nassua Street, New York city; or Mr. John J. Ross, 11 Broadway, New York city.

It is understood that the British brethren will provide free entertainment in London for delegates, during the sessions of the Conference, in Methodist homes.

The program of subjects has been completed, but the assignment of essays and addresses is not yet complete.

The program Committee of the Western Section is as follows: Bishop John F. Hurst, Chairman; Bishop J W. Hamilton, Professor J M. Van Velk, and H. K. Carroll, LL D, Secretary, of the Methodist Episcopal Church; Bishop Charles B. Galloway, Vice Chairman, and the Rev. John J. Tigert, D.D., of the Methodist Episcopal Church, South; the Rev. A. Carman, D D., of the Methodist Church of Canada; Bishop W. B. Derrick, of the African Methodist Episcopal Church; Bishop A. Walters, of the African Methodist Episcopal Zion Church; the Rev. F. T. Tagg, D D, of the Methodist Protestant Church; the Rev. John Mason, of the Primitive Methodist Church; Mr. F W. Tunnell, of the Methodist Episcopal Church, Treasurer.

Summer Institute at Vanderbilt.

The third session of the Summer Institute of Biblical and Theological study will be held in Wesley Hall June 19 28. In addition to the work in the Conference Course of Study with undergraduates, a post-graduate class will review the new books read by them and discuss topics of special interest suggested by these books under the guidance of Drs. W. F. Tildett, E. B Chappell, O E. Brown, and John M Webb Public lectures will be delivered by men of reputation and ability on a variety of interesting and helpful themes. There will be no charge for anything except board which is placed at actual cost, 50c a day. The usual reduced rates will be given on the railroads.

Weaverville College

REV. L. W. CRAWFORD, D. D :—Another year of prosperity of Weaverville College has closed and the students this morning are leaving in groops, some in carriages, some in buggies, some in wagons that contain many trunks, while others remain to rest for a few days There have been no serious disturbance in any way; if any managed to find intoxicants it was not known; no fighting or quarreling, but peace prevailed.

The commencement was visited by one of the worst continued rains that has been known in this section, yet the trustees in close carriages managed to get to their annual meeting. This shows the great interest they have in this College which has, and is doing, a noble work It has been in successful work for twenty-seven years, and has educated hundreds that never could have been educated, had not this school been established, as most persons in the South were broken up at the close of the war.

Rev. George F. Kirby, its last president, felt it his duty to go, or rather to return to the pastorate, and resigned. Mrs. McDowell, who has been a faithful and competent teacher, found it necessary for her health to seek a more southern climate and leaves us regretted. Two others of the teachers, for causes not necessary to mention, returned to former occupations, so the trustees had to fill all these vacancies, but even found it difficult to select, out of so many applicants, the most suitable, and while they could not settle on all and the recommendations were voluminous, they selected a judicious committee to more thoroughly examine the certificates of the different ones. When the faculty is complete I will give you their names. Prof. M. S. Yost, who has been connected with the school for over fifteen years as president—then Professor of Ancient and Modern Languages, holds his position, which he has so acceptably filled, as Prof. of Languages.

The degree of Doctor of Divinity was worthily conferred on G. H. Detwiler, of the Western N. C. Conference and W. R. Richardson, of the S C. Conference. The prospects of the College, so far as patronage is concerned, is very fine, and the work done is equal to any small College. The curriculum will be changed to that of Trinity, as far as is necessary. It has been, (as it came to us from the Holston Conference) that of Emory and Henry College, and as we are now in the old North State we feel that, in part at least, we should conform to the educational rules of the College of which one half belongs to our Conference. We need money to pay for the last building erected, and supply and equip the College as it ought to be, and hope that some man of means, who has an interest in the education of those unable to get an education at a distance, will be kind enough to give a few thousand dollars to Weaverville College. If they could see the work done here, and those bright boys and girls who have made men and women, by being educated, and see the thousands who have latent talents that only need polishing to place them in the foremost ranks of society and usefulness, their purse strings would surely come untied and the money roll out to accomplish good.

J. A. REAGAN, Sec.
Weaverville, May 22, 1901

Missionary Meeting at Albemarle.

DEAR DR. CRAWFORD: I desire to give a brief account, through the ADVOCATE of the Albemare Sub-district Missionary meeting, which was held at Albemarle on Monday afternoon, May 20th, and was presided over by W. W. Bays, D. D. Rev G. T Rowe was appointed by the Presiding Elder as superintendent of the Albemarle division.

The object of the meeting was to inquire as to the prospects of raising the missionary collections in full this year, and also to get the plans of the preachers in conducting their revival work. The following charges were represented: Albemarle Station, Albemarle Circuit, Norwood Circuit, and Salem Circuit. Their pastors reported hopefully as to the outlook for missions. They are determined to turn all their Sunday-schools into missionary societies as directed by the law of the Church. The following resolution was unanimously adopted:

Resolved, That we comply with the disciplin in organizing all our Sunday-schools into Missionary Societies, and that we at once report each Sunday-school so organized through the ADVOCATE for the encouragement of others till the whole District is organized. Also, that we try to secure the whole of our collections in cash and pledges by the District Conference July 18th, 1901.

W. Y. SCALES, Sec.

May 25, 1901.

Lowesville Circuit.

DEAR BROTHER CRAWFORD:—Since I wrote last we have had two good revivals, one at Snow Hill and the other at Salem.

We have the lumber cut to build a belfry to the Snow Hill church, and a subscription started for a bell. Country churches need bells. We have organized a prayer-meeting at Salem, and will organize an Epworth League in a short time. In the meeting at Salem Brother McIntosh, my local preacher, rendered most efficient service. We now have money enough to purchase paint for the parsonage. All four of our Sunday-schools are organized into missionary societies. There is hope for a charge working for the cause of missions.

We are now preparing for Children Days at every point.

We aim, before long, to begin a meeting at New Hope, and quite a number of the people have pledged themselves to pray for it. The collections are in sight at every point but one. The collection has not been taken there yet.

J. J. GRAY.

Whiteville Circuit.

DEAR ADVOCATE:—We closed a fine meeting in Whiteville a few days ago. Bro. E C. Glenn, of Greensboro, was with us two weeks, and preached with great power. The town was stirred as it has not been in many years. The people realized that they needed a revival, and united their efforts to bring it about. The presence of the Holy Spirit was felt at every service and at some of the meetings as many as fifty would present themselves at the altar for prayer.

As a result of the meeting fifty-nine gave their names for church membership in the different churches, thirty nine joining the Methodist church. Many backsliders were reclaimed, and the entire church was greatly blessed. An Epworth League of forty-three members has been organized and put to work. Bro. Glenn's coming among us has been a great blessing to the entire community. Wherever he goes great success attends his labors. May his life be spared for many years of usefulness in the Master's cause.

ALBERT S. BARNES, P. C.

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Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. Etta W. Jones.
Parkersburg, West Virginia.

Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
Harry Adams.
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.
Mrs. E A. Beville.
Woodstock, Va.

A CARD.

For nervous and sick headache, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.
J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call.

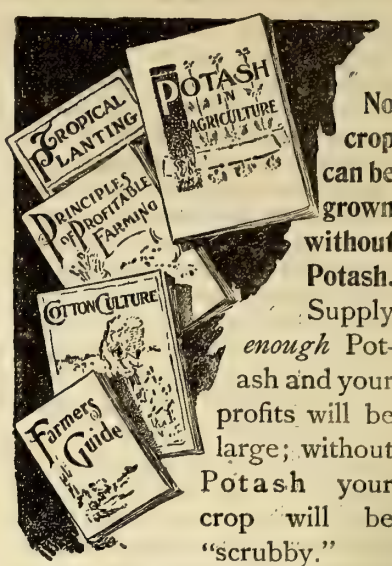
Cancer a Curable Disease.

Many people have an idea that cancer is incurable, but a representative of The Atlanta Journal saw over 150 original and recent testimonials of cures of actual cancer, the sufferers have taken 8 to 24 bottles of the famous B. B. B. (Botanic Blood Balm) which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M, L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat strained soup only, yet healed perfectly by Blood Balm. Allan Grant, Sparta, Ga., wrote "I had painful sores on lip called epithelial cancer, also much pain in bones and weakness in back; 10 bottles of B. B. B. healed the sore and gave me strength and made blood pure and rich. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old eating, sores etc. Sold at druggists $1. Any sufferer may have a trial treatment of B. B. B. free by writing Blood Balm Co., 42 Mitchell St. Atlanta, Ga. Describe trouble and free medical advice given by specialists until cured. Extract from Atlanta Journal.

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Washington Letter.

(From our regular correspondent.)

Washington, May 22, 1901.

Dr. F. F. Bristol, pastor of "the Presidnet's Church," preached a sermon Sunday on the miracles of Christ, which was probably inspired by the seeming miraculous recovery of Mrs. McKinley, who for several days was the subject of millions of devout prayers. His text was from St. Luke, VII : 16—"God hath visited his people." After referring to the miracles performed by Christ, because it was necessary that the people should be argued with by tangible things, and saying that Jesus had to raise people from the dead, to persuade the common people of his day, who had nothing in them to respond to the words he might have spoken, he said: 'The people now accept Jesus for the power of his word, and all so called miracles are frauds and deceptions. Were they true they would be a denial of the power of spirituality. It would mean that the nineteen centuries have not been sufficient to open the eyes of men to the power that lies in what is spiritual. It would mean that man still, as the primitive man, demands signs. But there are great miracles today in the spiritual life. The transformation of souls is greater than the changing of water into wine, and every hospital, every libraro, every work of charity, is an abiding miracle much greater than the material signs demanded by the logic of the first Christians. These miracles take hold of men's souls today with even greater force than did the old material demonstrations of Godly power, because this age seeks for the power of influence and sees its beauty. Jesus says, 'I am the truth and the life,' and the world sees more and more, that, in a spiritual way, that is true, and that through Christ God has visted his people." In his closing prayer, Dr. Bristol alluded feelingly to the illness of Mrs. McKinley, paying a high tribute to the powerful influence for good she has wielded through her pure Christian life, her fortitude, her sacrifice and her unyielding devotion, and saying that a great hope was swelling in the hearts of all that she might continue for many years her noble life, but that even should her life be claimed by her Maker, the nation knew that it would not be finished, because it is immortal.

Dr. N. D. Willis, pastor of Plymouth Church, Brooklyn, formerly of Chicago, where he was the pastor of Secretary and Mrs. Gage, came to Washington to conduct the funeral services over the remains of Mrs. Gage, wife of the Secretary of the Treasury, and to accompany the family of the deceased to Chicago, where the interment was made today.

Prof. M. M. Ramsey, Ph. D., who has for some years filled the chair of romance languages in Columbian University, of this city, of which he is a graduate, has resigned to accept the chair of Spanish in Laland Stanford University, of California.

That keeping intoxicants in the house, "for medical use," or for any other use, is a dangerous practice, has once more been practically and shockingly demonstrated in Washington. While a mother was out of a room in which she kept a bottle of whiskey, she said "for medical use," her little child got hold of the bottle and drank the poison. The little one was found in a stupor, and although it was taken to a hospital and every device known to medical science was made use of to revive it, it died. The little one cannot be restored to life, but the loss of other little ones may be saved if the publication of the facts causes other mothers to abandon the practice of keeping intoxicants in their houses for any purpose.

The Woman's Foreign Missionary Society of the M. P. Church, which closed a very successful annual meeting last week, after deciding to hold its next meeting in Greenboro, N. C., on the third Monday of May, 1902, received cash offerings amounting to nearly $1,000 at two meetings last Sunday. This money will be used as a part of the $5,000 to be spent in the purchase of additional land for the missionary station at Yokohoma, Japan, where lack of proper accommodations is greatly retarding missionary work. The officers for the Society for the coming year are: President, Mrs. F. A. Brown, of Ohio; Vice President, Mrs. J. E. Palmer, of Pittsburg, Pa; Treasurer, Mrs. J. D. Anderson, of Pittsburg; Recording Secretary, Mrs. Henry Hupfield, of Baltimore; Corresponding Secretary, Mrs. D. S. Stern, of Kansas City.

AN ACCOMPLISHED CUBAN

Eulogizes Peruna as an Efficacious Catarrh Cure.



Gonzalo De Quesada, Secretary of the Cuban Legation in Washington.

Senor Quesda, Secretary of the Cuban Legation in Washington, is an orator born. In an article in The Outlook for July, 1899, by George Kennan, who heard Quesada speak at the Esteban Theatre, Matanzas, Cuba, he said: "I have seen many audiences under the spell of eloquent speech and in the grip of strong emotional excitement, but I have rarely witnessed such a scene as at the close of Quesada's eulogy upon the dead patriot, Marti." In a letter to The Peruna Medicine Company, written from Washington, D. C., Senor Quesada says:

"Peruna I can recommend as a very good medicine. It is an excellent strengthening tonic, and it is also an efficacious cure for the almost universal complaint of catarrh."

Gonzalo De Quesada.

Peruna does not operate upon the system as the usual remedy does. It is not a local treatment. It operates as a systemic remedy. It gives tone to the weakened nerve centers, and thus gives tone to the mucous membranes that line the various organs of the body.

Catarrh is always located in some mucous membrane. Catarrh is a flabby condition of the blood vessels of these membranes. Peruna gives tone to these vessels and restores them to their natural elasticity.

Miss Martha Wittkopp writes from Greenville, Mich., the following: "When I began your treatment I had catarrh of the head, nose, throat, stomach and pelvic organs. I was troubled with hawking and spitting, caught cold very easily, had almost constant headache. My stomach was all out of order, I did not sleep well, and was more tired in the morning than when I retired. I had backache and was very nervous, in fact, the catarrh had permeated my entire system, and I almost despaired of getting well.

"I wrote you for advice and you advised Peruna. I began to gain right along, and am now well. My parents praise Peruna very much. As for myself, I can't speak well enough of it. I am well and happy and enjoy my life as I never have before. I cannot remember when I have felt as well as I do now."

Congressman J. H. Bankhead, of Alabama, one of the most influential members of the House of Representatives, in a letter written from Washington, D. C., gives his endorsement to the great catarrh remedy, Peruna, in the following words: "Your Peruna is one of the best medicines I ever tried, and no family should be without your remarkable remedy. As a tonic and a catarrh cure I know of nothing better."



Congressman Bankhead, of Alabama.

Address The Peruna Medicine Co., Columbus, O., for a free copy of "Summer Catarrh." This book treats exclusively of diseases peculiar to hot weather, is profusely illustrated and should be in the hands of every person suffering with any form of summer catarrh.

Obstinate Eczema.

"Enclosed please find $1 00 for two more boxes of Tetterine. The box you sent me has almost cured the most obstinate case of Eczema you ever saw. I am very grateful for such a blessing as your Tetterine has been to me. Jas. L. Jones, Jellico, Tenn." 50c box by mail, if your druggist don't have it, by J. T. Shuptrine, D. D. Savannah, Ga.

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THE CHRISTIAN LIFE.

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustered with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.

The hour draws near, howe'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone
For love to fill Our nakedness of soul
Brings to that gate no toll;
Giftless we come to him who all things gives,
And live because he lives.

The Joy of Resignation.

We often speak of the Christian's joy. We enumerate its elements: the joy of reconciliation, the joy of pardon, the joy of conscration, the joy of service, the joy of communion, the joy of hope of heaven. There is one other, the joy of resignation.

This seems like a paradox. We are resigned to those things we can't help, the things we would gladly have otherwise. Our fondest hope is blighted; our best laid plan thwarted; our nearest friend taken away. When we have learned the lesson of worldly wisdom we become resigned, but without joy.

Yet, from the world's standpoint all Christian experience is paradoxical. It is full of contradictions. It finds joy in the most unlikely circumstances, even as Sampson supped honey from the slain lion.

The source of the Christian's joy is in resignation to the will of God. From that one fountain flow all these beatitudes. God's will supreme in us, all our being in perfect accord, then and then only does joy flood all our pathway like the morning light.

But here again our worldly wisdom may deceive us. We know that God is wiser than we, that his way is better for us than our own could be. We know that he is almighty, and we become resigned, not so much because we can't help it, but because we believe it best.

We speak of our wills as being in subjection to the will of God, and say that we rejoice Ah, no. Subjection and submission the words we mostly use imply servitude, imply fear, and joy never comes that way. All this is a species of fatalism.

A good illustration is that of a strain of music. God's will, his supreme will, carries the leading part in the melody of our lives. Our human will, its native power not in the least impaired, its perfect freedom not in the least abridged, tuned into exact accord with the divine will, moves on spontaneously in a rich and full and free and glad harmony. The musician simply cannot strike a discordant note. In an orchestra the leader is in absolute control, but every player throws himself in utter abandon into his part as if all the concert depended on him alone. In a somewhat similar way the Christian delights to do the will of God. The Christian idea of resignation is harmony.

And this, as we have said, is the source of all joy. Only when our will is thus in joyous accord a much better term than resignation with the divine will, is joyful consecration possible; only then does service cease to be servitude; only then can we enjoy communion; only out of this arises glad assurance.

This joy comes to us in its fullness only after a long, or a complete Christian experience. We may have something of it every day, but the crucifixion morning had arrived before even the Christ could utter that memorable prayer, "If it be possible, let this cup pass, nevertheless not as I will." So, walking in his footsteps, with our hand in his, we reach at last the Beulah land.—Selected.

Spiritual Concentration.

The Rev. Andrew Murray had a certain illustration which he was very fond of using, and which he certainly expresses in a vivid and forcible way one of the most valuable lessons of life. "I may put a poker into the fire," he was wont to say, "twenty times in the course of a day, and leave it there two or three minutes each time, and it will never be thoroughly heated. If you are going to get the fire of God's holiness and love and power burning in your heart, you must take more time in his fellowship."

Concentration, continuous immersion and saturation of the soul in whatsoever ministers to its higher life, is the great secret of power. This is as true in art as it is in religion; it is as true in professional life as it is in art; it is true in everything that is large enough for the human spirit to become immersed or engrossed in.

The average Christian lacks spiritual concentration. He does not give himself with sufficient devotement of energy to the highest life within him, the life of spiritual communion with God, the life of aspiration after holiness, the life of brotherly love, the life of unselfish denial. He touches this life intermittently, indifferently, like a poker that is often thrust into the fire, but never heated there. He does not get the deep white heat of the love of God and man into the very core of his soul, so that it possesses him and goes out from him in a holy radiance and warmth. Probaly not one Christian in fifty, nowaadys, knows what it is to actually commune with God, as the earlier saints were wont to do. We see how that rare and beautiful virtue of spiritual meditation and communion with God is dying out, as we note the passing away of the occasions that were sacred to it; the abolition of Fast Day, for instance; the abandonment of morning and evening family worship, save, perhaps, on Sunday; the shortening and conventionalizing of personal devotions, etc. We are losing that spiritual concentration, that immersion and absorption, of the soul in God, that gave such glow and power to the lives and ministries of our Christian forefathers.

It is useless to talk about revivals and the like until we can get on fire ourselves, as the older Christians did, and so be fit to kindle the divine flame in others. A poker that does not stay in the fire long enough itself to get more than blackhot, will not kindle even the driest shavings. We must get back to the old joy and enthusiasm of personal commnnion with God before we can spread this divine fire of love and regeneration among the souls of our fellow-men. And there is only one way we can do that—by subtracting some of our lavishly given energy from superficial, earthly things, and concentrating it upon the life that lies deepest within the soul.—Congragation alist.

Suggestive.

All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home are given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, or weariness in labor, or infirmity in health compared with the loss of a husband or wife or child? Into many a home death has come and glory has vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion.—Charles E. Jefferson, D D.

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It is freely recommended by those who have tried it. . . .
GASTON W. WARD
Pharmacist

Atlantic Coast Line R. R. Co.

—CONDENSED SCHEDULE.—

TRAINS GOING SOUTH.

Dated Jan. 13, 1901.	No. 78 Daily.	No. 85 Daily.	No. 108, Daily ex. Sunday.	No. 41, Daily.	No. 49, Daily.
	A. M.	P.M.	P.M.	A.M	P. M.
Leave Weldon..	11 50	5 58	.....	...	.....
Ar. Rocky Mount	1 00	9 53	.....	....	.....
	P M				
Leave Tarboro.....	12 21	....	6 00	....	.....
Lv. Rocky Mount..	1 05	10 02	6 37	5 15	12 52
Leave Wilson.	1 59	10 40	7 10	5 57	3 40
Leave Selma.....	2 55	11 18	....	...	.....
Lv. Fayetteville...	4 30	12 35	.....	...	.....
Ar. Florence.....	7 35	2 40	...	....	.....
	P. M.	A.M.			
Ar. Goldsboro.....	.....	.....	7 55	...	.....
Lv. Goldsboro....	.....	...	.....	6 45	3 30
Lv. Magnolia.....	.....	...	..	7 51	4 35
Ar. Wilmington...	.....	.	.....	9 20	6 00
			P.M	A. M	P.M.

TRAINS GOING NORTH.

	No 73, Daily.	No. 108, Daily ex. Sunday.	No. 82, Daily.	No. 40, Daily.	No. 48, Daily.
	A. M		P. M.		
Lv. Florence.....	9 50	.....	7 35	...	.....
Lv. Fayetteville...	12 15	..	9 41	...	.....
Leave Selma.....	1 50	.....	11 35	.....	.....
Arrive Wilson.....	3 36	....	12 13	.....	.....
		A.M.		P.M	A.M.
Lv. Wilmington...		.....		7 00	9 35
Lv. Magnolia		...	...	8 30	11 10
Lv. Goldsboro.....	..	4 50	.	9 37	12 26
	P. M.		A M.	P.M.	P. M.
Leave Wilson....	2 35	5 33	12 13	10 45	1 18
Ar. Rocky Mount..	3 30	6 10	12 45	11 23	1 58
Arrive Tarboro.		6 46	..	.....	.....
Leave Tarboro....	3 31	.....	.....	.....	.....
Lv. Rocky Mount.	3 30		12 45	.....	.....
Arrive Weldon....	4 32		1 39	.....	.....
	P.M.		A.M.	P.M.	

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m., arrives Fayetteville 12 05 p m., leaves Fayetteville 12 25 p m., arrives Sanford 1 48 p m. Returning leave Sanford 3 05 p m., arrive Fayetteville 4 30 p m., leave Fayetteville 4 30 p m., arrives Wilmington 9 25 p m

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 05 a m., arrives Fayetteville 11 10 Returning leaves Fayetteville 4 45 p m., arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No 78, at Maxton with the Carolina Central Railroad at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3 55 p m., arrives Kinston 7 55 m. Returning leaves Kinston 7 50 a m., arrives Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 10 a m. and 2 30 p m., arrive Parmele 9 10 a m. and 4 00 p m., returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m and 7 30 p m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m., Sunday 4 15 p m., arrives Plymouth 7 40 p m., 6 10 p m. Returning. leaves Plymouth daily except Sunday, 7 50 a m., and Sunday 9 00 a m., arrives Tarboro 10 10 a m., 11 00 a m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5 00 a m., arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m ; arrives at Goldsboro 8 25 a m.

Trains on Nashville Branch leave Rocky Mount 9:30 a m., 3:40 p m.; arrive Nashville 10:30 a m., 4 03 p m., Spring Hope 11:00 a m., 4:25 p m. Returning leave Spring Hope 11:20 a m., 4:55 p m Nashville 11:45 a m , 5 25 p m., arrive at Rocky Mount 12 10 a m., 6:00 p m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:40 a m. and 4:25 p m Returning leaves Clinton at 6:45 a m. and 2:50 p m.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond.

H. M. EMERSON,
General Passenger Agent.

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester....	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir....	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir....	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

GRIPPE KNOCKER S cure the sever est colds & LaGrippe in ten hours. 25c. If your dealer does not handle Grippe Knockers take no substitute, but send 25c. to A. E. B. ALFORD, Greensboro, N. C., for a box.

THE HOME.

"Cheer up, cheer up!" just hear him
  Far down that leafy lane,—
A crimson-breasted robin
  A whistling in the rain.
Never a minor chord,
Never a doleful note;
  Glad of the day, be it bright or gray—
  Nature's philosopher, singing away
In his rusty, old brown coat.

"Cheer up!" he tells us gladly
  From the dripping maple trees;
His music counteracting
  The moan of the leaden seas.
Never the least complaint;
Glad of his acorn cup;
  Telling us how to be happy now,
  To forget all the ills which our race endow,
And sing to the world, "Cheer up!"
—Lucy H. Thurston.

"Only John."

Since I began to wear spectacles I see many things which I never saw before; and I sometimes wish I could anticipate the spectacles for some of my friends, and show them things as I now see them. I do not suppose they ever will really see them thus until their own noses are bridged by their own spectacles; perhaps not even then. Yet I cannot resist the weakness, which I believe is common to elderly people, of trying to make their young friends see through their older eyes, forgetting that once the world bore to them a very different aspect from that which it now wears. I suppose it is a mistake to imagine that we can ever make people see things with any other eyes than their own.

But I yield now to the desire to make you, my young reader, take a peep through my glasses and see what I do. I am looking at a young wife, and I remember how for the first six months or year of her married life she dressed herself carefully and daintily every day to please her hasband's admiring eyes. No matter if not another person saw her, she must "look nice for John." It is ten years now since that time, and she is, of course, not quite so fair and fresh as in those days; but how is it about her care for her appearance in John's sight? Well, it is a rainy afternoon and she is not going out, nor does she expect any visitor to drop in—or she is making her toilet with the thought that they are without company just now—and she says to herself, "Oh, I need not mind what I put on today. I will wear that shabby old dress once more. I shall not see anybody but John;" or this, "I need not take my crimps down, or bother with dressing my hair particularly; only John will see me." So she goes down in a soiled wrapper, or a dress out at the elbows or split under the arm, her hair twisted up into spiral horns, and her slippers flat at the heels, to breakfast or dine with "only John." There was a time, indeed, when John was the one of all others in whose eyes she would look as well as she possibly could—"but then, you know, it is different now." How is it different, my dear? Let me tell you how my spectacles show it to me.

You are still the one whom John has chosent out of all the world of women to be his own, his comfort through his earthly pilgrimage, his companion in the journey to a better world. You make or unmake his home; you give to it whatever character and color it has; you are yourself the "angel of the house," in whom all centers, and from whom everything radiates. You are all this; although as the days come and go it does not always seem that you do more than attend to the marketing, look after the servants and "keep house" generally. John's home is far more to him than he can ever tell or you imagine, and at the end of each ten years it should be better and dearer and sweeter than at their beginning. And you make that home Can it, then, be a matter of indifference how you appear day after day to John?

Perhaps you will say that it is partly John's fault that you have grown careless. He seemed to become indifferent to your appearance—never noticed whether you were dressed nicely or not—in fact never said anything about your dress, one way or the other. Well, if I were talking to John, I might say a word about that; but just now I am looking at you and talking to you about John. I daresay you began too soon to care very little how you looked when "only John" was around, that he has nothing pleasant to say concerning your dress, therefore said nothing at all. He has probably grown very much accustomed now to see you dowdy and frowzy at home and hardly notices it. But I happen to know that once in a while something suddenly recalls to his mind how pretty and trim you used to look when he went to see you in your maiden days; and he thinks with a sigh, What a pity it is that women grow old so fast! Then he falls to calculating a little; and he realizes that you are now only thirty two, a young woman in years—why, yes—just the age of his cousin Fanny, who has not aged one bit apperantly, although she has had more care, if anything, than you have, because her husband has not done quite so well in business as he has. And there's Molly Lee—she must be about the same age; and how pretty and jaunty she did look last evening, and he went in to see her brother a minute! But here John pulls himself up, like the good, faithful fellow that he is, and tells himself that he has no business to be comparing his wife with anobody else. So he goes home and accepts you as you are and have been for a number of years; and as you are, on the whole, really a very good wife to him, he thinks he has nothing to complain of.

You do love John very much; and all these years you have kept your marriage vow, in letter and in spirit, with utmost faithfulness. Nor is it a great thing, perhaps, that these old spectacles of mine discover as wanting in your wifely conduct. But I do wish you would just try the effect of making yourself outwardly as attractive and winning, in John's eyes, as you did in those days long ago, when his admiration and love were new to you and you thought them well worth keeping and well as gaining. It will repay you for a little care and pains if, as you grow older and inevitably lose some of the charms of youth, you can yet draw his eyes to rest upon you with admiring pleasure as he notices your neat and tasteful dress, your tidy and prettily arranged hair, and your general care to make yourself attractive to him.

Try it, my dear. Dress yourself for "only John" as carefully as you would for his friend Brown, for whom you do not really care a pin compared to the dear old John, and see if that same John don't notice it before long and think that his wife is certainly growing young again. And when you come to wear your own spectacles and do not need to borrow mine, you may thank me, perhaps, for giving you this look through mine at yourself and your John.—Dorcas Hicks, in "Through my Spectacles."

Twelve Reasons.

We find in a secular paper the verdict of a philosopher. Boys will do well to heed his warnings, for he has a dozen reasons against smoking:

1. Unnecessary.
2. Expensive.
3. Leads to doubtful companionship.
4. Leads to worse resorts.
5. Leads to drinking.
6. Sets a bad example to one's growing children.
7. Wastes time.
8. Is almost universally praticed by the low, vicious and criminal.
9. Can with difficulty be practiced in moderation.
10. Is unpleasant in the home.
11. Interferes with digestive process.
12. Interferes with procuring life insurance (tobacco heart).

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CHILL TONIC.

(Palatable.)

BETTER THAN CALOMEL AND QUININE.

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EXCELLENT GENERAL TONIC,

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IN EFFECT FEBRUARY 24th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No 27
Lv. New York, P.RR.		12 55 p m	12 1 a m
Lv. Philadelphia, P.R.R.		3 29 p m	3 50 a m
Lv Baltimore, P R R.		5 45 p m	6 22 a m
Lv. Washington, P. R. R		6 55 p m	8 35 a m
Lv Richmond, S A L.Ry		10 40 p m	12 23 p m
Lv. Petersburg	"	11 31 p m	1 10 p m
Lv Norlina	"	2 05 a m	3 30 p m
Lv. Henderson,	"	2 30 a m	3 55 p m
Lv. Raleigh,	"	3 46 a m	5 00 p m
Lv. Southern Pines	"	5 37 a m	6 57 p m
Lv. Hamlet,	"	6 30 a m	8 10 p m
Lv Columbia,	"	8 40 a m	10 30 p m
Ar. Savannah,	"	12 10 p m	2 30 a m
Ar Jacksonville,	"	3 50 p m	6 30 a m
Ar Tampa,	"	5 00 a m	6 00 p m

		No. 403.	No. 41.
Lv. New York, N.Y P.&N		† 5 55 a m	8 55 p m
Lv Philadelphia,	"	10 20 a m	11 36 p m
Lv New York, O D.S.S.Co.		† 6 00 p m	
Lv. Baltimore, B S P.Co.		....	† 6 30 p m
Lv Washington N &W S B			6 30 p m
Lv. Portsmouth, S A L		9 00 p m	10 05 a m
Lv. Weldon,	"	11 33 a m	12 36 p m
Lv. Norlina,	"	12 55 a m	2 15 p m
Lv Henderson	"	1 20 a m	2 45 p m
Lv. Raleigh	"	3 02 a m	4 27 p m
Lv. Southern Pines	"	5 18 a m	6 43 p m
Lv Hamlet	"	6 45 a m	8 05 p m
Lv. Wilmington,			3 30 p m
Ar Charlotte,	"	9 51 a m	10 45 p m
Lv. Chester,	"	10 08 a m	11 20 p m
Lv. Greenwood,	"	12 07 p m	1 32 a m
Lv Athens	"	2 19 p m	4 08 a m
Ar Atlanta §	"	3 35 p m	5 30 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 35 p m	11 10 a m
Ar. Montgom'ry, A.&W P		9 20 p m	11 00 a m
Ar Mobile L & N.		2 55 a m	4 12 p m
Ar New Orleans L. & N		8 30 a m	8 30 p m
Ar Nashville N.C.&St L.		5 53 a m	6 55 p m
Ar Memphis,		4 00 p m	8 10 a m

NORTHWARD.

	Daily. No. 402.	Daily. No 38.
Lv Memphis, N.C.&St. L.	1 00 p m	8 45 p m
Lv. Nashville,	10 55 p m	9 30 a m
Lv. New Orleans, L & N	7 45 p m	
Lv. Mobile, L. & N.	12 20 a m	
Lv Montgom'ry, A &W P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, § S. A. L.Ry	12 00 p m	8 00 p m
Ar Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	4 50 p m	2 04 a m
Ar. Chester, "	6 43 p m	4 25 a m
Lv. Charlotte,	6 30 p m	5 00 a m
Lv. Wilmington,	3 30 p m	
Lv. Hamlet	9 10 p m	8 10 a m
Lv. Southern Pines "	10 50 p m	9 03 a m
Lv. Raleigh "	1 05 a m	11 30 a m
Ar Henderson, "	2 27 a m	1 00 p m
Lv. Norlina "	3 10 a m	2 05 p m
Lv Weldon, "	4 20 a m	3 10 p m
Ar Portsmouth "	7 00 a m	5 50 p m
Ar Washington N &W S.B.		6 55 a m
Ar. Baltimore B. S P.Co.		† 6 40 a m
Ar. New York, O D.S.S.Co.		† 1 30 p m
Ar Phila'phia, N.Y P.&N	15 46 p m	5 10 a m
Ar New York, "	8 40 p m	8 10 a m

		No 44	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 20 a m	7 45 p m
Lv. Savannah,	"	1 50 p m	11 59 p m
Lv. Columbia, §	"	6 37 p m	5 45 a m
Lv. Hamlet,	"	9 40 p m	9 20 a m
Lv. Southern Pines	"	10 32 p m	10 09 a m
Lv Raleigh,	"	12 28 a m	12 07 p m
Lv. Henderson,	"	1 44 a m	1 27 p m
Lv. Norlina	"	2 10 a m	2 15 p m
Lv. Petersburg,	"	4 08 a m	4 43 p m
Ar. Richmond,	"	4 56 a m	5 35 p m
Ar. Washington P R R.		8 45 a m	9 50 p m
Ar. Baltimore, P R R.		10 03 a m	11 25 p m
Ar Philadelphia, P R R.		12 27 p m	2 56 a m
Ar. New York, P R R.		3 15 p m	6 30 a m

Note.—†Daily except Sunday.

Dining Cars between New York and Richmond, and Hamlet and Savannah on Trains Nos. 31 and 44.
‡ Central Time § Eastern Time.

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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

WEAVERVILLE COLLEGE COMMENCEMENT.

For many years in the history of our country we were dependent largely upon academies and smaller colleges for the education of our boys and girls. One or two unpretentious houses, cheaply constructed, sparsely settled and without elaborate scientific apparatus or costly libraries, with a few instructors living on small salaries and teaching for the love of it or from a sense of duty, constituted the equipment of our average southern college.

There were no rigid examinations or severe tests of scholarship required before a pupil was permitted to enter the school and after admission there was not much said about mastering an extensive curriculum, or of standing frequent examinations on many elaborate and difficult text books, but character, application and desire to acquire knowledge were the requisites for entrance and advancement in these schools. Health considerations and freedom from evil associations and corrupting surroundings were the chief factors in deciding their vocation.

In these schools were gathered the boys and girls of the country who showed an appreciation of educational advantages and who had a mind to learn. From these went out the men and women who made our Christian homes, formed our present civilization, developed our country, enacted our laws, built our churches and constituted the strength and glory of our commonwealth and our great republic.

We rejoice in the fact that the prosperity and increased wealth of the country have enabled the States, the Churches and individuals to establish great universities, large colleges and magnificent schools of every grade—that many of these have been amply supplied with the most modern and elaborate scientific apparatus, the most costly and complete laboratories, the most modern, elegant and comfortable furniture, employ large faculties composed of men of broad and accurate scholarship, and with sufficient endowment to give cheap tuition and free scholarships to all who value the best educational advantages, but we want to emphasize the fact that the time has not yet come when we can discount, or dispense with, the work of our small colleges Institutions that like the Mother of the Gracci have no jewels except the sons and daughters they educate and send out into the world.

It is to this class of schools Weaverville belongs. It was chartered and established twenty five years ago because there was a need for it. The wisest and most progressive men of Western North Carolina saw that the highest interest of Methodism and of the State demanded the location of a Christian college somewhere in the "Land of the Sky" near Asheville They had no selfish ends in view and were not ambitious to establish a great college but simply desired to furnish the bright boys and girls of that section and elsewhere such advantages as would enable them at the minimum cost to obtain a good classical education. They went to work and with this end in view succeeded.

They found in the village of Weaverville, eight miles north of Asheville, an ideal situation. They erected such buildings as they were able to pay for and secured a president and faculty that were less concerned about the salary they received than they were about the work they accomplished. This spirit was appreciated by the people and the school was liberally patronized from the first. Under different faculties the school has gone forward for twenty-five years and its influence for good has been felt in a wide section of country.

Having the honor of serving on its board of Trustees we attended the commencement exercises last week. The steady downpour of rain on Monday and Tuesday, the muddy and badly washed roads, together with swollen streams, made it impossible for persons outside of the village to attend. We were so delayed in reaching the college that we failed to hear the sermon of Dr. H. F. Chreitzberg, the address of Rev. W. R. Ware or the orations of the young men. This we regretted. We learned, however, that all the public exercises were highly interesting and did great credit to those who participated in them Dr. J. A. Reagan, the secretary, gives an account elsewhere of the action of the Board—hence it is only necessary for us to add that Rev. Geo. F. Irby, who has for the past three years been the president of the college, but who now returns to the pastorate, has been untiring in his labors for the institution and has accomplished a great work. The teachers associated with him have been efficient and faithful

Prof. Yost, the former president, was elected chairman of the faculty for the present, and a judicious committee was elected to select a president. Mr. Frank Weaver was elected chairman of the Board of Trustees and Dr. J. A. Reagan was continued secretary and treasurer.

BEWARE OF SWOLLEN MOUNTAIN STREAMS.

The rainfall in the mountain section last week was unprecedented. For three days there was almost a steady downpour and at some places there were cloud bursts or water spouts. We have never seen anything like the damage to country roads and railroad tracks, and tressels and bridges.

Branches became torrents, creeks grew to rivers, and every valley was filled with seething, rushing waters. On Tuesday morning, against the better judgment of all, Dr. Dan Atkins, Dr. J. H. Weaver, Rev. J. W. Jones, Miss Mary Atkins, Mr. C. C. Brown, the livery man, and the writer started, in a closely covered vehicle, from Asheville to Weaverville College, nine miles distant. Only a pressing sense of duty led us to undertake the trip. The clouds hung low over the mountains and the rain poured constantly—sometimes it was blinding—but at 12 o'clock we reached the college in safety

The rain ceased at 5 p. m. and at 6 we started on our return trip to Asheville. We passed on safely until we reached Beaverdam creek, four miles from Asheville. It was greatly swollen and no bridge spanned it. A party of gypsies camped on the bank said the stream was falling and if we would wait half an hour we could cross it. The sun was then setting behind a leaden cloud and the driver said we must cross before dark or not at all. After waiting twenty minutes he divided the crowd—Dr. Weaver, Miss Atkins and the writer remaining in the vehicle.

Mr. Brown, the owner of the team, drove in and the horses behaved beautifully until they reached the angry current. Here they began to plunge as though they were sinking in quick sand and presently the traces of the left horse broke and the vehicle stopped. After some time both horses were taken from the tongue and got ashore, but we were left in the middle of the stream with the water pouring through the vehicle. It was not a desirable situation or a pleasant experience. How to escape from the vehicle and reach shore was the problem. We lifted our voice above the roar of the angry turbulent stream and called for help. The friends in the rear interceded with the head man of the gypsy band and he sent a negro on horseback to our rescue.

One by one from the wheel of the vehicle we reached the horse and were carried to the shore. After a delay of two hours we started again, a little disfigured, on our way to Asheville.

As we watched from the shore the vehicle swaying and struggling with the swift current we could not but wonder why sensible men would take such risks. Between ten and eleven we reached the parsonage of Central Church, Asheville, and found a warm room and a hot supper awaiting us. Here we were warmly welcomed and kindly cared for by that model mistress of the manor, Mrs. J. H. Weaver.

Our advice to everybody is, Keep out of swollen mountain streams.

A GOOD MAN AND A HELPFUL SERMON.

Rev. A. D. Betts, D. D., of the North Carolina Conference, spent several days last week in Greensboro visiting his son, Dr. J. S. Betts, and many friends.

He preached for Rev. S. B. Turrentine at West Market Street Church on Sunday night. The text was I. Peter, third chapter and eighteenth verse: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." The sermon was a gem of its class—scriptural, spiritual, refreshing and sweet. Dr. Betts has been over forty years in the itinerant ministry. He has preached in many different parts of the state, and has served many hard appointments, but no murmur has ever escaped his lips, and his spirit is as cheerful and sweet today as it ever was, and his ministry is efficient and fruitful.

In his sermon he urged those who heard him not to become sour or sensorious because people mistreated them; but to remember that the Master, thought without fault, endured suffering and persecution without complaint.

REPORT OF COMMITTEE ON MISSIONARY LITERATURE.

Our committee to whom was assigned the consideration of missionary literature for our own use, feel that for a wise and sucessful prosecution of our missionary operations in all her fields, a further supply of literature is an imperative necessity, and we therefore beg to make the following report:

Resolved, That the Board of Missions, through her Secretaries, be asked to have written for the Church the following:

1. Two volumes of Missionary History, one on Brazil, the other on Mexico, setting forth the history and outlook of the kingdom of God and our Church among those interesting people. Such volumes are needed by our people, and they would greatly add to our missionary intelligence as well as stimulate the Church's zeal for the cause of Christ in those lands.

2. A Missionary Manual, containing twelve comprehensive and suggestive lessons, one for each month in the year, to be used by the pastors, Sunday-schools, and Epworth Leagues, in the study of the lesson on our regular monthly missionary day. Such a manual could contain information, suggestions, and references for a more extended study of the subject of missions.

3. A regular monthly lesson and reading in our Church papers, giving facilities for a uniform and general study of missions; thus putting into the hands of our people one indespensible element of successful effort, namely: Missionary intelligence.

4. Class text books on missions for use in our institutions of learning: so that our students on leaving school, may go out thoroughly equipped to do the work of the Church with intelligence and efficiency. Such a volume wisely prepared and well used would add mightily to the fitness of every one of us in the prosecution of our work for the spread of the Master's kingdom.

Resolved, Second—

1. That we congratulate our Church upon the possession of a Review of Missions of such marked value and great excellence, and we do most heartily commend it to all our people, and plead for it a wide circulation.

2. That the widest circulation be given the published proceedings of the General Missionary Conference.

JAMES ATKINS, Pres.,
C. H. BUCHANAN, Sec.

EDITORIAL NOTES.

Dr. James Atkins and family left Nashville on the 15th for their summer home in Waynesville, N. C. He will open his desk there and do all the routine work he did in Nashville. Rev. L. F. Beaty and Miss Pattie Perrie are in the office in Nashville.

Bishop Galloway will soon start on his episcopal tour to Brazil. He will tarry in that country looking after the interests of the Church till toward September, when he will return by way of the Ecumenical Conference in London. May he have a safe trip during this important visitation.

Mrs. C. F. Reid, wife of Rev. C. F. Reid, Superintendent of the Korean Mission Fields of our Church, died May 18, 1901, at Winchester, Ky. She had been a severe sufferer for many weeks. She was a fine Christian character and one of the most devoted missionaries. Dr. Reid has our sympathy in his sore bereavement.

The Summer Institute for young preachers at Vanderbilt University meets June 19–28. It has an attractive program of class work and of public lectures by Bishops and other eminent divines. There are no fees of any kind. One-third reduction in railroad rates. Board at 50 cents a day. For programs or other information apply to Dr. W. F. Tillett, Nashville, Tenn.

The following general statistics of the M. E. Church, South, for 1900, are furnished by the Book Editor and Publishing House Agents: Conferences, 47; itinerant preachers, 6,227; local preachers, 5,151; members, 1,470,520; gain in members, 5,712; net loss in preachrer, 71; increase in Sunday school scholars, 4,650; increase in Epworth League members, 448; increase in Publishing House business, $40,447; total Publishing House assets, $933,067. An increase is reported for benevolent objects of the support of the ministry.

Hon. John W. Thompson, of Raleigh, N. C., assistant commissioner of agriculture for the State, has become associated with the banking house of Holleman & Rippey, and will shortly take charge of their Philadelphia offices. Mr. Thompson will be assisted by Mr. J. P. Graves, who is now manager of the Providence branch of the same firm. Boston contains no stronger evidence of pluck and energy winning success than this firm. Three years ago the entire business was handled in a small office, while today they have 37 employees, among whom are numbered some of our best financiers.

The St. Louis Advocate says that Dr. J. D. Hammond reported to the Board of Education last week that the sum of $1,500,000 had been raised on the Twentieth Century Thank-Offering for the cause of education. Bishop Duncan made an address on mission schools before the Board. New Century Education, the monthly journal of the Board, was ordered discontinued. An appropriation of $250 was made to defray Dr. Hammond's expenses to London in September as a delegate to the Ecumenical Conference. The question of raising $50,000 for a girls' seminary at Vanderbilt Universsity, was referred to the Executive Committee and they empowered to formulate plans to raise the amount.

The annual scientific number of the University of Tennessee Record is just out. This number of the Record contains several valuable scientific articles which are handsomely illustrated and which represent a vast amount of scientific research and experiments. The frontispiece is a picture of Estabrook Hall, the new mechanical building. The leading article is entitled "Technical education in the South" and was written by A. C. Lanier of the class of 1900. Other articles are: The electrial current in chemical analysis" by E. F. Kern of the class of 97; a description of the "Multiple filtering apparatus" by C. A. Mooers; Polar Planimeter" by Prof. W. W. Carson; "Welding of copper" by Prof. J. R. McColl; "Tests on a 30 kilowatt dynamo" by Prof. C. A. Perkins; "Automatic record of water stages in the upper Tennesee river" by Observer W. M. Fulton, and "Anemometers" by Cyrus Kehr.

Free Scholarships for Young Preachers at Vanderbilt.

There are about twenty five free scholarships for young preachers in the Biblical Department of Vanderbilt University which are available for college graduates and also a loan fund available for undergraduates. These scholarships cover the cost of board in Wesley Hall. Room rent and tuition are free. Graduates from well nigh all colleges and universities of the South availed themselves of these scholarships last year. There is one medical missionary scholarship that yields $150 00. There were eighty young ministers in the University during the year now closing, representing twenty-two different Annual Conferences.

For further information write to Dr. W. E Tillett, Nashville, Tenn.

District Conference Directory.

The Waynesville District Conference will be held at Mills River May 30—June 2.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Epworth, Concord.

The revival fires have been burning at Epworth for two weeks Rev. T. A. Sikes, of Charlotte did most of the preaching Have received 62 members, with a number of others to follow. There have been 250 conversions The church is thoroughly revived Have received 120 members since Conference. The power is of God. The glory belongs to Him.

J. H. BARNHARDT.

Concord, N. C., May 27, 1901.

Dreyfus' Own Story.

A powerful chapter from one of the most remarkable of recorded human experiences appears in McClure's Magazine for May—Captain Alfred Dreyfus's Own Story of his arrest, degradation and transportation to Devil's Isle. To this story is added a portion of the Diary kept by Dreyfus on the island, for his wife, and referred to so often and so mysteriously in the Rennes trial, but never made public.

A more intense and convincing expression of human agony than that found in these fragments is inconceivable. From first to last it is evident that the sufferer is bewildered and maddened by what has befallen him, and that all which keeps him from insanity or death is his determination to prove that his persecutions are powerless to overthrow what he calls the "sovereignty of the soul." These dramatic passages make it clear, too, that Dreyfus was compelled to undergo on Devil's Isle every ignominy and hardship his jailers could devise, even to close confinement in a hut, enclosed by palisades and shut out from air and light, with double irons upon his legs throughout the night.

The book from which this remarkable document is taken, containing the story of Dreyfus's entire five years of suffering and imprisonment, is to be published by McClure, Phillips & Co., in May.

Grace Church, Winston.

The pastor is just closing a ten days' meeting at Grace. Rev. W. H. Bagby has done the preaching. Kind expressions concerning his preaching are upon everybody's lips. A number have been converted. A larger number have been reclaimed. A number have given their names for membership. Others will probably join. The interest in the meeting has been good from the first day. The people of Grace should be thankful, that, for every year in its history, the church has had a good revival.

The prospect for gradual growth here is good. A graded school building is nearing completion in the vicinity. Some new houses are going up. A street car line, it is hoped, will come this way soon.

The church has been repainted, repaired and relighted, at an expense of about $150 00 All Conference collections for the current year have been secured with a comfortable margin. In the membership there are a large number of loyal, Godly people. The pastor enjoys his work and hopes to carry a good report to Gastonia.

Truly,
W. H. WILLIS.

NOTICE.

I will be ready after July 1st to assist any of the brethren in conducting meetings. Would like to arrange dates as early as possible. Write me for further information at No 57 South Main St., Asheville, N. C.

(Rev.) JOHN J. WELOH.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

STATEMENT

The Firemen's Insurance Co.

Of Maryland.

Condition December 31st, 1900, as shown by Statement Filed.

CAPITAL STOCK—Authorized, $900,000.00; Subscribed, $900,000.00; Paid in cash, $900,000.00.

Income—From Policy-holders, $499,832.21; Miscellaneous, $151,400.16; Total,	$ 651,233.37
Disbursements—To Policy-holders, $335,786.63; Miscellaneous, $186,445.63; Total,	522,232.26
Risks—Written or renewed during year, $92,334,062.00; In force,	85,712,310 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 195;000.00
Value of Stocks and Bonds (United States, State, etc., owned),	1,146,691 50
Loans on Stocks, Bonds and other securities,	20.200 00
Interest and Rents due and accrued,	17,298 94
Cash in Home Office and deposited in Banks,	52 093 58
Premiums unpaid.	46,607 36
All other Assets, detailed in statement,	11,879 87
Total,	$ 1,489,771 25
Less Assets, not admitted,	5,756.40
Total admitted Assets,	$ 1,484 014 85

LIABILITIES.

Losses unpaid,	$ 31,862 98
Unearned premiums,	334,200 70
All other Liabilities as detailed in statement,	35,332 46
Total Liabilities as to Policy-holders,	$ 401,396 20
Capital paid up,	$ 900,000 00
Surplus beyond all Liabilities,	182,618 65
Total Liabilities,	$ 1,484,014 85

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $806,573.00; Premiums received, $11 695.31.
Losses incurred, $4,697.42; Paid, $3,863 62.

President, F. E. S Wolfe.
Secretary, Harry L. Riall.
Home office, 25 South Street, Baltimore, Md.
General Agent for service, T. T. Hay, Raleigh, N C
Business Manager for North Carolina, Robert Lecky, Jr., Richmond, Va.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, March 21, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Firemen's Insurance Company, of Maryland filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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STATEMENT

The Pacific Fire Insurance Co.,

Of New York.

Condition December 31st, 1900, as Shown by Statement Filed.

Capital Stock—Authorized, $200,000.00; Subscribed, $200,000 00; Paid in cash, $200,000 00.

Income—From Policy-ho'ders, $401,630-88; Miscellaneous, $68.435 87; Total,	$ 469,066 75
Disbursements—To Policy-holders, $303,779 39: Miscellaneous, $206,957.72; Total,	509,737 11
Risks—Written or renewed during year $61,847,417.00; In force,	66,848,454 00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 9,015 50
Value of Stocks and Bonds (United States, State, etc, owned),	435,894 50
Loans on Real Estate (first lien on fee-simple),	189,600 00
Interest and Rents due and accrued,	3.735 30
Cash in Home Office and deposited in Banks,	63,608 51
Premiums unpaid,	59,989 50
Total assets,	$ 761,843.33

LIABILITIES.

Losses unpaid,	$ 41,343 60
Ledger Liabilities,	59,000 00
Unearned Premiums,	319,947 18
All other Liabilities as detailed in statement,	20,409 09
Total Liabilities as to Policy-holders,	440,699 87
Capital Paid up,	200,000 00
Surplus beyond all Liabilities,	121,143 46
Total Liabilities.	761,843 33

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $342,606.00; Premiums received, $11,316 32.
Losses incurred, $3,815 58; Paid, $4,754.44.

President, Frank T. Stinson.
Secretary, George Jeremiah.
Home Office, 32 Pine Street, New York City.
General Agent for service, W. C. Staples, Reidsville, N. C.
Business Manager for North Carolina, Edwin G. Seibels, Columbia, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.
Raleigh, March 23, 1901.

I, James R Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Fire Insurance Company, of New York, filed with this Department showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG.
Insurance Commissioner.

may 22-2t

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 2nd, 1901.

JESUS OUR HIGH PRIEST IN HEAVEN.
Heb. 9: 11–14, 24–28.

GOLDEN TEXT.—He ever liveth to make intercession. Heb 7: 25.

TIME AND PLACE.—The exact date and place of the composition of the Epistle to the Hebrews are not known.

Explanatory Notes.

11. But Christ being come.—In God's own time. A high priest of good things to come.—A high priest to procure "good things to come" for all the race; such as forgiveness, sanctification, and eternal life. By a greater and more perfect tabernacle.—Revised Version: "Through the greater and more perfect tabernacle." Alford says: "As the Jewish high priest passed through the first tabernacle in entering into the earthly holy place, so our great High Priest has passed through the 'greater and more perfect tabernacle' to enter into the heavenly holy place." Not made with hands.—Not built by the hands of man, but by the Lord himself. Not of this building.—Not belonging to this present, material creation.

12. Neither by the blood of goats and calves, but by his own blood.—Not through the instrumentality of the blood of goats and calves, but through the instrumentality of his own blood. Entered in once into the holy place.—Into the highest heaven, the especial abode of Almighty God. Having obtained eternal redemption for us.—This redemption was obtained by virtue of his entrance.

13. For if the blood of bulls and of goats.—Which are used in Levitical ceremonies. The ashes of a heifer.—See Numbers 19: 2 9. Sanctifieth to the purifying of the flesh.—That is, work a merely outward and ceremonial purification.

14. How much more shall the blood of Christ?—Which is to be thought of not in a gross, material way, but as representing his voluntary self-sacrifice for the sins of the world. Who through the eternal Spirit.—The divine Spirit of the Godhead, which Christ himself had. Offered himself.—Voluntarily and without constraint. Purge your conscience.—Your whole internal life. From dead works.—From works that defile and pollute the soul. To serve the living God.—Which is the supreme end had in view.

24. For Christ is not entered into the holy places made with hands, etc.—This verse elaborates the thought of verse 11, and adds that the purpose of Christ's entry into heaven is to appear before God as our Mediator and Advocate.

25. Nor yet that he should offer himself often.—His one sacrifice is sufficient. It is only necessary thereafter that he should plead its efficacy.

26. Then must he often have suffered.—A most unnatural supposition. But now once in the end of the world.—Once for all "at the end of the ages, when the tale of sin and woe has all been told." To put away sin.—To make an end of its guilt and power.

27, 28. And as it is appointed unto [illegible] once to die, etc.—The thought of [illegible] ca[illegible] wi[illegible] hi[illegible] death made no sufficient atonement for sin, then the case is hopeless. Even he can never repeat his work." Unto them that look for him.—With eager expectancy and upward gaze. Shall he appear . . . without sin.—Apart from sin, without any further sin offering. Unto salvation.—The completer, as he was the Author of their salvation.—S. S. Quarterly.

Reflections.

1. The offering which Jesus Christ made of himself was the substance of which all the offerings made by Jewish priests were simply the shadows.

2 As Jesus Christ, "by his one oblation of himself once offered, has made a full, perfect, and sufficient sacrifice, satisfaction, and oblation for the sins of the whole world," it is absurd and impious for any one to talk of repeating or renewing that sacrifice.

3 There is no room for any priest except Christ under the present dispensation.

4 When Christ comes again it will be to finish the salvation of all those who believe in him.

Home Readings.

Sunday—After Melchisedec. Heb. 7: 1-32.

Monday—The Unchangeable Priest. Heb 23–28.

Tuesday—Set in the Heavens. Heb. 8: 1–5.

Wednesday—Mediator of a New Covenant. Heb. 8: 6–13.

Thursday—The True Priest. Heb. 9: 11–14.

Friday—In the True Tabernacle. Heb. 9: 24–28.

Saturday—An Atoning Sacrifice. Heb. 10: 1–14.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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Messrs. J. T. Haley & Co., of Nashville, Tenn., are among the few Subscription Book Publishers who are absolutely reliable. They are in position to offer paying employment to an energetic man or woman in every section of the country not occupied. Those of our readers who are in position to consider a good offer should write them at once, sending references. They pay salary or commission, and give beautiful premiums with either plan [illegible] tf

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Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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before you forget it—the date of expiration of your fire policy, and write and see us a week or ten days in advance, its renewal can be attended to in ample time. Haven't got a fire policy? Put it down, then, to see us at once. Procrastination steals not only time but money; for the flames may lick up your house or valuables while you delay. Prompt action is imperative. We are prompt in payment of all fire losses.

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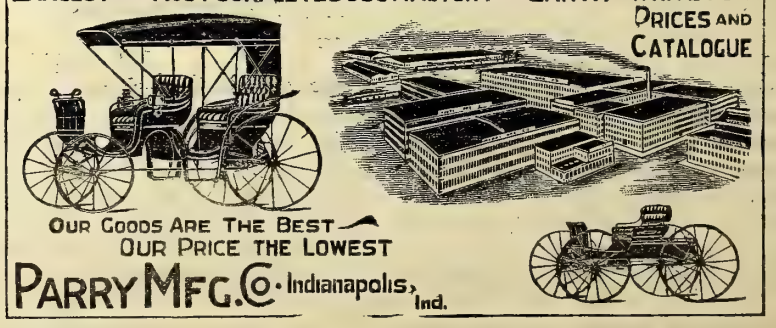
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 2, 1901.

HOW TO GET RID OF SIN.

1 JOHN 1: 5–10.

REPENTANCE. — Getting rid of sin means getting right with Christ. Getting right with Christ involves three steps: repentance, reception, repetition.

True repentance is decisive. Unless it progresses to the point where you say I will "put off the old man," I will "put on the new man," it is fruitless. Our exceeding sorrow for sin must lead us to shun sin. Our petitions to be delivered must issue in a single-eyed purpose to be free from sin.

You remember the youthful and dissolute Augustine's prayer, "Lord, make me continent; but not yet." Our deep contrition, our keen realization of the "exceeding sinfulness of sin" is not enough; we must go on to the definite decision to put away every evil. "Man is born with his face turned away from God. When he truly repents he is turned right around toward God; he leaves his old life."

RECEPTION.—Then comes reception. This is faith practical, faith powerful. There is a helpful hint in the testimony of one who tells us whenever he experienced any temptation, he always reached up to Christ "for an armful of the opposite grace." Tempted to be angry, he claimed Christ's patience; tempted to be bitter, he claimed Christ's sympathy; tempted to be selfish, he claimed Christ's generosity; tempted to be unkind, he claimed Christ's charity.

One has said the great lesson of the Christian life is take. Appropriate Christ, keep open toward God; let his peace and power come into your soul. It is simply a matter of God and I. I must fail. You and I must fail. But God and I, the strong God, weak I, can overcome.

REPETITION.—As we receive Christ so we are to repeat Christ. Every man who overcomes sin is God's bugle blast of hope to the discouraged soul. He is a "living epistle" that he who runs may read and receive. Every overcoming life is at once a condemnation and a call—a condemnation of every failure to overcome, a call to every one who fails to "come up higher." Every man who overcomes makes it harder for others to be satisfied in sin, and makes it easier for them to seek to be conquerors.

Remnants.

Every conquering Christian is an advertisements of God's all-sufficient aid; he is a bulletin-board of God's blessing.

The old colored lady put it forcibly when she said, "When Satan comes botherin' round me, I always introduces him to his betters."

F. B. Meyer says many people are always putting letters into God's letter-box, and never go to see if there is any answer. So we pray for deliverance from sin, and do not expect deliverance.

Seed Thoughts.

Our only hope is to enter into the victory of the risen Christ.—Rev. F. B. Meyer.

The strength of the Christian is to remain in Christ; the strategem of the devil is to get him out.—G. H C. Macgregor.

There is but one result that can warrant the agony of Calvary; that can satisfy either our blessed Saviour or ourselves; and that is our being conquerors over sin.—Mark Guy Pearse.

Some people live looking within at their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—Mark Guy Pearse.

Brain Exhaustion.

A French investigator has come to the conclusion that the brains of military and naval men give out most quickly. He states that out of every 100,000 men of the army or naval profession 199 are hopeless lunatics. Of the so-called liberal professions, artists are the first to succumb to the brain strain; next the lawyers, followed at some distance by doctors, clergy, literary men, and civil servants. Striking an average of this group, 177 go mad to each 100,000. Domestic servants and laborers are not far behind. The professional men supply 155 out of each 100,000 as candidates for the lunatic asylum. Next, but with a long interval, come the mechanics, of whom 66 in each 100,000 lose their wits. Wonderful to relate, commercial men retain their sanity the best of the whole group, as they send only 42 out of 100,000 to the madhouse.—Medical Record.

A CLEAR HEAD;

good digestion; sound sleep; a fine appetite and a ripe old age, are some of the results of the use of Tutt's Liver Pills. A single dose will convince you of their wonderful effects and virtue.

A Known Fact.

An absolute cure for sick headache, dyspepsia, malaria, sour stomach, dizziness, constipation bilious fever, piles, torpid liver and all kindred diseases.

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DO YOU WANT TO ENJOY THE LUXURY OF HANDSOME HAIR?

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Not a dye, but it will restore the color and lustre to gray and faded hair; promote growth; prevent dandruff.

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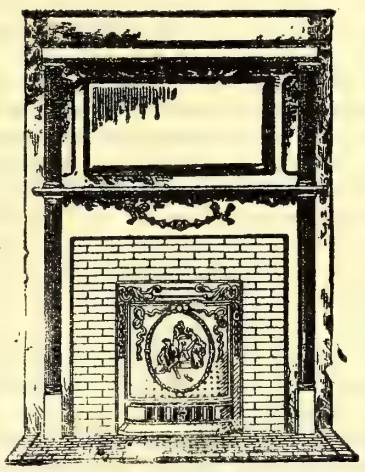
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jan 24-1y.

W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

Do You Pay Your Dues?

This is not an impertinent question, neither is it born of idle curiosity. It is a question of vital importance, and the response must mean nothing less than life or death to an organization that is of mutual, if not equal, interest to you and to me.

We all know that no work can be carried forward without money; not even the smallest and most insignificant concern, much less this grand enterprises of the Church, extending, as it does, throughout the entire South and West, and endeavoring to supply the wants of thousands of needy souls.

Who that has read of the hundreds of young men and women in the mountain districts that have been brought to Christ, and fitted for a noble service to the world through this organization, and of the thousands of little children clothed and fed and saved through its instrumentality; of the many ministers of Christ provided with comfortable homes; of the heathern on our frontier coast reverencing the name they once scoffed at; and of the many fallen women rescued and redeemed, all through the various departments of work represented by this Society—who that is familiar with these facts can fail to rejoice and bid this noble work God's speed?

You, my sister, have recognized the need of such work in our land, and you desire to become in a way identified with it. So, when approached on the subject by Sister A, you willingly give your name for membership in the local auxiliary And we do not question that you fully intend to pay your dues, the small amount of ten cents per month. But as time goes on you forget about the dues, and with your attention called in other directions, and your time right fully occupied you forget to attend the missionary meetings, and the entire year elapses since you gave your name as a member of the auxiliary, and yet you have not paid a cent of dues.

The treasurer reminded you of it once, but you did not have the change just then; and although she saw your name on her book month after month without a dime credit to you, she felt sensitive about speaking of it to you again for fear it might offend you, and so the loss has come.

The Conference meeting comes on, and a delegate is sent from each auxiliary. They report a total membership in the Conference of four hundred and eighty, and dues paid, $160—just one-third the amount that should have been received and reported. A month later there is a called meeting of the executive board to decide in regard to some urgent appeals for money. The General Treasurer is interrogated, and, behold, she tells them there is not more than one-half enough money in the treasury to pay these urgent demands! What can be done? A letter is read from one of our faithful ministers who is in an extreme emergency, pleading for a small donation to help him repair his parsonage. The schools at Key West, Ybor City, West Tampa, Dallas, and on the frontier coast must be supported; the teachers are waiting for their salaries; children and men and women have come in large numbers into these schools, and bills are accumulating in all directions. The honor of the Society is at stake. These debts must be paid.

Our membership, taken from the last Report, was 20 339 adults and 3 0 2 juveniles. If each one of these members had paid her dues—counting but five cents per month for juveniles—the amount sent to the General Treasurer would have been $26,214; but instead there was sent during the year only $15,-278 76, which left a deficit of $10,935.24.

My dear sisters, you certainly did not realize that by the neglect of paying your $1 20 you swelled this debt of nearly $11,000 to the home Mission Society, and impovesished its treasury to such an extent that teachers had to have their salaries cut off, the preacher had to have his petition refused, and doors had to be closed to those appealing for help—all because your dues were not forthcoming.

The President of the Society and the general officers think and plan and study and pray day and night to devise some means to answer these numerous appeals, but notwithstanding their intense and sometimes painful anxiety, the treasury fails to show even two-thirds of its rightful possessions.

Now, it may be that you have a rather inefficient treasurer in your auxiliary. She may be a new, inexperienced officer, and may fail to keep exact accounts and remind each member of her auxiliary when dues ara behind. It is not such an enviable position to be a treasurer. Your treasurer accepted the position because you, among others, were unwilling to serve in that capacity, and she did not want to see the work suffer. She needs your help and co operation. Will you not go to her and pay promptly, asking her to keep you informed as to the amount due?

We would offer as an earnest suggestion that you do not pay in very small amounts at odd interveals. When you pay but the small amount of ten cents you should not wait longer than a month. It is very confusing to a treasurer to deal with small and uneven amounts, as fifteen cents and twenty-five cents at a time, and where there is a large membership, the best of treasurers can make but poor success. Either pay by the year in advance or by the quarter. As the treasurer must send her report quartely, she can by that means keep her books straight, and the obligations of the Society will thus be met.

If you will do this carefully and conscientiously as God's child in account with him, when this year shall close all the dues will be paid and registered, and instead of being crippled and dwarfed, as our work has been, by the unintentional neglect of our members, it will have received new life, new impetus, new force. Thousands will thereby be blessed and our work will stand out as a gleaming light-house in the midst of a dark and troublous sea.

ARABEL W. ALEXANDER.

Weekly Crop Bulletin.

For Week Ending Monday, May 27, 1901.—All minor features of the crop conditions during the past week are overshadowed by the tremendous loss resulting from the heavy rainfall on the 21st and 22d. This storm appeared on the coast of Texas on the morning of the 19th, crossed the Gulf states, and thence passed northward over central and western North Carolina. The characteristic feature of the storm was the extensive area covered by the excessive precipitation, which averaged over 5.00 inches for the State, as compared with a normal for the week of only 1.00 inch Wheat and oats generally remain in excellent condition, and where only beaten down will recover. Many favorable reports were received from southern and eastern counties. Cotton has a fair good stand; though some is dying in consequence of too much rain and cool weather; chopping has been much delayed. Plowing corn, setting tobacco, and planting peanuts, have made but little headway this week. Fruit is dropping considerably. It is worthy of remark that a large number of correspondents report a scarcity of labor.

Perry Davis' Pain-Killer.—Its valuable properties as a speedy cure for pain cannot fail to be generally appreciated, and no family should be without it in case of accidents, or sudden attack of dysentery, diarrhœa or cholera morbus. Sold everywhere. Avoid substitutes, there is but one Pain Killer, Perry Davis'. Price 25c. and 50c.

Pyny-Balsam Relieves Right Away
and makes a speedy end of coughs and colds.

QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

McDowell circuit, Capernaum	May	4 5
Table Rock circuit, Mountain Grove	"	18 19
Marion station, Snow Hill	"	25 26
Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station, night	Apr.	7
Reidsville, Main St		21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct., Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a. m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta. Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit, Robbinsville		12 13

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin Geo F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference. Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

CHARLOTTE DIST.—3d Round

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14.

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Vaquis.

For Orrier—A R Barrett W V Honeycutt and J J Sadis

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Shertz, eq, P Holmes and H C Sprinkle Lay: D Rendleman, W Tillett J A Stevens and R B Clark.

For representative to Missions: D M Litaker, representative to Church Extension.

All reports and all conference collections are specially invited Those who expect to attend must send their names to Rev. M. T. Steele, P. C., Waxhaw, N. C.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Union	"	14 15

WAYNESVILLE DIST.--3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit Laurel	"	22 23
Bald Creek circuit at Deaton's.	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct, West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th

WINSTON DISTRICT.- 3d Round

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston. Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

SALISBURY DISTRICT, 3d Round.

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct, Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt Pleasant (D C)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C, nine miles from Concord, Thursday July 8, at 9 o'clock, a. m., and remain until after Sunday Editors, school men, and connectional brethren cordially invited.

SHELBY DISTRICT - 3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, oncord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend.	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30.	July 1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
Ei Bethel circuit	Aug	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st

STATESVILLE DIST 3rd Round —IN PART—

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	22 23
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt. Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29

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Clary, La Paloma, Jerusalem, Fog Bell, Palms, Fairy Queen, Afterwards, and 600 other vocal and instrumental Lithographed Sheet Music (regular price 35c to $1 00) only 8 cts a copy Catalog and sample for 2 cts. Everything in music at half price. Pianos $185 up Organs $35 up.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Annual Meeting.

We had hoped to be able to publish this week the program for the Annual Meeting at Gastonia, but we have not yet heard from all who have been requested to have place thereon. The Annual Sermon will be preached either by Dr. Young J. Allen or by Dr. C. F. Reid of China. Mrs. Wightman has promised to attend, and we are expecting one or more of our missionaries to be present. Thursday afternoon there will be a preliminary meeting followed by a reception given to the delegates by the ladies of Gastonia. Addresses of welcome and responses, and perhaps other addresses, will be made on Thursday evening. The routine business will be interspersed with papers, discussions and talks on important topics, and altogether we are hoping to have one of the most interesting and profitable meetings in our history. Moreover, in view of the forward movement inaugurated by our church, it will be one of great import. Never have we felt so deeply the need of earnest, united prayer for any meeting. Will you not, dear sisters, each one of you, pray daily in your closets that the Holy Spirit may illumine our minds and hearts, show us what He would have us do, and enable us, out of our fullness, to respond adequately to the needs of the hour.

Annual Woman's Foreign Missionary Convention, Gastonia, N. C., June 13-16.

The Southern Railway, the Atlantic Coast Line, the C. & N. W. and the Seaboard Air Line will give special rates to Gastonia from Winston-Salem, Greensboro, Waynesville, Asheville, Statesville and intermediate points. Further information will be given next week.

A Chinese Jeanne D'Arc and the Woman's Foreign Missionary Society.

REV. THOMAS CRAVEN.

The almost hasty trend of great events in the Eastern world startles us. To those who have watched the unfolding of developments in India since the mutiny of 1857, chiefly the ever increasing missionary agences from all the Western world, under the strong protection of England; also the higher education of women, so contrary to all traditional idea of woman's sphere, taken up by Government itself, and prosecuted with still greater energy by the American Societies, the adoption, too, of Western science and education, the satisfaction we confess has been keenly relished. All this we could have accepted at the beginning "as going to be," for we knew what "old England" stood for. But what shall we say to the news contained in the telegraphic communication of the Chicago Record Herald, by William Curtis, whose name stands for verity as well as veracity, declaring that a patriotic Chinese woman has assumed the role of a Jeanne d'Arc, and undertaken to arouse by her eloquent appeals the apathetic statesmen of China to the danger of allowing Russia any longer to play her game for the possession of Manchuria. In the midst of the bribe taking and perjured men there arises this pure, patriotic woman's soul One can roll back the pages of a century's history and not find a woman's more courageous act. And of all the wildest innovations ever thought of as probable, this surely is the greatest. There, on a public platform in Shanghai, where woman has been cowed and degraded, before five hundred leading citizens, officials, statesmen, and business men, the young woman stands patriotically pleading with her weak nation of 400,000,000, to permit not the encroachments of the Czar's greed. Who of all the wiseacres would have prophesied such a scene as this?

Much has been said about missionaries being the cause of the bloodshed and riot in China, and it has been denied. The connection of the Woman's Foreign Missionary Society with this later scene can not be denied The history of this startling innovation had its legitimate beginnings, and like others of a less glaring character, the incident to which it is traced seems very insignificant. Who knew that anything was so fraught with consequences when a little girl waif was picked up by the wayside by an agent of the Woman's Foreign Missionary Society. When taken under such guardianship she developed, and her nature, her true self, beautifully responded to the touches of love and intellectual training, and to the breath of a spirit of a new life and liberty. Another girl, the daughter of a Methodist preacher, there was, of the same beautiful, royal nature. The two girls, in due time, were sent to America. Their higher education of mind and soul followed, including a medical course in the Michigan University. The return of the two Chinese women to their native land was unobserved by the many or by the great. They reached Shanghai, entered unobtrusively upon their life-work among the women of the higher Chinese officials and leading men. While administering to the sick, never were they unmindful of what they owed to others, and naturally sought to do all they could for the liberation and advancement of their sex. They interested forceful ladies of position, secured the inauguration of an educational scheme, fostered and helped, and as one of the results is this young Chinese woman of lofty ideal, penetrating intelegence, and courageous soul.

The girl waif became somebody. Some good patron of the Woman's Foreign Missionary Society, by name of Stone, must be counted as responsible, for the Chiness girl's name is Stone. Sometimes religion and political movements have a connection; but women are not to be accused of the alliance. How passing strange if the movement inaugurated on that Shanghai platform by that patriotic Chinese woman should spread over the vast Empire and result in the foiling of the Russian host from Manchuria! Greater would she be than Catherine of the Russias, and greater than the other remarkable Chinese woman, the Dowager Empress. What strange, yet great, far-reaching results of the work of the Woman's Foreign Missionary Society! Let us expect great things.—Central Christian Advocate.

Special Notice.

Will the President of Auxiliaries who have not sent the names of the delegates to the Annual Conference of the W. F. M. Society to meet in Gastonia June 13–16, please do so at once that entertainment may be provided for them. Send names to MRS. S. P. MEARS,
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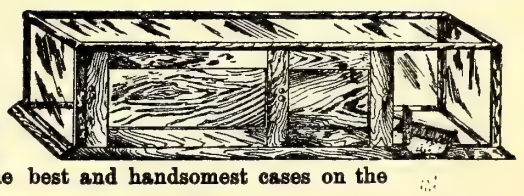
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Edgecombe county: "Following the advice of a Norfolk man in the Southern Planter, I last September sowed wheat and crimson clover together, and now I want your advice what to do with it. The crop is splendid, averaging 39 inches in height. The clover is blooming but the wheat does not show a head, and what I want to know is, will it be safe to wait till the wheat is ready and will the straw prevent injury from the clover hairs balling in the stomach of the horses". You have simply to take one horn or the other of the dilemma. You can save the clover hay and sacrifice the wheat or you can let the wheat ripen and lose the clover. One or the other you will have to do, for the clover to make good hay must be cut as soon as in bloom and that is right now. The man who advised sowing crimson clover with wheat did not know what he was writing about if he thought that both crops could be saved, for the crimson clover blooms entirely too early to sow with a wheat crop.

From Stanley Co. "Having found your letters in the Advocate of much value, I always read them with interest. I have a piece of land which I wish to put in meadow. It is a dark loam, and makes about twenty bushels of corn per acre. What kind of grass would you sow, how much seed and how should the land be prepared? I want to sow the land in peas first and follow with the grass". You are adopting the right plan for getting the land in grass. On soil of that character I would sow on the peas a mixture of acid phosphate and kainit mixed in equal parts at rate of 300 pounds per acre. This will give you a good crop of pea vine hay, and the land will be in better shape for the grass. Prepare the pea stubble very thoroughly with the cutaway or disk harrow, going over till the surface is perfectly fine and mellow. Then sow the grass seed and harrow with a slant tooth smoothing harrow and roll if the land is level. If not, rolling will have a tendency to make steep land wash. For seed I would use Orchard grass, Tall Meadow Oats grass, and red clover. Mix ten pounds each of the grasses and then sow five pounds per acre of the clover, but do not try to mix it with the grasses as it will not stay mixed. Do not sow any grain crop with it but sow the grass alone. The time for sowing will be any time after the middle of September till middle of October according as the season may be favorable. If the weather is very dry in September, better defer sowing till good rains have fallen. I would prefer the fertilizer named to the stable manure for the peas as they can get their nitrogen from the air, but if you have stable manure to spare, put it on the pea stubble in preparing for the grass. I have been struck with the great enthusiasm with which the Northern farmers are taking hold of our Cow peas. At the rate they are going it will not be long before there are more cow peas grown North of the Potomac than in the South, for when the farmers find a good thing they go into it with vigor. One fact in this connction is also interesting. Farmers in various sections are learning that the old method of sowing broadcast is not the best, for they can get larger crops when planted in rows and cultivated and the cost of seed is far less. Our friends in the western part of this state who overhauled me some time ago in the Agricultural papers for advising too little seed, and insisting that two to three bushels per acre should be sown, would do well to read the following from the columns of the Ohio Farmer. The article is too long for us to quote here entire, but the wirter, an Ohio farmer, says that he has been for five years making the Southern cow pea a special object of study. He says, "I observe most writers recommend from one and a half to two bushels of seed per acre. This does not agree with my experience. I have found that row culture, about 30 inches apart, is the best way. In this way it takes about two and a half acres for one bushel of seed. Broadcasting makes a third less hay and takes more seed". Sown in rows they have to be mown by hand he says, but we can see no need for this, for the rows can be more rapidly cut by the mower even if it takes but a row at a time. He says that two men can cut an acre in a day. He throws three rows togeth er and before sundown rolls these into piles, using no rake at all. Lets them lie four or five days and hauls to the barn. He advises the application of salt to the hay in the barn, a matter wholly needless, and better hay can be made without it. Cured thus in piles or shocks the leaves are retained, and if put in the barn while still limp it will cure bright and green, and as the Ohio man says, make a hay that cannot be surpassed for any animal on the farm". If you have plenty of cow pea hay you need no gluten feed nor oil meal, and only a little corn for horses and cattle. I have bought but one ton of bran for the last two years, and this I used nearly all for brood sows. Before I made cow pea hay I bought annually from 5 to 7 tons of mill feed and oil cake. And yet my cattle are in better condition now than when I bought these concentrated feed stuffs. I do know that for me there is more in growing cow peas for my main crop than anything I know in the line of general farming. It has been mainly the last two years that I learned of their great value as a forage crop, and we may add, grain crop for live stock. For milch cows it is the best feed we can get, because while it enables them to give as much milk and butter as the best concentrated feed we can buy, it in no way taints either of them. We also find that we do not have to grow any root crops' because the cow peas will keep the cows, bowels about in the same condition as the grass in July. Last year, when my cow pea hay was gone, and I had to begin to feed my horses timothy, though most of the heavy work was done, and I gave them each per day a gallon of oats extra they lost flesh rapidly." This writer has a great deal more to say in regard to the value of the cow pea. He is evidently a dairyman and he knows a good thing when he finds it, and although living north of the Ohio river and in a section not so well suted to the full development of the pea as our Southern country, he finds that the hay beats timothy out of sight. And yet down here, where the cow pea reaches a greater perfection than there, we see men calling themselves farmers buying the timothy hay baled up north to feed to their animals, when they can raise hay from the pea that is worth twice as much for any animal on the farm. When will the Southern farmer realize what a forage crop he has? I asked a man from Robeson county why they did not raise and feed more beef cattle down there. "We cannot grow the grass like the Northern and Western farmers". This was his notion in a section where the natural grasses are abundant on the black soils and where for generations the chief effort of the cotton farmer has been to kill grass. And that too in a section where the pea flourishes at its best and corn makes a heavy growth to balance the ration. "But," said he, "we have no market for the beef if we fed it". This struck me as so funny that I had to laugh. No market, when the men from Kansas, Iowa and Illinois are sending their cattle to the seaboard and shipping them to England, while you are right on a railroad leading to a seaport at a short distance? No market, when all the towns of any size in the state are getting dressed beef all the way from Chicago past your door? No market, when the feeding of the products of your farm would double their value and the feed could walk away and carry itself to market while it left on the farm the means of rescuing you from the fertilizer manufacturer. No market, when the markets of the whole South are open to you and anxious to get good beef? The wester farmers are using the very crop you can grow far better than they can, and are feeding it to cattle to be transported a thousand miles to the sea near you and shipped thence to Europe, while you are bemoaning the fact that you cannot grow timothy as they can, and are all the while failing to realize that a better than timothy is yours. Eastern North Carolina could feed and ship beef cattle to Liverpool at a far greater profit than the cattle feeders of the West, and some day she will do it, when the present generation dies out and men take their places who will see the great advantages we have in the South for stock feeding.

MARRIAGES.

ALRED—MEADOWS.—At the residence of the bride, two miles east of Taylorsville, N. C., at 6 o'clock, May 2, 1901, Mr. S. Alred and Mrs. F. M. Meadows were united in matrimony, Rev. W. S. Cherry officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

KIRKMAN.—Mr. Carl W. Kirkman departed this life May 1, as the result of injuries received from an accident that occurred in the Southern Railway yards in Greensboro, a few hours before his death. The deceased was a fireman and was under his engine cleaning out the ash-pan when some freight cars, which were being shifted, were shoved against the engine, which was set in motion, and Mr. Kirkman was caught in the wheels and his right leg and left arm and shoulder were crushed in a terrible manner. The remains were carried to Pleasant Garden, and the funeral service was held in the Methodist Church, by the writer, attended by a large concourse of people, who thus attested their genuine sympathy for the grief stricken relatives.

Brother Kirkman was in his 27th year, and leaves a wife and one child, and a large number of relatives and friends to mourn his untimely departure. He said before he became unconscious that he was not afraid to die, but regretted to leave his wife and child. He was conscious that his end was near. He was a kind and thoughtful husband and dutiful son. May the God of all comfort sustain and uphold the sorrowing ones.

E J. Poe.

SHELTON.—W. C. Shelton was born Nov. 24, 1862, and died with consumption April 9, 1901. He was a member of the M. E. Church at Mt. Herman, and died in the faith, and has gone to rest.

His daughter, Bertha, was born Oct.

7, 1885, and died with consumption April 29, 1901, at the age of 15 years. She professed religion and joined the M. E. Church last July. She was a good girl, beautiful and modest in her appearance. All that knew her loved her; but she is gone and her pastor and many others hope to meet Bertha and her father over there. A. L. COBURN.

WHITE.—Susan E. White, wife of Ellis White, of Guilford county, N. C., was born June 14th, 1826, and died May 12th, 1901. Sister White consecrated herself to the service of God in her youth, and connected herself with the Methodist church, and for years she has been one of the pillars of Pisgah church.

No one in this land was more entitled to Solomon's description of a virtuous woman than sister White. She was industrious, and loved to honor her Lord with the fruits of her industry. She was liberal to the church, and took a special interest in Foreign Missions, handing her pastor a liberal contribution for this purpose just two weeks before her death.

She raised a noble family, and all five of her children are worthy members of Pisgah church. R. S. WEBB.

NENABLE.—Mrs. Lienzena Venable was born Oct. 11th, 1855, and departed this life Feb. 10th, 1901. She was the daughter of Tyre and Martha Simpson. She was married to James C. Venable Jan. 30th, 1873, who, with two sons, still survive her.

She was a consecrated Christian, a loving and devoted wife, and an affectionate mother. She was a member of the church about twenty years, her place there was always filled except when sickness prevented. She was a great sufferer for several years, but her sufferings were borne with patience. She was faithful to the last. Now that she has been released from suffering and sorrow she has gone to inherit the mansion prepared for her.

V. L. MARSH, P. C

KIRK.—Melissa Ann Kirk was born August 20th, 1830. She died March 27th, 1901, being 70 years and 7 days old. She was a sister of James P. Nash, whose obituary appeared a short while since. Sister Kirk was a good and kind mother and grand-mother, living in the home of her only daughter, Mrs. Dr. Cox. The little grand children will very much miss her tender care. More than all this, she was a good, gentle, loving Christian woman, filling her place in the church, well ministering of her substance to the various interests of the church, and enjoying, in return, its privileges and blessings. We all miss her. C. M. GENTRY, Pastor.

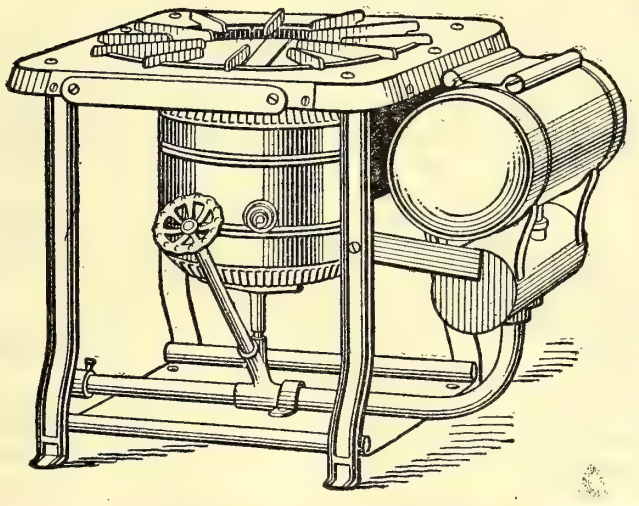
MALORY.—Mrs. Jennie Malory, wife of Rev. Nicholas Malory, died at her home on Marshall street in Salem, May 16th, of pneumonia, aged 24 years. She was the only daughter of Mr. and Mrs. Wm. T. Lanning, of Tyro Shops, Davidson county, and a niece of Rev. J. P. Lanning of the Western North Carolina Conference She leaves a husband and three small children—one an infant, about ten days old.

She was a good woman. At the age of 12 she was converted under the ministry of Rev. T. H. Pegram, and joined the church at Wesley's Chapel. At the time of her death she was a member at Grace, Winston. She died in the faith, facing the last enemy with great assurance and confidence. Her funeral was conducted from Grace Church by her pastor in the midst of many relatives and friends Her body rests besides that of one of her children, awaiting the resurrection.

W. H. WILLIS, Pastor.

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NEWS OF THE WEEK.

Wednesday, May 22.—All the machinists on the Seaboard Air Line system will quit work today———The Germania Fire Insurance Company has resumed business in this State———Three little children wander from their home in West Virginia and are killed and eaten by a bear———Mrs. McKinley's physicians declare her convalescent. The presidental party will leave for Washington Saturday——— Several houses destroyed on the Raleigh and Cape Fear railroad, near Raleigh. Nobody is badly injured ———Asheville is temporarily cut off from the rest of the world by railway communication through land slides caused by Tuesday's heavy rains——— The Alabama constitutional convention convenes and elects Hon. John B Keen president. In his opening speech he discusses the negro problem———There are devasting floods in East Tennessee. Five persons are drowned. Sixty two houses are washed away in Elizabethtown; railroad bridges are swept away and farm land ruined———The machinists of the Seaboard Air Line at Raleigh will join the strike today; about 40,000 men are still out over the country, a number of firms have signed agreements with their men.

Thursday, May 23.—The Seaboard Air Line machinests in Savannah join the strike———The Texas supreme court holds that a railway franchise is not taxable———A number of Boers have engaged to settle in a German colony in Brazil———J. P. Morgan's latest scheme is to organize the largest bank in the world———Bresci, the man who assassinated King Humbert, commits suicide in prison———The government will erect observatories at Atlantic City, Cape Henry and Cape Hatteras———The northern Presbyterian assembly begin the debate on the question of the revision of faith ———Smallpox has broken out on the transport that was to carry our troops from China to Manila———The American Locomotive Company starts out with $6,000,000 working capital; the Baldwin works join the combine———Only eight Fall River corporations sign the agreement to cut wages. If there is a cut there it will probably be a general strike ———Secretary Root has issued an order for the organization of the five additional infantry regiments under the reorganization law.

Friday, May 24.—The Southren Railway will begin to run trains to Ashville today, using temporary bridges———The auditorium question for Raleigh is settled by decision to purchase the Academy of Music———On Long Island, William Woodhull shoots and kills Miss Martha Williamson and then kills himself——— One thousand people at Allentown, Tenn., are without food, all the stores having been washed away———Neuse river was three feet higher in Wake county yesterday than it has been in the last twenty-five years———The naval board has selected a design for medals for those who participated in the battle of Santiago ———She court martial exonerates Captain Hall of the charge of cowardice preferred by Minister Conger at Pekin ———Reports are now coming in from the mountain districts of this state of loss of life and great destruction of property by the recent floods———The damage by floods to the Ashville division of the Southern railroad, is estimated at $500,000. Trains cannot be run over the Blue Ridge for several days——— There is a great dissatfaction in the Philippines because of the appointment of so many Americans as Judges and another revolution is threatened by the radicals.

Saturday, May 25—Fifteen or more corporations at Fall River have signed the curtailment and shut down agreement———Confederate Memorial Day at Lexington, Va; graves of Lee and Jackson were decorated———Germany proposes to withdraw Field Marshal Von Waldersee from China———McLaurin and Tillman have resigned as U. S. Senators and will enter the South Carolina Democratic primary for re-election——— The General Assembly of the Southern Presbyterian Church adjourned sine die yesterday———President McKinley and party left San Francisco yesterday for Washington———The America's cup race will begin on September 21st———Conditions in Jacksonville are great Confederate re-union to be held there this week———Negro lynched at Pond Creek, Oklahoma———Bank at Monteval Point, Wis., robbed of $20,000.

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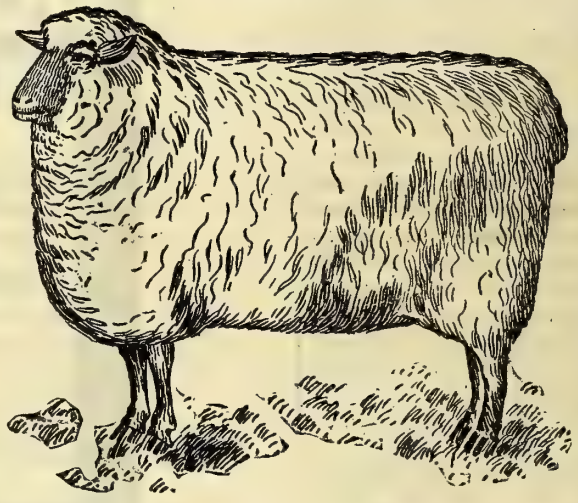
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

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Greensboro N C
ge Messa ge

For some the narrow lane of "must,"
Be mine the highroad "may;"
Better to love—be happy—trust,
Than simply to obey.

O troubled over many things,
Choose thou the better part:
Service unconscious of itself,
And childlikeness of heart.

Why cast your burden on the Lord
And strive to drag it, too?
Call work an opportunity
Till it grows joy to you.

"Ought" is a servant's work, not mine:
I sign no grudging pledge,
I am a child and son; my toil
Is only privilege.

Who'd be a thrall to vain debates
Of "were this right or wrong,"
When he might toss these cares to God
And catch instead a song!

Why breathe earth's heavy atmosphere,
Forgetful we can fly,
When the high zenith, "God is Love,"
Allures us to the sky?

The virtues hide their vanquished fires
Within that whiter flame,
Till conscience grows irrelevant,
And duty but a name!

—Zion's Herald.

LAY it down as a postulate of practical science that holiness is happiness. Blessed are the undefiled in the way, who walk in the law of the Lord.

Dr. Maclaren, the great English preacher, wrote to a Methodist student in the ministsy: "I have always found that my own comfort and efficiency in preaching has been in direct proportion to the frequency and depth of daily communion with God. I know no way in which we can do our work, but—(1) quiet fellowship with him; (2) resolute keeping up of a student's habits, which needs some power of saying no with our men, and even more with you; and (3) conscientious pulpit preparation. The secret of success in everything is trust in God and hard work. . . . I venture to say, 'Don't try to be eloquent (in preaching) or mind very much about words.'" To which he added this postscript: "Don't get married too soon! It is a woeful interruption to study."

AS OUR thoughts frequently wander back to the late Missionary Conference at New Orleans no two personalities stand out more vividly before the mind than Dr. and Mrs. Howard Taylor, and no words linger more helpfully in our hearts than their words of spiritual wisdom spoken in the conduct of the devotional half hour from day to day. Each has a remarkable personal history, and an over ruling Providence must have thrown them together and united their hearts and lives in the great missionary work. Dr. Taylor is the son of J. Hudson Taylor, founder of the China Inland Mission, the largest missionary organization in the world, and one remarkable in the fact that no collection has ever been asked for it, but money has come in answer to prayer. Young Howard went from China to England and threw himself heart and soul for eleven years into the study of medicine in the largest hospital in London, during which time he received several scholarships, a gold medal from the London University and several of the highest degrees in medicine and surgery. While this was his profession by choice he always hoped that it was the purpose of God to use him as a medical missionary. Returning to China in 1890 as a member of his father's mission he took a thorough course in Chinese classics after which he began a pioneer work in a populous district of the Honan province. In 1894 he was married to Miss Geraldine Guiness and together they began medical missionary work in two hitherto unreached cities in the heart of China. There they remained despite persecution almost unto death until health breaking down they were obliged to seek change. They have since been traveling around the world talking and laboring in the missionary cause.

Mrs. Taylor is a beautiful and most attractive young woman. She is the grand-daughter of the great brewer and manufacturer, Guiness, of the famous Guiness brewery, London. Her father was greatly opposed as a boy to the liquor traffic and refused the large inheritance that came to him. He and his wife started a mission school from which 1,000 workers were sent. Mrs. Taylor is one of four children who all became missionaries. Two brothers are in China, one sister in India, and a brother, Dr. Henry Guiness, is in Africa on the Congo River Mission. Mrs. Taylor first gave herself to city mission work. In order that she might come in close touch with the women she sought to help, and might better understand their needs, she determined to live among them for six weeks. With her mother's consent and in company with a friend she disguised herself and accepted employment in a match factory, receiving at the end of the week fifty cents for her work. Her health completely broke down after two weeks under the hardships and cheerlessness of such a life and she was obliged to give it up, but she had learned her lesson, and such a lesson! She had always thought that she should hate to go to China above all places, but when the call came she cheerfully made sacrifice of home and loved ones, and went to that distant land. It was there she met and was married to Dr. Howard Taylor.

At the first meeting Dr. Taylor stated that he and his wife, after consenting to lead the devotional hour at the Conference, had each prayed earnestly for divine direction and had each been impressed that they should speak on the line of the nearness of God. From that most highly poetic of the Psalms, the 114th, was drawn the lesson of the exceeding power of God to us-ward—his faithfulness, his dependableness, his readiness to bear the burdens he lays upon us, so that we may always count on him. Emphasing the text, "My soul, wait thou in silence upon God only, for my expectation is from him," Mrs. Taylor bade us let our hearts rest upon the map before us, saying, we have come up here with expectations not large enough. We must not put our work, our plans, our expectations first. How much this Conference means to God! The evangelization of the world seems an impossible thing, yet this company is sufficient to do the work. The only difficulty lies in our own hearts. When God called Abraham he revealed himself by the name El Shaddai, the Almighty God, and by the same name to Jacob, the God-who-is-enough, enough for Abraham's faith, enough for Jacob's fears. Let us like Jacob get back to the place of our first consecration.

Another lesson was from the fifteenth of John on the friendship and companionship of Jesus with us individually. Christ expands the motherly instinct, loving each of us as though we were the only one for whom he died. But friendship demands return. He craves our love. To each he puts the question, lovest thou me? The test of love is obedience. The most important thing on our side of the friendship is to put away everything that breaks communion, and if we sin to come penitently till communion is restored. To abide in his love, keep in touch with his heart is to do what he wants us to do do. The world does not see him but we see him, and because he lives we live also. Is he so real to me? Do I see the living Christ? Any day is worth living when we see him, that day lost when we do not. By virtue of this friendship all that Christ is and has is ours for the evangelization of the world. Because he desires the evangelization of the world, so do we; because he has all power, we are endued with power; because he is seated above all principalities and powers, we may have victory. Only our sins limit and disable us. In Christ we are free to love, free to serve. In him we are full. Though empty in ourselves, in him is all the fullness of the Godhead, and so in us. Put Christ between you and your work, your emptiness, your temptations, your fears, your sorrows - everything.

A truth most earnestly impressed on one day was that we cannot do the work Christ has commissioned us to without the fullness of the Spirit. We must tarry, wait for enduement. This is not a luxury for exceptional Christians but for every life, not one for happiness and power but to enable us to live the lives we should. If we are not filled with the Spirit we are hinderers. The Church is a body and members that are not alive deaden it. The hand cannot go further than the body. To be filled is not beyond our reach. We are to get empty of self, sin, weakness, fears, self confidence, self-effort and let the Spirit get such possession of us that there is no room left for anything else. "Once," said Mrs. Taylor, "I came to the point where I thought I could no longer be a missionary. I came to the end of self and felt that God must do something for me that I could not do for myself. A friend asked, Have you been filled with the Spirit? I sought and found Him and life has not been the same since. It had been a long time since I had led any to Christ. I asked that, if filled, God would use me and let me see souls saved. It was my birthday week and I longed to win one soul each day. During the week twenty-one men and women were won. It was nothing in me but the power of the holy Spirit." One filled with the Spirit is the highest product of redeeming power. To keep filled we need fresh anointing, fresh grace, fresh strength day by day, yea moment by moment. We must keep in vital connection with God, and the Bible and prayer are the live wires that will keep us in touch with him. If we be and do all we should, we must give one tenth of our time to study and prayer.

Still another lesson was that we must give out what we receive. "He that believeth (keeps on believing) on me, out of him shall flow rivers of living water." Christ gave till it hurt him, till his heart broke. The world's needs are greater than we realize. Nothing will satisfy the heathen but the gospel. If the world is to be saved it must be by sacrifice. We must have not only enthusiastic meetings and larger giving, but larger fellowship with the sufferings of Christ. We must not give some things but the best things. Nothing is too precious to give to Jesus. The measure of giving is what we keep back. A gentleman who had given a large amount was asked if he could spare so much. "No," he replied, "I cannot spare it but I can sacrifice it!" Some of us should give ourselves to the work, some their sons and daughters. In heaven we may serve, but this little life is the only opportunity we will have to sacrifice for Christ. And yet it is hard to sacrifice for him, he gives back so much in return to us.

What is the outcome of your life, dear reader? Are living waters flowing from you, from your church, from your Sunday School, your League, your Missionary Society? If not, why not?

CONTRIBUTIONS.

Indwelling of the Holy Spirit

Why should I fear
Whilst Thou art near?
Lord, my precious guide,
Thou wilt me from all evil hide;
Thou wilt my prayers hear,
If I in perfect faith to Thee draw near
And by Thy holy word abide
No fear or evil can betide

Why should I fear
Whilst Thou art near
To guide my trembling feet along,
To keep me from the wrong?
Thou to me art ever dear,
Thou for me hast ever cared.
I am weak, but Thou art strong,
And Thou wilt help me the way along.

Depart from me, sin and care,
There is no room for you here;
Not my heart for you to beguile—
Not this temple of God to defile:
I long have had you to bear
But this temple of God whom I fear,
He has said, "My house thou shalt not defile
Or in any wise beguile."

Why should I fear
Whilst thou art near,
To forsake me never—
To defend me ever—
While Thy wrath I do fear
While Thy guiding words I hear,
"Fear not, I'll be with thee,
And thy guard ever be"

E EUGENE WALLS

A Side-light on Pentecost.

BY PROFESSOR T HARWOOD PATTISON, D. D.

The history of the day of Pentecost in the second chapter of the Acts of the Apostles leaves us in ignorance as to its wide-spread results. Devout men out of every nation under heaven were influenced by the mighty power of the Holy Spirit, and before long, when persecution swept them out of Jerusalem, they went everywhere preaching the Word Not so much attention has been paid to the roots as to the fruits of Pentecost. There were long trains of preparation for it, as surely as there were also long trains of consequences from it. It is one of these that I propose now to trace back to its source.

By tacit and involuntary consent of his fellow disciples, Peter was the preacher, who, standing up with the Eleven, lifted up his voice, and, for the first time since the ascension of his Master, proclaimed to the multitude that God had made that "same Jesus whom they had crucified both Lord and Christ." "This," as Dr. William Arthur says, "is the first example of prophesying in the New Testament sense, not the limited sense of foretelling, but the more comprehensive sense of delivering a message from God under the impulse of the Spirit of God, and by his aid." That under this impulse Peter himself was a changed man is evident. He declared to others just what, while he was speaking, he heard and saw and handled of the Word of life. Yet the fact that he was the one chosen to stand forth and deliver the message shows that already he had the confidence of his brethren and was recognized as their spokesman.

Holding that figure of the Apostle in our mind, let us travel back to an earlier chapter in his history. Who was the human instrument in converting the man who himself on the day of Pentecost was so largely the instrument in adding three thousand souls to the young Christian Church? Turn to the first chapter of the Gospel of John, and you will find, when Andrew, the disciple of John the Baptist, had been pointed by him to Jesus of Nazareth as "the Lamb of God taking away the sin of the world," and on the invitation of the Savior had gone to his temporary home and listened to his words, his immediate impulse was to find his own brother. Simon Peter. To him he announced the good news first of all: "We have found the Christ."

The very wording of this announcement suggests that already Andrew had his mind full at that time of the prophesies concerning the Messiah, and that in a special and intense way his gaze was strained toward the dawning of the day of the Lord. Who led Andrew to the light? Who bade him behold in the man, who seemed in all respects like one of his own class and race, the long promised Lamb of God? It was John the Baptist. He it was who bowed before Jesus as before One mightier far than himself, One who should baptize with the Holy Ghost and with fire.

Let us move back one step more. Who influenced John the Baptist and made him the burning and shining light that he was? We recall the promise which preceded his birth, and the message of the angel to his father, Zacharias: "He shall be great in the sight of the Lord . . . he shall be filled with the Holy Ghost . . . many of the children of Israel shall he turn to the Lord their God." Of this divine call John was himself fully conscious. He understood that by the special appointment of God he was the voice crying in the wilderness of that desolate age, "Prepare ye the way of the Lord."

While this is true, however, it is not the whole truth. In this, as in so many other instances, God worked along natural lines and by human agencies. That John was what he was illustrates without doubt the same laws of heredity to which we are all subject. Who, then, was John, or rather who were his parents? The opening words of Luke's Gospel answer our question.

"There was in the days of Herod, king of Judea, a certain priest named Zacharias: and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Taking this as meaning that they walked in accordance with the general principles of the moral law, and also "with the multitude of particular Levitical ordinances," we have an illustration of the happy commingling of obedience alike to letter and spirit in their daily lives. Now the fact to be remarked here is that when God was preparing his messenger who should herald the Messiah he chose as the parents of John the Baptist this godly pair. "They were both righteous." He set the seal of his approval, by anticipation, on the Christian home. At the beginning of one of his earlier settlements—preludes to his mission to the French people and preparing the way for that—Robert Whitaker McAll wrote in his journal, "God of my father! give me grace!" The roots of the McAll mission lie back beyond the cradle of the man who founded it. The father of John Foster was a small farmer, but he was to his own household priest as well as patriarch, and his son carried through his whole life the memory and influence of the petition, never omitted, "O Lord, bless the lads" "In a certain New England town the records of the Christian families," says Dr. Austin Phelps, "were once examined thoroughly to test the question whether the sons of Christian parents are generally worse than others. The proportion of the children of such families who became religious men and women, as related to those who did not, was more than five to one."

Nor would the influence of Zacharias and Elizabeth over their son John be confined to praying for him. "Of course, they would be specially careful to remember the remarkable ordinance about the training of children which they found in the sixth chapter of Deuteronomy." It is, let us remember, on the father and not on the priest or instructor—no, not even on the mother—that the obligation is laid to teach the command of the Lord "diligently unto thy children, and talk of them when thou sittest in thine house." Robert Burns was true alike to the law of the Lord and to the practice in the devout homes of Scotland when, in the "Cottar's Saturday Night," he sang of the priest-like father reading to his family from the big Bible, and then, with them about him, "kneeling down to heaven's eternal King." The Christian dispensation has no altered law to promulgate in this respect. The Talmud thus put a truth of perpetual force into few words: "What the child says out of doors he has learned indoors." The most powerful and the most abiding impression which the boy receives, and which the old man still preserves, is that of the first home. Here, whether he believes it or not, the father is a teacher. His very silence, his prayerlessness, his irreligion, his indifference to the highest claims of the soul, come to form a part of the child's training. And, equally, he who wears the white flower of a blameless life in the presence of his family is a preacher of righteousness, although his lips are inapt to set forth the truth which is incarnate in his daily conduct Both illustrate Jean Paul's saying that "the mother puts the commas and semi-colons in the child's life, but the father the colons and periods" Richard Baxter, in his memorable pastorate in the English town of Kidderminister, lived to see a change in family godliness, for which we yearn today. "When I came thither," says he, "there was about one family in a street that worshipped God and called on his name: and when I came away there were some streets where there was not found one family on the side of a street that did not do so.

Was there not a note, then to which we have failed to do justice in Peter's clinching words in his sermon on the day of Pentecost, "For the promise is unto you and to your children?" Surely it was not without its meaning that when God honored Zacharias and Elizabeth by giving them in their old age such a son as John the Baptist, he honored a home where of the father and the mother it was true, "They were both righteous." From such a home came John, and John influenced Andrew; and Andrew influenced Peter, and Peter influenced the multitude of men and women who under his great sermon were pricked in their hearts, and to him and his fellow Apostles cried out, "Men and brethren, what shall we do?" Doctor Charles Stanford, who, perhaps first among students of the Gospels, traced out this remarkable sequence of the Penecostal instrumentality, said truly, "I have reason to believe that those worthy people, Zacharias and Elizabeth, were on one occasion the means of turning to God three thousand persons all in one day; yet they never knew of it. Only the Infinite One can tell the infinite story of consequences The three thousand converts were three thousands centres of converting power; starting afresh from these centres the influence has been striking out and going on through checks, intersections and interruptions ever since: it is going on today, is going on here, and it will be going on until it shall reach the widest extent of local diffusion to the last syllable of time."

Rochester, N. Y.

A Change of Law Needed.

The law governing our superannuated preachers, their widows and orphans, should be changed so they might become claimants upon the Southern Methodist Church, instead of their respective annual Conferences.

The first reason is based upon the fact that we are a connectional church, and whatever conserves the interest of the church in any quarter, conserves the interest of the church as a whole.

The preacher who gives his life for the cause of Christ and Methodism on the Pacific slope, or in New Mexico, or in any of the weaker Conferences, is sacrificing for the M. E. Church, South, and should be a beneficiary upon the whole church when he is forced into the superannuated relation.

What inducement is there for a man to give his life to the cause of our church in some of the weaker Conferences where his support, after his usefulnesss has passed, is almost a blank?

Why should a preacher, in a strong Conference, who has made no sacrifice to preach the gospel, be provided for after superannuation and one of our heroes on the front be left almost without anything for his old days? Where is the justice or Christianity in such a thing?

Another reason why it should be done is that many of our superannuated preachers and their families do not live in the bounds of the Conference to which they belong, and are thus denied the benefit of membership in the Conference where they live, as they cannot be transferred after superannuation for the reason given above: It would be transferring a charge and not a man.

But perhaps the strongest reason why the law should be changed is based on the fact that there is in some Conferences a strong prejudice against transfers, especially if said transfers are not of robust health, lest they become claimants upon the Conference fund; and it is a sad fact that this fund is sometimes held more sacred than the health of a Methodist preacher.

Often a preacher in failing health might, by transferring to one of our more healthful Conferences, and could be saved for many years to God, to the church and his family; but his being in declining health makes him an unwelcome comer because he may become a charge upon the Conference.

If the law were changed so as to make the superannuated preacher a claimant upon the whole church, all these difficulties above named would disappear.

This would work out justice to those healthful Conferences that are overburdened with superannuated preachers; and also work a good to men of failing health who could then go to any part of our connection without any fear of being looked upon as "a future charge upon the Conference."

How could this be managed? Let there be a general board who shall have charge of all money collected for this fund throughout the whole church; and

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CONSUMPTION

appropriate the same to the claimants, basing the division upon information furnished by each Annual Conference touching the claimants upon this fund.

We have general boards managing other funds and they are giving satisfaction to the church.

We believe this would be justice to all, and would induce strong men to go to the frontier to work, where they are needed more than at any other point, and stay there so that the church might get the benefit of their experience gathered upon the field.

We have heard more than one preacher offer as a reason for not staying on the front that he had no provision or security for a support after superannuation.

We believe this would strengthen the bonds of connectionalism which are being weakened in some parts by a tendency toward localism.

C. C. THOMPSON.

Asheville, N. C.

"For We be Brethren."

DEAR DR. CRAWFORD: Although I am an obscure layman I have taken a text as you see and set it at the head of this paper, and I can call to mind no more appropriate one for study by the Methodists of North Carolina and especially by those of Western North Carolina just at this time in connection with our educational institutions.

It seems to be in the minds of quite a number of people that there must necessarily be more or less rivalry, not to say antagonism, between the weaker ones and "Trinity."

So the purpose of this writing is to combat that idea as well as I may, and make an appeal to the Conference as well as the friends of Trinity in behalf of Weaverville College.

Not for their charity simply, but as a matter of justice and good business foresight.

First as to the folly of even rivalry between our schools it seems to me only necessary to say a few words. As suggested by old Abraham to his nephew in connection with my text there is room enough for us all, and each of us will have to do the very best he can to cultivate and develop the land he has chosen.

Furthermore it seems to me self evident that the more we help each other the more help we may expect to receive, and by cultivating close fraternity we will be able to build each other up and "occupy the land before us." So that from a mere selfish standpoint that would be the best policy.

But we should keep constantly in mind the fact that this educational work is the Master's work!

Then let us all discourage unfriendly rivalry and encourage that "noble contention or rather emulation of who can best work and best agree." "For we be brethren."

I now beg the patience of your readers while I give them a brief history of our college here.

In 1873 or 1874, I think it was, (our Academy having been burned) our people headed by Dr. J. A. Reagan, Rev. John S. Weaver, Rev. Montraville Weaver, Dr. J. W. Vandiver, William R. Baird, and others determined to build a College for the thorough education and equipment of our mountain boys and girls for honorable and successful lifework.

They at once set to work building—obtained a charter from the legislature and in a year or two, through great effort and selfsacrificing succeeded in the completion of a good substantial building—worth, with the ground, etc.—five or six thousand dollars.

It was run a number of years as a peoples' college, as it was built, but in 18—, it was thought wise by the board of Trustees—for causes not necessary to mention—to put it under the control of some church organization, and as the Methodists had paid most all the money for its erection it was turned over to the Hoston Conference, Dr. Dan Atkins becoming president. A good property, out of debt, and a good patronage.

Thus it ran on with varying success until five or six years ago it was thought advisable to add more buildings which was done by borrowing money and placing a mortgage on the whole property with the assurance that the W. N C. Conference, whose property it had become when the division was made, would pay the debt off in due time, which has not been done yet.

"Now the point." I maintain that the Conference not only owes it to itself but also to the people of this section to come to their relief like men and brethren and pay this debt off at once!

The people here are utterly unable to pay it. For, while it is true we are trying to help the poor as the Blessed Nazarene did, we are poor ourselves, and it would seem that we have the poor only for our friends.

Nor do I stop with an appeal to the Conference in general. I think I can with perfect propriety appeal to the strong and rich friends of our big Sister Trinity. "For we be brethren." Trinity may be a giantess and Weaverville a weakling. If so she owes it all the more to her sense of noble and accomplished womanhood (?) to succor her weaker sister! I refuse to believe for a moment that the friends of Trinity are so narrow and selfish as to envy Weaverville in the enjoyment of the most glorious success, "for thy people are my people, and thy God is my God."

And besides, there are other giantesses in the land—tall daughters of Anak who would be only too glad to "absorb" the weaker sister, and Weaverville has taken the first step in the direction of fraternity by "conforming" her curriculum to that of Trinity, thereby making an inducement to pupils leaving her to go there for "higher education" and post graduation.

Now in conclusion of this letter—already too long—let me ask if there is not some one or ones in the Conference who will give Weaverville twenty thousand dollars? One man has given our large sister twenty times that amount, another more than four times and another twice that much! Twenty thousand dollars would pay us out of debt, buy much needed apparatus and appliances for successful teaching and endow a professor's chair!

I will conclude with what is said to have been one of Dean Swift's missionary sermons, text—"He that giveth to the poor, lendeth to the Lord;"—sermon—If you like the security down with the cash!

A MEMBER OF THE BOARD OF TRUSTEES.

Weaverville, May 24.

A Statement from the Epworth League Board

The Epworth League Board desire to call attention to the following facts in connection with the publication of the Epworth Era:

The report of the Book Agents show that the Epworth League Department has cost the Church the past year $14,-183 22, while the year previous the cost was $17,294 35, showing a decrease in the cost of $3,111 13.

The income from the publication of the Epworth Era has been $7,633.89, which is about the cost of its publication. The Era itself has cost the Church practically nothing. The $6,249.33 deficit represents the salary and traveling expenses of the Secretary-Editor, the salary of his assistant, the administration of the affairs of his office, the traveling expenses of the members of the Epworth League Board, etc. The discipline makes it the duty of the Secretary Editor to travel throughout the Connection in the interest of the League work, and his visits have resulted in increased activity in this department.

The Church has derived great profit from the League in respect to its missionary interests. The missionary Secretaries declare that during the past two years the Leagues have been directly instrumental in raising thousands of dollars for this cause. Who can estimate the amount raised for Churches and parsonage, for charities, etc.? During this time there have come to the young people of the church a quickening of religious life and a large increase in all their Christian activities

While the Board regrets that these results have entailed financial loss upon the Church, we believe that the ends already attained justify the expense—an expense which is incurred in administering the affairs of the Epworth League deparment of the Church, and not in the publication of the Era.

The Book Agents assure us that if the subcription list of the Era were increased from the present number of ten thousand to twenty thousand, it would pay all the expenses of the Epworth League Department. With at least 150,000 members in our League throughout the Church, it ought not to be difficult to reach the desire number. If every League will make an active canvass for subscriptions, it will be done within the next year The Era deserves preeminent succes; Dr. Du Bose is giving us a most excellent paper. The increase in circulation during the present administration has been seven thousand copies, and the list is steadily growing.

We appeal to our constituency, the young people of our great Church, to cooperate with us in a forward movement in the interest of the Epworth Era.

STERLING FISHER,
THOMAS B. KING,
W. F. MCMURRY,
R. E. ALLISON,
JOSEPH G. BROWN,
Committee

In Memory of Mrs. Mary E. Siler.

Mary Elizabeth Siler, daughter of Capt. J. G. and Mrs. V. A. Crawford, was born near Franklin, N. C., Feb. 25th, 1866, and died May 19th, 1901, aged 35 years, 2 months and 24 days.

She was converted in early life and joined the Franklin Methodist Episcopal Church, South.

She was prepared for college in the Franklin High School and entered the Asheville Female College under the presidency of Dr. James Atkins, from which she graduated in June, 1888. On Oct. 10th of the same year she was happily married in the Franklin Church by Dr. W. R. Barnette, to Rev. Frank Siler, and went immediately to her first appointment, the Webster circuit, then in the Holston Conference.

At the session of the Holston Conference in 1889, at Morristown, Tenn, brother and sister Siler were transferred to the west where they rendered eight years of faithful service to the church.

In the summer of 1897, while stationed in St. Joseph, Missouri, sister Siler's health failed and in November they transferred to the Western North Carolina Conference. They were sent to Trinity Church, Charlotte, where they have since lived and successfully labored.

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Sister Siler, both by native mental endowment and acquired attainments and culture, was admirably fitted for most helpful companionship in the difficult and responsible work of an itinerant Methodist preacher. She was always deeply interested in whatever concerned the welfare of the church. She could truthfully sing without omitting any of its stanzas, the grand old hymn which begins:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blessed Redeemer bought
With his own precious blood"

She was ever ready to toil and sacrifice for the prosperity of Zion, and rejoiced in every triumph of righteousness and in every victory in the kingdom of Christ.

She was happy in her domestic relations and discharged the delicate duties of wife and mother with Christian courage and fidelity.

In the midst of her anxious cares and constant toils the summons came to depart. The same Spirit which prompted her in childhood to enter the active service of her Lord, and had sustained her through the subsequent years of service and suffering, was present with rod and staff to strengthen, comfort and guide as she entered the valley of the shadow of death. The call came at the high noon of life, but she responded with noble Christian resignation and faith. "Thy will, not mine, be done." Her life of heroic service in the ranks of the Methodist itinerant ministry was crowned by a peaceful, victorious, triumphant death

The funeral services were conducted by the writer on Monday, May 20th, at 11:30 a. m. in the Franklin church and her remains were laid to rest in the Methodist cemetery, surrounded by a large circle of sorrowing relatives and friends. Brother Siler and the four children have the spmpathy and prayers of all the good people of our church and community. May the exhaustless resources of divine grace prove sufficient for their present great emergency.

IRA ERWIN.

NOTICE.

I will be ready after July 1st to assist any of the brethren in conducting meetings. Would like to arrange dates as early as possible. Write me for further information at No 57 South Main St., Asheville, N. C.

(Rev) JOHN J. WELCH.

Subscribe for this paper. Subscription price $1 50 per year.

Missionary Meeting---Concord---Sub-District

Collections in full is the watchword of the Salisbury District this year. Looking to this end Dr. W W Bays, the efficient P. E of the District, has divided his field into three sub districts, with Salisbury, Concord, and Albemarle as centers, and is meeting with the pastors at these several points, where the status of each charge is considered, based upon previous records, present strength calculated, and plans laid for a vigorous campaign in the interest of missions this year. Pursuant to the call of Dr Bays, the following pastors, composing the Concord sub District, met in Central church, Concord, on May 31, 1901: Revs. J. A. B Fry, J. N Huggins, L. T. Cordell, F. W Bradley, E G. Pusey, T. W. Smith and J. H Barnhardt. Dr. W. W. Bays conducted the opening devotional exercises and presided

All the charges are hopeful of paying out in full the collections ordered;—in four of the charges the assessments are almost covered by subscription; in the other two, special effort will be given on this point.

Missionary mass meetings were ordered on the Concord circuit and China Grove circuit, and probably one will be arranged for on the Mount Pleasant circuit in the Fall.

A motion prevailed that we carry out the provision of the Discipline in regard to organizing all Sunday-schools into missionary societies. The fact developed that in most cases where this has been done, the collection on "Missionary Sunday" is usually larger than on other days.

A motion was carried that we endeavor to have our missionary assessments in shape to report in full at the District Conference.

Rev. J. A. B. Fry was appointed by the Presiding Elder as the superintendent of the Concord sub-District.

The preachers gave short synopses of their late missionary sermons. Dr. Bays stated a strong point when he said: "The spirit of missions is the spirit of Christ; and the man who is opposed to missions is simply opposed to Christianity."

It was a profitable meeting. We can not yet calculate its results, but we believe its influence will count for the Master in our several charges. With a missionary sentiment so strong and vigorous among our preachers and many laymen, we believe it is almost an absolute certainty that our next Annual Conference will find what has occurred only once in our history before, that the Salisbury District has paid in full its entire assessment for foreign and domestic missions, and in addition to this, every dollar that is assessed to us on other claims.

J. H. BARNHARDT, Secretary.
Concord, N. C., June 1, 1901.

Rutherford College Letter.

DEAR ADVOCATE: Rutherford College closed a very successful year's work with the commencement exercises last week, May 27 to 29 The year was a remarkable one in many respects and we offer sincere praise and gratitude to Him who has been our guide and leader.

Monday evening the commencement program began with 8 delamations and two original essays by as many boys and as many girls Tuesday morning was the sermon by Dr. Jno. R. Brooks and it was a good one, strong and logical and delivered with force and eloquence. Tuesday afternoon Rev. H. M Blair told wittingly and eloquently some of Rutherford's past history and outlined well its future policy. His alumni address was well delivered and equally well received, after which an alumni association was formed with thirty-six members and the following officers: President. J D. McCall, ex-mayor of Charlotte; vice president, Rev. H M. Blair; secretary and treasurer, Prof. G P. Jones. Mr. McCall will deliver the Alumni address at the next commencement.

Tuesday evening were the orations, eight in number, and Wednesday morning Prof. P. P. Claxton, of the State Normal College of Greensboro, delivered the literary address which was a strong and masterly argument for the urgent need of more and better education in North Carolina which would easily place it among the first of the States in the Union.

The trustees reported the re-election of the present faculty as follows: Dr. C. C. Weaver, President; Prof. A. C. Reynolds, vice-president; H. M. Wagstaff, G. P. Jones, W. O. Goode and L W. Crawford, Jr. Over $1,000 was subscribed to raise the present indebtedness and to make the necessary and urgent improvements.

Wednesday evening the doors of the College were thrown wide open and quite a large number gathered to enjoy the music well rendered by the Morganton band and to engage in the pleasures of a social reception.

The commencement exercises were a success and the attendance was good Most of the students returned to their homes on Thursday expecting to return again next fall. Prospects seem to be bright for a full school next fall even this early. Definite plans have been made for canvassing by the members of the faculty during the summer months and every effort will be made to advertise the school and to get it before the public.

With the success of the first year we can enter upon the canvass and work for another year with stronger determination to make of Rutherford College an institution of which the Western North Carolina Conference and North Carolina may be justly proud.

L. W. CRAWFORD, JR.
Mills River, N. C., June 2, 1901

Salisbury District.

Early in the year, Dr. Bays, P. E of Salisbury District, subdivided his District into three sub districts and appointed places of meeting Those nearest Salisbury were to meet in First Methodist Church, Salisbury, on the 27th inst.

After the Presiding Elder had stated that there was but $114 deficit on our mission collection last year, he suggested that each Sunday school in the District be organized into a missionary society to meet the deficit and that each charge pay at least as much as last year.

Plans were made to have several missionary mass meetings at various places in the District.

H. L. Atkins, J. D Arnold, D. P. Tate, B. F. Carpenter, J. S. Nelson and R. C. Craven being present, made reports for their respective charges, all of which were hopeful.

The following resolution was adopted:

Resolved, that it is the sense of this body that the Sunday schools of this sub district be organized into Sunday school Missionary Societies as the Discipline of our church directs in paragraph 246; and that we have our subscriptions in full, and as much paid thereon as possible by the meeting of the District Conference.

R C. CRAVEN.

Ware's Chapel, Reidsville.

DEAR BRO. CRAWFORD:—We feel thankful to God that Ware's Chapel has again been visited with the outpourings of God's Spirit. The cotton mills suspended work on last Thursday for some repairs, and as the employes were at leisure we thought it a good time to hold service, so from Thursday last until Wednesday night many of them assembled at the church day and night. Many came forward for prayers and were blessed and the church was greatly blessed. Revs. Jones and Adams of the Baptist church, Craig of the Presbyterian church, and LeGette, Wood and Ware of our church preached, and I filled up vacant space as wedge wood. Sectarian, bigoted ideas were excluded, and we all worked together to save souls. Some say it was a more spiritual meeting than our first.

JNO. F BUTT, Pastor.
Reidsville, May 31, 1901.

A Slight Attack of cramps may bring on Diarrhœa, which is, in many cases, followed by inflammation of the stomach and other dangerous complaints. All such disorders are dangerous and should in their infancy be treated with the best known remedy. The merits of Pain-Killer are known and it is recognized as the standard specific for cramps, diarrhœa, etc. Avoid substitutes, there is but one Pain Killer, Perry Davis'. Price 25c. and 50c.

Balsams from the Northern Wood are in Pyny-Balsam, the certain cure for coughs.

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Dr. Blosser's Catarrh Cure will cure catarrh at any season of the year, but as much can be accomplished in two months in summer as in three months in winter. There are some stubborn cases that will not yield to treatment during the winter, but can be soundly and lastingly cured during the summer.

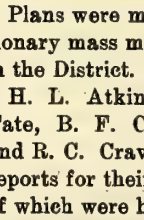
Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent, postage paid, for $1.00.

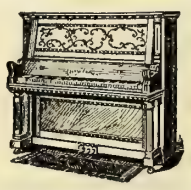
A trial sample will be mailed free to any sufferer who has never tried the remedy. Write or order at once, addressing Dr. J. W. Blosser & Son, 59 Broad St., Atlanta, Ga.

may22 4t eow nrm.

Special Notice.

Will the President of Auxiliaries who have not sent the names of the delegates to the Annual Conference of the W. F. M. Society to meet in Gastonia June 13–16, please do so at once that entertainment may be provided for them. Send names to MRS. S. P. MEARS,
Gastonia, N. C.


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The Asheville District Missionary Institute.

DEAR BRO. CRAWFORD:—The Asheville District Missionary Institute which closed recently was a grand success. The meetings were held in Haywood Street Church, and while there were but few laymen present, every preacher on the District was there except one The program, as previously printed in the ADVOCATE, was carried out. The Presiding Elder, R. H. Parker, was in the chair, and Wm. Curtis was elected Secretary. The meeting was a Conference, not in name, but in fact. There was a free exchange of views concerning the best methods of disseminating missionary information and securing the asessments for Home and Foreign Missions. Many questions were asked, various difficulties were considered, and every preacher goes back to his work with much valuable information. Several mass meetings were planned for the various charges, and it is almost certain that the Asheville District will pay its full asessment for missions this year. So far the Burnsville Circuit has the best record. The pastor, Bro. J. W. Moore, walking his circuit, sometimes walking ten miles to an appointment, has gone from house to house soliciting subscriptions until he has secured in cash and pledges all the Conference collections for his charge. Last year the Circuit only paid fifty per cent. of the assessment for missions.

The Conference unanimously adopted the following resolution:

Resolved, that we endeavor to secure in cash or subscriptions the amount assessed our charges for Foreign and Home Missions by the time the District Conference meets.

One thing frequently remarked upon, was the pressure and power of the Holy Spirit which was realized at every session. And is it not true that the Holy Spirit always owns and blesses those who come together to confer, and devise plans for carrying out the great commission of our Lord?

Fraternally yours,
W. M. CURTIS.

Letter From Bro. M. H. Hoyle.

DEAR ADVOCATE:—Brother Taylor, of Weaverville, wrote an article for us about six weeks since in reference to our progress as a church which we all enjoyed, but he stated that our circuit work barely held its own, which is a fact, but he spoke of it as a fact that he could not account for. I think I can assist him a little. I have been nearly all my ministerial life on circuit work and am prepared to state that a great change has taken place in this kind of work within the last decade. Within the last few years our people have been constantly moving to town. It is not an uncommon thing for a pastor of a circuit to transfer to the town church near by as many or perhaps more members than he received on profession during the year. A circuit preacher seldom receives a man on certificate now, but he gives them almost every week. A great many of our self-sustaining stations, not more than ten years old, are composed almost entirely of members transferred from circuits. Not only that, I find that many of the most prominent members of our strongest stations, were transferred from the circuits a few years ago. No, our circuits are not building themselves up much now like they used to do, but they are building up a great many nice stations for the rising young men to cultivate.

M. H. HOYLE.

Arcadia, N. C.

TO THE WOMEN OF THE UNITED STATES.



DR. S. B. HARTMAN.

In view of the great multitude of women suffering from some kind of female disease, and yet unable to find any cure, Dr. Hartman, the renowned gynæcologist, has announced his willingness to direct the treatment of as many cases as may make application to him during the summer months without charge.

The treatment will be conducted by correspondence. The doctor will prescribe all medicines, applications, hygienic and dietary regulations necessary to complete a cure. The medicines prescribed can be obtained at all drug stores. This offer will hold good only during the summer months. Any woman can become a regular patient by sending a written statement of her age, condition of life, history and symptoms of her derangements.

All cases of female diseases, including menstrual irregularities, displacements, ulcerations, inflammations, discharges, irritation of the ovaries, tumors and dropsy of the abdomen, should apply at once and become registered as regular patients. All correspondence will be held strictly confidential. No testimonials of cures will be given to the public except by the express wish of the patient.

As is well known, Dr. Hartman is the President of the Hartman Sanitarium, an institution which has a department devoted exclusively to the treatment of female diseases. He is thus brought to see thousands of such cases every year, the most of whom return to their homes to be treated by correspondence. The principal remedy he relies upon in such cases is Peruna, which every woman should have, who has any affection of this kind. Those wishing to become patients should address DR. S. B. HARTMAN, COLUMBUS OHIO.

No one knows better than Dr. Hartman how much the women suffer with diseases peculiar to their sex. No one knows better than he does how many of them suffer with such diseases. Patiently, hopefully, wearily, and often silently, they eke out a miserable existence year after year.

A woman confined to the house several years with a chronic female derangement had finally given up all hope of being cured. She had tried physician after physician, and remedy after remedy, without any permanent improvement. Her treatment had cost her husband, who was a poor man, hundreds of dollars. They had been obliged to deny themselves many comforts of life in order to get money enough to pay the physicians.

Picking up the paper one day she happened to read an item which contained the news that Dr. Hartman would treat such cases free of charge by letter. She immediately wrote the doctor, describing her case, and giving him all her symptoms. She soon received a letter telling her exactly what to do and what medicines and appliances to get. She began the treatment (the principal remedy being Peruna) at once, and in a few weeks was well and strong again and able to do her own work.

Another woman who used Peruna without becoming one of Dr. Hartman's regular patients had the following experience. Miss Ida Green writes from Baldwinville, Ga.: "Peruna is wonderful and good, and a certain cure for female weakness. I have been ill and have been taking doctor's medicine for several years, and found that none did me any good.

"Every day it was a worry. I was always sick. I had come to the conclusion to give up, and not use any more medicine. I was sick indeed for the past two years. Just before I began to take Peruna I was very weak, besides I was bilious and constipated.

"I had pains in my back and side and falling of the womb, with bearing down pains.

"One day while reading my newspaper, I came across an ad., read of the book for women entitled, "Health and Beauty," and sent for it. Then I began to use the medicine. After using several bottles I am now thoroughly cured."

Send for free book, entitled, "Health and Beauty." Address Dr. Hartman, Columbus, Ohio.

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THE CHRISTIAN LIFE.

God's Alchemy.

How strange are nature's ways,
Her secrets deep,
That, while she seems to sleep
Dark nights and cheerless days,
Cold, parching winds that sweep
Through shivering broughs across the mountain steep,
In springtime's long and wearisome delay
Prepare the treasure fragrant May will reap.

Dull earth and misty gloom
Do then prepare
The dewy perfume rare
And rainbow tinted bloom
That springtime will declare;
While, in the swelling roots and branches bare,
The secret life is breaking wintry doom,
To meet at last the sun's caressing care.

Then, won from storm and rain,
In darkness cold,
Will joyously unfold
Eternity's refrain
Of loveliness untold,
Color and fragrance, sweet as time will hold,
Though deeper, sweeter beauty still remain
In timeless poems by the God enscrolled.
—A. Matheson, in "The Speaker."

The Spirituality of True Worship.

How far are forms and ceremonies essential to true worship? That depends upon the individual. They can supply entire spiritual satisfaction to no true believer. But in something of the sort many find real help, and there are not a few for whom they have an almost incredible importance. As generations pass it becomes ever clearer that they must be left very largely to private judgment and desire. They never will be discarded wholly from the Christian Church. Nor are they likely to become more numerous, diversified or influential, even in the most extreme higher Churches, than they are now. The tendency is sure to be the other way. They may be loved and valued hereafter as much as ever, but they never again will persuade so many that they are necessary.

Our own churches, like many in our sister denominations, have found it helpful to enrich their formerly too bare and cold public services by some simple forms. The united repetition of the creed and the Lord's Prayer and responsive Biblical readings are illustrations. Nobody it the worse, while thousands find a new enjoyment in their worship. But where is the line to be drawn? When do those forms and ceremonies which are more distinctly such become perilous?

When they tend to fix attention upon themselves instead of upon Christ they are mischievous. When they exalt the Church instead of its Lord and Master, as some of them certainly do, they are reprehensible. When the temptation is evident to believe that loyalty to them rather than simple, tender, direct personal fellowship with the Holy Spirit is to be cultivated, then no doubt should remain of their perilousness. But if they merely stimulate and aid the soul to draw nearer to God in penitence, love, faith and obedience they will not harm it

Some of them accomplish this result for certain persons whild repellina otders, and it is oneof the most puzzling of human experiences to observe that here as elsewhere" We need large mutual charity and toleration. Let not him who delights to worship the common Father in the most unadorned simplicity of manner regard as narrow and bigoted him who can only see and feel God through strictly prescribed ways of approach. Nor let the ritualist regard his informal brother as lax and untrustworthy in either faith or life. So long as each is animated by a common love and hope and a common enthusiasm for Christ let them love and trust and help each other, even though they cannot see eye to eye about details.—Congregationalist.

The Prodigality of God.

BISHOP HENRY W. WARREN, D. D.

If an apple tree bore one seed in its productive life, it would propagate its kind. It bears thousands. If the ova of fishes all came to maturity, the sea could not contain the creeping things innumerable. A new baby wants a breath. He finds an ocean of air one hundred miles deep. Our world needs to be lighted. It is not done on the principle of a bull's eye lantern, that just throws light on the object to be seen. God lights up a sun that streams upward, downward, everywhereward. A hundred million worlds might be put in the dome where this one flies, and everyone be as much lighted, warmed, and vivified as this one. And this one none the less. When He makes the heavens, moon, and stars for man to consider, He does not make a mere dozen, but untold millions. And He would make millions more for man to consider if it would add one cubit to the mental stature of His children. For giving doth not impoverish Him, nor withholding enrich. He does not have to be economical of His treasures.

If God is so prodigal of things, will He be parsimonious of grace?

If the young lions seek their prey from Him, if provision is made for the wild asses to quench their thirst, all lower life is fed, shall His children lack for food for the life in which they are like Him?

For forgiveness of sins He beggared heaven of its King. The mercy of the Lord is from everlasting to everlasting. The Bread of God which came down from heaven for the life of the world is infinite. The wheat fields of the Dakotas are the merest hints of its provision.

He offers strength to all who wait upon Him. Those who get it feel that they can do all things through that strengthening

The dying legacy of the infinite King is peace; His peace that can still a storm. "Why should the children of a King go mourning all their days?"

The man who needed more help and grace than any other said, "My God is able to make all grace abound toward you." After he had prayed that the eyes of the Ephesians might be enlightened, and had sketched to their enlarged and quickened faculties the successive steps of an ideal greatness, he said that God is able to do exceeding abundantly above all that we can ask or even think. The waves of the sea, thousands of miles of them rushing in resistless power, are the material commentary on "abundance." But He is able to give an abundance that exceeds a sea full of waves. There is power to lift continents into thousands of miles of mountains, and to swing suns. Surely there is power to lift and swing souls. Power for handling material worlds is known as natural forces. But all these forces are taken out of the spiritual realm. Without this power to make the command effective the spaces would have no light, the worlds no life. It is the personal power of the Almighty Himself that saves, comforts, and glorifies souls.

"O little heart of mine! shall pain
Or sorrow make the moan,
When all this God is all for thee,
A Father all thine own?"
—N. Y. Christian Advocate.

If God gave you gaiety and cheer of spirits, lift up the careworn by it. Wherever you go shine and sing. In every household there is drudgery. In every household there is sorrow. If you come as a prince, with a cheerful, buoyant nature, in the name of God do not lay aside those royal robes of yours. Let humor bedew duty.—Seecher.

Indeed, only as we keep constantly before us as a signpost pointing heavenward, St. Paul's assurance that "the God and Father of our Lord Jesus Christ is the Father of all mercies and God of all comfort, who comforteth us in all our afflictions," can we have courage to meet the problem of human life, sin, sorrow and suffering.—Cose Porter.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken oat and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 18 a m	6 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N		†1 55 a m	3 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		6 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m.
Lv. ashton N.&W S.B.			6 01 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 01 p m
Lv. Norlina,	"	2 18 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 45 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	..	3 15 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 43 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 2? p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans. L. & N.		7 30 a m	
Ar. Nashville. N.C.& St.L.		6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St. L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. A. &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington,	3 05 p m	.....
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	3 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth. "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S. P.Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y.P.&N	15 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 33 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 2? a m	11 25 p m
Ar. Philadelphia, P R R.	1 26 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,.... 8:10 a m.	7:50 a m	.....
" Yorkville...9:15 a m.	9:52 a m	.....
" Gastonia 10:13 a m.	12:35 p m	.....
" Lincolnton11:08 a m.	2:15 p m	.....
" Newton...11:52 a m.	3:32 p m	.....
" Hickory...12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir..... 1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger. No. 9.	**Mixed. No. 61**	**Mixed. No. 63.**
Lv. Lenoir..... 4:30 p m	.....	1:30 p m
" Hickory.... 5:35 p m	5:30 a m	4:25 p m
" Newton .... 6:05 p m	8:30 a m	.....
" Lincolnton 7:00 p m	9:18 a m	.....
" Gastonia... 8:15 p m	11:10 a m	.....
" Yorkville.. 9:21 p m	1:12 p m	.....
Ar. Chester....10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

THE HOME.

A Noble Life.

Out of all stress and strife,
Out of all disappointments, pain,
What deathless profit shall I gain?
If sorrow cometh, shall it slay?
Or shall I bear a song away?
When wave and tide against me lift,
Shall I still cleave my course, or drift?
Soul! nerve thyself to such as these
Deep problems, sacred destinies!
It matters not what fate may give;
The best is thine—to nobly live.
—James Buckham, in The Chautauquan.

Cheery People.

There is but one thing like them—that is sunshine. It is the fashion to state the comparison the other end foremost—i. e, to flatter the cheery people by comparing them to the sun. I think it is the best way of praising the sunshine, to say that it is almost as bright and inspiring as the presence of cheery people.

If there were only a sure and certain recipe for making a cheery person, how glad we would all be to try it! How thankful we would all be to do good like sunshine! To cheer everybody up and help everybody along!—to have everybody's face brighten the minute we came in sight! Why, it seems to me that there cannot be in this life any pleasure half so great as this would be. If we looked at life only from a selfish point of view, it would be worth while to be a cheery person, merely because it would be such a satisfaction to have everybody so glad to live with us, even to meet us on the street.

People who have done things which have made them famous, such as winning great battles or filling high offices, often have what are called "ovations." Hundreds of people get together and make a procession, perhaps, or go into a great hall and make speeches, all to show that they recognize what the great man has done. After he is dead, they build a stone monument to him, perhaps, and celebrate his birthday for a few years. Men work very hard, sometimes, for a whole life-time to earn a few things of this sort. But how much greater a thing it would be for a man to have every man, woman and child in his own town know and love his face because it was full of kindly good cheer! Such a man has a perpetual "ovation," year in and year out, whenever he walks on the street, whenever he enters a friend's house

"I jist likes to let her in at the door," said an Irish servant one day, of a woman I know, whose face was always cheery and bright; "the face of her does one good, shure!"

I said if there were only a recipe—a sure and certain recipe—for making a cheery person, we would all be glad to try it There is no such recipe, and perhaps if there were, it is not quite certain that we would all try it. It would take time and trouble. Cheeriness cannot be taught like writing. It lies so deep that no surface rules of behavior, no description ever so minute of what it is or is not, does or does not do, can ever enable a person to "take it up" and "master" it, like a trade or a study. I believe that it is, in the outset, a good gift from God at one's birth, very much dependent on one's body, and a thing to be more profoundly grateful for than all that genius ever inspired, or talent ever accomplished. This is natural, spontaneous, inevitable cheeriness. This, if we were not born with it, we cannot have. But next best to this is deliberate, intended and persistent cheeriness, which we can create, can cultivate, and can so foster and cherish, that after a few years the world will never suspect that it was not a hereditary gift handed down to us from generations. To do this we have only to watch the cheeriest people we know and follow their example. We shall see, first, that the cheery person never minds—or if he minds, never says a word about—small worries, vexations, perplexities. Second, that he is brimful of sympathy in other people's gladness; he is heartily, genuinely glad of every bit of good luck or joy which comes to other people. Thirdly, he has a keen sense of humor and never lets any droll thing escape him; he thinks it worth while to laugh and to make everybody about him laugh at every amusing thing; no matter how small, he has his laugh, and a good hearty laugh, too, and tries to make everybody share it.

Patience, sympathy and humor—these are the three most manifest traits in the cheery person. But there is something else, which is more an emotion than a trait, more a state of feeling than a quality of mind. This is lovingness This is the secret, so far as there is a secret; this is the real point of difference between the mirth of the witty and sarcastic person, which does us no good, and the mirth of the cheery person which "doeth good like a medicine."

Somebody once asked a great painter, whose pictures were remarkable for their exquisite and beautiful coloring: "Pray Mr. ——, how do you mix your colors?"

"With brains, madam—with brains," growled the painter. His ill-nature spoke the truth. All men had or might have the colors he used; but no man produced the colors he produced.

So I would say of cheeriness. Patience, sympathy and humor are the colors; but patience may be mere doggedness and reticence, sympathy may be wordy and shallow and selfish, and humor may be only a sharp perception of the ridiculous. Only when they are mixed with love—love, three times love—do we have the true good cheer of genuine cheery people.—Home Topics.

The Hall of Fame.

So much has been written about that new building of the New York University, the Hall of Fame, that it has become famous itself. It was presented by Miss Helen Gould, and the tablets, on which interest chiefly centres, are to be unveiled on Memorial Day.

At the time when the distinguished committee made their selection of the American immortals who are to be represented upon these tablets in the Hall of Fame, we printed the list. We now repeat the list, giving also the names of the organizations which are to be present through their representatives, and unveil the tablets.

The Christian Endeavor Society is highly honored in being called upon to perform a part in this historic ceremony and it is an equal honor that there has been assigned to it the tablets dedicated to Jonathan Edwards, the great theologian, preacher, missionary, and Christian gentleman, a man whom many consider to be the greatest thinker whom America has produced.

Washington—The Society of the Cincinnati.

Franklin—The Colonial Dames, the first vice-president, Miss Gillespie, a descendant of Franklin, acting for the society.

Jefferson—Sons of the American Revolution.

Webster—Daughters of the American Revolution.

Lincoln—The Military Order of the Loyal Legion, represented by General Schofield.

Asa Gray—The Botanical Society of America, represented by Prof. B L. Robinson, president, and Asa Gray, professor of botany at Harvard.

Marshall—The American Bar Association, through Elmond Wetmore, president.

Farragut—National Association of Naval Veterans.

Lee—United Daughters of the Confederacy, represented by Miss Mary F. Mears.

Gilbert Stuart—National Academy of Design.

Morse—The American Institute of Electrical Engineers.

Whitney—The American Society of Mechanical Engineers.

Jonathan Edwards—The Christian Endeavor Society.

Beecher—The National Organization of Y. M. C. A.

Peabody—The Peabody Education Fund, represented by the second vice president, Dr. J. L M. Curry, of Washington —CHRISTIAN ENDEAVOR WORLD.

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The only bank in the City doing no other than a Savings Bank business.
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J. W. SCOTT, President.
J. AD. HODGIN, Treasurer.

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A WEEK OF COLLEGE COMMENCEMENTS.

In all parts of the state the educational spirit is growing. The past year has been an unusually prosperous one to the schools generally and larger numbers of pupils have been in attendance than usual, and we gather from the reports published, that the work done in most of them has been very satisfactory. A number of commencements were held last week and the trains going in all directions were well filled with young people on their way home from school.

Being a member of the board of Trustees of Rutherford College, and there being much important business to transact, we were obliged to spend Tuesday and Wednesday at that institution. The previous week we spent at Weaverville College and in Asheville. There being a conflict in the dates of holding the commencements of these schools and the two Greensboro Colleges, we were forced to miss the commencement exercises of the latter which we very much regretted.

We desire now to suggest that it will be well for our College men previously to confer together and arrange dates for their closing exercises that will not clash with each other.

It will be gratifying to all true friends of education, and especially of our own people, to know that the first scholastic year of Rutherford College, under Conference ownership and control, has fully met all reasonable expectations. Beginning its first session last September under most unfavorable circumstances, with a new and untried faculty, with unfinished buildings, without money or credit, with damaging reports in circulation, and with predictions from knowing men of certain, if not speedy failure, it has had a very prosperous year.

There have been enrolled 103 students These come from twenty-one different counties and two states. The larger part of these were young men and well advanced youths. A few of the pupils are girls. The student body as a whole impressed us most favorably. During a stay of two days among them we neither saw or heard anything objectionable. The deportment of the students was all any one had a right to expect.

We were informed that no member of the faculty uses tobacco in any form and students by every proper and lawful means are dissuaded from its use.

The commencement exercises were largely attended when the circumstances are considered. The recent flood in the mountains had carried away a number of bridges in the neighborhood and it had so washed the roads in many places as to make them almost impassible.

The sermon of Rev. John R Brooks, D D, on Tuesday morning was a very able discussion of a profound subject—"The Mystery of Godliness." The gifted preacher admitted that in the kingdom of grace and realm of spirit we meet deep and unfathomable mystery at every point, but we meet the same mystery everywhere in the natural and material world. But he showed clearly that in fact the mystery is in us, not in nature or grace, but in our incapacity to comprehend the intricate, the profound, the infinite. With God nothing is mysterious and as we approach Him intellectually mystery vanishes.

The address of Rev. H. M. Blair to the Alumni on Tuesday afternoon was happily presented and well received. It was reminiscencial, historical and prophetic. His tribute to Mr. Rutherford, the pioneer friend of education, who was in advance of others in giving largely for educational purposes, was just and appropriate. His eulogy of Dr. R. L. Abernathey, founder of the College, the great educator whose life was given to teaching because his great heart prompted him to labor for the poor boys and girls of the State, was such as only one could give who had sat at the feet of the great teacher, received his instruction and imbibed his spirit.

On Tesday evening eight young men delivered orations. They all reflected credit on the speakers and institution. Indeed we were surprised to hear speeches of such originality and merit from young men who had only been in college one year. We were obliged to leave on Wednesday before the literary address was delivered by Prof. P. P. Claxton, but Rev. John R. Brooks, D. D., in a private letter, writes us that it was one of the best, if not the best address of the kind he ever heard. We know the speaker and expected to hear this.

At the close of the commencement exercises in response to a call from Rev. J. W. Jones, chairman of the board of Trustees, $1,075 were subscribed to the college fund. The Trustees who were present were: Rev. J. W. Jones, Rev. Dan Atkins, Rev. J. H. Weaver, Rev. C. G. Little, Rev. W. R. Ware, Rev. L. W. Crawford, Messrs. B. F. Davis, J. D Glass and J. A. Lackey. Besides these, the following ministers were in attendance: Revs. John R. Brooks, H. M. Blair, C. M. Campbell, Geo. W. Callahan, W. H. L. McLauen, J. A. Clarke, R. D. Sherrill, F. E. Wagg and R. M. Hoyle.

All the members of the old faculty were re-elected. They are: Chas. C. Weaver, P. H D., John Hopkins, A. C. Reynolds, A. B., University of Nashville, Tenn., H. M. Wagstaff, Ph. B., University of N. C., L. W. Crawford, Jr, A B., Trinity College, G. P. Jones, Sadlers, Bryant and Stratton Business Bollege, Baltimore.

The school is working under the old charter, which gives it all the rights of a College, but under its present management it is not using its collegiate functions, but is doing thorough work as a secondary school. An Alumni Association consisting of former graduates was organized with forty members. Ex-Mayor McCall, of Charlotte, was elected President, and Prof. G. E. Jones, Secretary and Treasurer.

GREENSBORO FEMALE COLLEGE COMMENCEMENT.

The fifty-fifth annual commencement of the above named institution was held on last Tuesday and Wednesday. The occasion was one of great interest to the community, the Church, the faculty and students of the College.

The exercises began on Monday night with an elocution recital. This department is under the direction of Miss Rachel Sims. The young ladies who took part showed careful and accurate training and their recitations, songs and Scarf Drill were greatly enjoyed.

On Tuesday morning at 11 o'clock the Baccalaureate sermon was preached by Rev. R. C. Beaman. His text was taken from the 4th chapter and 14th verse of book of Esther—"And who knoweth whether thou art come to the kingdom for such a time as this." The sermon had been carefully prepared, closely written and was impressively read. The speaker contrasted the condition of woman before and after the coming of Christ and showed how Christianity had liberated, exalted and refined woman, and how greatly it had enlarged her sphere of usefulness. He also showed that two moral standards had been erected, one for man and the other for woman, which latter is infinitely higher than the former and he affirmed that "it is psychologically impossible for a pure womanly woman to love a man whom she knows to have lived a sinful and vicious life with the pure love she should bear her husband. The sermon was well received and highly commended by many who heard it.

On Thursday afternoon an enthusiastic meeting of the alumnae was held. Thirty-four classes were represented. Miss Mai Hendren, of the faculty, in a very appropriate speech, welcomed the alumnae and Miss Myrtle McMasters, from Texas, responded gracefully to the warm words of welcome Interesting class histories were read by Mrs. Sallie Cotton, '63, Miss Walker Fry, '95, Miss Minnie Clark, '96, and short talks were made by representatives from other classes.

After the meeting a banquet was held. An account of which appears elsewhere.

The Alumnae address was delivered by Rev. Plato Durham, of Trinity College. His subject was "Adjustment." In treating his subject the speaker showed that he had given time and thought in the preparation of his address. He is a young man of ability, recently from some of the best schools of the North, is well-equipped educationally and speaks with confidence and fluency.

We give his closing paragraph: "North Carolina, naked in poverty and in the night of ignorance needs your work. Educationally we are in a condition of which we have no reason to feel proud. The ignorance in our commonwealth is appalling and should bring shame to every true son and daughter of the State. Politically we are also in a condition of which we have no reason to feel proud. We are still in that condition in which men can be whipped into line and voted like sheep. Religiously we are in no better condition. The heart of the old State is torn and bleeding."

The interest in Commencement culminated in the graduating exercises on Wednesday. Seven young ladies received diplomas, viz.: Miss J. M. Bagby, Monroe; Miss Bessie V. Dunlap, Cedar Hill; Miss Caroline Lambeth, Thomasville; Miss Fannie E. Oliver, Page's Mill; Miss Mabel Vann, Franklinton; Miss Henrietta G. Westbrooks, Faisons; and Miss Linda Wharton, Greensboro.

At night the usual musical concert was given. Prof. Parker is in charge of the musical department. He is a higly equipped musician, has had large experience and is a fine teacher. His graduates in music stand deservedly high and his concerts are rare musical treats to all who appreciate popular and classical music rendered by well-trained pupils.

All in all the Commencement was a successful and a brilliant one and reflected great credit upon President Peacock, Mrs. L H. Robertson, the lady principal, and the members of the faculty.

THE NEW PRESIDENT OF DAVIDSON COLLEGE.

Dr. Henry Lewis Smith, son of the late Dr. J Henry Smith, of Greensboro, was formally inaugurated president of Davidson College on last Wednesday, May 29th. It was an occasion of great importance to our Presbyterian friends. Rev. J. B. Shearer, the retiring president, has, for many years, administered successfully the affairs of the institution. Under his presidency the patronage of the school has greatly increased and the membership of the Church have been drawn more closely to the College, but by reason of age and the wear of the long years of service he desired to retire.

From the reports sent out the inaugural exercises were conducted with great dignity and earnestness.

Dr. J. B. Shearer announced that Dr. McKay, the president of the board of Trustees, would conduct the ceremony.

Dr. McKay arose from his seat on the rostrum, and Dr. Smith, the incoming president, stood in front of him. The following questions were asked by Dr. McKay and answered by President Smith:

Do you sincerely believe the Old and New Testament to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of the Presbyterian Church of the United States as faithfully exhibiting the doctrines taught in the Holy Scriptures?

Do you solemnly engage not to teach anything that is opposed to any doctrine in the Confession of Faith nor to oppose any fundamental principle of the Presbyterian Church government while you are president of the institution?

Do you solemnly promise to be faithful in the discharge of your duties as president of this institution?

The keys of the institution were then formerly turned over to him.

Dr. Smith then read:

"My own platform may be expressed in few words:

"In the class room the most rigid adherence to the high intellectual ideals of the past: uncompromising hostility to low standards, short courses, cheap degrees, easily won honors, extravagant claims and shams of every kind and degree.

"On the campus the wise and skillful training of the body, a whole-souled, honorable and reasonable participation in college athletics, a social life as rich and varied as possible, a persistent, watchful and stimulating moral oversight of each individual, perfect frankness and candor in dealing with parents, Presbyteries and the general public; warm personal friendship between teachers and taught, and the widest personal liberty which the maturity and self-control of the students enable them to use wisely and profitably.

"Toward our great denomination, with its eternal standards of truth, its glorious history, its far-reaching powers amoug men, and its high ideals of manliness and Godliness, the most unreserved and loving loyalty.

"Toward all other institutions of higher learning, doing genuine college work in earnestness and sincerity, whether established by individuals, by other denominations, or by the State, sincere sympathy and appreciation, genuine friendship and cordial co-operation.

"In the future, as in the past, the highest aim of the college will be to mould, inspire and give to the world the Christian training, in whom deep learing, wide culture, and trained intellectual power are fused with glowing, heartfelt, contagious, personal religion."

It occurs to us that this requirement on the part of our Presbyterian brethren is eminently wise and their example might be followed in this particular profitably by others.

In these days when there is so much being said in regard to the emancipation of mind and independance of thought, and when so many divergent views are held and taught with reference to the inspiration of the Scriptures, the efficacy of prayer, the nature and duration of future punishment etc., it is absolutely necessary to preserve the doctrinal integrity and teaching of our schools.

If the streams that go out from them are impure or muddy, our youths who drink from them will become corrupted and through them great evil will result to the ministry and membership of the church.

We believe that men have a right to think outside of denominational lines and to express and teach doctrines that are in antagonism with Methodist standards; but we affirm that they have no right to teach such doctrines in Methodist schools or from Methodist pulpits and if a brother is constrained to do so, he ought to resign his position or surrender his credentials and not go out as a representative of the church

A New Trial Granted.

The Supreme Court of North Carolina handed down its decision on the Gattis-Kilgo libel suit last week. It will be remembered that the case was tried in Granville County last November and the Jury gave Rev. T. J. Gatis $20,000 damages. The Supreme Court held that certain rulings of Judge Hoke were errors and on that ground ordered a new trial. The opinion of the court was written by justice Montgomery and is a very lengthy one. Judge Walter Clarke did not set on the case. It is now reported that the case will be tried at Oxford in Granville County at the July term of the Supreme Court before His Honor, Judge Shaw.

A Street Car Line for Greensboro.

The rapid and substantial growth of Greensboro, the central and gate city of the State, makes it highly probable that it will have, in the near future, a first class electric railway.

At a meeting of the Board of Aldermen, held May 24, a franchise was given to the Greensboro Electric Light Company composed of M. D Barr and John Karr, of New York, and their associates.

The franchise is for the period of thirty years and stipulates ihat the work on the railway is to begin in the next six months and that five miles of road are to be in operation in the next eighteen months. One thousand dollars has been deposited as a bonus for the faithful compliance with the contract. Ex-mayor Taylor is the attorney for the Company and everything indicates the success of the enterprise.

Alumnae Banquet.

The business meeting of the Greensboro Female College Alumnae was held May 24 at 4 o'clock in Irving Hall, the president, Mrs. L. A Cunninggim, presiding.

Miss Mae Hendren welcomed the visiting Alumnae and Miss Myrtle McMasters of the "Lone Star" State, responded.

Interesting class histories were read by Mrs. Cotton '63, Miss Walker Fry, '95 and Miss Minnie Clarke 96 and short talks were made by members of several other classes. Mrs. Buford read the original prophecy of the class of 81, much of it having been fulfilled.

The committe on memoirs read appropiate memoirs of Miss Carrie Crawford, Miss Maie Carr and Mrs. Dr. Bracken.

The Lucy McGee Scholarship was left open to be farther considered.

Officers were elected as follows:

President—Mrs. L. A. Cuninggim.

First Vice President—Miss Mae Hendren.

Second Vice President—Mrs. A. Buford.

Third Vice President—Mrs. Sallie Southall Cotton.

Treasurer—Mrs. E. L. Sides.

Corresponding Secretary—Miss Mabel Chadwick.

Recording Secretary—Miss Nannie Lee Smith.

At the conclusion of the business meeting they adjourned to the Banquet Hall, which was artistically decorated with green and white The menu consisted of Sherbet, chicken salad on lettuce leaves, tongue, sandwiches, wafers, beaten biscuit, pickles, olives, salted almonds, cream, cake, coffee.

Mrs. Lucy C. Robertson, with her usual ease, presided as toast master. Among the well chosen toasts being

"Our Guests"—Mrs. Chas H. Ireland.

"Our Alma Mater"—Mrs. L. A. Cunninggim, class '58; Mrs. Robert Thomas class 56.

"The Girl of the Olden Time"—Mrs. S. A. Cotton, 63.

"The Girl of the Present"—Miss Mabel Chadwick, 93.

"The Class of Twenty Years Ago"—Mrs. T. L. Johnson, 81.

"The Daughters of G. F. C."—Dr. Jno. C. Kilgo; Rev. R. C. Beaman.

"The Girl of the Future"—Rev. J. N. Huggins.

"The Home Orchestral Club" furnished music for the occasion and a delightful evening was spent as the girl of the "Olden Time" and the girl of the "Present" mingled happily together. Representatives of 34 classes were present.

EDITORIAL NOTES.

Rev. John R. Brooks, D. D., paid us a pleasant visit on Monday. He was on his way to a meeting of the Board of Trustees of Trinity College which was to be held in Durham on Tuesday.

We were glad to have a visit from Rev. N. L. Coburn, of Pilot Mountain, on Tuesday. He has recently finished a good church in the town, bought and partly paid for a parsonage and is greatly improving the charge. Few men are more resourceful than he.

The ADVOCATE representative spent last Monday in Hendersonville. The pastor, Rev. Walter M. Curtis, showed him great kindness, extended a cordial hospitality, and for this Brother Curtis will accept our thanks. We are glad to learn that Methodism is making substantial progress under the wise leadership of the pastor and there exists a most hopeful state of things.

The editor has been shut up for two days with a sprained ankle, but learns that the Trustees of Trinity College met on Monday evening and reelected the President and all members of the faculty. The President was voted an indefinite leave of absence to visit Europe at the expense of the College. Profs. Dowd and Durham were also given a leave of absence to attend Universities in the old world. A report of the commencement will appear next week.

I would be glad to be in communication with all persons who expect to take advantage of the cheap rates to California in July, to attend the Fifth International Epworth League Conference, San Francisco, July 18–21. Parties will attend from the N. C. and W. N. C. Conference and it would be pleasant to go together. If you will write me I may be able to furnish you literature and valuable information.

C. F. SHERRILL.

Newton, N. C., June 1, 1901.

Ecumenical Delegates---A Correction.

MR. EDITOR: By a clerical error, Bishop Hargrove, Secretary of the College of Bishops, omitted from the list of delegates to the Ecumenical Conference, officially furnished me for publication, the names of the Rev. John O. Willson, D.D., of the South Carolina Conference, and of the Rev. J. C. Simmons, D D, of the Pacific Conference. The names of both these honored brethren, I am informed, were on the list as first appointed by the Bishops. Bishop W. W. Duncan also writes that his Conference assignments will make it impossible for him to be present at the Ecumenical. With these corrections of the published list, it will be found that the Methodist Episcopal Church, South, has a full representation of seventy (70) delegates, as apportioned at the general meeting in New York.

JNO. J. TIGERT,

Secretary of the Western Section.

Those whose names have been published as delegates to the Ecumenical Conference in London, September next, and who find it impossible to attend, will please] give me as Secretary of the College of Bishops notice of this fact before the middle of June.

R. K. HARGROVE,

Secretary of the College of Bishops.

The Waynesville District Conference.

Just up on the hill tops from the beautiful and picturesque Mills River valley is a neat, substantial brick church. The name of this place of worship is Mill's River Chapel, and here the first District Conference of the new century was held.

Mill's River is in the eastern end of Waynesville District, and when Bro. Shronce travels the Mill's River circuit he journeys through a fertile and prosperous mountain country inhabitated by a thrifty and hospitable people.

The Conference opened Thursday morning, May 30th, with the Presiding Elder, Rev. F. L. Townsend in the chair. Bro. I. J. Rodgers of Waynesville, preached the opening sermon and every preacher in the District, with one exception, and his absence was with a good excuse, listened to the same.

The reports were encouraging showing the District to be in good condition spiritually and financially. The business of the Conference was transacted with dispatch and spiritual blessings fell in abundance—indeed it was a spiritual Conference.

Brothers Rodgers, Goode, Taylor, Mallonee, Glenn, Rankin and the Presiding Elder did excellent preaching. Bro. J E. Rankin was secretary and the writer represented the interests of the ADVOCATE and Rutherford College.

Waynesville was selected unanimously as the place for the next District Conference and delegates to the Annual Conference were elected as follows: J. A. Reeves, James Butterick, J. T. Morris and J. T. Kirkpatrick. Alternates: W. W. Stringfield and J. C. Curtis.

Strong resolutions signed by every minister present heartily endorsing and commending the efficient work of the Presiding Elder, were passed. Further resolution to the effect that the Waynesville District be enlarged was also passed.

Sunday morning a love feast was held conducted by Bro. Rankin and Bro. Good. The Presiding Elder preached an able and strong sermon at 11 o'clock and administered the communion. The Conference was a good and a successful one.

L. W. CRAWFORD, JR.

Mill River, N. C., June 2, 1901.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 9th, 1901.

JESUS APPEARS TO PAUL.
Acts 22: 6–16.

GOLDEN TEXT.—I was not disobedient unto the heavenly vision. Acts 26: 19.

TIME.—Probably in A. D. 37, and certainly several years after the resurrection.

PLACES.—On the road from Jerusalem to Damascus, and in the latter city.

Introductory.

Saul of Tarsus was one of the bitterest persecutors of the Christian faith. He sincerely thought that it was his duty to arrest and imprison all Jews who accepted Jesus as the Messiah and the Son of God. Not satisfied with doing what he could to afflict the Church at Jerusalem, he sought and received a special commission from the Sanhedrin authorizing him to do his worst at Damascus; and, "breathing out threatenings and slaughter against the disciples of the Lord," he set out for the latter city. What happened to him as he approached it is the subject of our lesson for today.

Explanatory Notes.

6. As I . . . was come nigh unto Damascus.—And was dreaming, perhaps, of the success that was to crown his efforts. About noon.—The hour made it impossible that he should have been deceived in the events that followed. There shone.—Rather "there flashed." From heaven a great light.—"Above the brightness of the sun." Acts 26: 13.

7. I fell unto the ground.—"If he were not on foot, this was, in all likelihood, from the back of a camel, not of a horse, as painters have usually represented it." And heard a voice.—Speaking in the Hebrew tongue. (Acts 26: 14.) Saying unto me, Saul, Saul, why persecutest thou me?—"Our Lord had identified himself with his faithful followers. Saul's first lesson was the mystical union between Christ and his Church." (Canon Cook.)

8. And I answered, Who art thou, Lord?—He did not yet know that it was Jesus who addressed him, and hence the word "Lord" must here be taken in its more general sense as a term of respect. I am Jesus of Nazareth, whom thou persecutest.—"Our Lord, after his return to glory, retained the human associations of his earthly ministry." (Cook.)

9. And they that were with me saw indeed the light.—"His own impressions were clear and strong, but to his companions all was vague and indistinct." (Bible Commentary.) They heard not the voice.—They did hear it as an inarticulate sound (Acts 9: 7), but not so as to understand it.

10. What shall I do, Lord?—Convinced at once of his error and sin, Saul desired to know what course he ought now to pursue. Arise, and go into Damascus; and there it shall be told thee, etc.—"Christ did not give the instruction himself; he employed human instrumentality." (Cook.)

11. I could not see for the glory of that light.—This blindness lasted for three days. (Acts 9: 9.) Being led by the hand.—How helpless, after all, are those who oppose God!

12. One Ananias.—Nothing is known of him except what is mentioned here. A devout man according to the law.—A careful observer, that is, of all the requirements of the law. Having a good report of all the Jews which dwelt there.—As Paul is now speaking to the Jews, he mentions this fact with a view to conciliating them.

13. Came unto me, and stood.—Much against his own wishes, and only in response to a direct divine command. (Acts 9: 10–16.) Brother Saul.—Though Ananias had been afraid to come in the first instance, yet now he shows how tender his heart is to the smitten persecutor. Receive thy sight.—Receive it back as a gift from Christ. The same hour I looked up upon him.—"We are to think of Paul as sitting there blind, and Ananias as standing before him." (Meyer.)

14. The God of our fathers.—Another conciliatory touch. Hath chosen thee.—Rather "hath foreappointed thee." That thou shouldest know his will.—Concerning thy own future labors and sufferings. And see that Just One.—The designation of Jesus as the "Just One" was least likely to be offensive to a Jewish audience. Shouldest hear the voice of his mouth.—And so have the testimony of the sense of hearing as well as of sight.

15. For thou shalt be his witness.—Reporting to all men, Jews and Gentiles alike, what thou hast seen and heard.

16. And now why tarriest thou?—What is the use of any further delay? Arise, and be baptized.—Have thyself baptized. And wash away thy sins.—Baptism is a means of pardon only in so far as it implies true repentance and faith in the subject. Calling on the name of the Lord.—"Invoking the name of Christ, a declaration of his Godhead."

Reflections.

1. God has many ways of arresting those who fight against his will.

2. Jesus identifies himself with his persecuted saints.

3. When a sincere man is convinced of his error he at once seeks to be set aright.

4. The divine agency co-operates always with human instrumentality.

5. Every believer should receive baptism as the sign of his faith in Christ.—Senior Quarterly.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 9, 1901.

HOW TO ENTER CHRIST'S FAMILY.
Matt. 12: 46-50.

The Family.

Many people pride themselves on their ancestry, or their present family relation. People are ready to boast of their relationship, and though it be only by marriage, they boast of being members of this or that illustrious family. It is within the possibility of us to be members of the family of Jesus Christ, and claim for our brother the King of kings, and the Lord of lords, the great Jehovah, the Creator of heaven and earth; the tender and compassionate Saviour, who laid down his life in his love for a lost world.

The Fellowship

As members of this family, our fellowship is with the Father and with the Son. We shall be on intimate terms with him who is, and was, and is to come, the Almighty. He will reveal to us his secrets, and take us into partnership with himself in his great work of reclaiming a lost world. Then too, we enter into fellowship with all the truly good and great of every age. The family is a large one, and includes all the illustrious dead, as well as the worthy living. The family is on earth and in heaven, one family, part here, part there. The eternal years shall furnish us time for the most intimate fellowship with all those whose names are familiar, but whose faces we have not yet seen.

The Entrance.

We are all the children of God, in that he is the maker of us all; but we are not all members of the family of Christ. Some have not yet entered into that family. By nature we are of our father the devil, and his works we will to do. Yet it is a blessed truth that we may all become members of the family of Christ. The terms of entrance are easy, and such that everyone may meet them. We must be born into the family of Christ, but regeneration or the new birth is the work of the Holy Spirit; we cannot give to ourselves the new birth into the family of God, but without faith and repentance on our part we cannot be born again. If we would enter the family of Christ then we must exercise faith. Belive in the Lord Jesus Christ.

The Evidence.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother:" Here is the evidence of our regeneration, of our conversion, of the fact that we are new creatures in Christ—we, like him, delight to do the will of our Father in heaven. The reason that many do not have the assurance that they are in Christ's family is that they are conscious of being continuously unwilling to do his will.—Christian Union Herald.

Seed Thoughts.

Christ's family—its meaning, its membership.

Christ's family—its relationships, its fellowships.

Christ's family—its honors, its privileges, its blessings.

Christ's family—its opportunities, its obligations, its responsibilities.

Christ's family—its unity, its community.

Christ's family—its beginning, its development, its growth.

Christ's family—on earth, in heaven.

Christ's family—his relation to, his care of, his concern for.

Christ's family—entrance into, abiding in, zealous for.

Selections.

Mark how Christ speaks of everyone who does the will of his Father in heaven. He says, "The same is my brother and sister and mother." What gracious words are these! All his believing people are counted as his relatives. He loves them, feels for them, cares for them, as members of his family, bone of his bone, and flesh of his flesh.

There is rich encouragement here for all believers. They are far more precious in their Lord's eyes than in their own. Their faith may be feeble, their repentance weak, their strength small. They may be poor and needy in this world, but they are brethren of Christ. The elder Brother will provide for them in time and in eternity, and never let them be cast away. Joseph provided richly for all his relations, and Jesus will for his.—Ryle.

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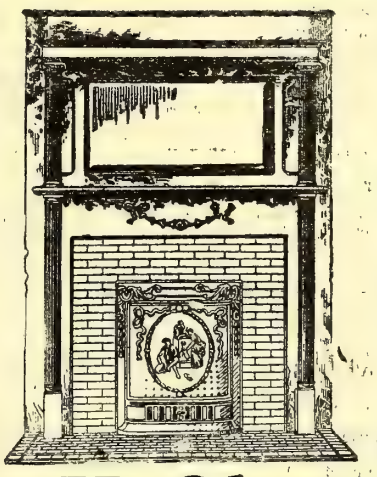
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jan 24-1y.

District Conference Directory.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

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These are all convincing proofs that treatment with B. B. B. should be taken at once. It is remarkable how quickly it heals every sore, how it enriches and purifies the blood, giving a rich glow of health to the skin, stops the itching, burning sensation and stimblates the digestion. So sufferers may test B. B. B., we will give a trial treatment free. Large bottles for sale by druggists at $1 Complete directions with each bottle. For trial treatment address Blood Balm Co., 42 Mitchell St., Atlanta, Ga., and Remedy sent at once. Describe your trouble, and we will give free medical advice. Don't despair of a cure; over 3000 voluntary testimonials of cures by B. B. B.

STATEMENT
American Surety Co.
Of New York.

Condition December 31st, 1900, as shown by Statement Filed.

CAPITAL STOCK—Paid in cash, $2,500,000.		
Income—From Policy-holders, $986,966-39; Miscellaneous, $368,103.69; Total,	$1,355,070	08
Disbursements—To Policy-holders, $385,255.05; Miscellaneous, $895,454.63; Total,	1,280,739	68
Risks—Written or renewed during year, $132,985,816.00; In force,	111,221,195	00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 3,028,217	16
Value of Stocks and Bonds (United States, State, etc., owned),	1,156,437	50
Loans on Real Estate (first lien on fee-simple),	18,583	76
Loans on Stocks, Bonds and other securities,	644,211	57
Interest and Rents due and accrued,	30,179	39
Cash in Home Office and deposited in Banks,	263,930	37
Premiums unpaid.	93 081	60
Total,	$ 5,234,641	35

LIABILITIES.

Losses unpaid,	$ 291,616	17
Unearned premiums,	592,251	67
All other Liabilities as detailed in statement,	17,127	87
Total Liabilities as to Policy-holders,	$ 900,995	71
Capital paid up,	$2,500,000	00
Surplus beyond all Liabilities,	1,833,645	64
Total Liabilities,	$ 5,234,641	35

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $1,340,733.00; Premiums received, $2 525.14

Losses incurred, $820.19; Paid, $625.19.

President, H. D. Lyman.
Secretary, G. M. Sweney.
Home office, 100 Broadway, New York City.
General Agent for service, W. A Riach, Wilmington, N C.
Business Manager for North Carolina, managed from Home Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 19, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Surety Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

June 5-2t

STATEMENT
AMERICAN GUILD
Of Richmond, Virginia.

Condition December 31st, 1900, as Shown by Statement Filed.

Amount of Net Ledger Assets December 31st of previous year, $135,731 35.		
Income—From Policy-holders, $114,908-20; Miscellaneous, $32 069.78; Total,	$ 146,977	99
Disbursements—To Policy-holders, $92,025.35; Miscellaneous, $46,553 46; Total,	138,578	81
Business in force—Number of Policies, 4,634; Amount,	5.595,500	00
Written during year—Number of Policies, 1,831; Amount,	1,936,500	00
Losses—Incurred, $51,000 00; Paid,	51,000	00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 6,133	60
Value of Stocks and Bonds (United States, State, etc, owned),	82,297	02
Loans on Real Estate (first lien on fee-simple),	6,592	02
Loans on Stocks, Bonds and ther securities,	15.392	75
Cash in Home Office and deposited in Banks,	26,512	64
Assessments actually collected and held by Subordinate Bodies,	9,693	65
All other Assets, detailed in statement,	7,202	50
Total assets,	$ 153,824	18

LIABILITIES.

Borrowed money,	$ 41,750	00
Total Liabilities as to Policy-holders,	$ 41,750	00

Balance on hand to protect contract in addition to right of assessment, under following funds:

Mortuary,	$41,202	72
Reserve and Emergency,	60,936	01
Expense,	241	80
	$ 102,380	53

BUSINESS IN NORTH CAROLINA IN 1900.

Policies or certificates in force, Number, 136; Amount,	$ 253,000	00
Policies or certificates written or revived in 1900, Number, 23; Amount,	23,500	00
Policies or certificates decreased or ceased in 1900, Number, 27; Amount.	34,500	00
Total amount premiums or assessments collected or secured,	3,669	91
Losses and claims incurred, $4,000.00; Paid, $4,000	00	

President, Charles T. O'Ferrall.
Secretary, S. Galeskie.
Home Office, 9 North Tenth Street, Richmond, Va.
General Agent for service, Insurance Commissioner, Raleigh, N. C.
Business Manager or Organizer for North Carolina, managed from Home Office

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.
Raleigh, April 23, 1901.

I, James R Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Guild a Fraternal Order of Richmond, Va., filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG.
June 5-2t Insurance Commissioner.

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In a Bank until we secure you a paying situation. We pay railroad fare. The largest, best and cheapest business schools in the South.

Massey's Business Colleges

Columbus, Ga. Birmingham, Ala.
Montgomery, Ala. Jacksonville, Fla.

Write at once for catalogue No.

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QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1-2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct, Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta. Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit, Robbinsville		12 13

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin. Geo F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference. Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14.

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: D Andrews, C W Tillett, J A Bivens and R B Clark F Siler, representative of Missions D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M. T. Steele, P. C., Waxhaw, N. C.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro circuit at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Union	"	14 15

WAYNESVILLE DIST.--3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit Laurel	"	22 23
Bald Creek circuit at Deaton's.	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct, West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct, Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct.	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th

WINSTON DISTRICT.- 3d Round

D. ATKINS, P. E., Winston, N. C.

Thomasville station	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	23 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

SALISBURY DISTRICT, 3d Round.

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct, Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt Pleasant (D C.)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C, nine miles from Concord. Thursday July 18, at 9 o'clock, a. m., and remain until after Sunday. Editors, school men, and connectional brethren cordially invited.

SHELBY DISTRICT—3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh.	May	25 26
Bessemer City circuit, oncord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30.	July 1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N. Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st.

STATESVILLE DIST - 3rd Round —IN PART—

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	2? 23
Statesville station	"	?3 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt. Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29

FOR 8 CENTS

Choice Standard Sheet Music.

Calvary, LaPaloma Jerusalem, Fog Bell, Palms, Fairy Queen. Afterwards, and 600 other vocal and instrumental Lithographed Sheet Music, (regular price 35c to $1.00) only 10 cts a copy Catalog and sample for 8 cts. Everything in music at half price. Pianos $185 up Organs $35 up.

PIEDMONT MUSIC CO.
Mar 20-2m. Winston, N. C.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

The Annual Meeting.

Several things besides a well arranged, attractive program are essential to the fullest success of our Annual Meeting at Gastonia. Not least among these essentials is a large attendance. Could we be assured that all our district secretaries and a delegate from every society, adult, young peoples and juvenile, would be there, we should have have little fear about the successful advancement of our work another year. Can it not be so? Dear sisters, see to it that your societies are well represented, and Oh that every district secretary might feel it a duty to attend!

Another essential is the spirit of prayer. Let us come up from our closets expecting God to be with us and to manifest His power in and through us for larger service than we have yet undertaken for Him.

We need not remind those who expect to attend to be very thoughtful of their entertainers. If you have not done so, send your name at once to Mrs. Mears and state when you expect to arrive. The first session will be held on Thursday afternoon, June 13.

Annual Woman's Foreign Missionary Convention, Gastonia, June 13-16.

TO THE GENERAL PASSENGER AGENTS:—The undersigned has been requested by Lines in this Association, including the C. & N. W., and Seaboard Air Line Railway, to announce rates based on tariff 2, circular 5174, in the sale of round-trip tickets to Gastonia, N. C., from Wilkesboro, Mt. Airy, Reidsville, Monroe, Rutherfordton, Murphy, Asheville and intermediate points, on account of above occasion.

Tickets to be sold June 11th, 12th and 13th, final limit June 18th; continuous passage in each direction.

The following total rates on this basis will apply from junctional points, viz:—

FROM	VIA	RATE
Blacksburg,	So. Ry.,	‡1 75
Charlotte,	So. Ry.,	1.10
Hickory,	C. & N. W. Ry.,	2 25
Greensboro,	So. Ry.,	5 25
Lincolnton,	C. & N. W.	.90
Rutherfordton,	S. C. & G. SAL.,	3 40
Shelby,	S. C. & G. SAL.,	2 00
Forest Ctty,	S. C. & G. SAL,	3 15
Lattimore,	S. C. & G. SAL,	2 40
Mooresboro,	S. C. & G. SAL.,	2 65
Marion,	So. Ry.	4 50
Newton,	C. & N. W. SoRy.,	1 75
Winston Salem,	Greensboro,	6.35
Winston-Salem,	Mooresville Jct.	5 05

‡Basing rate including transfer.

W. H. FITZGERALD,
Commissioner.

The Outlook for Missions in China.

BY REV. W. S. AMENT, D. D., OF PEKING.

On reaching America for a furlough of a few months, the most important question put to me, and one which I am eager to answer, relates to the outlook for missionary work in the Chinese Empire. Have not the events of the past year put more than a temporary check upon Christian enterprises there? Have they not placed a barrier between the Chinese and the messengers of the gospel from the western world so that for the present and near future, at least, little success can be expected in the line of missionary work?

The situation when I left Peking was somewhat as follows: The attention of the people has been drawn to Christianity as never before, and the spirit of inquiry is abroad. Books are in demand, and a bookstore was to be opened on our street in Peking by a Chinese, with private funds. Furthermore, many literary men are aware of the insufficiency of the ethical teachings to raise up reliable men for public service. Christianity has not only been put to the test in the recent outbreak, but Confusianism as well. The deficiencies of the latter, as well as its many excellencies, are apparent to thinking Chinese. The desire for scientific and technical education is so urgent that, doubtless, among the first things done by the high officials will be the establishment of schools of that character. The call for a knowledge of foreign languages is so great that, at present, teachers cannot be found to supply the demand. Without doubt mission schools will be obliged, more or less extensively, to fall into line and satisfy the demand for English.

The loyalty of the native Christians to the church which has shown such kindly care for them is most marked. Some say the Chinese have no sense of gratitude. We know to the contrary. No doubt there is a loosening up of moral grit on the part of some, owing to the confusion and strife of the past year. But on the whole the people have stood the stress remarkably well, and there seems to be nothing to interfere with a genuine and rapid growth. Several of our country stations are well established, and Sunday services are carried on as usual, with reliable men in charge. On the withdrawal of foreign troops, so far as I can judge, there is no reason why there should not be a large ingathering in the near future. Workers are needed in large numbers, to be ready to occupy the field. It takes years to bring a missionary to his full efficiency, and men must be in training, glad to go through the preliminary stages of hard work, and be ready for the large opportunities which experience will bring. If the Christian Church should weaken now, in view of the criticisms of men, or strife of nations, or growlings of demons, it is not worth the support of an intelligent constituency. We are by no means overwhelmed by the waves. They only develop strength. The Church at home still needs the wider outlook of foreign work that the record of the eleventh of Hebrews may be continued, and the vitality of Christianity be convincingly shown to the world.—Missionary Herald.

Foreign Missions.

According to figures at hand, 13,096 foreign missionaries are now on the ground, connected with English, Scotch, American or other evangelical churches, who have laboring under their direction 71,137 natives; the whole force occupying 28,327 stations and sub stations in which there are 10,985 organized churches containing 1,280,987 communicants. Few outside the best posted realize the importance the missionary work has now assumed. Upon it the evangelical churches expend $17,060,504, of which sum Great Britain and Ireland contribute over $8,000,000 and America over $5,000,000. In point of numbers the American missions appear to be about equal with the communicants of the English missions, although the latter are considerably older and more costly. The continental churches expend about $2,500,000 annually upon foreign missions, and the English colonies add in the neighborhood of $1,000,000 more. The year 1900 saw and increase in contributions amounting to $2,000,000, with the establishment of 400 new mission churches and the ingathering of nearly 300,000 native converts. The largest sum was raised by the Methodist Episcopal Church, compared with other American denominations, that Church contributing $1,065,289 last year; and next to it came the Presbyterian Church, North, with about $890,000.—Exchange.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to me, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but be sure you reserve enough money to pay me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Box 309, Richmond, Va.

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We need more room in our store, therefore have made a big cut in prices in order to move stock. If you want a China Closet, Bookcase, Sideboard, or Combination Desk, now is the time to buy. They must go. Here is the way they are cut:

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now : : : : : : : : : 50.00
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Your order by mail will have personal selection.

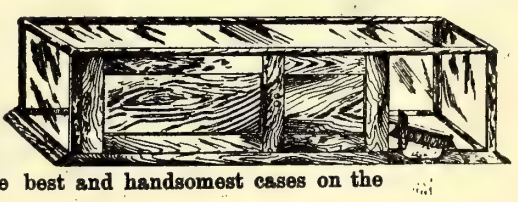
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Carpets cut and made to order. Orders for church carpets solicited. Mattings of all grades. Window Shades a specialty. Any size made to order. Mail orders receive personal attention.

J. N. LEAK,
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5-8-6m.

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

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BACON & CO,
854 Austell Bldg, Atlanta, Ga.

Agents wanted. [apr17-12t]

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

One of the greatest rewards that can come to one who is striving to help his fellow men is evidence that he is succeeding to some extent. Therefore it is with pleasure that I read the letter from Mr Frizell in the ADVOCATE of May 8, and the many letters that come to me direct from the farmers of the State who say these letters are helping them. This is the sole object for which they are written aside from an earnest desire to make the ADVOCATE more interesting to the people in the country. For the better a man farms I believe the better man he will be as he learns what a bountiful provision the Creator has made for man if he will but use it aright. I am also glad to know that Mr. Frizell succeeded in curing the pea hay all right by the method I have so long advised. In fact there is no hay crop more easily cured than the cow pea hay, and yet all over the south there is a great outcry about it being so hard to cure pea vines. There is really no crop grown for hay which is more easily cured if done right. Now as to the question you ask, whether peas will beat clover in the mountain country of Jackson county, it is rather hard for me to answer. Where clover does well it is hard to beat, and if I was farming up in Jackson county I believe that I would put my main dependence on clover, and stand by to help it out with peas by planting peas among the corn or by growing pig lots of peas for fattening hogs in the fall. Then, too when you fail to get a stand of clover as you will at times, the pea comes in very handy. But in your elevated section you are not in the best pea section, and are in a region where the red clover flourishes. Therefore I would say that in your place I would stick to the clover, though in all the wide country east of the Blue Ridge I would not worry about clover at all, for there the peas will beat it. I am glad that you have written in the way you have, for I like to hear from men who are thinking for themselves and at the same time are anxious to learn more from others. Men of that character make the best farmers and not mere copyists of other men's plans, which may or may not suit their conditions.

I am glad also to know that you are interested in apple culture, for you are in the best apple country of the United States in my opinion, and when the people there get a proper knowledge of commercial methods of orcharding and grow the varieties the market wants and learn to handle them in a business-like way, there are fortunes in apples in the mountain country of North Carolina. The best market for apples from your section, handled and packed as the Northern growers handle theirs, will be to the South of you. The Seaboard cities of the South—Charleston, Savannah and Jacksonville are all now mainly supplied with Northern apples, and though the freight rates in the South are unreasonably high you still have the advantage of distance over the North There will be a wonderful development in this line in our mountain country when our railroads learn that their interests and the growers are identical. Within the past ten years there has been a great boom in apple culture in the mountains of Virginia, not only because they grow good apples, but because they have learned how to handle them and how to care for the trees, but mainly because of the liberality of the Chesapeake and Ohio Railroad, which by a reduction of freight rates has enabled the growers to ship their apples to Europe successfully. Now, from the very foot of the Blue Ridge the grower in Virginia can send a barrel of apples to Liverpool for about the same price our roads charge to bring them from Mt. Airy to Raleigh. With the growth of apple culture on a commercial scale in our mountain country there will certainly come better freight rates, for it is only where there are large quantities to ship that the railroads can afford to meet the growers half way. The Southern coast market is practically unlimited, and should naturally look to your mountains for their fruit, and will do so when they find that they can get apples of superior quality there handled as the fruit should be handled. The careless practices of the past and present will have to be abandoned if the apple business is to grow in the mountain country of western N. C. The Buff and the old red Limbertwig will have to be abandoned and the Winesap, York Imperial, Paragon and other varieties of known excellence put in their places. Orchards must be cultivated and cared for, and when the crop is made, the fruit must be gathered by hand and not shaken on the ground and then loaded in the body of a springless wagon to haul over mountain roads and sold to the stores, but properly packed in barrels with fruit of one sort in a barrel and of one quality too and headed up and shipped as the Northern apples are. When our people learn these things and practice them there will be a demand for the western North Carolina apple. Now when we go to a grocer in Raleigh in winter and ask about apples, he says: "I have some fine Northern apples for such a price, but here are some mountain apples you can have for about half the money." And few people take them at half the price of the Northern fruit. And it is the fault of the growers and not of the apples. The favorable soil and climate of our mountain country produce apples in spite of the greatest neglect and ignorance. The late George E. Boggs, of Haywood, who was endeavoring to grow apples in an intelligent way, took his fruit to New York and carried off the premiums at Madison Square gardens in competition with the whole United States. If that can be done in western North Carolina by intelligent effort there is no telling what may be done when the farmers in that region wake up to the capabilities of their country in the apple. Out in Stokes county on this side the mountains a man wrote to me that he has Baldwin apples in fine order and is getting $4 per barrel for them, and would have them till the middle of May. If the Baldwin can be grown and kept in the Piedmont section, it can be better grown and kept west of the Ridge. My advice is for you to study fruit culture. Get all the books you can on the subject, and then visit some of the large orchards north of you. Go to the Pippin section of Virginia, where the great Albemarle pippin is grown and examine the conditions under which it is grown, and the way the growers there handle them for sending to Europe. You might find a good man to help you, but it will be far better to learn to help yourself. A study of the methods of men who are successful on their own grounds will help you very much, and reading the best works will also be of help. Determine to excel every one around you and you will finally succeed.

"I have several acres of land which have been cultivated in cotton for years. I thought I would let it lie out this year. Would prefer to sow it in peas for hay. Do you think this advisable, and which would benefit the land most, or will the value of the hay pay for the loss of fertility to the land." Well, it seems amazing that any one could have been reading what I have been writing so long, and still think there is any question between the advisability of letting land lie to grow up in weeds or letting it grow something more useful to the farmer and helpful to the land. I have time and again said that the best possible way to rest land is to keep it at work growing something to help it between sales crops. Letting land lie to grow up in weeds is not "resting" it any more than growing something better than weeds. Weeds will make some poor sort of organic matter to plow under, and to that extent the lying out will help the land. But we can do far better. You can grow a crop of hay of the finest kind for stock of any kind, and after the hay is off you will find the land in better condition than before. There will not only be no loss of fertility except to some extent of mineral matters, but an actual increase in the nitrogen content of the soil, and a capability of producing larger crops the following year. Whenever you have a vacant piece of land in summer get it into peas and grow forage and feed stock. It is evident that we need to keep hammering along on this line when it is possible for a man to write such questions as the above. We will not say where he lives, but his letter lies by me as I write and is a genuine inquiry. There is evidently great need for missionary work to get our tillers of the soil to farming in a systematic way.

We have received from a friend in Edgecombe county a specimen of his crimson clover, hairy vetch and wheat. He has two pieces of land on one of which he sowed crimson clover and wheat and on the other hairy vetch and wheat. He is now cutting them for hay, and the growth is magnificent. He is a Physician, living in town, and writes "expect to keep my horse free of expense this year on three quarters of an acre of clover and wheat and one third acre of vetch and wheat, besides selling ten ro twelve wagon loads of the green forage. Every one who sees the crop asks me how I made it, and smile rather incredulously when I give them your formula and tell them it is on land plowed 12 to 14 inches deep, and after cow peas with nobody's guano to help. "When eastern N. C. can grow such forage as this in winter and then can make another crop on the same land with peas, why is it that she is not sending fat stock to Europe, when the west is using the Southern cow pea as the best feed they can get for export cattle, and is shipping the cattle right by our doors after crossing the whole country. And right here in eastern North Caro ina, where the cow pea grows to greater perfection than anywhere in the west the towns are getting beef from Chicago, and the farmers are dribbling a little of somebody's fertilizer in the rows to make cotton in competition with Texas, the state that grows three steers to every bale of cotton, while we grow three bales to every steer, and a very poor one at that. When will our people wake up to their opportunities?

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OUR DEAD.

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The above applies also to Tributes of Respect.

JOHNSON.—Albert S. Johnson was born June 20, 1872, and died May 19, 1901, lacking only about a month being 29 years old. He was converted when a boy and joined the Methodist church at Trinity, N. C., and remained a faithful member until the close of his life He was greatly afflicted during the last two or three years of his life; but when he was able, he would take part in church work, and enjoyed being in a revival of religion. May the grace of God sustain his mother, brother and sisters, who are sorely bereaved on account of his death.

JNO. M. PRICE.

SAVAGE.—Grace Church has been bereft a second time during the pastorate of the present incumbent. This time Bro. Arthur N. Savage was taken. He died May 2nd at his home in East Winston, aged 29 years A father, a mother, a wife and one child are among the grief stricken relatives.

Bro. Savage began the Christian life early. He joined the church at Little Yadkin at the age of 12. He came to Winston some years ago, secured employment with P. H. Hanes & Co., and at the time of his death was a faithful employe of the R. J. Reynolds Tobacco Company. Previous to his coming to Winston, he was happily married to Miss Laura Ayers. With his wife, he joined Grace Church by letter. In his home was a family altar. He was a thoughtful member of his pastor's Sunday-school class. Well the writer remembers his kneeling beside his wife at the communion table a few weeks before he died. He assured his relatives during his last illness that it was well with his soul. His funeral service was conducted by his pastor, assisted by Rev. Harold Turner; (it was the first church funeral in the history of the church.) The church and community will greatly miss him.

The blessing of God be upon the fatherless and the widow. W. H. W.

HILL—On April 27, 1901, after a brief illness, Mrs. Margaret C. Hill departed this life in peace, having had added one year and nine months to her "three score years and ten." Sister Hill was born in Lincolnton, N. C., July 27, 1829. Early in life, on November 7, 1846, she was married to Jno. W. Hill, to whom she was a true helpmeet 'til his death on October 12, 1860. The responsibilities of her home and her children then falling upon her she met bravely the difficulties that confronted her, and with a cheerful heart proved herself faithful to life's duties till the end. She was an almost lifelong member of the Methodist Church, and showed her love for the church by her consistent living. Sister Hill was an unassuming, practical woman, one of those sensible Godly "mothers in Israel" whose strength of character makes its impress on a community. All my brethren who have ever had the good fortune to be pastor of the Pineville circuit will doubtless remember her as one who was ever ready to bestow a kindness upon her pastor. She leaves a brother, Rev. Paul F. Kistler, of the S. C. Conference, now ripe in years and standing upon the brink of the river "awaiting the boatman's call," and a number of children and grandchildren to mourn their loss. God bless them all. We laid her body to rest beside the dust of her husband, in the cemetery at Harrison church, and all who knew her said "A good woman is gone from us" Her pastor,

H. C. SPRINKLE.

COOK—Moses Sidney Cook was born May 11th, 1841, and died March 25th, 1901, aged 59 years, 10 months and 14 days.

When he was but a boy he joined the Lutheran church, and was a faithful, consistent member. When he was married 36 years ago he changed his church relations and joined the M. E. Church, South, rather than have a divided home. No one could truthfully utter a word against his faithfulness. When he was married he erected the family altar and from this for 36 years the smoke ascended—the fires of devotion never went out. The divinely appointed high priest of the family stood daily in his appointed place ministering in holy things. The two essential things that constitute a Christian home was ever found in this home. The word read and studied and the family altar. Just a few days before his end came he had a conversation with his son Triplet. He realized that the day was near when he should stand in God's presence, and with perfect composer and confidence he said: "I know I can't live long. I would not take this world for my home in heaven. I want you, my children, to do the best you can while you live and meet me in heaven."

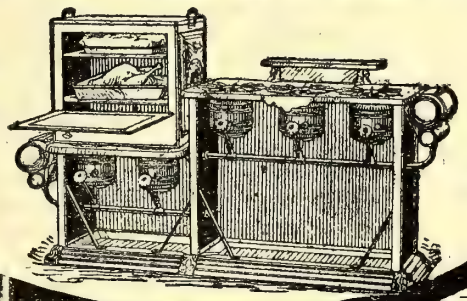
Like the apostle Paul, when he approached the last battle, he buckled on the whole armor of God and bravely stood in the fight. His was the victory. The Captain of his salvation presented the crown. Bro. Cook left four children, two sons and two daughters By the example and faithful teaching of the father the lives of these were made beautiful; each of them love the church and delight in the service of their Lord. May the God of all grace comfort, strengthen, and lead them to the home of the blessed, to meet the dear father and mother gone on before.

His pastor, C. M. CAMPBELL.

Mt. Zion Station, May 27, 1901.

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NEWS OF THE WEEK.

Wednesday, May 29.—At Boonville, Mo., a boat loaded with dynamite catches fire and is blown to atoms. Adjacent property is badly damaged———The Southern railway machinists have not yet struck. Vice President Gannon sent out a statement to all the shops——— The confederate veterans re elect all the present officers and decide to hold the next reunion at Dallas, Texas. The convention adjourns———A resolution is introduced in the Alabama convention providing for division of the school fund between the races in proportion paid by them———Sergeant Wilson, convicted of commissary frauds in Manila has been sentence to prison and the trial of Lieutenant Townley of the navy, has begun ———The Chinese Government agrees to pay an indemnity of $337,000,000. If this question is not closed by June 1st China will be assessed $1,000,000 a day after that date———The presidential party reached Pittsburg at 7 o'clock last night and a few moments later started for Washington, where they will arrive at 7:30 o'clock this morning.

Tuesday, May 30—Cornell wins the boat race with Columbia and Pennsylvania colleges———The president's train reached Washington on time yesterday morning———Senator McLaurin issues an address very denunciatory of Senator Tillman———The North Carolina secretary of state refused to grant a charter for a Christian Science college———A "grand-father clause" amendent to the suffage law is introduced in the Alabama convention———An important conference on the situation in Cuba is held at the White house, but no determination is reached ———The confederate veterans' parade in Memphis yesterday had 4,000 men in line. Many confederate flags were carried———The bodies of thirty-one infants are found in the basement of an undertaker's establishment, run by a woman in Birmingham, England ———The machinists in the Southern railway shops at Knoxville and Brimingham quit work yesterday. So did those in a number of other shops of this road ———A young man frem Savannah is arrested on his arrival in New York, on his wedding tour, on the charge of forging a check just before leaving home ———The sale of the Chattanooga, Rome and Southern railroad to the Central of Georgia, is declared off. The Southern or the Seaboard will probably buy the road.

Friday, May 31—Two new companies are added to the state guard and several transfers to different regiments are made ———The jury in the federal court at Mobile finds Captain King guilty of receiving bribes from contractors——— John McCollough has been sent to the Tombs pending investigation of the charge of forgery from Savannah——— A statement from Mrs. McKinley's physicians announces that while improving she is not yet out of danger———The foreign ministers at Pekin are now trying to settle the question of guarantee of the Chinese indemnity———At Benton Harbor, Mich., Isadore Roth, charged with the abduction of Rosie Giest, of New York, is captured———Boers under General Delary make a determined attack on a town forty miles from Johannesburg British losses are 174———The board of agriculture appropriates $10,000 to continue the soil survey of the state and $9,000 for an exhibit at the Charleston exposition———Govnernor McSweeny declines to accept the resignations of Senator Tillman and McLaurin. The former denies the Govneror's right to do so———The cabinet decides that the resolution adopted by the Cuban constitutional convention is not sufficient compliance with the Platt amendment.

Saturday, June 1—The Southern Railway has issued an ultimatum to the machinists that if they fail to report for duty Monday their places will be filled by others———Officially announced that the United States will remain in control in Cuba until the Platt amendment has been substantially adopted———Several hundred soldiers in a riot at San Francisco wrecked a liquor saloon———A daughter was born to Queen Helena of Italy yesterday———Machinists in Alabama Great Southern shops have struck ———Ten thousand Zulus are said to have gone on the warpath, owing to Boer raids in Zululand———Senator Tillman declines to withdraw his resignation and charges that Governor McSweeney has transcended his authority ———Fifteen fishermen are supposed to have been drowned Friday afternoon in a squall off the bar at Charleston, S. C. ———Elections in Cuban towns yesterday were carried by the Nation alists; bitterness is expressed against American supervision of municipal elections——— The newspapers in Havana urge the convention to accept the Platt amendment as passed by the United States Congress.

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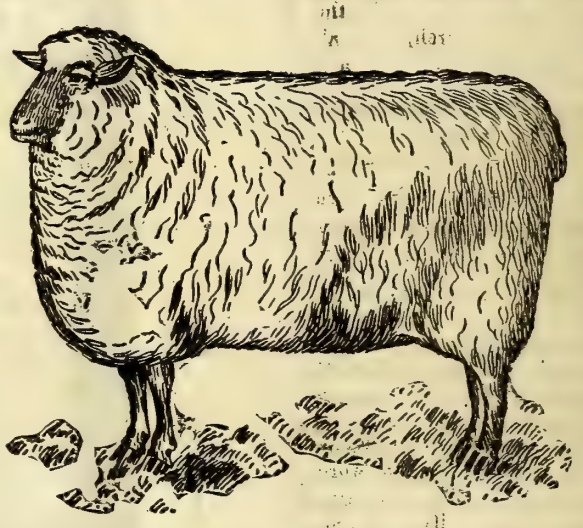
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NORTH CAROLINA

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ESTABLISHED 1855. GREENSBORO, N. C., JUNE 12, 1901. VOL. XLVI., NO. 24

Mrs D A Robertson 10 99

TRINITY COLLEGE AND ITS COMMENCEMENT.

The city of Durham was, last week, the center of attraction for many Methodists in North Carolina. It was the Forty seventh Annual Commencement of Trinity College, which is jointly and equally owned by the two North Carolina Conferences.

This being the first year of the twentieth century, which marks the beginning of a new educational and religious era in this country, if not throughout the world, and the Methodist Episcopal Church, South, having spent the last eighteen months in a united effort to carry forward a great educational movement, it was fitting that Trinity College should, in its anniversary exercises, reflect the spirit of the church, and in some way express the interest our people feel in higher education.

For many weeks the management at Trinity has been preparing for a great occasion. The drives, walk-ways, campus, and buildings were put in the best possible condition. A most elaborate and attractive program was arranged for the closing exercises. Two speakers of national reputation were selected to deliver the literary address, and to preach the baccalaureate sermon, the young men who were to deliver orations were put on a course of special training, and a costly and elegant banquet was provided to be given to the members of the graduating class, their friends, and personally invited guests.

Special efforts were made to secure a large attendance of trustees, alumni, preachers and people generally. The weather was altogether favorable, not to say ideal: clear, bright, pleasant, and nature, in her early summer attire, was most attractive and beautiful. The college colors hung from many buildings and large numbers of people from Durham and the State at large were in attendance.

TRUSTEES MEET.

The Board of Trsutees met on Monday afternoon, June 4th. Thirty-one members reported present. The President of the College presented his report. It is a very lengthy and carefully prepared paper. It covers a period of seven years and sets forth fully the growth of the Institution during that time. For lack of space we cannot publish the whole report, but fill our first page with lengthy extracts from it.

At the first session of the Trustees all the members of the faculty, 23 in number, were re elected and the President was granted an indefinite leave of absence to visit Europe and the Orient, and his expenses ordered to be paid out of the college treasury.

TRINITY PARK

The campus and grounds of the College at first consisted of sixty-two acres of land, lying just outside of the western boundary of the city of Durham. (This was a gift from Gen'l. Julian S. Carr.) More recently the park has grown to eighty acres. In the last few years 70,000 cubic yards of dirt have been removed, drives and walk-ways located, graded and macadamised, much under drainage has been put in, fences have been built, hundreds of trees and flowers have been planted, and a large part of the park has been sown in lawn grass. Most of the expense of this improvement has been borne by Mr. B N Duke.

BUILDINGS.

Some years ago the College owned ten houses. Two were devoted to college work, one used as a dormitory and seven as residences. There are now twenty buildings, ten residences and ten devoted to teaching purposes. The new library now being erected by Mr. Jas. B Duke, of New York, at a cost of $40,000 will make twenty one buildings in the park. The Crowell Science Building has been thoroughly remodeled in the interior, and all the old houses have been re painted.

THE LIBRARY

Most of the books that had been collected while the College was located in Randolph county were removed to Durham in 1893, and since that time, by donations from friends and by purchase, the library has steadily grown. The College now has a collection of 15,000 bound volumes and 500 pamphlets. Each year out of the Avera endowment fund is purchased such books as are necessary for the advanced work in Biblical study. A large collection of early English literature was presented by Mr. B N. Duke.

SCIENTIFIC EQUIPMENT

Thirteen thousand dollars worth of apparatus has been added to the equipment of this department of work—adding eight laboratories, three in chemistry, one in biology, and four in physics. This apparatus was selected with the greatest care, the aim being to secure the best class and only such as is used in the study of the sciences.

ENDOWMENTS.

Five years ago the total endowment of the College amounted to only $22,500 Since then it has been increased to $333,750. Of this amount Mr. W. Duke donated $309,200, Rev. Jesse H. Cunninggim donated $1,000 and Mr. and Mrs. H. J. Bass donated $1,000 for the endowment of the Herbert Bass scholarship. Besides these additions the North Carolina Conference has, in the last two years, established a loan fund of $1,500, and the Western North Carolina Conference $220 to a like fund.

COURSES OF STUDY.

During the past seven years all the courses of study have been changed. Formerly, the College offered three undergraduate degrees: A. B , Ph. B. and B. S. With a fixed determination to raise the standard of the College, the two latter were withdrawn. For the A. B. degree groups of studies were arranged, two based on literature and one on science. The results of the change have been most satisfactory.

FACULTY AND ORGANIZATION

In 1894 and 1895 the faculty was composed of nine teachers. The number has been increased to eleven professors, three adjunct professors, one instructor, one lecturer, six assistants and a director of the gymnasium, making in all twenty-three. Of these, three are employed in the department of Biblical literature, three in English language one in mathematics, two in history, one in political economy, one in philosophy, one in Greek, one in Latin, two in French and German, one in biology and geology, three in chemistry, four in physics and one in physical instruction.

THE ATTENDANCE.

The matriculation for both the College and High School for the present year are two hundred and eighty. The report does not say how many of these are boarders, how many are young ladies or how many are in the High School, but says this is the largest attendance in its history and that the increase might have been greater, but it would have been at the expense of the worthy aims of the College and the outcome would have been extremely hurtful.

THE CONFERENCES.

The College is under the care of the North Carolina and Western North Carolina Conferences, and this report should carry a candid statement of the attitude of the Conferences to the College. It is pleasant to state that there has been a rapid and intense growth of their interest and faith in their College. Their reports and their utterances otherwise aver their loyalty to it. The hundreds of letters addressed to the president and now on file in his office indicate the sincerest co-operation with him in the policies of the College. It must be stated that there are those who have not co-operated with the Conferences and the Board in the development of the College; the number has been very small, and their opposition has been of no special consequence, beyond the regrets felt by the friends of the College that there should be even one that felt indifferent to the growth of Trinity. Ten years ago it was far behind the other Colleges of the South in its equipment, but a recent examination of the catalogues of these Colleges shows that Trinity leads them in entrance requirements, in the number of teachers composing the faculty, in the number and varieties of courses offered, in the amount of endowment and annual income, and value of property and scientific equipments It is the third in number of students and second in the number of volumes in the library, while it leads in annual expenditures for improvements for equipment.

THE SPIRIT AND PURPOSE

Trinity College is committed to Christian education by the purpose of its origin and maintainance, and not by the personal belief of any man who serves it. The character of the College is a personal one that makes it aggressive in its efforts to develop the best interest of society. It claims freedom to do its work. If it is to be of any real force in education, and in society, it must be free. This idea cannot receive too much emphasis in the education of the South. There is a tendency on the part of a class of men to drive the College into servile silence, or to make them do service in the promulgation of partizan notions. An intimidated College cannot educate. Men must have open fields if they are expected to find truth and they must breathe an atmosphere of freedom if they are expected to love it. Otherwise, the College man will be a trimmer, a doubter, a trickster and a positive danger to society.

This notable progress, worthy of your fullest and sincerest gratitude to the Providence whose hand has protected the college and whose spirit has inspired its zeal, has been made possible by the untiring benevolence of Mr. Benjamin N. Duke and his worthy father, Mr. W. Duke, whose life is coming to its close in the shadow of a college the life and destiny of which have been changed by product of his hands and the generosity of his heart. The administration wishes to record its indebtedness to these men who have never been slow to hear of Trinity's needs and have never hesitated to contribute to its progress. Their benevolences have been the free expression of an inspiration, and their loyalty to education has been proven by the highest tests."

THE BACCALAUREATE SERMON.

On Tuesday at 11 o'clock Craven Memorial Hall was crowded to its utmost capacity in which were seated, possibly, one thousand persons They were drawn hither to hear the annual sermon by Bishop Charles B. Galloway. The Bishop's reputation as a broad-minded ecclesiastic, as the head of our educational work in the Methodist Episcopal Church, South, as graduate and trustee of the University of Mississippi, and a life long friend and promoter of State as well as church schools, together with his known ability as an orator and theologian, who believes steadfastly in the plenary inspiration of the Scriptures, and in the peculiar doc-

[CONCLUDED ON 8TH PAGE.]

CONTRIBUTIONS.

Heroes of Christian History---Savonarola

BY J E C SAWYER, D D

Thursday, May 23, was the four hundred and third anniversary of the martydom of Girolamo Savonarola, the great Florentine preacher, reformer and statesman, one of the most exalted, heroic and wonderful characters of modern history. The power of his eloquence and the intensity of his moral earnestness have never been surpassed Florence adored him, then betrayed and burned him, and now, after more than four hundred years, ranks his name with those of Dante and Michelangelo.

The prominent outlines of his career can be included in a paragraph or two, though his influence widens with the centuries. The field of his activity was comparatively narrow The fascination of his career is not in a multitude of brilliant events, but in the marvelous charm of his mystic temperament and his moral greatness. He was greater than his environment, though one of the most illustrious of cities was the arena of his triumphs and of his tragedy. He was a sublime and mysterious moral and spiritual force.

He was born at Farrara, September 21, 1452. In youth he was accustomed to pray, "Lord, teach me the way my soul should walk" A sermon which he heard in 1474 determined him to become a monk, and on April 24 of the following year he entered the Dominican convent at Bologna, asking only to be employed in the humblest services. In the monastery he divided his time between prayers and privations. He was worn to a shadow. In modesty, humility and obedience he surpassed all his brethren. He practised the severest austerities, and was subject to strange mystical trances. In 1481 he was sent on his first preaching tour, but he did not then manifest any extraordinary power. The following year he first visited the convent of San Marco, at Florence, with which in after years he was preeminently identified He taught the novices in the convent. In the lenten season of 1483 he preached to small and diminishing congregations in the great church of San Lorenzo. As lenten preacher at San Gemignano in 1484-5 he first manifested his extraordinary pulpit power, proclaiming that the Church would be scourged, then regenerated, and that these would come to pass quickly. In 1486 his preaching at Brescia seemed like a voice from another world, producing terror and contrition. He uttered terrible prophesies, which were literally fulfilled when the town was sacked by Gaston de Goix in 1512. In 1490 he returned to the convent of San Marco, at Florence, at the invitation of Lorenzo the Magnificent. On August 1 of that year he preached his first sermon in the church of San Marco to an immense audience that was thrilled with both delight and terror. He predicted that he would preach for eight years, a prophesy which came to pass. His first sermons in the Duomo were in the following year. In April, 1492, he made his famous visit to the dying Lorenzo de 'Medici. In 1494 Lorenzo's unworthy son and successor, Piero de' Medici, was deposed, and Savonarola became the political leader and saviour of Florence. At his suggestion the Great Council was established, modeled after that of Venice, and having power to create all the chief magistrates and approve all the laws. Liberty was restored to Florence, and it became the best governed and most orderly city in Italy There was a remarkable reformation of morals. Puritan simplicity took the place of lavish display, and hymns and carols were heard instead of lascivious songs Savonarola proclaimed Jesus Christ the king of Florence, many became earnestly religious, and the whole community seemed under the the spell of a supernatural influence.

The supremacy of Savonarola continued undisturbed for two years, and then clouds of malignant, crafty and furious opposition began to gather. The city had been reformed, but not converted. There were parties determined on the prophet's destruction, and in the end they triumphed by the aid of the Pope, the infamous Alexander VI. In gathering gloom the heroic preacher looked forward to the martyrdom which he knew could not be long delayed. After months of alternate storms and sunshine the crisis came with the unfortunate "sperimento" on April 7, 1498, and the fickle populace that had revered him turned against him. On the evening of the next day the church of San Marco was stormed, and Savonarola surrendered to his enemies, saying to his brethren as he bade them farewell, My brethren, yield not to doubt. The work of the Lord will go forward without ceasing, and my death will only hasten it." Incredibly cruel tortures followed, and on the evening of May 22 he was sentenced to die on the following morning with his two principal disciples. He came to his final hour in serene and triumphant faith. When he had been stripped of his sacred vestments, and the embarrassed Bishop of Vasona said, "I separate thee from the Church Militant and the Church Triumphant," the intrepid reformer firmly replied, "From the Church Militant, not the Church Triumphant—that is not in your power." His last words were, "At the last hour God alone can give mortals comfort," and, "The Lord hath suffered as much for me." He was hung and burned, and his ashes were thrown into the Arno.

He was the greatest orator of his age, and his hold on the attention of the public and the emotions of his audiences has probably never been equalled. The vast Duome of Florence was too small to hold the multitudes that thronged to hear him, coming early in the morning to secure standing room. His fierce invectives against corrupt and tyrannical rulers, his denunciation of worldly and sensual ecclesiastics, his passionate appeals to the love of liberty, his flaming wrath, his overwhelming pathos, his intense spiritual enthusiasm, his open vision, of eternal verities, made him perfect master of the emotions and the imaginations of his hearers. All classes of people were equally moved. They were amazed, terrified, transported, melted, electrified. Such men as Pico Mirandola felt a cold shiver run through them when listening to his predictions of divine judgments. He sometimes preached for hours, swept onward by supernatural power. Young and old, men and women, laborers, poets, artists, philosophers, merchants, soldiers, would burst into uncontrollable weeping, sobbing aloud. The most cultured public of Europe furnished the audiences which were so completely spellbound and overcome. His sermons were usually terrible. "I am like unto the hail," he said, "which pelts every one who is out in the open air." But when he talked of the love of God his appearance was like that of an angel, and his tenderness was irresistible. He despised all the arts of rhetoricians and elocutionists. His eloquence was natural, spontaneous, heart-stirring. His language was that of the common people. His illustrations were not from literature, but from nature, the Scriptures and the life of his day. He was completely possessed by the message he had to deliver, and at times his enraptured hearers seemed to see celestial visitants atttending and blessing him.

His patriotic love for Florence was as pure as it was passionate. His ability as a statesman was such that the greatest of Italian political thinkers have agreed that he gave Florence the best government it has ever had. Guicciardini calls him the saviour of Italy. His practical ability was manifested in his creation of charitable and financial institutions which still survive.

His visions and prophecies have been the theme of much study and speculation. No man has succeeded in explaining them. His thorough sincerity is now universally acknowledged. His predictions were fulfilled.

His religious devotion was a flame that possessed and consumed him. He could not be tempted to abase the fervor of his reforming zeal. When the Pope offered him a cardinal's hat, hoping that it would curb his fearless denunciation, he publicly replied that he desired only the red hat of martyrdom, crimsoned with his own blood. In his sermons he declared, "Thou art mad to say that a pope cannot err, when there have been so many wicked popes that have erred." He pronounced Alexander VI "a broken tool," and declared, "We must not allow ourselves to be cowed by threats and excommunications, but be ready to face death rather than submit to that which would be poison and perdition to our souls." He ascribed the cause of the great corruption of the Church to the temporal power. His final great endeavor was to secure a general council of Christendom to depose Alexander VI. and reform the Church.

On account of the fierceness of his reforming zeal he has been accused of narrowness; but he was a lover of art and music. He saved the Laurentian Library by purchasing it for his convent. Men of genius, including Michelangelo, were his friends and disciples. Little children loved him. His letters to his friends were full of beauty and sweetness. His heart was as tender as his mind was magnanimous. He was gentle as he was fearless. The rugged features of his portrait by Fra Bartolommeo are full of benignity. He was the forerunner of a spiritual renaescence.

Williamstown, Mass.

Georgia Letter.

GEO. G. SMITH.

I met with an accident in Virginia a few weeks ago and for over a month I have been confined to my room. I have had congestive fever, yellow fever, typhoid fever, I have been shot through and through with a minnie ball, but I never had a broken limb until the last month. The doctor says I am doing quite well and I only need patience. I have not been a champion walker for these thirty years and more, and I won't lose much if I don't walk at all. I have so much left I ought to be very thankful. I have only one theory about Providence and that is "all things shall work together for good to those who love God." I was fearfully wounded and as the result of it my life current was changed, and while I do not know what would have been had I not been shot I do not see how it could have been any better with me.

I have an old-fashioned home among the elms and cedars, with a lawn in front and roses on the side, with a honey suckle at my window, a beautiful vine over the piazza and a white rose with it to add to its beauty. The brave little sparrows who have won the field and driven off all the other birds, twitter and work and fight and in every way try to make themselves felt. The view of the beautiful country beyond me with its lofty hills outlined against the sky, is mine, and the skies with their masses of rolling clouds which move with the steady movement of batallions and now and then a golden sunset are all mine, and then inside my study I have such company. Above all there is my Bible and then there is Bunyan and Wesley and good Bishop Hall and dear old Flavil and Baxter and Alliene and the old Puritans and Clarke and Benson, and Asbury and Jesse Lee, old Methodists, and books of Trual and McCauley and Gibbon and Boswell and Herodotus and Tacitus and scores of others, and once a week comes my batch of weekly papers, and every day my two dailies, so I have no reason to be lonesome. I write a line now and then to the papers, religious and secular, and those who see my name in print so often judge me more kindly than I judge others if they do not sometimes think that a little less frequency of appearance would befit a modest man—but when one can't mingle with others and when he cannot preach and when he keeps up his interest in public affairs and still feels a longing to do some good in the world, it is too strong temptation to have so many papers open to him. If they were requested to pay for my contributions or I was required to pay them to publish for me I reckon there would be a cessation of correspondence.

It is a little difficult in Dr Buckley's idea for a young man to be elected a Bishop and have the assurance of life tenure and keep his head, but I think I have found a little more arrogance on the part of old officials than on the part of young ones. There is a strong temptation to the average editor who is monarch of all he surveys to feel that he is the one to be thanked when an article is to be published. He is Sir Oracle and he speaks so patronizingly of waste baskets and blue pencils that one really wonders if he does own the earth. But as a rule editors are very modest men and perhaps too indulgent to those of us who have the Cacoethes Scribendi.

I sent a letter to one of our western papers. It was neither asked for nor paid for. I suppose as usual the up-to-date office had a subaltern whose business it was to keep contributors from being abused, but when my article appeared it said just what I didn't say. I said I must get a type-writer. The honorable and gifted proof-reader in the office sent me back my MS. and said amen. He satirically intimated that I could afford to spare some commas, etc. What impudence! He was paid and I wasn't and what was he paid for but to correct my mistakes? I thanked him kindly for his solicitude for my improvement and did not send any more articles to the St. Louis for a long time, then I wrote a modest article which was never heard from and then another which found the same fate. If it is not arrogance for an editor or proof reader to complain of having to do what they are elected to do,

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

to correct unpaid contributions, when you will find it.

I see Dr. Hoss ascribes to bad bookkeeping our sadly small increase of last year. Perhaps intolerance and worldly methods and needless strife in Texas and elsewhere has had more to do with it than bad figuring. It has been absolutely astounding to me that a Church could be disputing about the first and second blessings when the very foundations were being undermined, and be so concerned about pipe organs and the contracts when on all sides we were assailed by formality and rationalism. The hope, the one hope of Methodism, is in the Spirit's presence and in gracious revivals of God's work and the salvation of the children I am sure education will never Christianize the world and as far as American universities are concerned some of them seem to have taken a contract to unchristianize it. It is needless to shut our eyes to it, a battle must be joined between the Broad Church Methodism in some of our schools and Methodism. The bitter spirit shown by some of those who have posed as old-fashioned Methodists, has done much harm to the cause dear to the true conservatives, but they are not without excuse. I saw last year that Dr. Cadman, who has left the M. E Church, and Dr. Abbot who is the Apostle of the Higher Critics and Dr. Ramsford who is the broadest of Broad Church Episcopalians had all been treated with great distinction at Methodist Colleges, and I am not surprised at the alarm felt.

The state schools are nearly all of them, Chicago, Harvard, Yale, Michigan, Leland, Stanford, rationalistic centers, and our smaller colleges may take warning. We are going too fast, and our college men are too ambitious for higher education. For the present our cheaper schools and colleges are as important as our higher schools. In Georgia we have Young Harris and the Southern Georgia College and Piedmont, Fairmont, and Hutchinson. These secondary schools are doing a work the central colleges cannot do, and are all prospering.

The Flood at Bakersville.

DEAR BRO. CRAWFORD:—Tongue and pen are inadequate to describe, and heart and mind are unable to conceive, what we witnessed here as we saw the power of God manifested through his natural laws in the way of a destructive flood which has destroyed a large portion of our beautiful mountain town, Bakersville, N. C.

On the night of May the 20th it rained all night. On the morning of the 21st Cane Creek, which runs through the town, was rising gradually. For about two hours as the rain continued to fall it rose slowly. Then great sheets of water began to leap through the narrow passages between the hills. Then there was no more gradual spreading of water but mighty repeated rushes or sheets from two to three feet deep came sweeping their way in great sluices 7 and 8 feet deep, bursting down closed doors, through windows, into and through many houses. A few minutes more and the houses began to yield to the powerful hydraulic force of the water.

It was a fearful scene as we who had escaped to places of safety by wading out—some in water four feet deep—from our homes, looked upon the face of the angry water and saw it veritably dotted with demolished dwelling houses, almost a numberless amount of beds, bureaus, organs, trunks and almost every thing imaginable pertaining to house keeping, including out houses, cattle, hogs, chickens, etc.

Never while the power of memory performs its proper functions can the awful picture be erased from our minds Many people saw their hard earnings of toil for years swept away in a short time- The cries of the homeless victims of the terrible disaster who had escaped with the most inferior clothing they had, were enough to melt the most stony heart.

Besides many houses swept away outside the corporation there were twenty-four destroyed in town, and sixteen of them washed away including the nice Baptist Church.

Almost all who lived in the direct current of the flood escaped before the building began to fall We went out without a change of clothing. Nearly all our household goods were washed away, including my library, four trunks and their contents and many other articles that I cannot mention. Some of the parsonage furniture was saved by being on the second floor. I now have no Bile, hymn book, Discipline, Church register nor quarterly conference records —all washed away.

Never were as destitute as now, but amidst it all the Lord is with us and we are happy.

Two parties unconscious of the approaching danger remained in their house too late. One party was a colored man and his son who were drowned. The other party was a white man and his wife who remained in their house till a part of it began to go, then went on the roof of the ell, and clung to it for three long hours praying for help when help from friends could not reach them. The horror was indescribable. Finally in answer to thousands of prayers by saints and sinners the rain ceased, the waters abated and hope came. Two heroic young men rode out to the wrecked building and brought them out on horseback. They and we praised God together for their miraculous delivery.

The loss in this county (Mitchell) is estimated to be one million dollars.

As one of the victims I am quite sure that I voice the sentiment of all the others—over one hundred—in expressing our heart-felt thanks to the proprietors of the hotels and private families who have opened their doors and extended such unlimited kindness to us who were rendered homeless and helpless.

Should the eyes of some generous heart fall upon this very limited sketch of our unfortunate people here and should that one desire the blessings of the first three verses of forty-first Psalm, the contribution, be it ever so small, will be highly appreciated by our people.

At a public meeting of the town a reception committee was appointed, consisting of the three pastors of this place, Rev. L. H. Green, of the Baptist Church, Rev. Lee Huddleston, M E. Church, and Rev. J. D. Carpenter, M E. Church, South. Either or all of the above will receive anything any one may wish to send and a judicious committee will properly distribute it.

Fraternally,
J. D. CARPENTER.

Epworth League Conference.

The Fifth International Epworth League Conference will be held in San Francisco, July 18 21. A large number of Southern delegates will leave on the 8th of July and go together. This will give us three hours in New Orleans for the most interesting points, two hours in San Antonia, and three hours in El Paso, were we can go on a street car for five cents into Mexico and visit a typical Mexican town, We will spend Sunday in Los Angeles, visiting the most interesting places. Monday and Tuesday can be spent between Los Angeles and San Francisco, taking in Santa Barbara, Santa Cruz, the Big Trees and the Lick Observatory on Mt Hamilton. Nearly a week will be spent in San Francisco, from which place there will be cheap excursions to the most interesting points We will come back through the heart of the country.

Some of the elevations through Texas are four and five thousand feet. Asheville is 2210, Deming, New Mexico, is 4334 feet, and Dragon Summit is 4614 feet. So the Southern Pacific route will be more pleasant than some have though for.

This is going to be a great conference, and this will be a great trip. We will come back through the Rockies, Salt Lake City, Denver, Kansas, Memphis, Chattanooga, and Asheville. Tickets will be on sale from the 5th to the 12th of July, but to go with this large number of Leaguers who will stop at New Orleans, San Antonia, El Paso, to go down into Mexico and spend the Sabbath in Los Angeles, we will have to leave Charlotte Monday morning, July 8th at 8:45 It would be a good thing for the delegation from the two N. C. Conferences to meet in Charlotte and make the trip with this large number of Leaguers from the South.

C. F. SHERRILL.

A Free Summer Course at The Moody Bible Institute, Chicago, Ill.

An unusal opportunity is offered the coming season by the Moody Bible Institute, Chicago, for the study of the Bible and practical methods of Christian work including instruction in music,—all this without expense for entrance fee or tuition.

These advantages given without charge are in harmony with the broad spirit of the founder, D. L MOODY, who so freely incited all Christians to come together to benefit by the helpful teaching of the prominent Bible lecturers whom he had engaged from time to time.

The training in this Special Summer Course which begins June 4th, is intended for pastors, evangelists, missionaries, and all Christian Workers, for college students and teachers on vacation, for people of leisure who desire to know more of the Bible, as well as those who have heard the call of God to devote themselves to His service in the home and foreign fields, as he may lead them.

The courses are open to all, both men and women alike.

Separate dormitories are provided. Pastors with their wives are accommodated in the Men's Building.

Rev. James M. Gray, D D , of Boston, will resume Superintendency of the Special Summer Course, and as in seasons past, will himself take a leading part in the teaching. Dr. Gray will conduct a synthetic study of the Old Testament books and General Epistles. He will also give practical instruction in the preparation of Bible readings and addresses, and conduct a weekly teacher's meeting in the International Sabbath School Lesson.

Associated with Dr. Gray will be Prof. N. Fay Smith, of Mount Hermon, Mass , Rev. Wm. Evans, of Rogers Park, Ill.. John H. Hunter, Rev. R. A. Torrey and J. H. Todd of Chicago, and Rev. G Campbell Morgan of East Northfield, Mass., who has just arrived in this country to promote the Northfield Extension Movement.

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Safeguards the food against alum.
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The regular features of the Institute's curriculum will also be available to those enrolling for the Summer Course, such as, Bible Study by Chapters, Personal Worker's Course, Special Missionary Study, Musical Course, and practical Christian Work.

Examinations are to be held from time to time, covering work done, and certificates will be given to thosewho satisfy or qualify for examination and attendance.

Those who are not regularly enrolled as students can enjoy all the privileges of the class room, but will not be eligible for the term certificate.

The music will be under the direction of Prof D. B Towner, the well-kuown gospel hymn writer, who was with Mr. Moody many years in Evangelistic work.

The expense attending the Summer Course is for board and room only. Accommodations in the building for those who take the entire work are as low as $3 50 a week.

Chicago is the place par excellence for study of the Bible and Methods in Christian work at the same time.

The Institute buildings are centrally located in Chicago, near Lake Michigan, Lincoln Park, Newberry Library, and other objects of interest, profit and recreation. Chicago is at its best in the summer months.

Further information gladly furnished upon application to R. A. Torrey, 80 Institute place, Chicago, Ill.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

Eczema in the Feet.

In fact, tetter, ringworm and all skin diseases are cured by Tetterine. Mr. Lee D. Martin, of San Antonia, Texas, says: "I am suffering with a violent case of eczema in my feet. Please send me a box of Tetterine. Mr. Moore, of Moore & McFarland, Memphis, Tenn., says it cured him of a similar case." Sold at druggists 50c. a box, or sent postpaid by J. T. Shuptrine, Dept. D, Savannah, Ga.

Missionary Collections.

Please let me say a few words through the ADVOCATE concerning the classified report of the missionary collections for last year for our Conference, sent out, I presume, by the Secretary of our Conference Board of Missions

1 This is an excellent id a, both from a business and educational standpoint An idea it would be well to keep up.

2. This circular should be prepared and edited with a great deal of care, as even a small error will embarrass a charge and pastor, and break the force of the whole report when discovered –for if I see a few mistakes, how am I to know the rest of the figures are accurate, except by careful comparison with the Journal which itself may be at fault.

3 This opens the way for me to correct the following clerical error in this report and which anyone may verify by comparing it with the figures in the Conference Journal.

The reports from Granite Falls station and Granite Falls circuit have been reversed, whereby the station is placed in class "A" and the circuit in class "C," whereas the circuit should have been placed in class "A" with assessment $102 00, paid $102 00, and an average, 17 cents per member, while the station should have been in class "C," assessed $60 00, paid $30 00, with an average of 11 cents per member.

My reasons for making this public correction are, first, I am not certain if the author of this document under review, as the author's name is not given, and secondly, I know of no better way of correcting the false impression it gives of my charge and of myself.

I wish further to assure the compiler that I do not lose confidence either in his scholarship or his honest effort to give the truth, and I shall take all the rest of the figures as true unless the misrepresented rises to explain.

May we all do this year as Granite Falls Circuit did last year—put ourselves in Class A if not there now, and if we are, then endeavor to take a higher place in that class.

Most fraternally,
J. T. STOVER.

Granite Falls, May 29th.

From Rev. W. H Perry.

DEAR ADVOCATE:—Our Missionary Mass Meeting and Quarterly Conference at Davis' Chapel last week, (though not largely attended on account of the busy season with our farming people.) yet it was a success. Rev. W. H. Willis, of Winston, was with us, and preached three days and four nights at Danbury to the edification of our people, and then went over to the Mass Meeting on Friday and made full proof of his District Missionary Secretaryship in giving our people a most excellent address on missions as well as several other interesting talks. Should be pleased to have him visit us again, as he is effective and efficient both in his pulpit ministrations and mission work.

Our missionary collections, which had already been taken at Davis' Chapel, was supplemented by an addition of $6 60, aggregating $13.75 at that point.

Rev. D. Atkins was present and rendered very efficient service, both in his Quarterly Conference and pulpit ministrations. He made himself at home in taking the above named collection, after giving us an excellent discourse on missions Sunday afternoon. He is abundant in labors. May God abundantly bless and make him most successful in his labor of love.

The work on the charge is looking forward, and we shall be glad, indeed, to have the earnest prayers of our brethren and friends in behalf of the revival campaign which we expect to enter soon, as well as for ourselves.

We hope to have the new church at Mountain View completed and opened for services by the first Sunday in July.

Very truly,
W. H PERRY, Pastor.

June 7th, 1901

The Winona Bible Conference.

TO THE EDITOR: DEAR SIR:—Will you permit me through your columns to extend to your readers a most cordial invitation to attend the Winona Bible Conference held at Winona Lake, Indiana, August 17th to the 27th.

Winona Lake is on the Pittsburg, Fort Wayne and Chicago Railroad, between Fort Wayne and Chicago, is admirably located and is well equipped with fine buildings and beautiful grounds for such a Conference. The grounds are opened July the first and the Winona Assembly and Summer School occupy all the time until the Bible Conference convenes. This is the seventh Annual Conference we have held. Our speakers in the past have been such men as the Rev. F. B. Meyer, the late Rev. George H. C. McGregor, and the Rev. G. Campbell Morgan, all of London, together with many of the leading Bible teachers of our own country. For this year we shall be addressed by the following speakers: The Rev. John McNeill of Scotland, whom Mr. Moody counted one of the greatest preachers in the world, will preach every evening during the Conference. We shall also hear the Rev. George T. Purves, D. D., LL.D, of New York, Rev. James M. Buckley, D. D., editor of the Methodist Christian Advocate; the Rev. Cornelius Woelfkin, D. D., pastor of the Green Avenue Baptist Church of Brooklyn; Rev. W. G. Moorhead, D D, United Presbyterian Theological Seminary, Xenia, Ohio; and very many others.

A Conference for Evangelists, directed by Rev. L. W. Munhall, D. D., is held during the session of the Bible Conference, and also a Missionary's Conference.

Special rates may be secured upon all railroads and the rates for Board are most reasonable. Board may be secured from $3.50 per week upwards. We are praying for a great manifestation of the power of God, and extend through you a cordial invitation to your readers.

Yours faithfully,
J. WILBUR CHAPMAN.

Statesville District Conference.

DEAR BRO. CRAWFORD:—Please say through the ADVOCATE that the Statesville District Conference will meet in Maiden July 18th, embracing the 3rd Sunday. I would be glad if the preachers in the District would send in the names of their delegates at once, stating whether they will come by private conveyance or by rail. We prefer as many as can to come by rail. Also any visiting brethren aiming to be with us if they will send me their names we will assign them a home.

We would be glad if the preachers of the District would make their arrangements to stay over Sunday. We think it due the people who are to entertain them. Of course we will look for our editor to be with us.

Yours in Christ,
J. W. INGLE.

Maiden, N. C., June 7, 1901.

Rheumatism a Blood Disease----How a Reader of the Advocate Was Cured.

Rheumatism is a deep seated Blood Disease, and to cure to stay cured Botanic Blood Balm, (B. B. B.) should be taken. B. B. B. drains from the blood the specific poison that causes the swellings, aches and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga., a reader of the CHRISTIAN ADVOCATE writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs. His hands would puff up and swell and his knee caps would get so stiff he could hardly bend them. He had tried most everything but grew worse. Finally he took B. B. B. and 8 bottles entirely cured him, making his blood pure and rich, so that he has been perfectly well for the past ten years.

Jacob F. Sponcler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left, by eight bottles of Botanic Blood Balm.

Blood Balm will cure the worst deep seated obstinate case—the kind that resists all other treatments. Don't get discouraged but try B. B. B. Druggists $1.00. Trial treatment sent free and prepaid by addressing Blood Balm Co. 42 Mitchell St., Atlanta, Ga. Describe trouble and free confidential medical advice given. Don't hesitate to write us, as our object is to cure you. Over 3,000 voluntary testimonials of cures by B. B. B.

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JOHN T. PULLEN, President.
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Four per cent interest paid on Deposits. Write or call for information.

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854 Austell Bldg, Atlanta, Ga.
Agents wanted. [apr17-12t]

Dr. J. S. Betts,

DENTIST.

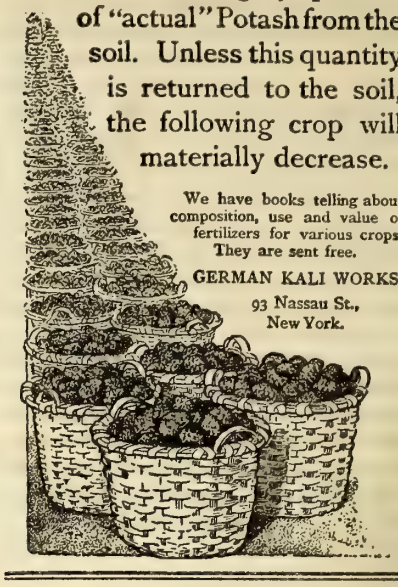
Opposite Hotel Guilford.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 4 cents 1 copy If you have not examined it write for a specimen copy free. REV. GEO. G. SMITH, Macon, Ga.

Wire Railing and Ornamental WIRE WORKS.
DUFUR & CO.,
No 311 N Howard St., Baltimore, Md.
Manufacture wire railing for cemeteries, balconies &c.; selves, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs settees, &c.

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



We have books telling about composition, use and value of fertilizers for various crops. They are sent free.
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Mar. 27th. 1 yr.

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TYCETT STATIONERS,
311 North Charles Street,
BALTIMORE, MD.
feb 27-13t

Statesville District and Missionary Matters.

Half of the Conference year is gone, and looking from this point of view, it is confidently believed that twice as many charges on this District will pay both missionary assessments in full, as paid last year. Other charges will make advance, and none will likely fall behind last year. The District is divided into three sub divisions, with centres at Newton, Statesville and Lenoir. Our presiding elder has met the preachers at various points in conference and prayer for missions and revivals,—reaching the unsaved att home and in heathen lands. With telling effect he is relating to good congregations, at various points over the District, some of the good and great things of the New Orleans Missionary Conference. The District is well manned and most likely it will be able to make a fine report at the coming Annual Conference.

Bro. Thompson was able to secure the services of the apostolic missionary, Dr. Young J. Allen. He spoke twice in Statesville on last Sabbath, here in Newton last night to a large congregation, and he will speak tonight at Hickory. It is to be regretted that the other Districts could not get his service.

At our coming District Conference at Maiden, July 18 21, special attention will be given to missionary interests. The District is in fine hands.

C. F. SHERRILL

Winston District Conference.

Pastors will read written reports covering the items indicated in the Disripline.

Pastors will please report to Rev. W. L. Sherrill at once the names of all who are likely to come. Representatives of our institutions are invited. They and visiting brethren will please notify Bro. Sherrill.

There will be preaching on Wednesday evening, July 3. Conference will open at 9 a. m. July 4 It is hoped every preacher and delegate will be present. D. ATKINS.

Epworth League Excursion to California July, 1901.

The most important feature of the trip to San Francisco is the stop over at Salt Lake City. All excursion tickets via the Rio Grande Western Ry. in connection with either the Denver & Rio Grande or Colorado Midland Railroads, will permit of this stopover in either direction. The Great Mormon Temple and Tabernacle, the Tithing Place, the Lion and Bee Hive Houses, Amelia Palace, the Church Institutions, the Great Salt Lake with its magnificent Saltair Beach, the Salt Palace, the Drives, Parks and nearby Canon and Lake resorts are a few of Salt Lake's attractions. Furthermore, the trip between Denver and Ogden, where connection is made for the Pacific coast, is one of unequaled pleasure. No European trip of equal length can compare with it in grandeur of scenery or wealth of novel interest. Send 2 cents to Geo. W. Heintz, G. P. A., Salt Lake City, Utah, for copy of "Salt Lake City —the City of the Saints," and copy of the League folder, giving complete details of rates, etc , and the scenic route across the continent.

The Southern Railway---A 20th Century Road.

The Southern Railway and its broad-minded and energetic officials deserve much congratulation and praise for the improved and efficient train service they have inaugurated on the movement of their fruits and vegetable traffic from this point. It is now their regular schedule to haul perishable freight from Charleston to New York in less than 36 hours, which has already developed the approbation and hearty co-operation of the shippers in this teritory. A number of growers and shippers have expressed themselves as very well satisfied with the prompt and effective manner in which the Southern Railway anticipated their needs in this direction, and this liberal and progressive policy, together with the vigorous promulgation of the same by the officials of the road, is having a decided upward tendency to stimulate and renew energy in this section, encourage the growers and shippers to increase the acreage next season, with results that will be mutually beneficial to growers, shippers, consignees and the Southern Railway. The broad minded and liberal policy thus displayed by the officials of the Southern Railway cannot be too highly praised, and presages the dawn of a progressive era for the fruit and produce shippers in this section, and promises an object lesson to other railroads and officials, which will be worthy of emulation

The Southern Railway will have good reason to feel proud of their officials when the object aimed at by the latter have been appreciated by the fruit and vegetable interests.

The results attained are all the more commendable in view of the fact that "climatic conditions" for the past several months have tended to limit the shipments of marketable truck from this section, and prove that concentrated action by those interested in the development of the raising of products is bound to succeed.—Fruit Trade Journal, New York.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth street. Its down-town passenger office at 387 Broadway is still maintained.

Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc , cheerfully furnished at this office.

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POMONA, N. C.

THE NEW WOMAN.



Mrs. Rose Parker.

Mrs. Rose Parker, President William Downs Woman's Relief Corps No. 43, also chaplain Northwestern Legion of Honor, writes from 2419 Central avenue, Minneapolis, Minn., as follows:

"For several years I suffered with a severe backache, and constant dragging pains. Some doctors gave it one name and some another, but none gave relief. Several of my friends urged me to try Peruna, so I was finally persuaded to try it and the first bottle brought blessed relief. I have used it off and on for three years. It keeps me in excellent health."

Dr. Rachel A. Magaw, 67 W. Jefferson street, Springfield, O., says: "Your Peruna is worth its weight in gold. I feel like a new woman."

The coming of what is known as the "new woman" in our country is not greeted by everyone as if she were a great blessing. But there is another new woman whom everybody is glad to see. Every day some invalid woman is exclaiming, "I have been made a new woman by Dr. Hartman's home treatment." It is only necessary to send name, address, symptoms, duration of sickness and treatment already received to Dr. Hartman, Columbus, O., and directions for one month's treatment will be promptly forwarded. The medicines can be obtained at the nearest drug store.

"Health and Beauty" sent free to any address by The Peruna Medicine Co., Columbus, Ohio.



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VICK'S 50c.

Tar Heel SARSAPARILLA

Best Tonic.

CURES BAD BLOOD.

BY ALL DEALERS.

apr 17-tf

STATEMENT

American Surety Co.

Of New York.

Condition December 31st, 1900, as shown by Statement Filed.

CAPITAL STOCK—Paid in cash, $2,500,000.		
Income—From Policy-holders, $986,966 - 39; Miscellaneous, $368,103.69; Total,	$1,355,070	08
Disbursements—To Policy - holders, $385 285 05; Miscellaneous, $895,454 63; Total,	1,280,739	68
Risks—Written or renewed during year, $132,985 816 00; In force,	111,221,195	00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 5,028,217	16
Value of Stocks and Bonds (United States, State, etc., owned),	1,156,437	50
Loans on Real Estate (first lien on fee-simple),	18,583	76
Loans on Stocks, Bonds and other securities,	644,211	57
Interest and Rents due and accrued,	30,179	39
Cash in Home Office and deposited in Banks,	263,930	37
Premiums unpaid.	93 081	60
Total,	$ 5,231,641	35

LIABILITIES.

Losses unpaid,	$ 291,616	17
Unearned premiums,	592,251	67
All other Liabilities as detailed in statement,	17,127	87
Total Liabilities as to Policy-holders,	$ 900,995	71
Capital paid up,	$2,500,000	00
Surplus beyond all Liabilities,	1,833 645	64
Total Liabilities,	$ 5,234 641	35

BUSINESS IN NORTH CAROLINA IN 1900

Risks written, $1,340,733.00; Premiums received, $2,525 14

Losses incurred, $820.19; Paid, $625 19.

President, H. D. Lyman.
Secretary, G. M. Sweney.
Home office, 100 Broadway, New York City.
General Agent for service, W A Riach, Wilmington, N C.
Business Manager for North Carolina, managed from Home Office.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 19, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Surety Company, of New York filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

june 5-2t

STATEMENT

AMERICAN GUILD

Of Richmond, Virginia.

Condition December 31st, 1900, as Shown by Statement Filed.

Amount of Net Ledger Assets December 31st of previous year, $135,731 35.		
Income—From Policy-holders, $114 908 - 20; Miscellaneous, $32 069 78; Total,	$ 146,977	99
Disbursements—To Policy - holders, $92,025 35; Miscellaneous, $46,553 46; Total,	138,578	81
Business in force—Number of Policies, 4,634; Amount,	5.595,500	00
Written during year—Number of Policies, 1,831; Amount,	1,936,500	00
Losses—Incurred, $51,000 00; Paid,	51,000	00

ASSETS.

Value of Real Estate (less amount of encumbrances),	$ 6,133	60
Value of Stocks and Bonds (United States, State, etc , owned),	82,297	02
Loans on Real Estate (first lien on fee-simple),	6,592	02
Loans on Stocks, Bonds and other securities,	15.392	75
Cash in Home Office and deposited in Banks,	26,512	64
Assessments actually collected and held by Subordinate Bodies,	9,693	65
All other Assets, detailed in statement,	7,202	50
Total assets,	$ 153,8.4	18

LIABILITIES.

Borrowed money,	$ 41,750	00
Total Liabilities as to Policy-holders,	$ 41,750	00

Balance on hand to protect contract in addition to right of assessment, under following funds:

Mortuary,	$41,202 72	
Reserve and Emergency,	60,936 01	
Expense,	241 80	
	$	102,380 53

BUSINESS IN NORTH CAROLINA IN 1900.

Policies or certificates in force, Number, 136; Amount,	$ 253,000	00
Policies or certificates written or revived in 1900, Number, 23; Amount,	23.500	00
Policies or certificates decreased or ceased in 1900, Number, 27; Amount,	34,500	00
Total amount premiums or assessments collected or secured,	3,66	91
Losses and claims incurred, $4,000.0 ; Paid, $4,000		00

President, Charles T O'Ferrall.
Secretary, S. Gaeskie.
Home Office, 9 North Tenth Street, Richmond, Va.
General Agent for service, Insurance Commissioner, Raleigh, N C.
Business Manager or Organizer for North Carolina, managed from Home Office

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.
Raleigh, April 23, 1901.

I, James R Young Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Guild of Fraternal Order of Richmond, Va., filed with this Department showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG.
Insurance Commissioner.

june 5-2t

THE CHRISTIAN LIFE.

A Blessing.

The Lord bless thee!
How shall he bless thee?
With the gladness that knoweth no decay,
With the riches that can not pass away,
With the sunshine that makes an endless-day
Thus may he bless thee.

And keep thee!
How shall he keep thee?
With the all-covering shadow of his wings
With the strong love that guards from evil things,
With the sure power that safe to glory brings
Thus may he keep thee.

What the Master Found.

The night was shading the landscape with winter twilight when the man entered this town. He was no common man and was bent upon no ordinary mission. An empire was to be overthrown and upon its ruins a new kingdom established It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes. The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful.

He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them "

The deep tone of the bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he paused before a large building which, save for one dimly lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here to-night."

The janitor looked suspiciously at him.

"You'll have to wait, then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?'

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are they united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously, "things are a little quiet with us just at present. Times are hard; and there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little; but we don't feel justified in making any effort right now. Will you walk in?"

The stranger entered the room indicated by a sweep of the janitor's hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By and by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsive giggle and lapsed into silence. A lame man limped to a seat behind the stove After awhile, a group of women rustled in, one of them leading a reluctant boy. A tired-looking man, in laborer's garb, sank wearily into a seat apart from the rest. A long interval and there entered a man in black, who stealthily tip-toed his way to a seat that faced the others. Others came dropping in, until twenty-three people were assembled in, or rather scattered about the room. They were evidently there in peril of their lives. Everything disclosed a scene of half-restrained fear. The repeated glances at the clock; the painful intenseness with which they listened to every approaching footfall until it passed, the quickness with which all eyes were turned toward the door as often as it was opened, deepening the impression that this was an unlawful assembly.

The stranger softly passed out, no one barring his way. Glancing at his book by the windshaken light at the street lamps, he went searching for his absent friends. Three of them he found on a street corner, discussing political problems of the government under which they lived. Seven men he found in a club room, reading, chatting, smoking. A score he found at public entertainments; a few at their places of business, lying in wait for belated customers; a half dozen at a progressive euchre party. Some were in a neighbor's house whiling away the hour in social intercourse. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again tomorrow, and some doing nothing and wearily tired of it. A few were sick; a few were ministering to them. Some were curing convenient headaches by reading the latest novels. So in the course of the evening, the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there, and elsewhere, dawdling, sleeping—a discouraging outlook for a struggling revolution

"And what is all this ancient history?" you ask.

Oh, nothing much. And not so very ancient, either. Only Jesus Christ dropping in at a recent prayer meeting in your church. That was all. And where did he find you?—Robert J. Burdette.

Discovering Power of the Gospel.

BISHOP THOBURN.

Anointed preachers of the word often become quite familiar with the fact that when preaching to strangers they are apt to be accused of indulging in personalities The friends of those who are startled by what they regard as personal reference, are frequently accused of having acted as tale bearers, and no protestations avail to clear them from the charge "Somebody must have told the preacher; no one else knew, and you must have been the one who revealed the acts to him." Accusations of this kind are very common in connection with the work of some preachers.

Dr. Finney, an evangelist of the last generation and a man of singular power, was once invited to preach in a certain neighborhood by a stranger of whom he knew nothing. He asked no questions about the place or people to whom he was to preach When he reached the place of worship, he found the whole community present and was strangely led to select for his text the story of Lot and his escape from Sodom. When he announced his subject he noticed that the people seemed annoyed, and as he proceeded to describe the condition of a town which contained only one good man, the look of annoyance changed to one of anger and menace. He kept on, and before he closed a spirit of alarm and deep contrition fell upon the people, and many of them gave their hearts to God and found peace in believing. After the meeting, Dr. Finney learned, to his surprise, that the people of that settlement had been utterly godless; that the man who had come to invite him was the only god fearing man among them, and that in that region the settlement had become known as Sodom, while the one godly man had become popularly known by the name of Lot. The stranger accurately described the situation, although absolutely ignorant of the facts, and the truthfulness of his description served first to exasperate and next to awaken a convicted people.—The Church of Pentecost.

What to Say in Time of Trouble.

First: God brought me here—it is by His will I am in this strait; in that will I rest.

Next: He will here keep me in his love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last: In His good time He can bring me out again, how and when He knows.

Say: I am here (1) by God's appointment, (2) in God's keeping, (3) under His training, (4) for His time.—Rev. Andrew Murray.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. Cheney & Co., Toledo, O.

Sold by Druggists, 75c.

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Have You Tried It Yet?

North Carolina's Wonderful Cough Remedy, made from pure tar from the pine regions of North Carolina. Positively cures coughs, colds in the chest or lungs, and incipient consumption It is always reliable and splendid for children. Doses are small All druggists and dealers, 25 cents. Manufactured by

TAR HEEL MEDICINE CO.,
may29-1y Greensboro, N. C.

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YOUR WASHING?
SEND IT TO THE
Greensboro Steam Laundry,
One of the Best Equipped Laundries in the South.
Either Gloss or Domestic Finish.
JOHN M. DICK, Proprietor.
apr17-tf

LOOK! A STITCH IN TIME
Saves nine. Hughes' Tonic, new&improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 1 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 10 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.		†8 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv ash ton.N &W S B.			6 00 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 43 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet.	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	...	3 05 p m
Ar Charlotte,	"	10 01 a m	10 35 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	3 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	...
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans L. & N.		7 30 a m	
Ar Nashville N.:& t. L.		6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD

	Daily. No. 34	Daily. No. 38
Lv. Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. &W. P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar Athens,	2 38 p m	11 23 p m
Ar. Greenwood,	5 01 p m	2 01 a m
Ar. Chester.	7 03 p m	4 10 a m
Lv Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington,	3 05 p m	...
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines	11 28 p m	9 03 a m
Lv. Raleigh	1 29 a m	11 30 a m
Lv Henderson,	2 50 a m	1 05 p m
Lv. Norlina,	3 34 a m	2 05 p m
Lv. Weldon,	4 40 a m	3 10 p m
Ar. Portsmouth	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S P.Co	....	† 6 40 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York.	8 43 p m	8 00 a m

		No 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 43 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 48 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar Philadelphia, P & R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

THE HOME.

My Guest.

EMMA C. DOWD.

Came to me in fairest guise
One with smiling lips and eyes,
Begged my hospitality—
Angel guest I felt was she!
Royal treasures she displayed;
I was quick her willing maid,
Waited on her every glance,
Came to love her arrogance.
Once—aye, thrice—she bade me do
Things I erst had deemed untrue;
But I reasoned such a guest
Must know what was right and best.
Ever thus, with cunning skill,
Did she mold me to her will.
But at last her wisdom slept,
And with suddenness she leapt
Bounds of honor, bounds of truth,—
Oh, the way was short and smooth!—
Bidding me, with sternest voice,
Follow swift, nor stop for choice.
Something in my inmost soul,
Something out of her control,
Made me stay my foot and hand,
Stay—despite her firm command.
Oh, the glance she turned on me—
Death-glance of her witchery!
Too long blinded had I been
To her subtleties and sin.
I her minion nevermore—
"Go!" I cried, and flung the door.
Vanished she at my behest—
Ah! Temptation was my guest!

Tom's Awakening.

In one of the suburbs of Boston lives a boy whom we will call Thomas Stone. He is a lad of about sixteen, quick, intelligent, and an only son. From his earliest childhood he remembers that, whatever happened, nothing was allowed to interfere with the daily family prayers.

His father is a well known merchant, of definite and well fixed religious ideas. Every morning after breakfast the whole family, guest, servants and all, assemble in the drawing room. There the head of the family reads a passage from the Bible, and then offers a simple petition, which invariably concludes with the Lord's Prayer, in which the whole family joins.

To the lively, impatient boy this sacred family custom was at times a bore. It interfered with so many things that might be done. But his father never allowed him to absent himself except for an imperative reason. So it frequently happened that he fretted and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans—punishments, rebukes—but could do nothing to check this spirit of revolt. Finally, one morning just after prayers, while the family were all present, he said: "My boy, you now are sixteen—old enough to take a prominent part in the management of the home—and I propose that once a week you shall lead our family prayers."

The boy was taken by surprise and flushed deeply. But he had courage, and so said, with apparent composure, "All right, father." But his heart beat tumultuously.

The next morning his father handed him the Bible and told him he was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said his father, gently.

Tom read the Bible very well. Then they all knelt down and followed him as he led them in the Lord's Prayer. It was noticed that his voice became more unsteady as he went on. Finally, when he came to "and forgive us our trespasses as we"—he burst into tears, and, jumping up, rushed upstairs to his room and flung himself on the bed, weeping bitterly.

The father knew that something serious was the matter, but did not know what. He gave the lad time to compose himself a little, and then followed him upstairs. He leaned over and patted his boy upon the head:

"What is the matter, my son? Tell me all about it. I will help you."

"Father," sobbed the boy, "I couldn't lead in prayers! I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before"

"You had better tell your teacher today, Tom."

"I will, I promise you!" was the emphatic answer. Then raising himself, he looked his father in the eye, and said:

"I don't see how any one can pray aloud before people unless he can wash everything off the slate and know that it is clean."

Much moved, his father laid his hand upon his shoulders. "My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one cannot go to his Heavenly Father until the slate is clean,' as you say, but it is because prayer shows him when it is not clean and helps to make it clean that it draws us nearer to God and makes us better."—Youth's Companion.

What Girls Can Do.

I know a large family of sisters—eight of them—who used to live in the country, years ago, when they were girls. It was so much in the country that servants were hard to get; and so as the mother was an invalid, the eight girls all learned to help with household work. It ended in each one taking a specialty, and learning to do it very well. One could iron the dantiest laces and ruffles; another cooked as well as an expert; another was an excellent laundress, and so on. It was delightful to see what thorough work they made of it, and what real "accomplishments" these household arts became in their eyes. They were proud of doing these things well; and when they had servants they trained them so successfully that to have been in the kitchen for a year or two was like having a diploma. "Miss Eleanor H— taught me how to iron," or "Miss Mary H— showed me how to wash flannel," was often heard from such servants when seeking another place, and it was always a recommendation in their favor.

All of the eight sisters now, except one, have gone to homes of their own, and the old house in the country is vacant. But I always remember it as the place where I first realized, as a girl myself, what a beautiful thing it was to be able to do houshold work exquisitely well. I have wished a great many times since that I was able, as Eleanor H— was able then, to iron some especially dainty bit of lace and insertion for myself, instead of putting it into the hands of a careless ironer. But I cannot, and so I have to see it poorly done, and perhaps torn in the process. And I often have to see good food spoiled in the cooking because I cannot direct the cook myself, as Emily H— would have done.—Priscilla Leonard

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Trinity College and Its Commencement---Concluded.

trines of the Methodist Church, had drawn to Trinity persons of prominence from many sections of the State.

Special music had been prepared for the occasion, which was finely rendered by thirty voices, under the direction of Prof. Alexander Findlay.

After the opening exercises the Bishop announced as his text, Collosians 1 : 18: "That in all things he might have the pre-eminence." The speaker sketched briefly Paul's epistles to the Philippians, Romans and Corinthians. The particular message of the Colossians was directed to a popular doctrine at that time. An attempt to dethrone Christ and to substitute a mystical and an Asiatic doctrine, Paul was asserting the sufficiency of Christ in the realm of nature and of grace. The pre eminence of Christ was discussed under the following divisions:

1. Christ is the creator of the world.
2. He is the head of the church.
3. He is pre eminent and over all things.

It is needless to say that the sermon was equal to the occasion. That it greatly impressed the attentive audience and won for the distinguished prelate new honors. The Bishop's words to the members of the graduating class were most happy and impressive.

ALUMNI ASSOCIATION.

The annual meeting of the Alumni Association was held in Craven Hall at 4 o'clock p. m , and was presided over by Lieutenant Governor W. D. Turner.

The annual address was delivered by Dr. Dred Peacock, President of Greensboro Female College. The speaker showed what he conceived to be the special difficulties in the way of greater educational progress in North Carolina and eulogized most highly the work of Braxton Craven, John F. Crowell and John C. Kilgo, and spoke of Mr. Washington Duke as the George Peabody of the State.

THE LITERARY ADDRESS

At 8 o'clock on Tuesday evening the annual literary address was delivered by Mr. Hamilton Mabie of New York City. Mr. Mabie is a scholar and author of wide reputation. He stands deservedly high among the literary men of America, and his coming to Trinity was widely published and looked forth to with the greatest interest. His address was a fine literary effort and sustained the reputation of the distinguished speaker.

THE GRADUATING EXERCISES.

The interest of the Commencement culminated in the graduating exercises, which took place in Craven Memorial Hall at ten o'clock on Wednesday morning. It is believed that the largest crowd that attended the Commencement at any time was present. The exercises were opened with prayer by Bishop Galloway, which was followed by music, which was rendered by the Hollobush orchestra. The four orators of the day then delivered their addresses as follows:

W. E. Brown, of Fairfield, "Christianity and Socialism;" F. S. Carden, of Bramwell, "A Saner Citizenship;" W. A. Lambeth, of Thomasville, "The College in the Service of the Nation;" D. D. Peele, of Gibson, "The Present Awakening in the South"

The graduating speeches had been carefully prepared, showed research, and accurate training and were delivered with grace of manner.

The contest was for the Wiley Gray medal, presented by Hon. R. T. Gray, of Raleigh, in memory of his brother, who was killed in the battle of Gettysburg. After the orations the committee to decide the contest retired and in a short while announced that Mr. Lambeth had been the successful contestant.

The following theses were presented by the other members of the graduating class:

S. W. Anderson, of Wilson, "The Production of Iron in the South;" H. B. Asbury, Charlotte, "The History of Factory Legislation;" J. C. Blanchard, Hertford, "North Carolina in the First National Congress;" E. W. Lassiter, Rich Square, "On the Dissemination of the Germs of Malarial and Other Fevers by Certain Diptherious Insects;" Ethel M. Lewis, Charlotte, "Versions of the Holy Grail Legend by Malory, Tennyson and Lowell;" Maude E Moore, Durham, "Social Life in the Colonial Carolinas;" L A. Rone, Rockingham, "Water Power in North Carolina;" B W. Stephens, Roxboro, "The Campaign of 1781 in North Carolina;" L. F. Williams, Gatesville, "The Radio-Active Elements;" S G. Winstead, Roxboro, "The History of Money in the United States;" J. K Wood, Ashboro, "The History of Sanitation."

The Wiley Gray medal was presented to Mr. W. A. Lambeth by Hon. H. A. Foushee In making his presentation speech Mr. Foushee touched on the college and high school life of Wiley Gray and then of his services as a warrior, and how he gave his life for the South.

BENEFACTOR'S DAY.

On October 5th last, Mr. Washington Duke gave $100,000 to the endowment of Trinity College. In recognition of his generous gifts, hereafter October 5th will be observed every year as Benefactor's Day.

The Hesperian Literary Society awarded the following medals: Orator's medal to Mr. W. A. Lambeth; Debater's medal to Mr. Edward S. Yarborough, and Declaimer's medal to Mr. Charles Lambeth.

Columbian Literary Society medals were awarded as follows: For oratory, to Mr. S G. Winstead; Debater's medal, to Mr. Eli W. Cranford, and Declaimer's medal to Mr. R. M. Odell.

The reception and banquet given to the graduating class by the ladies of Durham took place in the Duke building, at 8 p. m., was an elegant affair, largely attended and greatly enjoyed.

The degree of LL D was conferred upon Governor C. B. Aycock and Senator F. M. Simmons.

DAVENPORT FEMALE COLLEGE COMMENCEMENT.

DEAR DR. CRAWFORD:—The Commencement at Davenport Female College was a great success this year. And if I ask for a column or more of space, it is because this is the only Female College owned by our Conference, and is therefore entitled to all the space necessary to let the Methodist people know what the Institution is doing.

On Friday night the two Literary Societies joined in giving an entertainment—consisting of music and recitations—a kind of farewell sociable. After the well arranged programme was ended, a pleasant social hour was greatly enjoyed by the young people.

ANNUAL SERMON.

On Sunday morning, June 2nd, Dr. H. F. Chrietzberg, of Charlotte, preached the Annual Sermon. At eight o'clock p. m., he again preached. The Doctor was at his best, and gave us two sermons worthy the occasion. His discourse made a profound impression upon the congregation.

ART EXHIBIT.

Monday afternoon from four to six was the Art Exhibit. The paintings adorned the walls of the Chapel, and were inspected by a great number of visitors. The display showed that there was an artistic eye as well as hand back of the art pupils, and evinced the fact that there was considerable talent among the art students.

ANNUAL CONCERT.

Monday evening at eight o'clock the College Chapel was filled—quite a number being unable to get even standing room on the inside—to witness the Annual Concert, and contest for the elocution medal.

The programme was excellently conceived and well rendered—equal to any similar entertainment I have attended at any female college.

LITERARY ADDRESS.

Tuesday at eleven a. m., Dr. W. W. Bays delivered the Literary Address. His word picture of woman would be hard to excel, and the description of the crowning act of God in Paradise, when He made woman, literally exhausted the English language—there were no more adjectives and adverbs with which to adorn the picture drawn.

At night Dr. Bays delivered his lecture on courtship to a Chapel filled with eager listeners.

The children's exercises came at three p. m., on Tuesday. The program, which was a good one, rendered at that hour, demonstrated the fine training ability in the faculty. The large audience thoroughly enjoyed the exercises.

MEDAL WINNERS.

The elocution medal was awarded to Miss Dora Nelson, honorable mention being made of Miss Jessie Courtney, as a close contestant. The medal was delivered in a happy speech by Rev. G. W. Callahan.

The scholarship medal was won by Miss Mary Coffey, and delivered in a neat speech by Rev. R. G. Tuttle.

TRUSTEES MEETING.

The Trustees elected the following to compose the faculty for next year: President, Rev. C. M. Pickens; Music, Miss Bertha Weathersbee; Art, Miss Eugenia Rowe; and Misses Mamie Clements and Mamie E. Dunlap.

The report of President Pickens rendered to the Board shows that 107 pupils have been enrolled during the scholastic year. Of this number 16 have been boarders, either in the College or in private families.

This year three of the four college classes have been taught. We quote, with endorsement, the following sentence from the President's report: "And we believe the class-room work of Davenport will compare favorably with that of any other girls' school in this part of the country."

IMPROVEMENTS.

The interior of the college building has not been attractive since the destructive fire in 1879 But the Trustees have arranged to spend $800 to $1,000 for improvements at once in receiling parts, painting, frescoeing, white-washing, carpeting and refurnishing the building throughout. This work will be done without delay, so that the building and accommodations will comport with the changes. The dormitories and class-rooms will be beautified and made very attractive. A committee is appointed to look into the matter of putting in a furnace to heat the building.

Will not ten Methodists who are able, give us $100 each to put in the furnace? Who will start the subscription?

A large increase in patronage is confidently expected at the fall session.

The Institution has been under the management of Rev. C. M. Pickens for two years. It was really to begin a new school. There has been growth all along, and the prospects seem much brighter for Davenport. What the school needs is a good word from all the pastors in the Conference.

Brethren, this being our Institution, each of the pastors and presiding elders should try to send a girl or two from their respective charges. Suppose each pastor should make an earnest effort—the result would be the College filled with boarding pupils.

I believe fully half of the pastors could, if they would try, send one pupil from their work. If only a fourth of them should succeed, we would have a full school, and Davenport would take on new life.

Will not the preachers in the Western N. C. Conference stand by its only Female College, and help to build it up?

N. R. RICHARDSON.

"He that believeth on me out of him shall flow rivers of living water."

EDITORIAL NOTES.

Prof. N. C. Newbolt, Superintendent of the Asheboro Graded Schools, called to see us Tuesday. He was on his way to LaGrange, his old home. Prof. Newbolt is a young man of promise and a good teacher.

Rev. J. A. B. Fry called to see us on last Thursday on his return from the Chapel Hill Commencement. He spent Tuesday at Trinity and Wednesday at the State University. He was greatly pleased with Bishop Galloway's sermon at Trinity and Dr. Kirkland's address at Chapel Hill.

The Tar Heel Cough Syrup made by the Tar Heel Medical Company, of Greensboro, is a specific for coughs, sore throat and incipient consumption. The basis for this preparation is pure North Carolina tar. The gentlemen who make it are reliable and energetic. Look up their ad in the ADVOCATE.

Rev J. N. Huggins attended the commencement of Greensboro Female College and made us a pleasant visit. Bro. Huggins is a recent transfer to our Conference, and is now stationed at Forest Hill, Concord, and has proven a valuable accession to our Conference and Church. We need more of the same kind.

We are glad to note that Dorman Thompson, of Statesville, won the Willie P. Mangum medal for oratory at the State University last week. Mr. Thompson is a son of Prof. D. Matt. Thompson, and a brother of Prof. Walter Thompson, principal of the South Greensboro Graded Schools. It seems not a difficult matter for the sons of Prof. Thompson to win honors.

The cup of cold water, even the kind word given to one of the least of His little ones is not forgotten by Christ. But do we not often content ourselves with doing such little, easy things? He has left it to His friends to make His work effectual. Have we ever done anything that is worthy to be called real service, much less sacrifice?

The Woman's Board of Foreign Missions met in Asheville last week. This is a notable gathering and elect women are there from all parts of the Southern Methodist Church. Dr. Young J. Allen, our venerable missionary from China, is attending the meeting. Mrs. Crawford, and a number of Greensboro ladies, are there. We learn that they are having a pleasant and profitable gathering.

Mr. W. K. Gibbs, of Rockingham County, came in to see us last week. He was returning from the burial of his sister in Davie County. Bro. Gibbs is a graduate of Trinity College, and taught school for several years, but is now one of the substantial men and successful farmers of Rockingham. He has a large farm, a confortable home and a charming family. We have often enjoyed his hospitality and hope again to have that pleasure.

The Littleton Female College Commencement was a very successful and brilliant affair. The College had enrolled during the scholastic year over 150 pupils, had done excellent class room work, and the Commencement program was a fine one. Dr. James Atkins, our Sunday-school Secretary, preached the annual sermon and Bishop Candler, of the Methodist Episcopal Church, South, delivered the address. It is needless to say that both were of a high order.

Rev. J. D. Barbee, our book agent in charge of the Nashville Publishing House, has written a letter requesting his friends not to mention his name for re-election as Book agent for the next quadrennium. The reason asigned for this request is that the peace of the church will be disturbed by his name coming before the General Conference for re election. This seems to us a very commendable act in Dr. Barbee. We had expected to publish his letter in full but lack of space prevents.

In this issue will be found the advertisement of the Raleigh Savings Bank. We wish every reader would look it up and note carefully what it says. Savings banks are the friends of all the people and especially the laboring classes. In them they can deposit the little savings and in a few years have a good bank account. The Raleigh Savings Bank has a remarkable history. It has on deposit over $400,000. John T. Pullen, the accommodating President, has been with the bank for long years and everybody finds it a pleasure to do business with him.

The director of the census has completed his preliminary report on the manufacturing interests of the State of North Carolina. The report shows the value of the manufacturing products of the state to be $8,183,114, as against $5,028,107 for 1890. The number of manufacturing establishments was increased during the ten years from 382 to 1,130; the capital from $2,894,553 to $5 396,490. There was an increase of 60 per cent. in the average number of wage earners and of 61 per cent. in the total wages paid.

The Commencement exercises of the State University took place last week. The weather was fine, the attendance large and the people of the town were in holiday attire and enthusiastic. The trains from the east and the west brought in a large crowd of visitors and the gathering was a notable occasion. Chancellor Kirkland, of the Vanderbilt University, delivered the literary address and it was a strong, scholarly production. Over 400 young men had been in attendance during the year and the graduating class numbered even fifty. Four orations were delivered by representatives of the senior class as follows: Individualism as a World Movement, Charles Paul Coble, Jr.; The Man and the Trust, Emmett C. Wiells; The Opportunity of the State, Dorman S. Thompson; The Organization of Capital, Wiley H. Swift. Diplomas were presented by Gov. Charles B. Aycock.

The catalogue for the A. & M. College is received. It shows 302 students and 28 teachers. The students earned by hard work last year, $2,485. Every member of the graduating class and some of the Juniors had engagements to work the following year in desirable businesses. The College offers complete nstruction in agriculture, horticulture, civil engineering, mechanical engineering, electrical engineering, chemical engineering, cotton manufacturing and dyeing. There is manual training in carpentry, wood-turning, machine-work, drawing and designing, engine-boiler and dynamo-tending, dairying, horticulture and agriculture. The Board of Agriculture has just established 120 scholarships, especially for agricultural students and appropriated $2,000 for agricultural work by these students in order that they may be instructed along these lines and also may be helped in paying their expenses. For catalogue address President Geo. T. Winston, Raleigh, N. C.

Recent Publications.

There is a deep pathos in the picture by W. L Taylor, called "The Passing of the Farm," which appears in the June issue of the Ladies' Home Journal. The bowed and sad-faced figure of the lonely widow, standing with one hand on the open door of the waiting coach while she takes a long last look at her old home, makes a strong appeal to the feelings. The sad November sky, the distant misty hills, the closed house, the deserted barns, and above all, the dejected figure, bring a lump into one's throat.

The Cosmopolitan for June is even more than usually strong in fiction. Ian MacLaren tells more adventures of that incorrigible youth, Sparrow. Richard Le Gallienne revives with charming freshness and simplicity the love-story of "Aucassin and Nicolete." H. G. Wells concludes, "The First Men in the Moon" with Cavor's sudden death at the hands of the Grand Lunar. Tudor Jenks contributes a clever little satire on justice. Egerton Castle's powerful novel, "The Secret Orchard," continues, and O'Neill Lathom writes a half-humorous, half-sad fairy story, "Prince Weary Heart"

Much interest in women's work in photography has been aroused by the series of picture pages now appearing in The Ladies' Home Journal. But no one of them is likely to attract more interest and admiration than the page in a forthcoming issue which will be devoted to five exquisitely picturesque reproductions of quaint village life by Frances and Mary Allen. Those pictures recall with wonderful charm the simplicity and stateliness of bygone days.

In almost every walk of life there have been great women. But has there ever been a woman who has reached the very highest pinnacle in any field? In the June Cosmopolitan Ella Wheeler Wilcox answers this question in the negative and declares that even in the essentially feminine vocations of cooking, dressmaking and millinery men excel women. "Women," says Mrs. Wilcox, "have not the concentration which gives a clear perspective. They lack system and patience and are distracted by details or turned aside by vanity."

The opening number of the American Illustrated Methodist Magazine for June takes up the life history and significance to the world of Jonathan Edwards, under the title, "The Sage of Northampton." A tablet recently erected to Edwards' memory, in the church which he served for so many years, forms the occasion for the article, which is well illustrated and careful in its estimates and its phrases. Rosamond Kendall has an attractive account of "Queen Wilhelmina and Her Country" The Y. M. C. A. Jubilee, at Boston, which is now receiving wide notice in the magazines, is treated by William J. Hollister, Jr., in an extended article, containing numerous portraits of representative men.

The June number of The Homiletic Review close Vol. XLI. of that standard magazine for preachers. The volume, as will appear from the very complete Index, has been one of peculiar interest and value, including contributions from the ablest writers on all the vital current topics from revision of the creeds to the conquest of the world for Christ.

The opening article of the present number, by Dr. Joseph Parker, of London, gives "Suggestions on Preparation for Pulpit," by that prince of preachers, Prof. Wills J. Beecher, writing on "Jesus and the Rabbinical Teachers," shows that the Rabbins deserve better treatment than they have received at the hands of most Christian writers, and at the same time that while it is quite likely that Jesus drew from the teachings of the Rabbins, they are quite as likely to have drawn from the teachings of Jesus. The great progress of Christianity in India and the cheering prospects for the future are shown by Rev. Robert Shindler of Sydenham, Eng., in a very interesting paper on "The Metropolitan of India on Dr Carey and His Work—A New Century's Inspiration." The theme is drawn from the address of Right Rev. John Edward C. Welldon, D.D., Lord Bishop of Calcutta, and Metropolitan of India, on "Lessons from the life of Dr. Carey," delivered December 29, 1900, two days before the beginning of the twentieth century, at the opening session of the Bengal-Burma and Christian Students' Conference in Serampore College.

Perhaps the most interesting and valuable article of the Review section is that of Dr. Daniel Dorchester, author of "Problems of Religious Progress," on "The Comparative Growth of Romanism and Protestantism in the Nineteenth Century."

District Conference Directory.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 16th, 1901.

JESUS APPEARS TO JOHN.
Rev. 1: 9–20.

GOLDEN TEXT.—Jesus Christ the same yesterday, and today, and forever.—Heb. 13: 8.

TIME.—It is doubtful whether the book of Revelation was written during the reign of Nero, 54 to 68, A. D; or during the reign of Domitian, 81 to 96, A. D.

PLACE.—The vision of the book came to John while he was a prisoner on the little island of Patmos, off the coast of Asia Minor.

Home Readings.

Sunday—To the Seven Churches. Rev. 1: 1–8.

Monday—Jesus Appears to John. Rev. 1: 9–20.

Tuesday—Message to Ephesus. Rev. 2: 1–7.

Wednesday—To Smyrna and Pergamos. Rev. 2: 11–17.

Thursday—To Thyatira. Rev. 2: 18–29.

Friday—To Sardis and Philadelphia. Rev. 3: 1–13.

Saturday—To Laodicea. Rev. 3: 14–22.

Explanatory Notes.

9. I John, . . . your brother and companion in tribulation, etc.—The apostle thus puts himself on a level with the believers to whom he writes. "John introduces three inheritances in which he declares himself partaker. But the middle one of these—that is, the kingdom—cannot be possessed unless with the exercise of tribulation on the one side, and the defense of patience on the other." Was in the isle that is called Patmos.—Had come there, found myself there. For the word of God.—As a punishment for having preached the word of God. And for the testimony of Jesus.—For having borne witness to the resurrection of Jesus.

10. I was in the Spirit.—In a state of rapture or ecstacy. On the Lord's day.—The first day of the week, the Christian Sabbath. Heard . . . . a great voice, as of a trumpet.—Loud and clear as a trumpet. It was the voice of the Lord Jesus.

11. I am Alpha and Omega.—These are the first and last letters of the Greek alphabet. By appropriating them as his titles Jesus claims to be the Source and End of all things. What thou seest, write in a book.—The manifestation is not for your private use, but for the edification of the churches. Send it unto the seven churches.—"The seven cities are mentioned in the order in which a traveler might visit them, going north from Ephesus to Smyrna and Pergamos; then inland to Thyatira, and southward to Sardis, Philadelphia, and Laodicea." (Simcox.) They were all situated in the Roman province of proconsular Asia, in the southwestern corner of Asia Minor.

12. I turned to see the voice.—That is, the source or person whence the voice came. And . . . I saw seven golden candlesticks.—A very beautiful symbol, as we learn from verse 20, of the seven churches.

13. In the midst of the seven candlesticks.—Guarding them and trimming their flames. One like unto the Son of man.—Rather "One like unto a son of man." It was the humaneness of the figure that arrested John's attention. Clothed with a garment down to the foot.—A robe of princely dignity. Girt about the paps.—"This wearing his girdle at the breast, and not at the waist, showed that he was in the active service of the sanctuary."

14. His head and his hairs were white like wool.—The whiteness is significant of purity and glory, and perhaps also of eternity. His eyes were as a flame of fire.—Piercing all secrets.

15. And his feet like unto fine brass.—The word translated "brass" is of doubtful meaning. As if they burned in a furnace.—Red-hot and glowing. His voice as the sound of many waters.—Full of majesty and sublimity.

16 He had in his right hand seven stars.—The angels or bishops of the seven churches (verse 20) held thus, and kept by his divine power. But of his mouth went a sharp two edged sword.—The sword here represents the power of his word His countenance was as the sun shineth in his strength.—That is, indescribably clear and glorious.

17. I fell at his feet as dead.—Overcome with a sense of reverence and awe. Laid his right hand upon me.—Not in wrath, but in gentleness. Fear not.—A reassuring exhortation.

18. I am he that liveth.—The Revised Version connects this clause with the one preceding it thus, "I am the first and the last, and the Living one"—that is, the One who has life in himself. And was dead.—I became dead, passed through the experience of death. I am alive for evermore.—In opposition to my temporary death. And have the keys of hell and of death.—More correctly, "Hades and death." Hell and death are conceived as prisons in which the dead are confined, and from which Christ can release them.

19. Write the things which thou hast seen, etc.—"Since the Divine Jesus who speaks to thee rules the destinies of both the living and the dead, and has the great future in his eye and in his shaping hand, write what things thou hast seen and shalt see."—Senior Quarterly.

Reflections.

1. The "visions" of life usually come to us when we are in the midst of some great affliction.

2. Happy is the believer who is "in the Spirit on the Lord's day"—that is, fitted for its holy exercises and ready to receive its blessed influences.

3 Now, as of old, Jesus is walking in the midst of the golden candlesticks, looking after the safety and prosperity of the churches.

4. No disclosure from God is designed for the exclusive benefit of one person, but is rather to be passed on to the churches.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 16, 1901.

REVERENCE FOR SACRED THINGS.
Exodus 3: 1-6.

From the beginning of his adult years, Moses had understood that he was to be the deliverer of the Israelites in Egypt By a strange dispensation of providence, God allowed the Israelites at first to reject his offers of leadership, and thus made it necessary for him to flee to the desert of Arabia, and remain there for forty years. At the end of the forty years, God appeared to him, to commission him anew unto the task of delivering Israel.

1. God appeared in an unexpected place and in an unexpected way. The place was amid the basaltic cliffs of Mt. Sinai. The manner of the appearance was in a bush on fire. And yet, under these strange circumstances, God challenged from Moses the most reverential treatment of himself and his message. God often comes to us at unexpected times and in an unexpected manner. He expects the same reverential treatment of himself and his word.

2. One of the great failings of the present day is the lightness, not to say the flippancy, with which men treat some of God's messages They criticise the preacher and his sermon as freely as if he were a man of equal biblical knowledge with themselves. They give to his message only a momentary consideration. So common is this error that almost unconsciously we suffer it and repeat it. In his ignorance Moses fell into this error. Not thinking that the burning bush might indicate God's presence, he drew near with an attitude of curiosity. Immediately God called to him, telling him this is a holy place.

3. Because it was a holy place, God would have it treated with reverence. The removal of the shoe was the sign of that reverence. God called on Moses to observe the sign. Let us gather a lesson from this, that it is not a matter of indifference whether we observe the outward signs and forms of worship Frequently indeed the observance of the outward form serves to stimulate the inward spirit of holy reverence.

4. Reverence involves more than an outward form. It involves a recognition of the relation which God bears to us, and which we bear to God. In this case God told Moses to recognise him by his name, "I am that I am," indicating thereby his sovereignty: and God told Moses to remember that he was the God who made covenant promises to Abraham, indicating thereby that he was the covenant keeping God. If God is the sovereign, we are but creatures, under obligation to revere his commands. If God is the covenant-maker, we are under obligation to perform our part of the covenant.

5. Reverence implies also willing obedience. It were well if some one of the speakers on this theme would note (in the verse which follows) the five attempts which Moses made to excuse himself reverential obedience to God's command, to go unto Pharaoh, until finally, "the anger of the Lord was kindled against Moses."

6. Reverence for God implies abstention from superstitious reverence for creatures, for idols; or for the deceptions of the devil.

7. The final suggestion is that the members of the prayer-meeting may well pause and ask themselves in what way, within the last few months or days, we have come short in reverence for sacred things. Is it from wandering thoughts while praying? or from heedlessness under the sermon? or from putting off God's worship—which ought to come first—till after our own business is finished? or from general forgetfulness of him? or from unconcern about pleasing him in daily duties?

We can beware of the irreverent superstition that finds expression in planting potatoes "in the dark of the moon," or leaving a table because thirteen people are assembled. Such conduct is reverencing the creature more than the Creator.

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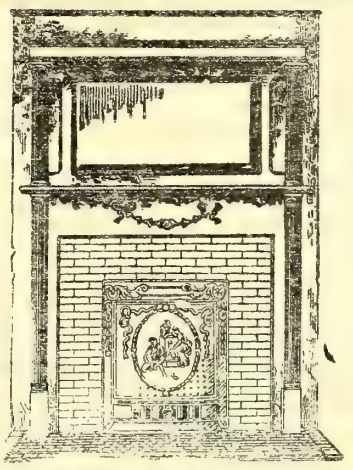
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W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

The Woman's Home Mission Society.

This vigorous and growing organization met at St. John's Church, St. Louis, May 3-9. Fourteen States and Territories were represented by more than one hundred delegates. A hearty greeting was given them by the St. Louis Methodists under the leadership of Mrs. J. W. Lee, wife of the presiding elder, and the President of the Conference Society, with Mrs. Joseph Fuqua as her chief lieutenant. Everything that could be done to make the occasion pleasant was done, including open hospitality for all the guests, an excursion on the river, and other such courtesies.

The chair was occupied by the President, Miss Belle Bennett, the vigor of whose intellect in nowise subtracts from the grace of her womanliness. Miss Emily E. Allen, another lady of finest mold, sat at the Secretary's table. An address of welcome was made at the beginning by Mrs. Virginia Price, and responded to by Mrs. Gross Alexander. Both speeches were in perfect good taste.

At the first session Mrs. W. D. Kirkland, Treasurer, presented a report showing that $54,486.93 had been received by the Board during the year, and $52,867 79 expended. Statistics presented of the contributions since 1887, the year in which the Society was founded, showed a steady growth. The total receipts of the Twentieth Century Fund have been $21,200.34, and the disbursements, $12,165 83. This was followed by a fine talk from Mrs. J. H. Yarbrough, the youngest daughter of Dr. John B. McFerrin, and the rightful inheritor of his humor. She said, among other things, that 229 boxes had gone out during the year, valued at $9,288 58. Holston Conference had sent the largest number of boxes, and the St. Louis Conference showed the highest total value. Of these donations, 118 had gone to the preachers in various remote districts, 50 to industrial schools, and the rest to rescue homes and the various departments of city mission work.

Most of the afternoon was consumed as a "workers' conference" "Opportunities and Obligations of a Conference President," by Mrs. Robert Somerville, of Mississippi, was the first of the papers read. "The law of supply and demand obtains in things spiritual as well as things commercial," wrote Mrs. Somerville. "The test of fitness is found in the one word, 'success'." The reading of the paper was followed by a discussion in which the necessity for the study of parliamentary law, ways and means of getting women to attend meetings and inducing them to work, and like subjects were touched upon. Mrs. John D. Hammond, of Nashville, Tenn., whose husband is General Secretary of the Board of Education of the Church, read a paper on "The Home Missionary Column in the Church Paper," emphasizing the necessity for preparing articles in an attractive form, and the good such contributions may do the cause of home missions. In the evening Miss Bennett delivered an address before a large audience, in which she discussed with much ability the problems before the Church of the present day, and showed how the Home Mission Society proposed to assist in their solution. She spoke of the need of reaching the factory population, saying: "In the South today there are six hundred cotton mills. In one I saw a thousand operatives, five hundred of whom were white children. In another is a five-year old child who spends three nights in the week piling spools. While the white children are thus cut off from school and forced to perform labor, the colored children run about and enjoy God's sunshine. We must have more laws prohibiting child labor, and we must see to their strict enforcement."

She also referred at length to the rescue work, the educational work, and the parsonage work, commenting wisely upon them all. At the close of Miss Bennett's address, Mrs. R. W. MacDonell, General Secretary, read her report as follows: She said that more than one thousand new members had been received into the society. Junior societies to the number of one hundred and twenty-seven had been formed with a membership of twenty-nine hundred. One hundred and ninety-nine auxiliary societies had been established. The sum of $54,486 93 had been collected for benevolent work, and supplies to the value of $9,287 had been distributed through the supply department. The society had supported nine scholarships in its colleges. It has four day schools and four night schools, with 42 missionaries and teachers, and missions in twelve cities. There are four night schools for Chinese on the Pacific Coast and during the past year there were many conversions. There are now thirteen hundred and seventy-two auxiliaries with twenty-one thousand, eight hundred and twelve members.

(To be concluded next week.

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The Great Remedy of the day is unquestionably Pain-Killer, for the instant relief of all burns, scalds, bruises, etc., and for pains in the stomach and bowels as well as in sudden attacks of cholera morbus. No family should pretend to keep house without it always by them. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c and 50c.

I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug.	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station, night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct , Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 23
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C.

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta., Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit. Robbinsville.	"	12 13
Glenville circuit, Highlands	"	20 21
Andrews circuit, Peach Tree	"	27 28
Hiwassee circuit, Motla	Aug.	3 4
Haysville circuit, Tusquittee	"	10 11

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers J. H Moore. and R. S. Howie.

For Ordination—Ira Erwin. Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14.

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads.

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Siller, representative of Missions D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M. T. Steele, P. C., Waxhaw, N. C.

WAYNESVILLE DIST.—3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel.	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy ciruit. Laurel	"	22 23
Bald Creek circuit at Deaton's.	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct, West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's S House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m. July 25th, 1901.

Committees of Examination—For license to preach and for admission on trial: Z Paris, L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station.	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead.	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel.	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem.	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit.	"	10 1
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

SALISBURY DISTRICT, 3d Round.

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord. Forest Hill (night)	"	1 2
Salisbury ct, Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	23 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt Pleasant (D C.)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pisgah, N C, nine miles from Concord. Thursday July 8, at 9 o'clock, a. m., and remain until after Sunday. Editors, school men, and connectional brethren cordially invited.

SHELBY DISTRICT 3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh.	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend.	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30. July	1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N. Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st

STATESVILLE DIST 3rd Round —IN PART.—

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	23 25
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station.	"	30
Woodleaf cir, South River	July	6 7
Mt. Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29

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MRS. L. W. CRAWFORD, : : : : : : Editor.

Letters From Our Missiona ies.

Daleville, Miss., May 14, 1901.

Dear Mrs. Trueheart:—

In thinking of the letter I am to write you, and through you, send as a message to our many sisters and co-laborers in the missionary work, I have so longed to know just what would be most helpful; just what our friends would most like to hear.

Standing at the close of fourteen years of active connection with the work, it is with profound gratitude to Him who enabled me to first engage in it, that I acknowledge His guiding hand and keeping power all along I feel so glad today, as I look back over the dozen or more years spent on the mission field, that God ever let me go to China. Privileged, indeed, are those who are allowed to work for Christ in a country where Satan's stronghold is so firmly seated. Our Lord comes closest where the fight is hardest. And I would just say in passing, how I wish that every friend and sister throughout the confines of our Southern Methodist Church who has ever tried to do her part, who has even had the least thing to do in the missionary societies at home, might be made to realize what very real part she has had in this great work of making Christ known to the heathen world!

You, dear sisters, (and I am sure Mrs. Trueheart will pardon me for thus addressing you directly, since by her own suggestion this letter is yours rather than hers), you, I say, have more to do in this matter than perhaps you have ever thought. It is your prayers and sympathy which are such a strength and support to the missionary as she undertakes her oft-times arduous tasks on a heathen shore. Oh, may we not have these in fuller, freer measure?

Some of you have heard what Mr. Mott said at our Conference in New Orleans about the importance of prayer in regard to the missionary enterprise. As one who has felt this need while working for the Master in a heathen land—yea, more, as one who has felt the mighty uplifts and increasing strength in answer to strong, earnest prayers offered by friends ten thousand miles away—I can but reiterate, and, if possible, emphasize what Mr. Mott has said. There have been days in China when heavy burdens, beneath which one had begun to stagger as though strength was well-nigh spent, have seemed strangely lifted, and one felt herself borne along as if on angel wings. Weeks afterward messages would come from the home land telling how, just at that time, some friend, or company of friends, had been bearing me up at our Father's throne. Sisters, if these experiences were more frequent, your missionaries might be more greatly used. May this power not be more mightily used in their behalf?

A few years ago Bro. C. F. Reid, so well-known to many of you as one who, after many years of faithful service in China, was sent to organize the work of our Church in Korea, felt that he was being more richly blessed in his work than at any previous time in the course of his missionary experiences. He did fully understand the cause—though he praised God for his new experiences—until one day it was made known to him that here in this country one man, himself, humble, poor, and obscure, made him a special, daily object of prayer for some time.

Oh friends, it pays to thus pray for your missionaries. Only God knows what he could accomplish through them if the Church at home—yea, if even individual Christians—would bear them up in constant prayer. I have seen your work in China go forward, sometimes almost by "leaps and bounds." Witness, for instance, the wonderful success and prosperity of McTyeire School, Shanghai, opened first ten years ago, with only seven pupils, and considered at that time, even by those most sanguine, a sort of experiment. The enrollment now reaches seventy-five, and other schools similar in character, are now necessary to the proper development of our work in China. The Laura Haygood Memorial, we trust, may soon be erected at Soochow. Sisters, we know you are going to help us build this school. May I just beg of you, in behalf of this work, that, as you raise the funds and send them forward to put up the building, you will pray as you have never prayed before, that the great Architect of souls may lay the foundations there, and that all the work of this institution through coming years may be such as will be owned and blessed of him?

There is just one other department of our work in China to which I would direct your attention, and for which I would especially solicit your prayers. This is the Bible woman's work. It is a promising work, and yet a most difficult and delicate one. Suitable women are not yet forthcoming in the numbers we should like to employ. May not our Master's injunction to "pray ye the Lord of the harvest" be followed out in this particular? We want to see the laborers "thrust forth", but it is so important that the thrusting forth be His work and not ours.

My last regular appointment in the China Mission was to this department of the work, and I have been brought face to face with some of its problems and perplexities, and have grown somewhat familiar with some of its responsibilities. I have gone from house to house in the city of Sungkiang, in company with our Bible women, and I have been made to realize how great is the need of consecrated women for such work. To be an efficient Bible woman, one must be moved by the Holy Ghost. One who is induced to enter upon such work from any other cause, and inspired by any other motive, may, and doubtless will, do more harm than good. When we take into consideration the fact that our Church in China has been established for only fifty years, and that our membership now numbers only about twelve hundred, I think that instead of wondering why so few are found who will undertake this work, we should rather be surprised that such a large per cent. of our native Christians are found in the ranks of regular, definite Christian work. If it were not for the extreme care we feel compelled to exercise in order to avoid employing mere "paid agents", our number of Bible women might be greatly increased. We want, though, as I said before, only women sent of God, and it is for such we entreat your prayers.

There is not a department of work in Chinia in which I have not noted growth and development since I first went to that country as your representative, nearly fourteen years ago. Truly those who have had part in this work have reason to "thank God and take courage"; and shall we not ask of Him "even greater things than these"?

Yours in love and service,

L. ELIZABETH HUGHES.

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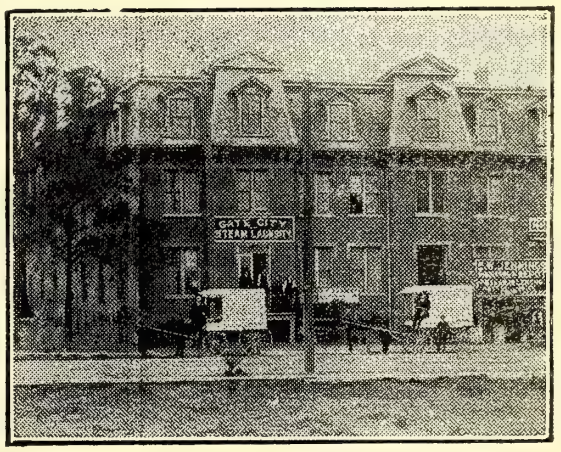
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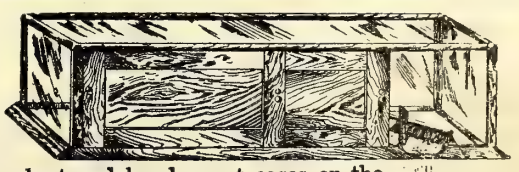
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May 5-6m

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Did you ever realize, Brother Farmer, the great responsibility that rests upon the tiller of the soil? You may have title deeds to your land and may think that it is yours to do what you please with it. But as a Christian man do you not know that "the Earth is the Lord's and the fullness thereof," and that you are simply tenants, placed there "to dress and keep it." If then you make a waste and a desert where you might have made a Paradise of fruitfulness, do you suppose that when the Lord of the Vineyard calls for an accounting He will hold you guiltless? Looked at in this light is it not a solemn thing to till the soil, and should not the farmer be the most devout and studious of men in view of the responsibility he is under to use the talents given him to increase the productiveness of this heritage, and not keep the Lord's means buried in the earth literally, when by a proper use of the talents he has given you, it may be made to yield a hundred fold, and be a blessing not only to you, but to mankind at large. For the man who fails to make his farm productive not only makes himself poorer, but takes away from the general wealth of the country what he should have contributed. Suppose that every farm in this country was worked in the best and most systematic manner, and brought to its highest development. How immensely would the wealth of the nation and its ability to feed the world be increased!

The average wheat crop of the State of North Carolina is about 6 bushels per acre. And yet over 40 bushels per acre have been grown in the State. Suppose every wheat acre in the State was brought to this point of production. What a development this one crop would make in the old State. And if all our crops were increased in proportion, what a population we could sustain, and how the lands of North Carolina would advance in value. There would no longer be any question about means for the support of best of public schools all over the State. There would no longer be any shabby churches or half paid preachers. There would no longer be bare, unpainted houses standing in cotton fields without trees or grass or flowers to make it a home, for when men get to farming well they get to love their homes and try to make them attractive. Then too, did you ever realize the value of elegant home surroundings? Take two farms of the same size and same quality of soil, and the same sort of house on each. One man lets his house stand in a bare field with no paint on its walls, no lawn around it, no trees, no flowers. He simply stays there to scratch the ground. On the other farm, the house is painted and kept neat. It has garden and orchard, and a well kept lawn ornamented with trees, shrubbery and flowers. The one farm may not make any better crops than the other. But let the two be offered for sale, and the neatly kept home will add dollars to the value of every acre on the farm. and more dollars than it has cost to make the home attractive. And yet in traveling over North Carolina, the thing that strikes the traveller most unfavorably is the absence of ornamentation about the farm houses and the abhorrence our people in the country seem to have to paint and whitewash. Not only is this the case in our country houses, but it is even worse in the villages throughout the State. I once visited the farm of an old Pennsylvania German who had moved into the Valley of Virginia and fixed him up a home. I was struck with the fact that there was not a bush or a weed to be seen along his fences. Every field was enclosed with a board fence and every fence was whitewashed. All the farm buildings, even to the pig pen, were whitewashed. I was not surprised to note that his cattle were of the best and that they were leg deep in rich grass, and before I left there I paid him $100 for a cow, and got a bargain in her. This man had sold his Pennsylvania farm for $100 per acre and bought the Virginia farm for a small price and made it better than his old farm in Pennsylvania and had educated his sons and given them farms adjoining, and they all farmed well.

I have a letter from a gentleman in Tennessee not very far from our mountain friends who some time since said that I was unacquainted with the farmers of North Carolina because I said that their advise to sow two to three bushels of peas per acre was erroneous. My Tennessee correspondent writes, "I had a bushel and a half of peas last year, and wanted to raise some seed and thought they might make a larger yield if cultivated. So I closed up two holes and left each third hole open in my wheat drill, and drilled rows twenty-four inches apart. It was rather close for cultivating, but by taking a double shovel plow and closing it as much as possible, and using narrow shovels, I managed to cultivate them once. I intended to cultivate them a second time, but other and more urgent work prevented. The one and a half bushels of peas planted three and a half acres. We picked about 12 bushels of peas by hand, but as I was rushed with other work we let the rest out to be picked on shares one half for the other. We got all told 36 bushels of peas from the three and a half acres and the pickers certainly did not get less than 25 bushels, but it was impossible for us to be there to see to the division. The land on which these peas were grown would make about 25 bushels of corn per acre or 12 bushels of oats and not more." It is evident that where seed is the object, thin seeding in rows to be cultivated will give the largest crop, and there are some good cultivators who believe they can get a larger crop of hay in the same way. I am trying this the present season, and have a piece of land planted in rows for cultivation and will sow another piece broadcast later.

From Nash County: "I have been reading your letters in the Farmer and Mechanic for some time, and with great interest. I live four miles west of Nashville, N. C. Have a piece of red clay stiff land, bottom land, which was in corn year before last. Last year it was in wheat, with stable manure and 200 pounds of standard fertilizer per acre. Made 28 bushels of wheat per acre. After cutting the wheat I sowed it in peas. I mowed all that were large enough, the season being very dry. The land had many stumps, which I took out last winter. This year it is planted in cotton. Will it pay me to sow rye among the cotton when laying by to be used for spring pasture, and then follow with corn? Please advise me, as I am a young farmer and want to succeed." I am always glad to get hold of a young farmer who wants to succeed, for it is evident that he is not hide bound as some of the older ones are apt to be. It will certainly pay you to sow the rye or anything that will make a green winter cover on the ground to prevent the loss of nitrogen during the winter. The cotton lands of North Carolina have lost more fertility by being left bare in the winter rains than they have from the cotton crop. Never leave a field bare with only dead cotton stalks on it. But you can do far better for that land than by merely sowing rye if at the same time you sow crimson clover seed at rate of 15 pounds per acre. If you get a good stand of the clover, which is almost certain on land of that character, you will get a far better pasture than the rye alone will make, and you get a nitrogen collecting crop in place of one that will not gain any but simply take what might otherwise escape. Sow the rye and sow the clover too, and the corn crop will be largely increased by reason of the sod turned under in the spring. We would sow both because there may be a failure of the clover to catch while there will hardly be any failure of the rye to grow. Sown at that time the crop ought to give you pasturage all winter when it is safe to turn on the land. But do not turn on when the land is so wet that the cattle will pack the wet soil with their feet and tend to make it harder and more cloddy in spring.

A farmer in Orange county writes to me asking that the station send him several sacks of fertilizer for his corn. He should apply to the Department of Agriculture at Washington, for there is no more reason why they should not send fertilizers free than that they should scatter worthless garden seed all over the country. I do not suppose he would get the fertilizer, but so far as the principle is concerned there is no difference between pauperizing people with garden seeds than there would be with fertilizers. The whole system of sending out seeds and other things free by the Government is wrong, and should be stopped. Self respecting farmers do not want any such taffy from the department. The law was intended in the first place for the searching out of rare seeds in foreign countries introducing them for test here, and if it was confined to this there could be no objection. But the scattering over the country of seeds that can be had of better quality at the stores is a waste of the public money and a fraud on the seedsmen. The Government has no more right to compete with one line of dealers more than with another, and they would do more good perhaps by giving away fertilizers. But either tends to pauperize the recipients and lowers their self respect.

"I want to try celery this year. What kind of guano will you advise me to use? Would not cotton seed meal be good? How much per acre?" Celery needs a rich and moist soil, and it is better to manure heavily with stable manure for some early crop, and follow with the celery after the manure is well incorporated with the soil. It will not be amiss to use a liberal dressing of cotton seed meal and potash before planting the celery. You will find the celery crop treated in my bulletin on the Home Garden, and the methods of culture given in full. This is sent free in the state.

A Guilford county farmer writes that last year he had a great many chinch bugs and wants to know how to treat them. You are rather late about preventing these pests. They harbor and breed in trash piles about the field, and you should last fall have burned all such and the weeds and grass on the head rows. Little can be done after the buds start, but many of them may be destroyed by burning all trash about the fields.



ARE YOU BANKRUPT in health, constitution undermined by extravagance in eating, by disregarding the laws of nature, or physical capital all gone, if so,

NEVER DESPAIR

Tutt's Liver Pills will cure you. For sick headache, dyspepsia, sour stomach, malaria, torpid liver, constipation, biliousness and all kindred diseases.

Tutt's Liver Pills
an absolute cure.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

MARRIAGES.

WAGG—MOORE.—At the residence of the bride's parents, Mr. D. K. and Callie Moore, Brasston, Clay county, N. C., Rev. Thomas E Wagg to Miss Harriett Moore, June 5th, Rev. A. W. Jacobs officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HODGES.—Mrs. Mary Hodges died May 20th, 1901, at the age of 83 years, 2 months and 16 days, at Augusta, Davie county, N. C. Her family consisted of 5 children, three of whom survive her: one of them is Prof. J. D. Hodges, who is widely known through the State. For over 51 years she was a member of the Methodist church. Her home was the welcome resting place to every Methodist preacher in this section for more than half a century, as all who have traveled the Mocksville circuit well know. She was raised a Lutheran, but when only a little girl was deeply impressed on the subject of experimental religion by hearing some colored people talk of it. Soon after she was married she joined the Methodists. Her seven brothers were converted and joined also, and soon af ter this the church of Concord was organized, of which she was a faithful member until death. Living a widow 45 years, her heroic effort to rear her children—especially to educate her son—and her devotion to her church, her success is equalled by few. Verily she "rests from her labors and her works do follow her."

Notwithstanding constant rain the entire day, the esteem in which she was held was seen in the large congregation gathered at her funeral, conducted by her pastor, the writer.

W. C. WILLSON.

STEED.—Benjamin F. Steed was born May 29, 1822, and died at his home near Trinity May 28, 1901, only lacking one day of being 79 years old. He was converted and joined the Methodist church at Trinity and lived a faithful member until he passed away. He was a quiet, peaceable, good citizen, and was noted for his steadfastness of character. He was a true friend to Christian education and always used his influence to advance the cause. He was one of the original trustees of Trinity College. He had been in poor health for sometime and his death was not a surprise. He knew the end was approaching and expressed himself as being prepared. The God, whom he served so faithfully, will comfort the bereaved loved ones.

JNO. M PRICE.

DAVIS.—Eliza Davis, nee Venable, was born in Surry county, N. C., January 26, 1872, and died at her home in Dobson, May 12, 1901. She was united in marriage with T. W. Davis Nov. 23, 1890, and they lived in loving companionship until her death.

She professed religion and joined the Methodist church in May, 1898, and lived a consistent member.

She was a true wife, a loving mother, and a consecrated Christian. She devoted a great deal of her time in training her children for Christ. She died in the full triumphs of faith.

Assisted by Bro. J. J. Renn, D. D., we interred her remains in the cemetery at Dobson.

May God bless the bereaved husband and five little motherless children.

SEYMOUR TAYLOR.

Rockford, N. C.

WELBORN.—Mary Welborn, wife of Clark Welborn, was born March 17, 1870, and died at her home in Randolph county June 3, 1901, being 31 years, 2 months and 16 days old. She leaves a husband and five little children. Sister Welborn was an excellent woman, and was a great worker in her church. She had been a faithful member of the Methodist church from childhood. She loved the Bible and studied it very much, and tried to follow its teachings in her home life as well as in church.

She will be greatly missed in her home and church, but it is well with her soul. May the Lord comfort her husband and little children, and may they meet her in the better world.

JNO. M. PRICE.

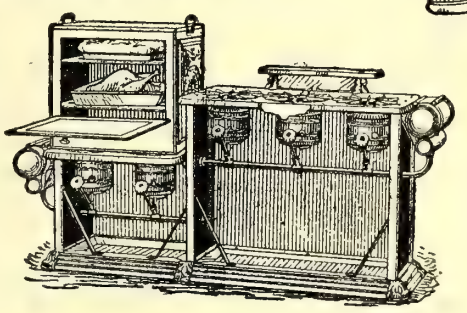
Toasting - broiling
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anything that can be done with a wood or coal fire is done better, cheaper and quicker on a

WICKLESS
Blue Flame Oil Stove

Heat is not diffused throughout the house—there is no smell, soot, or danger, and the expense of operating is nominal. Made in many sizes; sold wherever stoves are sold. If your dealer does not have it write to nearest agency of

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OUR FERTILIZER
MAKES THE CROP THAT FETCHES THE PRICE-
TOBACCO. COTTON. TRUCK. FRUITS ETC.
Wheat, Corn, Oats and all Grain Crops
SOUTHERN CHEMICAL CO.
BUY ONLY THE VERY BEST IT IS CHEAPER AND GIVES LARGER RETURNS
WINSTON, N.C.
WE MAKE ONLY FIRST CLASS FERTILIZERS FROM THE BEST MATERIALS.

SUCCESS -WORTH KNOWING
40 year success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

Diamonds..
GOLD WATCHES, . . .
RINGS, BUTTONS, &C.
Engagement Rings and Wedding Presents.
Sterling Silver Spoons, Knives, Ladles, Cut Glass, Umbrellas, &c. at Lowest Prices. . . . . .
SCHIFFMAN JEWELRY CO.,
LEADING JEWELERS.
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25c. VICKS 25c.
YELLOW PINE
CURES WORST COUGH AND LUNG DISEASES.
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IT WILL BE TO Your Interest
To examine our stock and get our prices before you buy
Builders Hardware,
Paints, Oils,
Varnishes,
COOK STOVES & RANGES,
Heating Stoves and Grates, Garden Tools, and Farm Implements.
We can save you money on your purchases in these lines. See us when you need above.
Wakefield Hardware Co.,
mar6-1y.] Greensboro, N C.

NEWS OF THE WEEK.

Wednesday, June 5.—The judge dismissed the libel suit of Mrs. Woodbury against Mrs. Eddy———The long delayed State crop report for May is just given to the public———William D Melton qualifies as receiver of the Southbound railroad and takes charge——— The New York produce exchange takes steps to prevent "corners" in wheat and corn———The Consolidated Tobacco Co. takes out a charter in New Jersey, with a capital of $30,000,000———The negotiations between the Cramp-Maxim-Vickers combine and the Bethlehem Steel Works have been concluded———The reply of Governor McSweeney, of South Carolina, to Senator Tillman's letter creates quite a sensation in that State——— A proposed amendment to the constitution of Alabama proposes that the ballot of an illiterate voter shall count as only one fourth of a vote———Mrs. McKinley's physicians reported greater improvement in their patient's condition than at any time since her return to Washington———At Mare Island Navy Yard a magazine containing twenty tons of smokeless powder is burned; the powder does not explode, but burns slowly.

Thursday, June 6.—The Financial Chronicle places the increase of cotton acreage at 5 05 per cent.———The British Parliament votes £15,779,000 for transports and remounts for the army ———The new Consolidated Tobacco Company organize by electing directors and officers———At Loudon Park Cemetery, Baltimore, a monument to Mrs. Bradley T. Johnson is unveiled——— The receivership of the Southbound railroad does not effect its consolidation with the Seaboard system———George W. Bentley, of New York, shoots himself at the grave of his daughter, buried in Norwich, Conn———John D. Rockefeller establishes three scholarships with $500 each for negroes from the South at the Columbia University, New York——— The German colonists who settle on the island of St. Matthias, in the South Sea, are attacked by natives; twelve are killed, who are eaten by the cannibals ———Yard Conductor Bunton is held for the grand jury on charge of murder for causing the railway collision in the railway yards at Atlanta Tuesday night.

Friday, June 7.—By unanimous vote the American Medical Association declares in favor of the restoration of the army post canteen.———Our government has had surveys made along the Cuban Coast in order to find suitable locations for naval stations.———The President issues an order changing the classifications of warships from rating according to guns carried to that of ton nage.———An immense fly wheel in the Charleston, S. C, electric plant goes to pieces while rapidly revolving. One person 350 feet away is killed.———The convention of state railway commissioners will ask congress to empower the commissioners to adopt a uniform classification of freight rates.———Decisions are filed in the supreme court, among them one affirming the judgment of $12,500 in favor of Coley against the Southern Railroad. The court adjourns.——— —Two of the men extradited from Chicago and tried in Toronto for bank breaking are dead. One died from wounds received in an attempt to escape and the other leaps to his death over the balcony rail of the prison.———At Carrolton, Ga, a mob attacks the jail to lynch a negro who had secured an appeal on conviction of murder. The sheriff and his deputies defended his prisoner to the extent of killing one of the assailants and wounding two others.

Saturday, June 8.—Fire at Dallas, Texas, caused losses aggregating $90,000.———Steamship Mami, from Florida, will run between Duluth and Mackinaw during the summer.———Memorial exercises were held over the graves of the Confederate dead at Camp Chase yesterday.———The new battleship Illinois will have her official trial trip next Tuesday.———The International Machinists' Association declares its purpose to press its demands for a shorter work day.———Anti German utterances of the American press excite comment at Berlin.———The Virginia Carolina Chemical Company has purchased the property of the Atlanta Cotton Oil Company, of Sumpter, S. C.———Russia has raised the duty on American bicyles and rosin———Severe storm in Oklohama in which a number of persons were killed, and churches, stores and many residences were destroyed.——— Return of the Chinese court to Peking has been postponed until September. ———American missionaries in China are raising a relief fund for the famine-stricken Chinese in Shan Si province.

CURE CATARRH NOW.

The Best Season of the Year to Make a Lasting Cure.

Dr. Blosser's Catarrh Cure has undoubtedly cured more cases of catarrh, bronchitis, and asthma than any other remedy in existence. It eradicates the disease by killing the germs which are the cause of all catarrhal diseases. Now, as warm weather is coming on, is the most favorable time for making a complete and lasting cure.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent, post-paid for $1.00. A trial sample will be mailed free to any sufferer who has never tried the remedy. Write or order at once, addressing Dr. J. W. Blosser & Son, 59 Broad St., Atlanta, Ga.

The Prudential

Offers the best in Life Insurance. Absolute Protection, Profitable Investment, and the most liberal conditions.

Sample policy mailed free upon request.

THE PRUDENTIAL INS. CO., of America.

MURRAY BROS., Gen'l Agts.
Greensboro, N. C.

Agents Wanted in every Town

HARRY POEZOLT

Merchant Tailor,

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All the latest styles of suitings and trousers to select from.

Fit Guaranteed

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TEACHERS WANTED For Schools and Colleges. New Plan. GUNSTON BUREAU, Hancock, Md.

OVER THE ROCKY MOUNTAINS

EPWORTH LEAGUE EXCURSIONISTS

attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande Railroad, "THE SCENIC LINE OF THE WORLD," which traverses the most picturesque scenery to be found on the continent. This is the only road which offers

2 SEPARATE ROUTES THROUGH THE ROCKY MOUNTAINS

Tickets reading over the Denver & Rio Grande R.R. may be used either via its main line through the Royal Gorge, Leadville, Canon of the Grand River and Glenwood Springs; or via the line over Marshall Pass and through the Black Canon of the Gunnison, thus enabling the tourist to use one of the above routes going and the other returning. The rate via this route is the same as via all others. To get the full benefit of the trip you should lay your plans in advance, and to enable you to do so attractive illustrated pamphlets will be furnished free upon application to

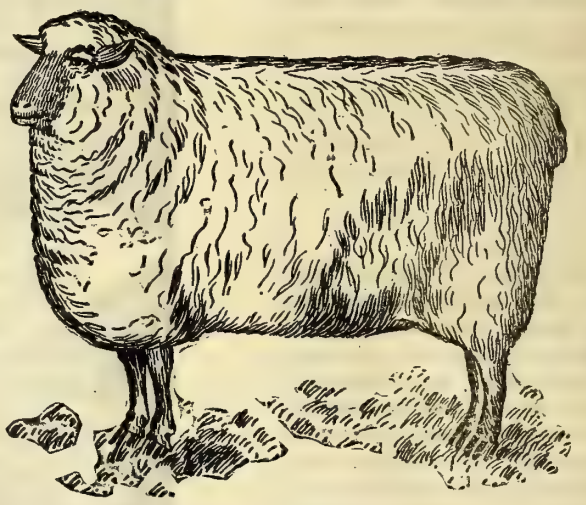
S. K. HOOPER, General Passenger and Ticket Agent, DENVER, COLORADO.

ON THE WORLD FAMOUS DENVER & RIO GRANDE R.R.

—ELKIN—

WOOLEN MILLS.

You can get Boys, Youths and Men's Pants made to measure for little more than the cost of goods.



THE COMPANY PAYS FREIGHT ON WOOL and will give you prompt returns.

If you want to exchange your wool or have it manufactured into the best Blankets, Cassimeres, Jeans, Linseys, Flannels and Yarns made in America; if you want the best made and most comfortable fitting Pants you ever wore; if you want to trade with the cleverest men you ever had any dealings with, try the ELKIN WOOLEN MILLS and you will never regret it. They have one of the largest mills in the South, they ship their goods to nearly every state in the Union, and the quality of their work is unexcelled. Write them for their handsome new catalogue and do not dispose of your wool until you see it. Address

Chatham Mf'g. Co.,

may 2-3ma. PROPRIETORS, ELKIN, N. C.



SPECTACLES AND EYEGLASSES Buy Direct from Manufacturer.

Fitted by Competent Opticians by our New System of Home Examination **BY MAIL.**

Perfect Fit and Satisfaction Guaranteed. Beware of travelling OPTICIANS and FAKIRS who ruin your eyes. Write for Home Examination Blanks and particulars, and save over one-half the cost.

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CARPET STORE

IN THE CITY.

Carpets cut and made to order. Orders for church carpets solicited. Mattings of all grades. Window Shades a specialty. Any size made to order. Mail orders receive personal attention.

J. N LEAK,
110 South Elm St., Greensboro, N. C.

5-8-6m.

O! face to face with trouble,
Friend, I have often stood,
To learn that pain hath sweetness,
To know that God is good.
Arise and meet the daylight;
Be strong and do your best!
With an honest heart and childlike faith
That God will do the rest.

THE divinity of Christ's kingdom is that which makes its unity possible.

THERE is a technical side to Bible translation and interpretation that calls for wide and accurate scholarship.

WHAT Christianity can do for the world's need can be shown by what it once did for Rome and her great empire.

CHRISTIANITY is the final religion. Nothing can be higher [illegible] the Fatherhood of God, and a universal [illegible] through Jesus Christ. Fellowship between God and man in loving service.

THE point of contact between the all sufficiency of God, and the fullness of Christ, and the suffering, sinful world is in us. We as a church must have the fullness of the Holy Spirit. To be filled with the Spirit is not an exceptional work, but each and all should have it. He comes to us to enable us to live the life he has appointed us, and to do the work he has given us.

THE entire Jewish ritual and worship and all connected with them were typical of the Messiah and of the plan of atonement. The Tabernacle, the furniture, the whole ritualistic service, the animals offered for the sins of the people, and even the high priest who offered them were all types and pointed to the good things to come in the gospel dispensation.

Every one ought to study most carefully every feature of the sacrificial system and make himself familiar with the duties of the High Priest and those associated with him. By doing this he will get a fuller and clearer insight into the plan of salvation wrought out by Jesus Christ.

"IT IS suggestive and profitable to study carefully the different forms under which Christ is presented to us. He is the Tabernacle on account of the human body in which he dwelt; He is the Table because he is our Bread of Life; He is the Ark which has the law of God enclosed within, because He is the Work of the Father; He is the Candlestick because He is our Spiritual Light; He is the Altar of Incense, because He is the Sweet smelling odor in Sanctification; He is the Altar of Burnt-offering, because He is the victim by death on the cross for the sins of the whole world."

To comprehend Christ fully it is necessary to familiarize oneself with these different forms by which he is represented and the nature of them.

ACCORDING to the record Christ has been seen three different times since He ascended, in his bodily form, into heaven. Stephen, the first Christian martyr, while he was being stoned to death just outside of Je[illegible] that he wa[illegible] third [illegible] and saw the Lord [illegible] body or out of the body he never knew, but he saw and heard things that it was unlawful for him to utter, but prepared him for a life of service and suffering which he rejoiced in even to the end. From the risen and ascended Christ he received his apostleship.

St. John, on the Isle of Patmos, a rocky prison-house in the Egean Sea, had such a vision of Christ that he fell down as dead when he first beheld Him. His description of His appearance is most striking Note it: "His head and His hairs were white like wool, as white as snow and His eyes were as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters; and He had in His right hand seven stars; and out of His mouth went a sharp, two-edged sword, and His countenance was as the sun shining in His strength"

Such was the splendor and awfulness of His appearance that even John, who had lived so near to Him throughout a long life, was overcome and fell down as dead. How shall we appear in His presence? Lord cleanse thou us from all sin.

BISHOP EDWIN WALLACE PARKER, who was presiding elder for more consecutive years than any other minister in the Methodist Episcopal Church, has gone on his last journey. The event of his death is no surprise. Over forty years of hard service he gave for India's redemption; for thirty of these I knew him.

He counted not his life dear, for he gave it He was a tireless worker. Neither exposure nor even pestilence deterred him from going into the most uninviting fields in the performance of his duty. Moral as well as physical courage he added to unflinching loyalty to Christ and the Church. "Abundant in labors" is the most appropriate epitaph for his tombstone. To his tireless activity he added versatility. He was as diligent in studying to strengthen the position of the Church of Christ by suitable legislation, by communications to the vernacular and English religious press as he was going the rounds as elder on the alert for error, or intent on strengthening the believers. He added also an acquired tact. The strong-willed, rough, determined, robust force that issued out of the granite mountains of Vermont wisely placed himself at once in closest touch with the delicate, polished and pre eminently tactful young man of Irish birth from Ohio Both traveled in India together, lived in each other, and rose to higher honors in the Church, one by the other's help.

T. J. Scott, J. H. Messmore, Hoskins, Buck and other American missionaries, as well as a great host of native Christians, will mourn the departure of a "chief," and will send up the prayer that a double portion of the spirit which filled Bishop Parker may fall upon them; and let the entire Church, while saying "Amen," crave such a baptism for herself.—Rev. Thomas Craven.

THE fiftieth anniversary of the Young Men's Christian Association was held in Boston June 11–16. It was the jubilee of the Association, and was the largest gathering ever held by it. More than one thousand Associations in the United States and Canada were represented by regularly appointed delegates. Europe, Asia, Africa and Oceanica sent more than one hun[illegible] co[illegible] gate[illegible] well re[illegible] Sir Ge[illegible] in London associates, [illegible] Howard Will[illegible] National Council, [illegible] will be interesting to o[illegible] beginning of this great o[illegible] note its progress and work we can [illegible] what hath God wrought?"

George Williams and Edward Beaumont, two in the London house of George Hitchcock and Company, were discussing, as they crossed Blackfriars Bridge, one Sunday evening in the spring of 1844, the possibility of forming a Society for improving the spiritual condition of young men engaged in the drapery and other trades. They became deeply interested in the idea and asked others to join them. On the evening of June 16, 1844, thirteen clerks met in George Williams' room and decided to form the Young Men's Christian Association. A few weeks later a society was organized in an oblong, low-ceiled room, on the third floor of the store of Hitchcock and Company, which, it is said, may still be visited, with its long table around which the young men sat in the middle of the room.

The business of the day in that establishment, we are told, has always been opened with prayer, and for nearly a half century the man who formed the Young Men's Christian Association has been at the head of the house. He is now eighty years of age, and in feeble health, but judging from a picture we have seen he is well preserved, and his devotion to the work of the Association, which has continued through a period of fifty-seven years, still continues.

There are eighty Associations in London alone, and three hundred and fifty in England. These own buildings estimated to be worth $2,000 000.

The first Association in America was formed in Montreal, Dec. 9th, 1851, and the second in Boston, Dec. 29th, of the same year. George M. Vanderlip, who is still living, was one of the founders of the Association in the United States. Among the delegates at the Convention last week were railroad presidents, vice presidents, prominent clergymen, military and naval leaders, and men at the forefront in education, religion, philanthropic and professional life, and in commercial and industrial pursuits throughout this and other lands.

The entire membership of the Associations throughout the world is about 251,000, and they own property worth twenty-six millions of dollars, of which more than three quarters is credited to the United States.

NOTICE,

WE HAD hoped to publish a special Missionary edition of the ADVOCATE this month, but we do not think it wise to do so unless we can get out a creditable paper. It will require considerable cost to do this, and we cannot see our way clear to undertake it without having 10,000 copies placed before the edition goes to press. We sent our requests to the presiding elders and pastors, and a goodly number have responded, but not half enough orders have been sent in to justify the outlay. Hence we will not publish a special issue for the present, if at all.

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...ne soil's
Pure life blood lapping.

...rom Southern soil the blood spots,
Stain'd by angered brother's arms;
Veil them 'neath the rarest flow'r plots;
Peace's emblems—Memory's charms.
Monoliths will
Tell the story:
Manhood's valor;
Country's glory.

Forrest—brave, unflinching, daring,
Gave his State meed of fame:
Still the painful truth is glaring,
No memorial bears his name;
Name so worthy;
Fame deserving;
Firm and faithful;
Never swerving.

Breasts, for Southern woman baring,
Bore the brunt for four long years;
She, for heroes graves now caring,
Keeps them green with grateful tears
Tears of sorrow;
Flowers of beauty;
Sacred proof
Of "well done" duty.

Rear to sisters, wives and mothers,
Shaft of marble, pure and tall;
On it trace those deeds for brothers,
Living Vet'rans now recall;
Years may glide;
Time cannot sever,
Humane acts
They live forever.

Lovely woman took upon her
Noble hands, a duty fair;—
Gave to you the "Cross of Honor"—
There's another "Cross" to bear:
Cross of Jesus!
Crown of glory!
Capture both,
Ye Vet'rans hoary.

When the last sad "Taps" are sounded,
When the "Rebel Shout" is stay'd—
Heaven's the happy camp—unbounded,
Where God's orders are obeyed;
Where the Prince
Of Peace, benignly,
Lulls to rest
The soul divinely blessed.

Chattanooga, Tenn.

HEROES OF CHRISTIAN HISTORY.

Pascal.

BY WILLIAM CAVEN, D. D, LL D.
Principal of Knox College, Toronto, Canada.

Blaise Pascal was the son of Etienne Pascal, provincial administrator in Normandy. He was born at Clermont Ferrand, in Auvergne, in 1623 He was an only son. He had two sisters—Jacqueline, who became an inmate of the Abbey of Port Royal, and Gilberte, who

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...ilosophy he ...
...uch is the rank of
at the early age of thirty-nine, and ...ose last and most mature years were not devoted to science.

In 1641 Pascal's family removed to Bouen, his father having received a lucrative government appointment there. During the six years of his residence here intensity of study seems to have laid the foundation of his permanent ill-health. Till this period of his life it does not appear that Pascal had seriously considered the subject of personal religion; but intercourse with some pious Jansenists who visited Rouen seems to have left a deep impression upon the whole family. With Jacqueline the change was decisive. Whether Pascal himself really entered upon the new life is uncertain. He doubtless came into strong sympathy with Jansenist opinion, as opposed to those of the Jesuits, who were the dominant power in the Church of Rome. In 1647 the Pascals returned to Paris, where—with the exception of two years spent in his native place—Pascal resided till 1664. In this year a great development of his spiritual life took place, if, indeed, it did not then really begin. It is said that in driving to Neuilly his horses ran away with him, and that, had the traces not broken, he would have been plunged into the river. Whether this is authentic, and, if so, whether it had anything to do with the great devotion to religion which now appears in Pascal, is quite uncertain. Madam Perior merely relates that at this time his sister Jacqueline, who was now in Port Royal, "persuaded him to abandon the world." Henceforth he stands before us as one of the most illustrious instances of elevated piety in union with lofty genius. In the briefest list of great names which any one would give us witnesses to the power of Christianity to satisfy both the reason and the moral nature, the name of Pascal would be pretty sure to occur. Seldom, indeed, have such clearness of perception, depth and largeness of thought, appreciation of the morally good, accuracy of conscience, and harmony of all the powers, intellectual and moral, been found united in a human being; and when a man thus endowed accepts the Christian faith with joyous conviction, and yields himself up to God as revealed in Jesus Christ, the testimony borne to the truth and excellence of the Gospel is very impressive. To set aside the testimony of men like Paul and Augustine and Pascal is no light thing. One must have much confidence in himself when he can treat as a human invention a religion which profoundly satisfied the intellect and the heart of such men.

The mathematicians and philosophers celebrate Pascal's genius and achieve-

...y, had en...
...iples of Loyola and ...
...ared that he had not been ...
in Jansen's famous book, "Augus...
the five propositions which Rome ha... condemned, and around which the battle between Jesuits and Jansenists was raging. The Jesuits were pressing for a sentence of heresy against Arnauld. They wished to destroy both him and the hated establishment over which he presided. Arnauld was an able man and not incapable of defending his cause, but, at his earnest solicitation, his friend Pascal took up his pen on behalf of Port Royal and of the truth. The result was the eighteen "Provincial Letters."

To say that these "Letters" have done more to expose and discredit Jesuitism than anything else which has ever been written is to keep much within the truth. You can hardly think of the bad theology and detestable morality of the Jesuits without thinking at the same time of Pascal's "Letters." Here are compositions which, as literature, take rank with, if not above, the best that has since been produced in French prose, and to which nothing comparable previously existed. Here are wit and satire which have never been excelled. Not the malignant satire of Junius; for, though not less keen than his, there is a moral purity and elevation, an intense love of truth and righteousness, an absence of all personal feeling which you will not find in the letters of the undiscovered Englishman.

In the first three "Letters" Arnauld is triumphantly vindicated, and the agreement of the Jesuits and the Dominicans to act together under cover of ambiguous phraseology is fiercely ridiculed. Who can forget the exposure of their miserable pattering with the terms "Proximate Power" and "Sufficient Grace?" In the letters which follow, the moral principles and maxims of the Jesuits are discussed. Their doctrines of Probability, of Directing the Intention, of Equivocation, and of Mental Reservation are placed on the pillory, as are Escobar, Father Bauny and other notorious advocates and defenders of these immoralities Pascal shows that, as a rule, Jesuit casuistry is sufficiently lax, but in order to accommodate persons of stricter conscience it will become as severe as may be desired. The teaching of the Jesuits on Grace is analyzed with great keenness, and their theology is seen to be as bad and as uncertain as their moral code The writer enters, as it were, into conversation with their champions, and inquires as to what they taught and how they directed the conscience of those who accepted their spiritual guidance. He vindicates himself from the charge of levity in ridiculing the immoral subtleties of these casuists, and shows that ridicule is a proper wea-

...ncil of
Trent. When, after Pascal's death, the authorship became known, it was reported that he had expressed to his confessor his penitence for the sin he had committed in traducing the Society of Jesus. This is pure invention. In his Thoughts he says: "It is no longer allowable to write truth. If my "Letters" are condemned at Rome, that which I condemn in them is condemned in heaven." In a conversation held with him a year before his death he said: "I have been asked if I have repented of writing the "Provincial Letters." I answered, that far from repenting, "if I had to do it again I would write them yet more strongly." Had the Jesuits been able to answer the letters they would surely have hastened to do so. Often enough did they assert that Pascal had incorrectly quoted their writings, and that his reasoning was fallacious, but not till forty years after the letters were published was an attempt made at a formal reply. Father Daniel brought out an "Answer" in 1697, which was soon forgotten, as was deserved; but in the meantime the Jesuits had successfully employed weapons other than the press against Port Royal.

From the literary finish of the "Provincial Letters" we can well believe that the pains bestowed upon their composition was more than common. The first one was thrown off at a single heat, but Nicole informs us that Pascal was often twenty days in preparing a letter. The eighteenth was written over no fewer than thirteen times. For the length of the sixteenth Pascal apologizes on the ground that "he had found no time to make it shorter." Of the style the Abbe d' Artigny says: "Pascal's style has never been surpassed, nor perhaps equalled." Boileau declared that Pascal had "surpassed both the ancients and the moderns." When Bossent was asked what work—apart from his own writings—he would most wish to have been the author of, he instantly replied, "the Provincial Letters." Voltaire says of the letters: "The first work of genius that appeared in prose was the collection of the "Provincial Letters." There is not a single word in it which, after a hundred years, has undergone the change to which all living languages are liable."

But if Pascal gave extraordinary pains to the perfecting of the letters, it was not from concern for his literary reputation. His object was to make them as effective as possible in the service of divine truth. Every ingenuous reader of them has the impression indelibly made upon his mind that the writer is not only a man of consummate genius, but a man of the utmost probity and a true servant of God.

The "Thoughts" of Pascal is not, like the "Provincial Letters," a production finished ad unguem; yet this book furnishes testimony quite as remarkable to the acuteness, depth and grandeur of the writer's intellect, and—one might even say—testimony still stronger to his faith, his humility and his adoring sense of the divine perfections.

The book is but a series of fragments. It appears that, after the completion of the letters, Pascal had intended to write a book against atheism and unbelief. Feeble health, during the few remaining years of his life, prevented the completion of this design. He had carefully prepared certain paragraphs, but a great part of the book consists of detached thoughts, often in sentences which are left unfinished. Not till eight years after his death did the "Pensees" appear. Great liberties were taken with the text, and in other respects the editing was exceedingly faulty. In 1842 Victor Cousin drew attention to the need of a new edition, and since then several editions have been issued. In these we have a better text, though the arrangement of the material must still be to a considerable extent arbitrary. But under these serious drawbacks the "Thoughts" is a wonderful book, and in many parts of it, for depth, originality, sublimity, spirituality, is certainly not surpassed by anything which apologetical literature contains.

Pascal was a great gift of God to His Church. To Rome, indeed, his allegiance was given. It is pathetic to see, in the eighteenth letter, how anxious he is to keep his doctrine of Grace free from taint of Calvinism; though in both of the works of which I have been speaking he is in far closer affinity with the teaching and spirit of the Reformation than with the prevailing code of his own church But in spite of his aversion to Protestantism, love, reverence and admiration are the sentiments with which all Christians must cherish the memory of this great and holy man.

Toronto, Canada.

In Life's Fair Morning.

BY REV. C. F. SHERRILL.

In the second chapter of 1st Kings, the sacred penman presented an impressive scene. David is upon his deathbed. Solomon his son and successor stands before him to receive his crown and dying charge. "I go the way of all the earth: be strong therefore, and show thyself a man; and keep the charge of the Lord, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

This, surely, was an impressive occasion. Solomon was only twenty, in the fair morning of life. He was about to grasp the sceptre of a peaceful and united kingdom. Before him lay the work of building the Temple, for which David collected something like a million dollars. It is rare that in human events a more splendid opportunity confronts a youth.

Parents expect the best of their children. Ever their admonition is, "Be strong therefore, and show thyself a man." Little do young people realize the depth of parental solicitude. The deepest and strongest solicitude that can be felt is that of a parent for a child. The song, "Where is my Wandering Boy Tonight?" was the mother's heart-cry for the absent and the wandering. Great as was the suffering of the prodigal, greater was the suffering of the old folks at home. A ray of light travels around the earth seven times in a second, but it travels not faster than a mother's love. Few things are stronger than the parents' anxiety for the child; few things more beautiful than their pride in his well-being; and few things more and pathetic than their grief at his downfall. "Be strong therefore, and show thyself a man." To do well is to win a double crown: a crown of honor to yourself, and a crown of pride for the hearts of parents. A young lady came to her pastor and said to him: "Your sermon Sunday night influenced me to be a Christian. You know you spoke of the mother's death, and how some promised her to lead a new life. I made such a promise, but I broke it. I am here to tell you that my mother's life and death shall not be in vain." An eminent minister said the regret of his life was that he did not give his heart to God while his mother lived, to cheer her in age and comfort her in death.

If the voice of a parent calls to a life of usefulness and honor, none the less does the needs of the world. Before young Solomon lay the work of building the Temple and of guiding wisely God's people. "Be strong therefore, and show thyself a man." This age makes great demands upon us, as that age did upon Solomon. The world has a right to expect something of every young man. In many respects this is the world's greatest age. No man knoweth what another decade will bring forth. The world in arts and sciences has made more progress in the past half century than in all the remainder of time. As Solomon opened up the surrounding nations and brought riches unto himself; so the ships of commerce, civilization, and evangelization are to enter China, Japan, Korea, India, and the most distant isles of the sea Churches are to be erected, the area of Christianity to be extended, light to be carried to the dark places of the earth, and the temples of manhood and womanhood are to be built up. The world makes great demands upon us. It is no small thing to "serve faithfully our day and generation by the will of God."

"This world wants men, large-hearted, manly men,
Men who shall join its chorus and prolong
The psalm of labor and the psalm of love.
This age wants heroes,—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the error of oppression out,
And lead a universal freedom in."

As in each year there is but one spring, so in each life the youthful period comes but once. The harvest of age will be like the seed time of youth. As the foundation is laid, so will be the superstructure. There is one gift that only the young make,—the gift of the whole life to God. This is a gift that age cannot make, if once the life is broken by sin. We may then give the residue of our years, but life's fair morning and its golden opportunities are irrevocably gone. Earth has no lovelier sight than that of a whole life surrendered to God, from the cradle to the grave, from rosy morn to dewy eve, not a segment of the circle passing into the shadows of sin and dissipation. "Remember now thy Creator in the days of thy youth." 'Son give me thy heart." The Christian poet was true when he said, "Earth has no lovelier sight than a religious youth." With false notions of life, none can make the best of it. The world never had a true science of astronomy until Copernicus, who discovered the true theory of the heaven. Astrology is not astronomy. Neither is just any kind of living life. I had rather be the author of the twenty-third Psalm than to have all the glitter and gold of Solomon's throne. A most impressive sight in Paris is Napoleon's tomb. On it is engraved the names of some of his victories,—Jena, Austerlitz, Marengo, Wagram Above is a crown of glory in golden and royal purple. Near this tomb is a carved cross on which hangs the dying Christ. No pomp, or glory, or grandeur here Yet those pierced hands have "lifted the gates of empires off their hinges and turned the stream of centuries." Napoleon on his island prison, reviewing the past, said: "Jesus Christ Julius Cæsar and I founded empires. Julius Cæsar and I founded ours upon force, and Christ upon love. Our empires are decayed, but millions believe on Jesus Christ, and his kingdom grows from age to age."

Contrast David and Solomon. Each reigned forty years. Piety characterizes one; worldliness, the other. The glory of God was the aim of one; gratification of self, of the other. David's life and death were beautiful. The Good Shepherd was with him when he came to the valley. Solomon bowed before the awful shrines of the Assyrian gods. Read the first chapter of 1st Kings and the 11th verse. Solomon's end is like a majestic steamer in mid ocean struggling with the tempest. At every flash of the lightning you see it in awful struggle with the storm. After awhile the storm abates, the sun breaks out; but you see no vessel; and you are at a loss to know whether it has gone down, or gained the distant port.

Personal Work For Jesus.

WILLIAM M SHERRILL.

Work while it is called today: for the night cometh when no man can work.—Our Lord.

I do not believe my soul has ever been born to whom God did not assign a personal and peculiar work; a work, great or humble, which none else can do, and which if not done by the individual, is not done at all. I do not suppose that God's great plan of redemption and salvation suffers by the craven unfaithfulness of any man—of any hundreds of men; but what I do say is, that the individual soul which is a party to the remissness is the sufferer, and it is eternal and irrevocable.

Because they cannot lead in every work for Jesus Christ some men are so held back and hampered by satan that they refuse to work at all. I have known men who always wanted to be in the lead whose real place, I felt sure, was in the rear. Not only might they do better work in that less exalted position, but they would be doing the individual work in the individual place in God's great army on earth, for which heaven gave them being, and for which the Spirit of Truth breathed salvation into their souls

Preferment has no kind of place in the ranks of the army of the Lord. If you would be satisfied on this point, go, read and meditate upon the passage in one of the Gospels where the disciples wrangled among themselves who should have the most exalted position with Jesus in His kingdom.

I must do my duty in whatever station I find myself, be it lofty or low. If I cannot do great things, in a worldly sense, I may do still greater ones by doing the small duty just by me. If it is the duty that God has assigned me for the hour, or the moment, it cannot be a small thing in God's great judgment and knowledge. The writer is so afflicted, and circumscribed by circumstances, that he has long ago learned that he will never do great things for Jesus; but praise his holy name! he is not going to let the golden opportunities for doing good, in his simple and humble way, pass away unimproved—or at least an attempt made at it. And so must you do; and you, and you—and you all.

I thank God for the thought that he so exalts any of us as to allow us to work in, and help forward his great plan of salvation. Surely, when we come to think of it, a regenerated man, who is honestly striving to do his duty, is most highly favored of heaven.

To the Memory of Mrs. Siler.

The congregation of Trinity Methodist church held beautiful memorial services on a recent afternoon at 4 o'clock in honor of Mrs. Elizabeth Siler, wife of the pastor of Trinity church. Mrs Siler left Charlotte about six weeks ago for her mother's home near Franklin, where her physician hoped the mountain air and quiet surroundings would benefit her, but she gradually grew worse and passed away during the early morning hours of May 20th.

The service was opened by a duet by Miss Dora Sater and Miss Mamie Chreitzberg Following exercises were:

Hymn No. 599, read by Rev. Plato Durham.

Prayer, by Dr. A. M Chreitzberg.

Hymn No. 654, read by Rev. D. M. Litaker.

(Scripture reading):

Ninetieth Psalm, 1 : 6, Dr. H. F. Chreitzberg.

Twenty-third Psalm, Dr. A. M. Chreitzberg.

John 11 : 21–26, Rev. Plato Durham.

John 14 : 1–3, Dr. H. F. Chreitzberg.

First Cor. 15 : 51–57 (omitting 56th verse,) Rev. D. M. Litaker.

Hymn No. 294, announced, Rev. Plato Durham.

Mrs. S. L. Bass, president of the Woman's Home Mission Society, read the following:

"In memoriam, Mrs. Frank Siler, Trinity M E. Church, South, Charlotte, N. C. 'For so He giveth His beloved sleep,' Psalm 127 : 2.

" 'Asleep in Jesus! Oh, how sweet
To be for such a slumber meet.'

"How applicable these words of the Psalmist and these words of the poet to the wife of our beloved pastor. She entered into rest Monday, May 20th, 1901, in her 37th year. A few months ago, as she lay upon her bed of sickness in the parsonage, her physicians, husband and friends saw the shadow gathering over her, but she did not percieve it, and it was only when she had gotten to her home, with her mother and loved ones, in the beautiful mountains of our State, where she had always received fresh vigor and health, that she found that the sick and weary body did not respond as of yore to the pure and invigorating air; and one day she discovered that the messenger had come. She knew him. She did not shrink; she did not murmur; and although home and loved ones were so precious, O. so precious! she met him with a smile, recognizing that the Mas-

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ter had sent him At once she began to put her house in order to be ready to go at his bidding, and so, in the stillness of the morning just before the dawn, she went with the angelic convoy into the Paradise of God The toils, cares and burdens of life all over, she is now forever with the Lord.

"To her husband she was indeed a helpmeet, wise in counsel, comprehensive in ideas and endowed with that subtle knowledge, one of the rare qualities of the faithful, consecrated and true woman. She saw as by intuition the best way to accomplish results, and with her clear head and tactfulness was rarely, if ever, at fault. Her life was wrapped up in her husband and his work, rejoicing in his success as a preacher and ailing in all his efforts. She was a true and faithful mother, instilling into the minds of her children that which was highest and best and bringing them up in the nurture and admonition of the Lord. Such women are rare and their memory should be cherished. The loss of such a woman is not only a calamity to her husband and children, but a calamity to the Church of God. Therefore, as a congregation and individuals we unite in this memorial to her memory and worth."

For the Ladies' Aid Society, Mrs. M L. Davis read the following paper:

"In memoriam of Mrs. Frank Siler, Trinity church, this afternoon, pays tribute to the memory of our pastor's wife, whom we have all known and loved, but the members of the Ladies' Aid Society, so long and so closely associated with our dear departed sister, feel that their loss is doubly severe; since in the ladies' parlor on the first Monday afternoon in each month we convene to plan and work for the success of Trinity church. Our meetings were usually opened with prayer by Sister Siler, and those prayers of trusting on the promises of God, were full of tenderness that impressed each member of our society with the pure, modest beauty of her own personality.

"During the three years and more that have bound us so closely to our pastor's wife, she has met every duty of her responsible and delicate position most wisely and well and has been in every way worthy of the high vocation to which she had been called, proving herself in every relation of life, the embodiment of the highest type of Southern Christian womanhood, exhibiting always that pure nobility of soul, which, with many of natures finest gifts, she enjoyed in rare measure. Being ever consistent in her walk with God, it is not strange that she was universally beloved in life and mourned in death.

"As her released spirit dropped its habitation of beautiful clay and swept out into the white radiance of eternal day, it left to those who loved her the realization of her complete triumph in he final hour. We of the Ladies' Aid Society who knew her best and loved her most feel the resonance of a harp string tensely drawn in sweet memory of her. The sorrow that rests on Trinity remains with it, a sad memory of our beloved Sister Siler, and while other good women may unite with us and probably will, her vacant chair will never find more an occupant with firmer hold on the allegiance of its members than her's whom we mourn so deeply in our bereavement. But we would not forget the summons that called her into the upper and better Kingdom was from God. We tender to her bereaved husband and his bright, sweet children the warmest sympathy of which we are capable. To the mother, sisters and brothers, we offer more than we can express of that mystic touch that makes the world akin."

Miss Leonora Edwards read the following poem:

"She is resting, sweetly resting, on the
bosom of her God;
No gleam arises now to shade the promise of His Word,
And her faith is growing stronger as she
nears the riverside,
And the angels wait to bear her safely
through the swelling tide.

"While we list to catch the whisper as
the death damp gathers fast
O'er her pale and lovely features, lovely
even to the last,
We hear in sweetest accents, 'I would
love to linger here
With my children, fondly cherished, and
my loved one dear.

" 'But my Saviour calls me hither and I
ha ten to obey;
And my path is shining brighter even to
the perfect day
And the precious name of Jesus falls so
sweetly on my ear,
That without one doubt or murmur I
leave all unto His care.

" 'My will is wholly lost in His—He
knoweth what is best—
And now to His beloved He gives a
peaceful, quiet rest;
And to the last His promises sweet peace
and joy afford,
And soon I'll sleep so sweetly on the bosom of my Lord.' "

For the Woman's Foreign Missionary Society Mrs. R. N. Littlejohn read the following paper:

"As a member of the Woman's Foreign Missionary Society our dear departed sister was such a helpful one. We will ever remember her loving and affectionate prayers. How her heart went out to our women missionaries in foreign lands and always the home sisters were remembered. Willing always with prayer, reading the Scriptures, singing or visiting, to do her part in Christ's work,

" 'She loved her Saviour and to Him
Her costliest presents brought;
To crown His head or grace His name
No gift too rare she thought.'

"How I love to think of her affectionate greeting to us all, 'Sister.' I feel that God has permitted us to have in our midst a lovely example of Christian womanhood. As wife, mother and friend she was truly superior. How our hearts go out to the dear children who are left without her guardian care.

"Although we shed tears today over our sainted dead, we have the sweet consolation that she is now with Christ in Paradise. For we know that Christians when they die enter into immediate rest and the joy prepared for them, and their good works do follow them to meet their reward. I can think of Sister Siler now as an angel in heaven, casting her crown before the Saviour's feet, rejoicing in redeeming love. And though earth may boast a gem the less, may not heaven the richer be?"

Mr. S. G. Neville read the following:

"On behalf of Trinity church, the officials, acting through a duly appointed committee, beg leave to offer the following resolution:

" 'First, that we learn with profound sadness that it pleased Almighty God in His wise providence to remove from our midst Mrs. Elizabeth Siler, wife of our beloved pastor, Rev. Frank Siler.

"Second, That our hearts go out in deep sympathy for Brother Siler in this his hour of sore trial and bereavement.

"Third, That we pray especially for the children of the deceased, who are now at that age where they so much need a mother's love.

"Fourth, That in the death of Sister Siler our pastor has lost a faithful, capable and devoted wife, the children a kind and affectionate mother, the church a consecrated and worthy Christian, the community a valued and useful member.

"Respectfully submitted,

J. W. CUTHBERTSON,
N. M. LAWRENCE,
J. H LITTLE,
C. B. BRYANT,
S. G. NEVILLE,
Committee."

Mr. S. G. Neville made the following motion:

"That the Secretary of the Board of Stewards be instructed to furnish the NORTH CAROLINA CHRISTIAN ADVOCATE and the Charlotte daily papers with an account of this service for publication, and to furnish a copy of same to our pastor, Brother Siler." The motion was carried.

After the choir sang the "Christian's Good Night," Dr. H. F. Chreitzberg pronounced the benediction.

Epworth League Conference and California.

Persons who would like to make a tour of their great country, going by the Sun set route and returning by the Rockies, at less than a cent a mile, with ticket good for about two months and with stopovers, will now have the opportunity of their life. The ticket from points in North Carolina is $65.25. You will go by Southern Ry. to Atlanta, Atlanta and West Point Ry. to West Point, Western Ry. of Alabama to Montgomery, Louisville and Nashville Ry. to New Orleans, Southern Pacific Co. to San Francisco, via San Antonia, El Paso, and Los Angelo. The train will stop several hours at these last places, so the most interesting places can be seen, provided we leave Charlotte Monday, July 8, at 8:45 am.

We will return by Southern Pacific Co. to Ogden, where we will stop at Salt Lake City, Rio Grande Ry. Grand Junction, Denver and Rio Grande Ry. to Denver, Missouri Pacific Ry. to Kansas City, Kansas City. Fort Scott & Memphis Ry. to Memphis. and then Southern Ry. to starting point in N. C.

This is the best route I know of for North Carolinians. You can go any day from July 5th to 12th. But the best trip, with best stop-overs, will be to leave Charlotte, Monday, July 8th., at 8:45 a. m. The cheap rates are for all. These tickets will be sent out from Washington, and will not be on sale at your depot. If you are going, send me your name and station, and I will authorize Mr. W. R. Fagan, of Atlanta, to have ticket for sale at your railroad station. Write me at your earliest convenience.

C. F. SHERRILL
Newton. N. C.

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STATEMENT
Ridgely Protective Association
Of Massachusetts.

Condition December 31st, 1900, as Shown by Statement Filed.

Amount of Net Ledger Assets December 31st of previous year, $33,872 82.		
Income—From Policy-holders, $163,399.50; Miscellaneous, $1,138 55; Total,		$ 164 538 55
Disbursements—To Policy-holders, $64,281.84; Miscellaneous, $79,892.39; Total,		144,174 23
Business in force—Number of Policies, 14,519; Amount,		149,800 00
Written during year—Number of Policies, 3,985; Amount,		398,500 00
Losses—At beginning of year, $180 00; Incurred, $64,406.84; Paid,		64,281 84
ASSETS.		
Cash in Home Office and deposited in Banks,		54 236 64
Total,		$54,236 64
LIABILITIES.		
Losses in process of adjustment or reported,		305 00
Total Liabilities as to Policy-holders,		$ 305 00
Balance on hand to protect contract in addition to right of assessment, under following funds:		
Mortuary,	$16,004 69	
Reserve and Emergency,	25,505 78	
Expense,	12,421 67	
		$ 53,931 64

BUSINESS IN NORTH CAROLINA IN 1900.

None—just entering the State.

President, Frances A. Harrington.
Secretary, Albert L. Pratt,
Home Office, 518 Main Street, Worcester, Mass.
General Agent for Service, Insurance Commissioner, Raleigh, N. C.
Business Manager or Organizer for North Carolina, managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT
Raleigh, April 23. 1901.

I, James R Young. Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Ridgely Protective Association, a Fraternal Order, of Massachusetts filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Wi ness my hand and official seal, the day and date above written.

JAMES R. YOUNG.
Insurance Commissioner.

june 19-2t

STATEMENT
THE EMPLOYERS' LIABILITY ASSURANCE CORPORATION, Limited,
OF GREAT BRITIAN.

Condition December 31st, 1900, as shown by Statement Filed.

CAPITAL STOCK — In England — Subscribed, $3,750,000.00; Paid in cash, $750,000 00.		
Income—From Policy-holders, $1,393,647.35; Miscellaneous $94,706.17; Total		$ 1,488,353 62
Disbursements—To Policy-holders, $715 226.18; Miscellaneous, $496,651.21; Total,		1 211,877 39
Risks (Accident)—Written or renewed during year, $39,436,085 00; In force,		30,290,120 00
Risks (Health)—Written or renewed during year, $1,367,830.00; In force,		1,217,490 00
Risk (Employers' Liability)—Written or renewed during year, $321 499 085.00 In force,		252,131,5 5 00
Risks Fidelity)—Written or renewed during year, $6,063,745 00; In force,		5,222,600 00
ASSETS.		
Value of Stocks and Bonds (United States, State, etc., owned),		1,281 853 75
Interest and Rents due and accrued,		10,134 58
Cash in Home Office and deposited in Banks,		31,678 91
Premiums unpaid.		224 716 36
Total,		$ 1,551 383 60
LIABILITIES.		
Losses unpaid,		$ 336,840 00
Unearned premiums,		644,565 51
All other Liabilities as detailed in statement,		11,268 46
Total Liabilities as to Policy-holders,		$ 992,673 97
Capital paid up, (Statutory Deposit),		$200 000 00
Surplus beyond all Liabilities,		358,709 63
Total Liabilities,		$ 1,551,383 60

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $5,349,70; Premiums received, $2377 65.
Losses incurred, $1,175 64; Paid, $1,085,64.

U. S Managers, Samuel Appleton and Walter Tracy Dana.
Home Office, 71 Kilby street, Boston, Mass
General Agent for service, D vid Gibb, Parmele, N C.
Business Manager for North Carolina, Lawford & McKim Baltimore, Md.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 19, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Employers' Liability Assurance Corporation, Limited, of Great Britain filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

June 19-2t

SYSTEMIC CATARRH
And Grip Prostration Afflicts the People All Summer.



UNITED STATES MARSHAL SIMMONS.

Hon. F. Simmons, United States Marshal, Mobile, Alabama, speaks in high praise of the merits of Peruna. In a letter written from Washington, D. C., he says:

"After having used Peruna for a short time I find that it is the most excellent remedy for the grip and catarrh ever prepared. I can heartily recommend it to any one." Yours sincerely,

F. Simmons.

Even a slight attack of la grippe sows the seeds of discord and degeneration all through the system. Recovery seems impossible. The strength does not return. The whole system seems deranged. Every function is disturbed. Appetite and digestion demoralized. Creeping rigors, hot flashes, cold sweats and fitful sleep linger to make life almost unbearable.

It is this condition that Dr. Hartman calls systemic catarrh. The whole system is saturated with catarrh. This discovery marked an important advance in the history of medical science. The medical profession had long been groping to discover the meaning of the stubborn and distressing after-effects of la grippe. All remedies seemed alike inadequate.

As soon as Dr. Hartman announced that it was his belief that the after-effects of la grippe was simply systemic catarrh, a great advance was made in the treatment of these cases. It now only remained to find a reliable remedy for systemic catarrh.

Here a new difficulty arose. Catarrh had been regarded by many physicians as a local disease and treated solely by local remedies. Such physicians knew of no systemic remedy for catarrh.

Other physicians regarded catarrh as a blood disease and had been in the habit of treating it with blood medicines, which could be of no possible use in systemic catarrh.

For a time Peruna enjoyed the distinction of being the only systemic catarrh remedy known. It was not even claimed by anyone that there was another remedy for this exasperating condition.

Since then, however, a great many remedies have been proposed for systemic catarrh, and a great deal of valuable time wasted in experimenting with other remedies. But it still remains true that Peruna is the only specific remedy for the after-effects of la grippe. The demand for this remedy, in consequence of the present epidemic of la grippe, is enormous.

Mr. J. P. Lowery, proprietor City Hotel Albany, Texas, says: "Being advised to try Peruna for la grippe and asthma, I did so with good results. I had been feeling very unwell for a long time, and had asthma quite bad till I came West, when I got better of the asthma, but was not well. I tried a great many remedies for it, but nothing was able to cure me.

"I took three bottles of Peruna and I am happy to say that it is the best medicine I ever used. I am satisfied that Peruna is a good medicine, and as such have commended it to several of my friends with good results. It is seldom I give a testimonial, but I think this due you. I hope others may be benefited through you and your medicines."

Every one should read Dr. Hartman's latest lecture on la grippe. This lecture will be sent free by The Peruna Medicine Company, Columbus, Ohio.

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Tar Heel SARSAPARILLA
Best Tonic.
CURES BAD BLOOD.
BY ALL DEALERS.
apr 17-tf

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june 19-2ms. Shelby, N. C.

Central Academy,
An Industrial and Training School for boys and young men, will begin its annual session Oct. 1st, 1901.
Young men desiring to go to school and pay in part with work may write us AT ONCE. Twenty-one are desired immediately; 6 for farm work, 6 for carpenter's work, 4 for masonry and plastering, 4 for painting and 1 or 2 for printing.
For further particulars address
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je19-1t Littleton, N. C.

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Jan17 1

THE CHRISTIAN LIFE.

Mould Thou Me.

ROBERT N. STANEEY.
(Isa. 64:8; Jer. 18: 2-6.)

Moold thou me, Father, with the master-touch
Of thy dear hand;
I am but clay, and thou my potter art
On earthly strand.
Upon the wheel, oh, shape and fashion me,
Till, in thy work, perfection thou dost see.

Now, to this end, I place myself, my all.
As plastic clay
In ancient potter's hand, for thee to make,
In life's brief day,
A vessel unto honor, filled with love—
Thy precious, priceless gift from heaven above.

I cannot tell, in my weak judgment, what
For me is best;
But in thy love and wisdom infinite,
Secure I rest;
With thy great arms of love encompass me,
And in the shaping, make me more like thee.

And if, in order to complete thy work—
My life to mould,
As in thy wisdom thou wouldst have it be
By love controlled—
Thou deem'st it wise afflictions sore to send,
I'll trust thee still, my Father, to the end.

The Divinity of Christ.

It is a mistake to try to prove the divinity of Christ to an unspiritual person. Christ never sought to prove that he was divine. That would have been a mistake—just such a mistake as the sun would make if it tried to prove that it could shine. Imagine a man who has spent his life in a cavern making such a demand of the sun. To such a one we can imagine the sun saying: "There is no proof of it to you. If I should tell you of what I do you would think it incredible. I might tell you of my heat and light and of my power of attraction, but you could not comprehend it. Come out of your cavern and see me as I am. See me when I rise, shooting my beams all over the eastern sky. See me at midday, when I touch the earth with the full force of my rays and the whole plant world responds. See me when I pass the western horizon in the evening and the sky is turned to glory, and men's thoughts are lifted up and the whole world of living things comes out to see and admire and rejoice; when young men and maidens speak of the things of the heart and the musician touches the softest notes of his harp and the painter is inspired with a new vision of beauty." And Christ comes to the man who has been living the worldly life—the life of money making or of appetite or of pleasure—and says: "I will not attempt to prove to you that I am the Son of God You cannot understand my language. You need to be born again and breathe another atmosphere. You need to come up on the mount with me, away from the rattle of coin and the jangling voices of the street and of the market-place, away from the lusts of the eye and of the flesh, and there wait upon God And if Christ be obeyed, and we do go upon the mount with him, we will be convinced. There is simply no doubt about it. Peter and James and John saw and heard. They saw their Lord transfigured and heard the voice saying: "This is my beloved Son; hear him." A little later they looked and saw 'Jesus only." After that they never doubted. They were tempted and they yielded to temptation, but they never doubted that Christ was the Sent of God, and always after their sin returned to him for help, confident that he could and would renew at last perfect them.—Northwestern Christian Advocate.

Persistent Prayer.

THEODORE L CUYLER.

"There's nae gude done, John, till ye git into the close grups." So said Jeems, the doorkeeper of his father's church, to Dr. John Brown, the immortal author of "Rab and His Friends." None but a Christian of long and deep experience would have said that. It was not a slight and transient touch of the angel of the Lord that gave Jacob the victory at Peniel; the persistent wrestler's words, "I will not let thee go except thou bless me," showed the close grip. That was a prevailing prayer.

Hardly any great truth is more timely at present than this. There is a temptation with human nature to transient spurts in religious feeling. A week of prayer is appointed, and is observed with more or less of sincere devotion. The end of the week, in quite too many cases, ends the praying; whereas it ought to be the beginning of a more vigorous faith, a more fervid zeal, and more effective effort to secure the answer to our petitions. Genuine faith creates a condition of things in which it is wise for God to grant what under other circumstances would be denied He grants to a persistent faith what he would have denied to a feeble faith. I wish that the Syro-Phœnician woman could have happened in at one of the meetings during the week of prayer. She would tell us how our loving Master held her off for a while at arm's length, to try the mettle of her faith. If she had not come into the "close grups," her suffering daughter would never have been healed. The answer of our Lord to her would be an admirable motive for the walls of every prayer-room: "Great is thy faith; be it unto thee even as thou wilt" The case of that dead-earnest woman who carried the day by persistence is repeated many times in our Bible.

We can not expect much from a certain style of visionary religion which talks about its high attainments, and indulges in spiritual ballooning. Spurgeon said, in his shrewd way: "Until I get wings, I shall stay on my legs." The old simple gospel truth preached with blood-heat in the pulpit, the simple childlike faith in God's promises, and the tight personal grip on Jesus Christ, are about the best methods for not only a "week of prayer" but for all the weeks afterward.

Brethren, God has hung, as it were, a prayer-bell very near his throne. His ear is never deaf, and his infinite heart of love never wearies. It is we who, too often only give a languid pull at the rope; or else through indifference or unbelief drop the rope entirely, and go away emptier than when we came. A little praying band in Jerusalem pulled that rope continuously until they received a mighty "power from on high." Will not Christ's people begin this century by following their example?

Transmutation.

BY REV. MALTBIE D. BABCOCK, D. D.

Can we include our mistakes and sins in the "all things" that work together for good? Certainly, if we belong to God, if love and loyalty to him are our hearts' determination, if we are purposed to press toward the mark of his high calling in Christ Jesus. The pride and self-confidence of Peter were weaknesses, and were breaking him down as a disciple; but when he yielded himself to the Spirit of Christ, they became self-knowledge, self-distrust, self-hatred, and the occasion and demands for divine power. The lives of St. Augustine, of John Newton, of Jerry McAuley, prove that the God of transmutation, who taught us to bring brilliant dyes, healing remedies, exquisite perfumes, from waste coal-tar, can transform the character that is put in his hands and make a repudiated past thrillingly vital in the sympathy and pity, fidelity and love, of a beautiful and fruitful future. —Christian Endeavor World.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P. R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		† 7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.		† 6 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S.B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 31 p m
Lv. Norlina,	"	2 13 a m	1 45 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	...	3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	..
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD

	Daily. No. 34	Daily. No. 38
Lv. Memphis, N.C.&St.L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 28 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington, "	3 05 p m	.....
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore, B. S P.Co.	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N	15 46 p m	5 10 a m
Ar. New York. "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 26 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

THE HOME.

The Child.

When Mary sang to Him, I wonder if
His baby hand stole softly to her lips,
And, smiling down, she needs must stop her song
To kiss and kiss again his finger-tips?

I wonder if, his eyelids being shut,
And Mary bending mutely over him,
She felt her eyes, as mothers do to-day,
For very depth of love grow wet and dim?

Then did a sudden presage come to her
Of bitter looks and words and thorn-strewn street?
And did she catch her breath and hide her face
And shower smothered kisses on his feet?
—Bertha Gerneaux Woods, in Scribner's.

Strength in Weakness.

In a home for incurables in Cleveland died Katie Powers. The papers of that city and of the village where she had formerly lived gave considerable space to an account of her life. These accounts were supplemented by many personal testimonies on the part of those whose lives had been brightened and helped by her example. The case is the more remarkable because Katie Powers was herself so helpless.

Katie had been a bright, happy girl. One who had not known her before her misfortune did not obtain from her old friends any definite impression of her earlier years beyond this simple statement, that hers was a sunny, happy life.

In the dawn of young womanhood came the loss of bodily power, a loss which was the occasion of her subsequent strength of character. Inflammatory rheumatism left her unable to walk, and she lay for months a helpless sufferer. "But think," said she, "how much I have left!"

Then the arms stiffened, and the fingers drew up like claws, and the jaw got rigid till it would have been impossible for her to eat, but her front teeth were extracted to permit the introduction of food. Her vision failed, too, and only a little sight remained in one eye.

Then for years she lay huddled up in a wheeled chair, a helpless, suffering woman. She could see a little; she could move her arms a little, and that was all. Even this slight power diminished, and only by great care was it made to last until she died.

So she lay and painted sunny bits of water-color. There was in them no suggestion of the suffering, shut in life; no reflection of pain; no reminder of the stiff, painful muscles that held the brush. They were all sunshine and hope.

Somehow people did not pity her. They would have done so, but she seemed not to need pity; so they simply loved her. Her deformatives never made her repulsive—her life was so beautiful. Her sweet spirit shone thro' the features disfigured by pain. She not only bore her own burdens, but became a burden-bearer for others. "Whenever I feel blue," said a neighbor, "I go in and see Katie; she always cheers me up." No one ever spoke of cheering Katie; she was always cheering others."

So for a dozen years lived this shut-in, suffering Christian woman, and every year her life broadened and sweetened. "It makes you believe in God," said one. "No life ever seemed to me so truly Christian," said another.

When at length she passed away, hundreds remembered her with gratitude, and the little water-colors in many homes now remind those who knew her of the Christian sweetness and unselfishness of a life made strong in weakness. —The Youth's Companion.

When the President Travels.

A writer in The Saturday Evening Post describes some of the precautions taken by the fortunate railroad over which the President of the United States may be travelling.

The percentage of possibility of accident is reduced to the minimun in the selection of cars for the President's train. New coaches, which have just left the shop, are preferred. Axles, wheels, springs, jonruals, brakes, couplings—in fact, all the important factors in the make-up of a train—are carefully examined and tested before being allowed to depart with their precious human freight. The engine selected is the best in the service, and is run by the most reliable engineer in each division of the road, the man upon whom the company can rely for the exercise of caution and of the best judgment in time of emergency.

As the train glides along beside rivers, through valleys and over mountains, new faces appear. Quiet men, who seem to know no one except the conductors and other railway employees, slip into some vacant seat in a sleeping-car or sit and smoke in the combination car just behind the engine. They chat with each other, occasionally glancing at their watches, and are always alert. They are the division superintendents, masters of transportation, or men holding other responsible positions.

"Suppose," I remarked to one of these officials when we were together on a President's train, "that some evil disposed person should displace a rail for the purpose of killing the President."

"Any attempt to wreck this train, with design upon the life of the President," was the emphatic reply, "would have to be carried into execution in less than five minutes. Just before we left the last station an engine, with two men in the cab, slipped out upon the main track and is now just ahead of the President's train. If anybody has displaced a rail, or set fire to a bridge, or opened a switch, the engine ahead will feel the blow. It is our picket-line. Between the passing of that engine there is not time enough for any one to displace a rail."

"The track is clear, of course?"

"The track is not only clear at the present time, but it has been for the past twelve hours. Not a wheel of a freight train has turned all day."

"Afraid of collisions?"

"O, no," was the smiling answer. "We can guard against collision. We cannot, however, prevent the breaking down of some old freight-car. It would just be our luck, if freight were moving, to have a car jump from the rails, or an axle break, or something else happen to blockade the track and delay this train. We could not afford to have the President kept waiting in the woods for four or five hours. The safest way is the best way, and so at present all our freights are on sidings."

Teach Your Child to Love Nature.

If nature be the teacher we need never fear that our children have become pupils too soon, because hers is not a cramming method. Every little mind brought in contact with her is plied incessantly with knowledge, it is true, yet as freely as the air is drawn into the lungs and fills them, giving with each respiration new vigor and life, even so does Dame Nature impart her instruction to the mind. Often she may require a preceptor. Let us not fail to be that preceptor and show our children how her book always lies open before them, waiting to be read, filled from cover to cover with every living, growing thing about, and that nothing is too insignificant to find a place among the pages. If they become well acquainted with her they will love her and will have gained besides a knowledge which will never be forgotten nor relegated to the attics of the brain on account of disuse. In view of this, would it not be wise to let our children give up the first seven or eight years of their lives to the tutilage of nature alone?—Gertrude Okie Gaskell, in Woman's Home Companion.

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Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

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"LO, I AM WITH YOU ALWAYS."

Our Lord uttered many important truths during the closing days of his earthly ministry, but we know of none more precious than the one quoted above. If we can understand it; if we can comprehend the length and breadth and depth and heighth of its meaning; if we can claim it as ours and live by it, and rest in it, we will realize such peace and comfort as we have never experienced.

Always with us. Not only when we walk in the narrow way, but even when we turn aside from the path of duty. Not only when we are well and prosperous, but also when we are unfortunate and afflicted. Not only when we are surrounded with friends and those who love and honor us, but also when enemies overtake us and when we are alone and forsaken. The heavier the burden the darker the hour, the more clearly does he manifest his presence to those who have eyes to see.

Paul found himself more than once forsaken of all men, but he said, "The Lord stood by me." "Again, it is no more I that live, but Christ that liveth in me." The Psalmist declared, "O Lord, thou compassest my path and my lying down and art acquainted with all my ways. Thou hast beset me behind and before and laid thy hand upon me."

When Dr. David Livingstone returned to Scotland after an absence of sixteen years in Africa the University of Oxford desired to honor him by conferring on him the Doctor of Laws. On such occasions candidates for degrees expect an embarrassing reception at the hands of the young collegians who are present in full force, bubbling over with boyish fun. But when Dr. Livingstone appeared on the platform they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; one arm having been rendered useless by the bite of a lion, hung helpless by his side There stood a real hero, who had fought many a battle for humanity, and his presence inspired a feeling of awe in the minds of all who were present. He told them he was going back to Africa, partly to open new fields for British commerce: partly to suppress the African slave trade, and partly to open the way for the preaching of the Gospel But the sentiment which stirred all hearts most was this, "Shall I tell you what most supported me through all these years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile. It was this: "Lo, I am with you alway, even unto the end of the world." With such companionship Dr. Livingstone was enabled to give up cheerfully the association of friends and loved ones and meet the hardships and sufferings of an ignorant heathen people.

Mrs. Howard Taylor, wife of Dr. Taylor of the China Inland Mission, has had many trying and fearful experiences. Among others she tells this: On one occasion while passing through a Chinese city she found the natives greatly aroused and a mob gathered to put them to death. As she looked at this angry crowd and understood the purpose of their meeting, and heard their threats to kill the foreign devils, she realized that her only hope of safety was in God, she lifted up her heart in earnest prayer that if it was His will they might be delivered, and she said it seemed to her that the dear Saviour clasped her hand in His, and said, "Fear not; lo, I am with you always," and presently the wrath of the mob was stilled, and though they suffered some injury by the violence of the heathen, they were not seriously hurt. She added, "The joy that came to me afterwards was inexpressible. I had such a realization of the presence and fellowship of Christ as I had never known before."

Bishop Thoburn, who has been for nearly forty years in India, and whose work as a missionary has been so abundantly prospered, relies implicitly upon the promise, "Lo, I am with you." He says he knows that Christ lives for He talks with him day by day, and has his companionship.

It is so with hundreds of others. It may be so with all. Reader, have you the abiding presence? If not, why is it so? The promise is to you and for you.

VICE CAN NEVER BE CURED BY ENCOURAGING IT.

The law passed by the last Congress abolishing the army post canteen was heartily approved by all good men and women who desired to remove a blot from our general government, and take legalized temptation out of the way of the soldiers in our regular army. All over our wide country was a sense of relief felt when it was found the post canteen had been done away with.

We confess to great surprise and to a degree of genuine humiliation when we see an effort being made by some army officers, certain newspapers and some others to have the canteen nuisance restored.

They claim that drunkenness has been increased by the removal, that in some camps the ration for the soldier has been deminished because of the loss of the profits arising from the sale of beer and whiskey, and that in different ways the soldier has been injured.

We ask, in all seriousness, is vice to be cured by fostering it? Is drunkenness to be prevented in our army by encouraging our soldiers to drink, and are these advocates of the post canteen blind enough to think that they can convince the American people that there is neither sufficient moral character among our soldiers to restrain them from beastly drunkenness, or that discipline is so slack in our army that men cannot be restrained, if they are determined to make beasts of themselves.

We want, in the name of the Southern Methodist Church, and in the name of all the sober and temperate people of our great country, to protest against all this talk about the post canteen being necessary to the comfort and well-being of the soldier, and to the valor and efficiency of our army.

The army canteen law was a disgrace to our nation, and the last Congress showed its wisdom by removing it from our statute books. Now let us take another step forward and pass such national temperance legislation as will destroy the liquor traffic and save ourselves and our children from the blight and curse that are sure to come from the use of alcoholic spirits as a beverage.

REV. J R. SCROGGS AND FAMILY SORELY BEREAVED.

Mrs. Katie Scroggs Walker, wife of Dr. J. A. Walker, died at her home in Randleman on last Wednesday, June the 12th. She had been sick for two weeks, but was not considered seriously ill until the day before her death.

Mrs. Walker was the oldest daughter of Rev. J. R. Scroggs, Presiding Elder of the Greensboro District. She was born in Statesville, N C, Nov. 28, 1872, was put in covenant relation with God by baptism in infancy, made a public profession of faith in Christ at Cokesbury church in Harnett county, August 1881, in her ninth year, and at once joined the Methodist Episcopal Church, South, and became an active worker. She was educated at Greensboro Female College, and was married to Dr. J. O. Walker, in St. Paul's church, Randleman, Dec. 24th, 1889.

A correspondent writing from Randleman to the Charlotte Observer says, "This is one of the saddest deaths I have ever known. Dr. Walker, while still a young man, has by hard study and close attention to his profession, built up a lucrative practice and gained the confidence of his people. Just at a time when he was firmly established in his profession, with a practice which was constantly widening, urged on by a laudible ambition to stand at the head of his profession; with a home that contained everything to inspire comfort and afford happiness, a young Christian wife, beautiful, cultured, refined and a little group of bright, interesting children, death comes and removes wife and mother, and leaves desolate a happy home."

Mrs. Walker was buried in Randleman from Saint Paul's church, on last Thursday. The funeral exercises were conducted by her pastor, Rev. S. D. Stamey, assisted by Rev. J. B. Tabor, in the presence of a large congregation of friends and sorrowing loved ones. The bereaved husband and father and mother have the sympathy of all who know them.

JUDGE WALTER CLARK READS A PAPER.

The North Carolina Teacher's Assembly met in the Sea Shore Hotel at Wrightsville on last Tuesday. The meeting was well attended and there was considerable enthusiasm manifest and some very efficient work done.

Among the many excellent papers read, the one that attracted most attention was that of Judge Walter Clark, President of the State Historical Society. His subject was, 'How to Encourage the Study of History in North Carolina." There was no more important question than this considered at that meeting and none more ably discussed. We have few men in North Carolina so well informed as is Judge Clark and we have none who write with a readier or more pointed pen. We can not publish his excellent paper in full, but give his closing paragraph:

"To sum up, ladies and gentlemen, North Carolina has a history that is worth the telling, and which, when truly told will interest. It is a brave story of a people who from the first founding of the colony would brook no tyranny and who intended from the first that no one should govern them but themselves, the story of a brave, self-relying, liberty-loving people.

"Then tell the story in an interesting manner. Let the pens of your best writers record it in their most entertaining manner, but plainly and simply as accords with the character of our people, whose unpretentious nature is summed up in their proud motto: Esse Quam Videri, for in very truth no people can more truly say, as the great dictator said to Sir Peter Lely: 'Paint me as I am.' Like a beautiful woman, their story when unadorned is adorned the most.

"Then with an interesting history interestingly told what more is needed. You need a wider audience. Educate the masses, create in them an intelligent interest in their surroundings and in their history, make it attractive by short stories attractively told. Appeal to the eye by paintings and engravings. Let the State add, when it can, sculpture and statuary.

"This Rome, Greece, England, France have done. This the States north of us have done, pre-eminently the great State of Massachusetts. The means by which other States and countries have created an interest in their history are the means to which we must resort for the like purpose. And none of them have a better foundation upon which to build."

IMPATIENCE UNDER WHOLESOME RESTRAINT.

It is very evident to any one who reads, or mingles much with men, that there is a certain class that is restless under restraint of all kinds. These are not the uneducated people, or the laborers, who toil in the factory, on the farm or in the workshop, but it is largely made up of those who claim superior intelligence and aspire to be teachers or leaders.

We have observed in our past life that the men who most need restraint are those who most oppose it, and that those who clamor most for emancipation and freedom of thought and action are the men who need, above all others to be restrained by wholesome laws

and clearly defined rules.

We think it is also true that those who disclaim so much against authority and who use their influence to develop sentiment against social restraints or Church order, or religious creeds are, as a rule, men who desire liscence to act otherwise than in harmony with the Ten Commandments or Christ's sermon on the mount.

We think there is a disposition sometimes on the part of religious denominations, individual churches, political parties and social leaders, to abuse their authority to such an extent as to become oppressive and tyranical. In such cases there ought to be resistance of the right kind directed to the proper end. But for preachers and teachers and other Church members, to use their position to inveigh against the doctrine and discipline of the church and to lead people to believe that their individual rights are being curtailed and that they are being oppressed because they are restrained is all wrong and should not be tolerated.

For some weeks the papers have been full of articles and editorials in regard to Rev. George D. Herron, a minister in the Congregational Church, an author and a socialistic leader. He has not been satisfied because of the restraints imposed by his church. He wanted more liberty, more freedom of thought and action that he, like Moses and Abraham might lead the Church back from its deviations, from its true faith. Now he presents to the world the sad spectacle of deserting his wife and children, and opposing the marriage laws, out of which the family grows, which is the basis of all social and religious order.

Dr. Herron is not an isolated case. He is an extreme representative of a class. Nobody claims that the church, or society or the state are just what they ought to be, and we all know that there is large room for improvement. Leaders like Moses and Luther and Wesley, we still need, but not men of the Herron type. They are rarely ever practical and always dangerous. All such men do more harm than good. They yell too loud. They indulge in too much wild talk. As a rule they are without fixed principles, settled views or deep convictions

This is a time when all sorts of views, all sorts of wild theories and all sorts of vagaries and heresies are being widely circulated.

We advise all our young brethren to disseminate no doctrine or theory contrary to our church standards until after they are fifty years old, and if then they are constrained to do so, surrender their credentials, withdraw from the church and go out as an independent thinker and teacher.

Rev. C. W. Byrd and Family are Under a Cloud.

A few days ago we received the sad intelligence of the death of little Mary, the six year old daughter of Rev. and Mrs. C W. Byrd, of Atlanta, Georgia. This sad event was not altogether unexpected for little Mary's health had been failing for more than a year and the devoted parents had been painfully conscious that her strength was wasting and her life gradually ebbing away. Nothing was left undone to stay the progress of the disease or relax the grip of its cruel hand. But all in vain. He who said: "Suffer the little children to come unto me and forbid them not" is calling for Mary to come up higher. Her remains were intered in the cemetery at Asheville last week and the burial was attended by a large number of friends.

Bro. Byrd, though living in another State and now a member of the North Georgia Conference is still one of us and he and sister Byrd have the sympathy of our preachers and a large number of the people.

EDITORIAL NOTES.

Littleton Female College expects to have a new industrial building 50 by 60 feet 3 stories high ready for use by the time of its fall opening.

The dull season is now upon us. Every dollar we can collect will help that much. Send on your subscription or renewal to the Church paper. Do so at once

Rev. D. Atkins, D. D, Presiding Elder of the Winston District spent several hours in Greensboro on Monday and dropped in our office. Dr. Atkins is in fine health, is abundant in labors and is in great favor with his preachers and people. He gives an encouraging account of his District.

There will be a Summer Conference of Christian workers at Littleton Female College the last week in July under the auspices of the Christian Teachers' League. Very low rates of travel will be secured and this will be a fine opportunity for our readers to visit Littleton, which is a very popular summer resort.

We are glad to note that Bishop Hargrove will attend the Salisbury District Conference at Mt. Pleasant, July 18th, and the Asheville District Conference at Burnsville Aug. 8–11. The bishop will receive a warm welcome anywhere in the bounds of the Western North Carolina Conference.

Bishop Hargrove will hold the Salisbury District Conference at Mount Pleasant, beginning July 18 He desires all the preachers to use the District Conference printed blanks and they will all be furnished with them in time to make full reports. He will hold Franklin District Conference at Robbinsville, July 11-14, and may hold others if arrangements are made. I desire all concerned to look to Mount Pleasant with great interest.

W. W. Bays.

In this issue of the Advocate will be found the announcement of the opening of the State Normal and Industrial College at Greensboro, the Virginia College at Roanoke, Va, the Mary Baldwin School at Stanton, Va., and Converse College, Spartenburg, S C. These are all well equipped, progressive, up-to-date schools, that offer fine advantages to their pupils. It will pay any who have daughters to educate to send for catalogues before they decide to put their daughters in other schools.

The B. F. Johnson Publishing Company, Richmond, Va., have in press what is said to be an exceedingly thought provoking book, entitled "The Education of Teachers," by W. H. Payne, Ph. D., LL. D., Chancellor University of Nashville. Dr. Payne is a man with a message—the sort of message that compels attention. One must hear him through, though one may not agree with him all the way through. He has a way of going to the very core of the matter, and having found it talks with us about it, as it were, face to face, as a man speaketh unto his friend.

The Eleventh Annual Meeting of the Woman's Foreign Missionary Society of the Western North Carolina Conference was held in Gastonia last week. It was one of unusual interest and power. Eighty-five delegates were in attendance and the Methodists of Gastonia extended to all a gracious welcome and elegant entertainment. The popular pastor, Dr. Detwiler, gave the church and himself fully to the good women and spared no effort to make it pleasant for all. The presence and words of the President of the Woman's Board of Missions, Mrs. Wightman, were a benediction and an inspiration throughout the session. Miss Perkinson, of Brazil, and Miss Gary, of China, missionaries of the Woman's Board now at home for rest, each made a fine address, one on Friday the other on Sunday at 8 p. m. The annual sermon was preached by Dr. Tarboux, of our Brazil Mission. It made a profound impression and bore immediate fruit. The society has contributed $4,050 to the Twentieth Century fund, which is $1,290 more than was given by any other Conference Society. The total receipts for the year amount to $6,677 18. For another year it has pledged in addition to dues and specials the maintenance of three missionaries, which is $2,250. The adult membership, is about 1,000. This is but a small proportion of what it ought to be and we bespeak the hearty co-operation of all our pastors with these good women in their effort to enlist every woman and child in the church in this great work.

St. John's Day at Oxford Orphan Asylum.

St. John's Day, which is usually celebrated at the Oxford Orphan Asylum on June 24th, will be observed this year on Saturday, June 22nd. The railroads of the State have been asked for reduced rates and we hope to have a large number of visitors present. About the usual program will be observed. The address of welcome will be made by Dr. B. K. Hays, with a response by Senior Grand Warden W S. Liddell. Dr. George T. Winston, President of the A & M. College at Raleigh, will be the speaker of the day. Concert by the children.

Important---Read This!

Dear Brethren:—How important it is that we have all our delegates elected to the District Conference attend. It is here we begin to mould the character of our General Conference. The District Conference elect deiegates to the Annual Conference. The Annual Conference in turn elects delegates to the General Conference. The character of this great body begins with the District Conference. Let all of our brethren keep this in mind and let us elect our best and strongest conservative men to the Annual Conference. See to it that men who are elected promise to go. We can't afford at this time to be careless or slack concerning this very important matter. Important interests are coming into the hands of the General Conference to be disposed of, and the men we send there are to do this. Send those who are safe to represent you in all the interests of our beloved Zion. May the Great Head of the church send upon us the Holy Spirit to guide us in all the interests committed to us.

C. M. Campbell, Pastor,
Mt. Zion Station.

June 11th, 1901.

The Salisbury District Conference

Will convene at Mount Pleasant, nine miles south-east from Concord, N. C., on Thursday, July 18th, at 9 a. m.

All the preachers and delegates will please come on Wednesday afternoon, July 17th. Hack will carry them from Concord to Mount Pleasant at reduced rates. There will be preaching on Wednesday night at 8 o'clock. Preachers and delegates will notify Rev. L. T. Cordell, Mount Pleasant, N. C., of their purpose to attend.

Committees. License: J. O. Shelley, C. M. Gentry, J. N. Huggins. Admission into Annual Conference: J. A. B. Fry, R. G. Barrett, D. P. Tate. Ordination: H. L. Atkins, J. D. Arnold, J. S. Nelson. District Conference Records: W. R. Odell, others to be named.

We purpose to have an appropriate program, large and varied enough to consider and discuss the most vital interests of the church.

The Methodists of Mount Pleasant are building a handsome new church, are looking to this occasion with much interest, and the Conference will remain over Sunday. School men, editors of our papers and connectional brethren cordially invited.

W. W. Bays.

Asheville District.

We started with the conference year somewhat handicapped, and it was several weeks before things began to take shape and move in their legitimate order. One of the preachers, dissatisfied with his appointment, asked for a transfer and received it; another on account of peculiar domestic conditions asked for an exchange; and two others were delayed in getting to their appointments, on account of other peculiar difficulties. All this time, of course, these unsupplied charges were waiting, and the work had to stand still, but finally, in God's good providence, things began to adjust themselves and have moved, for the most part with quiet satisfaction. Recently Brother L. H. Triplett, Marshall circuit, who started well, has been compelled to surrender his work on account of his collapsed condition and W. B. Lyda has been appointed in his stead. Some churches that had already been projected, have been completed. The North Asheville church is on its way to completion, hoping to finish before Conference, while Central is laying her plans for the erection of a $40,000 church one-half of which has already been secured. Some of the charges have been blessed with revivals and reports reach us from several quarters of the Conference Assessments secured, or nearly secured. Our Missionary Institute in Asheville gave a new impetus to the missionary idea and the preachers went out with the resolve that the missionary and all the assessments, if possible, should be reported secured, at the meeting of our District Conference. Our motto is "The Missionary Assessment in Full" and if we fail, we shall fail trying. The Woman's Missionary Conference still in session in Asheville, and the sermons of Bishop Wilson and the addresses of Drs. Allen and Lambeth and the fine personnel of the Conference itself, their pains-taking methods, the burning ardor of their words, the high plane on which they conduct their work, emphasizing by day and by night that one idea of missions and immediately following the Ecumenical at New Orleans surely ought to burn the missionary idea into the Church and I would that my whole District might catch the flame that has been kindled in Asheville by these meetings, but alas! some of the extremities are so far removed from this heart that I fear the enthusiasm will be spent before it reaches them and after all the preacher himself must carry this missionary flame in his own bosom.

R. H. Parker.

Weaverville, N. C., June 11, 1901.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 23rd, 1901.

A NEW HEAVEN AND A NEW EARTH. Rev. 21: 1–7; 22–27.

GOLDEN TEXT.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Verse 7.

TIME.—Between 60 and 90 A. D.

PLACE.—The island of Patmos.

Home Readings.

Sunday—The General Judgment. Rev. 20: 11–15.

Monday—The New Creation. Rev. 21: 1–8.

Tuesday—The New Jerusalem Rev. 21: 9–14.

Wednesday—The New Jerusalem — Rev. 21: 13–21.

Thursday—The New Jerusalem. Rev. 21: 22–27.

Friday—The New Jerusalem. Rev. 22: 1–6.

Saturday—Behold, I Come Quickly.—Rev. 22: 7–21.

Explanatory Notes.

1. I saw a new heaven and a new earth, etc.—"The vision here does not necessarily suppose the annihilation of the whole creation, but only its passing away as to its outward and recognizable form, and a renewal to a fresh and more glorious one." (Alford.) And there was no more sea.—Not to be taken literally. "We hear of a river in the next chapter, and a perennial stream implies an abundant reservoir of water somewhere" (Simcox.) The thought is that the heavenly city shall be free from the agitation and unrest of which the sea is one of the common symbols.

2. And I John saw the holy city, new Jerusalem.—This is the city of which the earthly Jerusalem is an imperfect copy. Coming down from God out of heaven.—"The new Jerusalem comes down out of heaven because the Church is already there in triumph, although here below it suffers and struggles." (Speaker's Commentary.) Prepared as a bride adorned for her husband.—"The buildings and arrangements of the city serve the same purpose as the dress and ornaments of the bride." (Simcox.)

3. And I heard a great voice.—It is the voice of God himself. The tabernacle of God is with men.—He takes up his abode among men. They shall be his people.—Literally, "his peoples." All nations shall share with the Israelites the glory of this divine companionship. And God himself . . . be their God.—Known, honored, loved by them.

4. God shall wipe away all tears from their eyes.—With his own strong and tender hand. There shall be no more death.—Revised Version: "And death shall be no more." The "Bible Commentary" says: "Death, as it had come into the world through sin (Rom. v. 12), must cease when the victory over sin has been won (1 Cor. xv. 54.)" Neither sorrow, nor crying, neither . . . pain. The things that accompany death.

5. He that sat upon the throne.—The Lord Jesus. Behold, I make all things new.—Not merely the heaven and the earth, but all things. Write.—"For here are great truths, most reliable and full of reliable significance."

6. It is done. Revised version. "They are come to pass," all that the seer has beheld is now accomplished. I am Alpha and Omega, etc. It is a living person who thus speaks. "The universe does not come up against a blank, dead wall." (Peloubet.) I will give. It is a matter of free grace. Unto him that is athirst. To him that feels the need of the gift. Of the water of life. All spiritual blessings.

7. He that overcometh. And so shows his worthiness. Shall inherit all things. Revised Version, "These things," the new heavens and new earth. He shall be my son. He shall enter thus into the closest and holiest relations to me.

22. And I saw no temple therein. "The redeemed being all priests unto God, the new Jerusalem is without temple, being all temple." (Dr. Lee.) For the Lord God Almighty and the Lamb are the temple of it. Their presence consecrates it, and makes it all holy.

23. And the city had no need of the sun, etc. "The glory of God is the sun which illuminates the new Jerusalem, and his light is reflected from the Lamb, who is the brightness, the effulgence, the reflection of the Father's glory." All this language is to be construed as impassioned poetry, and not as hard and literal prose.

24. The nations . . . shall walk in the light of it. "The expression gives the picturesque conception of the heathen taking their way through the midst of the light which streams forth from the city illuminated by the glory of God." (Driesterdieck.) And the kings of the earth do bring their glory and honor into it. "The new Jerusalem is conceived as an imperial city receiving the tribute of the world, simply because that was the form of world-wide sovereignty recognized and understood in the prophet's time."

25. And the gates of it shall not be shut, etc. Not by night, for there shall be no night; not by day, for perfect peace and security shall prevail.

26. There shall be no wise enter into it anything that defileth. See also verse 8. But they which are written in the Lamb's book of life. "The thought borrowed from Daniel xii. 1 ('At that time thy people shall be delivered, every one that shall be found written in the book) is preserved to the last." (Dr. Lee.)

Reflections.

1. That the present visible order of things had a beginning is certain; that it will likewise have an end as equally certain.

2. If any tears should ever gather on the cheek of a saved sinner in the New Jerusalem, the hand of God would instantly wipe them away.

3. The promises of God are to him that overcomes, and to him only. While salvation is of grace, rewards are the fruit of strenuous endeavor.

4. It is a vast army that enters the New Jerusalem, and there shall be not one unworthy person in it.

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June 23-1y nrm

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mar 6-1y

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 23, 1901.

HOW TEMPERANCE WOULD HELP TRANSFORM THE EARTH.
Rev. 21:1-7.

IT PAYS.

Intemperance deforms and destroys; temperance transforms. How temperance would transform the earth may be determined in a measure by the changes already wrought Consider for a moment a few items of the great work already accomplished.

When Theodore Roosevelt enforced the temperance law in New York, the weekly sales of beer fell $75,000 and the savings deposits increased nearly that sum.

In 1860 Maine had 7,350 paupers for each million of population. In 1890 the paupers had decreased to 1,756 for each million of population. In Kansas, another prohibition state, the number of paupers per million of people fell from 992 to 356 in ten years.

In Glasgow the saloons were closed for two days at the time of the Queen's funeral. On the day following there were only about a third as many cases as usual in the police courts.

And listen to this stirring and striking testimony from a recent speech by Sheriff Pearson, of Portland, Me., "I am killing the liquor business in Portland, but what is the result? A candy dealer says his trade with the children is going up now. The kids get the coppers now. A clothing dealer says his January trade was $800 better than a year before, his February trade $1,300 better, and his March trade $1,800 better than a year ago. Even a good old Irish woman, who keeps a little store, said to me, 'I'm doing double the business I was. A year ago I had from $40 to $90 on my books every Saturday, and last Saturday only $3 20 ' "

GOD AND YOU.

When Mrs. Hayes had been nearly four years in the White House, the agent of a New York wine house gave this testimony: "We don't sell one case of wine in Washington now, where we sold thirty some years ago. Mrs. Hayes' 'no wine at state dinners' may have sounded easy to other people, but it was almost the sound of death to the wine trade."

In 1886 Mr. Bosshardt, a humble shoemaker of Zurich, induced Dr. Farel, the famous Swiss scientiest, to become a total abstainer. As a result of this one effort the cause of temperance has received a mighty impetus in Europe through the able efforts of Dr. Farel.

And yet, as the "Ram's Horn" forcibly put it, "There are people who repeat the Lord's Prayer every day who have never thrown an ounce of their weight against the liquor traffic."

THINK IT OVER.

You remember the old fable of the magic divining rod, whereby one could find hidden gold. Temperance is the true divining rod which points to peace and plenty.

We are told on good authority that the money spent for drink employs in its manufacture 50,179 men. The same amount spent for the twenty leading necessaries of life would in their production give employment to 322,000 more men than now, and pay them $125,000,000 more in wages than they now receive.

A great temperance advocate says, "The saloon receipts for a year would build two hundred thousand homes at two thousand dollars each, one thousand dollars' worth of groceries in every pantry, one hundred tons of coal in every cellar, five hundred dollars' worth of wearing apparel in the closets, and leave sixty-nine million dollars unspent."

SEED THOUGHTS.

When a young man simply declines a glass of wine, giving the name of Jesus for a reason, I call that gospel temperance.—J. G. Woolley.

You might as well plant a snowball in January and expect to reap righteousness by a compromise with iniquity.—C. M. Howard.

When will voters and home makers learn that there is no question before the American people transcending in importance the one involving the eradication of the monstrous folly of intemperance?—Newell Dwight Hillis.

For Junior Workers.

A Junior Society in Wichita, Kan., originated the idea of appointing reporters, one each week, whose duty it was to attend the Church service. With paper and pencil he was to put down the order of service, the minister's text, make a kind of outline of the sermon, if possible, and note any remark that especially pleased him. He was instructed to mention any incidents of the service, and to make as full and interesting a report as possible, to be read at the next Junior meeting.

The good results were many; it assured attendance and attention, and made the children feel a connection with the Church which is too often lacking in these latter days, while whatever was written down was impressed upon the mind of the reporter. There was also noticeable a good effect upon the pastor, who, hearing of the reports, began to put into his sermons occasional crumbs for the young listeners. Besides, the reading of the papers before the Society was good training for the bashful ones, who felt that they never could stand up and say anything. The report was always an interesting part of the programme, and each member was eager to have his or her turn come.—Christian Endeavor World.

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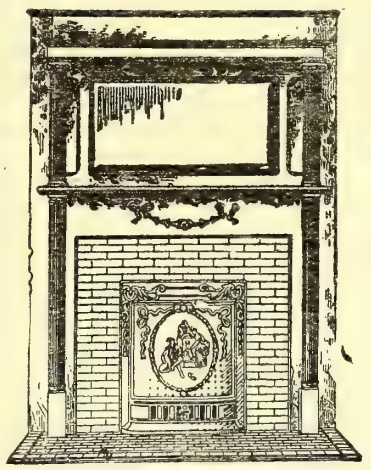
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jan 24-1y.

W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

The Woman's Home Mission Society.

(Concluded from last week.)

On the second day the question of establishing an order of deaconesses was brought forward by the reading of a set of resolutions adopted by the City Mission and Church Extension Society of St. Louis at a meeting at Centenary Church last Thursday. In these resolutions unqualified approval of the proposed deaconess order is given by the Southern Methodist city ministers, and a petition is formulated to the next St. Louis Annual Conference, requesting that the General Conference of 1902 be asked to establish the order. Miss Mary Helm, the editor of Our Homes, made an enthusiastic address, commending the action of the ministers, and Mrs. W. H. Johnson, of Dallas, spoke along the same line. The result of the discussion, which seemed to be all on one side of the question, was that the matter was referred to the Committee on Memorials, to be brought up at one of the sessions of the Board.

On Sunday the pulpit of St. John's Church was occupied by Professor Shailer Mathews, of Chicago University, as the invited guest of the Conference. When he was through Miss Bennett made an appeal for $5,000 with which to erect a girl's dormitory at Paine Institute, Augusta, Ga. She announced that she intended to contribute one-tenth of the amount, and struck a popular chord in the audience when she said that she considered it her duty to do so in memory of her old "black mammy." She appealed to all who were nursed by "black mammies," or whose children were nursed by them, to contribute. One, Miss Helm, a daughter of ex-Governor John P. Helm, of Kentucky, and sister of General Ben Hardin Helm, who was killed while in command of the famous "Orphan Brigade" of Confederate Kentuckians at Chickamauga, arose and said she would give $100, one-half of which was to be in memory of her "black mammy," who, she knew, was praying for her every day. About $1,600 was secured at once, and this sum was increased during the week to nearly $3,000; so that the dormitory is an assured success.

The address of Miss Mary Bruce, who is in charge of the Cuban schools at Key West, and who spoke in Mt. Auburn Church, was very impressive. She said: "The most potent way of reaching these people is by education. If we expect to do any good among them, we must educate them It was a St. Louis woman, Mrs. M A. Wolfe, who established the first school at Key West. I took it up in 1897, and have been at it since. We teach the factory people."

Nobody was more welcome than Miss Jane Addams, of Hull House, Chicago, who was present by special request, and discussed the matter of "Child Labor." The substance of her remarks may be embodied in a single paragraph. "The theory that the child of twelve or thirteen who works is learning a trade is wrong. The boy who works at an early age is not laying the foundation for a successful business career. He cannot be a strong man, because he is spending his strength as a boy. My experience has not shown me that women are so much better than men, but if women had charge of the factories I wonder if we would have avoided the industrial problems into which the men have led us. It is for us to settle these problems. We should not feel quite comfortable unless we knew that the clothes we wear were made under decent conditions. I never could understand how the idea arose that a woman's whole duty is to her own home. She thinks that if she mends her own child's stockings it is all right for her neighbor's child to go barefoot. Yet her home labors do not release her from her social duties. It does not excuse her from her responsibilities to the world any more than the fact that a man is a good husband and father relieves him from the duties of citizenship. We don't let a colt work when he is very young. We ought to apply the same principle to human beings."

During the following days many matters of importance were thoroughly discussed and acted upon. After a paper by Mrs. W. C. Ratcliffe on the subject of systematic and proportionate giving, the Conference pledged itself to the tithing system. A recommendation from the Finance Committee was read by Mrs. J. D. Hammond, looking to some co-operation in the Scarritt Bible and Training School. It has long been the wish of the women of the Home Mission Board to infuse the spirit of home missions more fully into this school, and the recommendation, which later was adopted by the Conference, fulfilled this purpose by appropriating the sum of $750 for an instructor at the institution, whose especial department should be that of home missions. Miss Helm suggested the propriety of keeping constantly before the Churches the need of home mission workers, such as pastors' assistants, and missionaries in large cities, in order that the school might have its share of home missionary enthusiasm. Other appropriations made by the Finance Committee were $4,000 for parsonages, and $300 for the employment of a missionary in the mining district of Holston Conference.

The Conference was full of pleasant incidents. A visitor especially honored was the venerable Mrs. E. G. Boyle, who was introduced to the Conference by the President, Miss Bennett, and made a very touching address on her experiences as a "joyful Christian" This was followed by a few remarks by Dr. J. W. Cunningham, who, with words that deeply affected his hearers, told of the manner of Mrs. Boyle's conversion when she was a young girl of fourteen years. He had been present, also a child, and the man under whose preaching she was converted was an old Indian, converted by a negro, who, in turn, had become a Christian through the influence of a white missionary pastor. Turning to Miss Mary Helm, the editor of Our Homes, Dr. Cunningham spoke of the beautiful character of her sister, the late Miss Lucinda B. Helm, the organizer of the Home Mission Society. With one of the spontaneous movements known only in Methodism, the Conference immediately proceeded to enroll Dr. Cunningham and Mrs. Boyle as "life members" of the organization. This required the raising of $25 for each name, but the money was subcribed more rapidly than the Secretary could take it down. Mrs. Boyle was already a "life member," but it was "the wish of the Conference," Miss Bennett said, "to enroll her twice."

A letter was read from Miss Mary E. Avis, placing the name of her mother, the late Mrs. Elizabeth Avis, upon the roll of "The Angel Band" of the Society. Mrs. Avis at the time of her death was ninety-two years old. She was a real daughter of the American Revolution, and a lifelong Methodist. For a long time she taught a Sunday school class, and was Corresponding Secretary of the Foreign Missionary Society from its organization till within three years of her death. She was also an active worker in the Blind Girls' Home, and had charge of the Travelers' Association at the Railroad Depot.

At the last session Mrs. R. W. Mac Donell, who had been filling out Mrs. Bishop Hargrove's unexpired term as General Secretary, was unanimously elected to that post. A resolution introduced by Mrs. A. A Gibson was adopted, requesting the cooperation of the Junior Epworth League superintendents in instructing the children of the Church in home mission work. A suggestion of Miss Allen's was also embodied in a formal action of the Conference, which provided that the Executive Committee of the Board confer with the Board of Foreign Missions, the Epworth League, and the Sunday School Board, to see if these Boards cannot be so adjusted as to secure more harmonious results in the Missionary instruction of the young people of the Church.

The next session will be held at Richmond, Va. A. C. H.

QUARTERLY MEETINGS.

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit, Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug.	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximity station, night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct., Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station, Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta. Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit, Robbinsville	"	12 13
Glenville circuit, Highlands	"	20 21
Andrews circuit, Peach Tree	"	27 28
Hiwassee circuit, Motla	Aug.	3 4
Haysville circuit, Tusquittee	"	10 11

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers, J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin. Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14.

COMMITTEES

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Siller, representative of Missions D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M. T. Steele, P. C., Waxhaw, N. C.

WAYNESVILLE DIST.- 3d Round.

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit Laurel	"	22 23
Bald Creek circuit at Deaton's	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct, West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 31
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct.	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's S House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m. July 25th, 1901.

Committees of Examination—For license to preach and for admission on trial: Z Paris. L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

SALISBURY DISTRICT, 3d Round

W. W. Rays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct., Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt Pleasant cir, Mt Pleasant (D C.)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C, nine miles from Concord, Thursday July 8, at 9 o'clock, a. m., and remain until after Sunday. Editors, school men, and connectional brethren cordially invited.

SHELBY DISTRICT—3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Bastonia, Main st	June 30	July 1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Bastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept. 1st.

STATESVILLE DIST. 3rd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9	10
West End	"	23	23
Statesville station	"	23	24
Mooresville circuit, Centenary	"	29	30
Mooresville station	"		30
Woodleaf cir, South River	July	6	7
Mt Zion station	"	14	15
Maiden circuit, Maiden (D C)	"	20	21
Statesville circuit, Chapel Hill	"	27	28
Troutman circuit, Knox Chapel	"	28	29
Lenoir circuit, Olivet	Aug	3	4
Lenoir station	"	4	5
Newton circuit, Fairgrove	"	10	11
Hickory station	"	11	12
Cadwell circuit, Ebenezer	"	17	18
Granite Fall station	"	18	19
Catawba circuit Bald Creek, C. M.	"		27
Alexander circuit Liledann	Aug.	31	S. 1
Stony Point circuit Bethel	Sept	1	2
Turnersburg circuit, Turnersburg	"	7	8

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Letters From Our Missionaries.

WORK AMONG CHINESE WOMEN

China is full of women who lead such secluded lives that there would be little opportunity for them to hear the Gospel unless Christian women carried the light to them.

We who are born into the light have no idea of the darkness of a Christless home, where there is so little heart, and life consists almost wholly of form And yet, there are so many evidences that when Chinese become Christians their hearts and homes are changed, that we are sure the work in genuine

In one home where the daughter, a young lady, is an earnest Christian there is beginning to be a family life. There is a spirit of helpfulness among them, a cleaner house; the brother has so changed that his companions have noticed it; the entire family are studying God's Word, and a new love is drawing them closer together. God has done much for this home throngh missionaries. Another girl, whose faith is very real, is trusting God to bring her entire family to a Christian life. Her brother burned her Bible, but she said to him, "You can't burn the faith out of my heart." This faith is shining, not only in her own home, but her neighbors say she has something that makes her better than they are. There are other Chinese women and girls, Christians who are pure in their purpose; and lives all around them are being made better and purer thereby.

It is a hopeful sign when we hear the Chinese say, "These foreigners differ from us in customs, but they are very much like us;" for then we know there will be better understanding and more heart talks. It is a more hopeful sign when they say, "I wish we were like these Christians;" for then we know they want to be like Jesus.

There are many waiting in darkness who have the power to shine brightly, but they want a light. These lights must be given to them. How can they shine in such darkness unless you or I carry them the light? They have our same power to comprehend the light, and such a difference it makes wherever the light of Jesus shines! It cannot be hid.

How often we hear, "If you know of anything that will give true peace, tell us about it; for when we are unhappy, we have only opium peace, which is not lasting." We Christian women can go right into these homes to tell the unhappy, suffering women of the true peace. The doors are open to us, they receive us socially, and ours is the opportunity and privilege to scatter seeds of kindness and love into these homes, which will blossom into everlasting peace.

They also say, "We are but useless women, we know so little; but we want to learn how to be useful. Do you think we have sense enough to learn?" Think what one girl, taken out of each of fifty or a hundred homes and given a Christian education, could accomplish for her own people! How many lives each could touch! And there is a real desire among many of them to be fitted to be useful women. One lady, then brought in contact with Christians, said she thought it was a religion only for servants. She couldn't understand what use Christianity could be to her. Now she wants her friends to hear, often brings them out to service, and thinks they are very slow to understand what to her is now very plain. Most of us are apt to forget the love and patience which brought us to a knowledge of the Truth

Sometimes they say, "Go slowly; don't tell us so much at once;" or, "Wait, let me see if I understand that." The idea of a religion of love is so new to them that we must be patient with them. Many of the women are vegetarians seeking salvation on the merit plan, but they will tell you that they have neither peace nor hope. It is the only plan many of them have ever heard of. Ask a Chinese woman if she has any hope of salvation, and almost invariably the answer will come like a funeral knell, "None." And yet they have the same trusting natures of women of every land. Chinese women are no more stupid than Chinese men. They are only untrained, and need love and patient teaching, which only Christian women can give and ought to give. What matters it if they are silly and not entertaining? The divine spark is there, and ours is the privilege to apply the light to this feeble but certain spark. They stretch out their hands to us. They have so little and we have so much. I sometimes hear them say, "These foreigners help us all for love."

I wish every Christian woman in this land could go into one of these unchristian homes, and contrast it with their Christian homes—the contrast of darkness and light, of slavery and freedom. If we could put ourselves in their places and suffer with them for a while, we would then know their need; and how quickly the darkness would vanish! What a blessed privilege it would be to live among them, giving them what we have received so freely, or at least sending what we can for Jesus' sake!

Our opportunities, our privileges, our responsibilities are great; and take this thought: the Chinese women are capable of becoming earnest Christians if we only help them to the light. They are like you and me: they thirst for the Living Water.

IDA ANDERSON.

Soochow, China.

Nashville's Epworth League Special.

Mr. O. W. Patton, assistant to Dr. H. M. Du Bose in the Central office at Nashville is planning to run a special train out of Nashville July 9th for the International Epworth League Conference to be held in San Francisco July 18th to 22nd. He is arranging to have the delegates arrive in Nashville on the morning of July 9th, spend the day visiting our Publishing House, Vanderbilt University and other points of interest about the city, and then leave in the evening in a body for San Francisco. He has invited all the Epworth Leagues in our State to join him in this trip. By using a special train he thinks that the expense can be cut down somewhat, and the pleasure of the journey magnified. All those who are interested in this trip would do well to write Brother Patton at Nashville for a circular explaining trip, route, rate etc.

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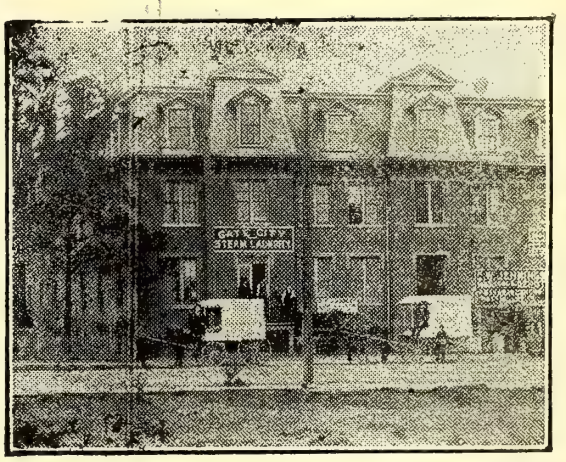
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may 29-6m



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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

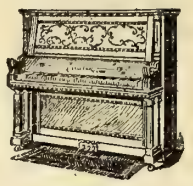
I have a letter from a friend in Lincoln County who says that he is a young man, reads my letters with interest and profit and is trying to farm as near right as his means will permit. He has a piece of land now in cotton, which was in wheat last year and the wheat was followed by peas which were plowed under, and now he wants to know if it would be advisable to sow crimson clover among the cotton at last working. He is keeping some stock and wants to keep more and make more manure He has some hill land which he wishes to put into permanent pasture and has been thinking of using Bermuda grass, but his neighbors advise him against it. The neighbors are right this time, for while Bermuda grass is a very valuable grass in the level cotton lands of the eastern part of the state it is not the grass for the hills of Lincoln. There you had better use a mixture of Orchard grass, tall Meadow Oats grass and Virginia Blue Grass. This last is a better grass for your land than Kentucky Blue Grass, which is best suited to a limestone soil. This is Poa Compressa and is called by some English Blue Grass. Our friend says further that he has a nice barn and intends as soon as able to put a cement floor in it. My advice is to let the cement floor alone. I have had a good deal of experience with cement floors and have had a large herd of cows nearly all with big knees from slipping and falling on the cement. In the cold North, where they keep cows in the stable continually for six months, the cement floor may be important to save the manure, but here, a good clay floor with plenty of bedding is all that we need. There are some writers in the northern agricultural papers who have made a sort of hobby of cement floors in stables, and talk very learnedly about the great loss of manure without them. The waste is largely imaginery if one has a good clay bottom and plenty of bedding. With the woods full of pine straw we can can get along without loss if we use this abundant bedding as we should. What our young friend ought to get when able is a manure spreader. One who has never used one of these machines can hardly realize the wonderful evenness with which it spreads manure, and the amount of land that can be covered by its use over what would be done by hand. You can get along very well without the cement floor in your barn, but if you can get a manure spreader you will wonder how you ever did without it. Of course the men who grow nothing but cotton and keep no stock but a mule do not need a manure spreader, but the progressive men such as our young Lincoln county man, who is growing forage and keeping stock and wants to keep more, will soon need a manure spreader. There is nothing in the shape of a machine that will take a man out of the old ruts like the manure spreader, for he will then drop the old dribbling in the furrow and will get the manure evenly spread on his land for its improvement. The grasses I have mentioned for a permanent pasture should be mixed in equal parts and 25 pounds per acre sown, and if then a little clover is scattered over it there will be no harm done. Most of the failures in getting a sod of grass come from too thin seeding. I wish all of our friends could see the lawn at the Experiment station farm and the lawns at our College. These are on land originally as poor as any in the state, and to-day, after thirteen years for the station farm lawn and nearly twelve for the College lawns, they look like green velvet and spring like a mattress under the foot. And there is no reason why on any of our red piedmont clay soils a permanent sod like this could not be maintained easily. But after you get a good sod started you must remember that every animal that grazes there is taking something from the soil, and young animals are worse than old ones for they are taking the phosphates from the soil to build up their bony frame. Then to have a good permanent pasture you must keep the soil fertile by an annual dressing of acid phosphate and about every five or six years a light dressing of lime. If this is done, the land will not run into broomsedge as it generally does here, for there will be no room for the broomsedge, and the broomsedge does not like lime. I like to get hold of a young man who realizes what there is to be done in improved agriculture and who wants to be among the improvers of the earth. I hope our Lincoln county friend will continue to read these letters, and to remember that the Experiment station was established to help the farmers of the state, that it does not cost them a penny in the way of taxes, being all paid for by the Government at Washington, and from the sales of the public lands, and that we are ready to do all that we can to help in the agricultural advancement of the state. We have a letter from another Lincoln county friend who reads the ADVOCATE and wants to ask some questions. "What causes the green leaves to fall off the peach trees? Will it hurt the fruit? Can you tell me any way to kill button woods so they will not sprout?" The leaves of the peach trees may fall for several reasons. They may be affected by the fungus disease called the "Leaf Curl" which causes the deformed leaves we often see in the spring, They may fall from what is known as the shot hole fungus, or they may fall by reason of mildew. Any one of these diseases will cause the leaves to fall, and anything that takes off the leaves will injure the fruit, for the leaves are the factories in which are formed the materials for fruit. Spraying peach trees to prevent these diseases will take the leaves off, and it is hard to find a spray that can be safely used on the peach after the leaves are out. Spraying with Bordeaux mixture before the buds swell will have some effect in stopping the fungus diseases, and a weak solution of sulphide of potassium can be safely used afterwards. I suppose that you mean by button wood the trees commonly called Sycamore. Girdling the trees late in the summer and keeping down the suckers is about the only way. The best way to get rid of sprouts in any infested land is to sub soil deeply and get completely under the roots and take them out, and then keep the land in smothering crops continually and depend on the mowing machine to banish the sprouts.

From Cabarrus county: "I have been reading your letters in the ADVOCATE with a great deal of pleasure. You advise sowing acid phosphate a week before sowing peas. Would it do to drill the fertilizer and then drill the peas in the same furrow, or would it be better to sow the fertilizer by hand?" Either way will answer perfectly. The idea is to get the fertilizer assimilated with the soil and not in direct contact with the seed at sowing. From Davidson county: "I write to ask your opinion about the safety of using Paris green to kill po-

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Jacob F. Sponcler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left, by eight bottles of Botanic Blood Balm.

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tato bugs. Does the vine absorb the poison and convey it to the potato? I have heard that it does. I have a large lot of potatoes and the bugs are bad and I am afraid of a slow poison." I have written direct to this friend that he need not fear any bad results from using Paris green on potatoes. It is never absorbed by the tops, as the Paris green is entirely insoluble and the tops of plants do not absorb anything. They are engaged in evaporation rather, and the absorption of food, with the single exception of the carbon from the air which the leaves get, is done by the roots, and the roots cannot absorb anything that is not dissolved. As Paris green does not dissolve the roots cannot take it. I repeat this here for there are many who seem afraid to kill the bugs with Paris green. I have been using it for the last twenty-five years and am not poisoned yet. Our friend writes a very interesting letter and has many nice things to say in regard to these letters, and very properly says that in his section deep plowing is one of the most important things. He visited western Maryland and Pennsylvania last year and it was an eye opener from a farming stand point. Some years ago he began working some worn out clay land, plowed it 12 inches deep, built it up, and though it washed badly before there are no more washes, though subjected to as heavy rains as ever fell of late. This land will now make from 75 to 100 bushels of corn per acre. "I find it folly to manure a piece of land plowed two or three inches deep to be washed off every time there is a hard rain." I would like to quote all our friend says in regard to the work I am trying to do, but I am too modest and space is too important. I have time and again said that our Piedmont red clay is all good soil down to the fast rock if you will but pulverize it and let the air in to oxidize and make the plant food in it available.

Then too, as our friend says, if the land is deeply plowed and subsoiled there will be no need of terraces or hillside ditches. Flat culture after deep plowing, so that there will be no furrows to collect a head of water for making gullies, will beat all the terraces that were ever invented. Go thou and do likewise and get 75 to 100 bushels of corn per acre, for there is not an old red hill in all the Piedmont country that is not capable of making it if farmed right.

From Cabarrus county. "There has been a fruit agent here selling what he calls a bush strawberry that has no runners and grows about 12 inches high and bears for six weeks, and the berries sold in Raleigh last year for 25 cents a quart, and has been tested at the Experiment station. He also has a peach that would bloom and bear for three months, and an apple that was not grafted but would come true from its own seed. He sold some of these at almost every house. Please answer in the ADVOCATE and tell me if there are such things." My advice is that when you want fruit trees you write to a reliable nurseryman who has a reputation to sustain and not buy trees from travelling agents. As to the strawberry the agent cannot prove it by the Experiment station. There is a sort of fruiting plant of a bush form which some nurserymen have been trying to sell as strawberry-raspberry but which is a worthless article and not a strawberry at all. There is a peach that bears several crops during the season. It is a variety of the old Indian or blood peach, and was grown by P. J. Berckmans, of Augusta, Ga., and if you want it, you can get it from the P. J. Berckmans' Company, of Augusta, Ga., for less money than any agent will sell it to you for. As to the apple, it is probably a fraud, for there is no such apple unless it be the worthless wild crab. The everbearing peach is useful as a novelty in the family orchard, and makes it certain that you will have some peaches, as if the first blooms are killed it will make more afterwards. I have seen the peaches ripe in August and others on the tree at the same time no larger than hickory nuts. The only strawberry that makes no runners is the Alpine berry, which is grown from the seed and is a pleasant little strawberry,

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The Southern Railway---A 20th Century Road.

The Southern Railway and its broad-minded and energetic officials deserve much congratulation and praise for the improved and efficient train service they have inaugurated on the movement of their fruits and vegetable traffic from this point. It is now their regular schedule to haul perishable freight from Charleston to New York in less than 36 hours, which has already developed the approbation and hearty co-operation of the shippers in this teritory. A number of growers and shippers have expressed themselves as very well satisfied with the prompt and effective manner in which the Southern Railway anticipated their needs in this direction, and this liberal and progressive policy, together with the vigorous promulgation of the same by the officials of the road, is having a decided upward tendency to stimulate and renew energy in this section, encourage the growers and shippers to increase the acreage next season, with results that will be mutually beneficial to growers, shippers, consignees and the Southern Railway. The broad minded and liberal policy thus displayed by the officials of the Southern Railway cannot be too highly praised, and presages the dawn of a progressive era for the fruit and produce shippers in this section, and promises an object lesson to other railroads and officials, which will be worthy of emulation.

The Southern Railway will have good reason to feel proud of their officials when the object aimed at by the latter have been appreciated by the fruit and vegetable interests.

The results attained are all the more commendable in view of the fact that "climatic conditions" for the past several months have tended to limit the shipments of marketable truck from this section, and prove that concentrated action by those interested in the development of the raising of products is bound to succeed.—Fruit Trade Journal, New York.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



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NEWS OF THE WEEK.

Thursday, June 13 ——A dozen or more negroes are under arrest for supposed complicity in the murder of Jno. Gray Foster, a prominent farmer near Shreveport, La ——Cuban independence is expected to be accomplished by next Christmas——J. D Rockefeller and associates have secured control of the American Linseed Oil Company ——The United States government does not intend to protest against the maintenance of a large German garrison in Shanghai——Five negroes will be hanged to day from the same scaffold at Sylvania, Ga , for the murder of two white men——Dun's reports from the cotton region makes satisfactory showing for the growing crop——The value of farming and other land in Mecklenburg county, N. C., has been enhanced 50 per cent. since the construction of new roads——Wm. A Anderson, of Rockbridge county elected president pro tem of the Virginia Constitutional Convention ——Twenty-one men a rived in Charleston, S. C., to take places of strikers in the Sonthern Railway machine shops ——Official statement is made in London that there is no foundation for reports of peace negotiations with the Boers ——Grand Lodge of Masons, Tacoma, Washington, has reconsidered resolution recognizing negro Masonry.

Friday, June 14 ——The Fayetteville Chamber of Commerce declare the Willard tax listing law unjust, impracticable and unconstitutional, and ask cooperation in an appeal to the Governor to call a special session of the Legislature to amend the act——Frank Winn was killed and Charles Smith wounded in a shooting affray at Sumter, S. C. —— Fire at Winchester, Tenn.; loss $170,000 ——Explosion in a cartridge factory near Paris, France, killed fifteen and injured twenty persons——Great fire at the shipyards near St. Petersburg; twelve lives lost——The steamer Assyrian and tug Pelican, ashore at Cape Race, have gone to pieces——Five negroes, convicted of the murder of two white men at Sylvania, Ga, hanged on the same gallows; the execution was in private——The National City Bank, of New York, will ship $500,000 in gold to Europe to day——Mineral Springs hotel at West Baden, Ind., destroyed by fire at 1 A. M.; it is believed that all the people, numbering 268, escaped; the loss is estimated at over $250,000.

Saturday, June 15 ——Mississippi has a Good Roads Association——A son of E. D. Strong, of Texarkana, Texas, is supposed to have been kidnapped——Over 700 men are laid off at the Newport News shipyard——Supreme Court of New York has appointed a referee to pass upon accounts of the estate of Mrs. Ida M. Flagler——Mrs. P. H. Kennedy was convicted of the murder of her husband at Kansas City, Mo., and punishment fixed at ten years in the penitentary——Thos Maxley was shot and killed in a fight with his uncle, John Stroud, at Swansboro, Ga——One man was killed and over thirty men were wounded in the accident to the U. S. transport Ingalls——A tornado in Hall county, Tenn , caused the death of tw children; others were injured ——Labor disorders in St. Petersburg have been renewed——Repairs to the battleship Oregon will require about six months ——Only one body was recovered from the sunken ferry boat Northfield; six persons are missing.

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Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another at ack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. Etta W. Jones.
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Harry Adams.
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Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and ner ous prostration.
Mrs E A. Beville.
Woodstock, Va.

A CARD.

For nervous and sick headache, indigestion, biliousness and constipation (f which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.
J. P. SAWTELL, Griffin, Ga.,
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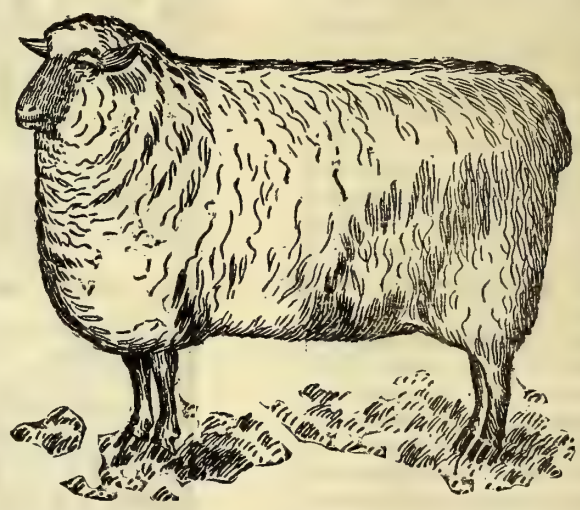
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attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande Railroad, "THE SCENIC LINE OF THE WORLD," which traverses the most picturesque scenery to be found on the continent. This is the only road which offers
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NORTH CAROLINA

Christian Advocate.

Greensboro N C
College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., JUNE 26, 1901. VOL. XLVI., NO. 26

TRUE PRAYER.

I prayed for wealth,
Then, what I had
All that, I lost.

I prayed for Fame,
It came to others,
But me it mocked.

I prayed for Health
But strength grew less,
And with it heart and hope.

I prayed for courage
But cruel heartless Fate,
Gave only Fear for what I asked.

I prayed to die,
But awful answer this—
A Living death!

I prayed, "THY WILL BE DONE."
Then heaven heard and
Gave me all the good I asked before
A hundred-fold;
And with it LOVE TO
GOD AND ALL MANKIND
And DEATHLESS LIFE.

—Evangelist.

A MEETING was held in Asheville June 6–13, which should be an inspiration to the entire Western North Carolina Conference. It was the twenty-third annual meeting of the Woman's Board of Missions, of the M. E. Church, South. This Board is composed of six officers and six managers and the Corresponding Secretaries of Conference Societies. The object of the organization is to enlist and unite the efforts of all the women and children of the church in sending the gospel to the women and children in foreign lands, on our border and among the Indian tribes of our own country, through the agency of female missionaries, teachers, physicians and Bible readers. Its operations are conducted in connection with the Board of Missions and subject to its advice and approval. The report of the General Secretary gives the following statistics: Conference Societies, 35; adult members, 43,067; juvenile and young people members, 29,457; subscribers to Womans' Missionary Advocate, 10,500; to Little Worker, 8,000. Work has been established in China, Brazil, Mexico, Korea, Cuba and Indian Territory. The number of Mission stations is 29; missionaries, 55; teachers and native helpers, 164; boarding schools, 18; day schools, 62; Bible women, 65; hospitals, 2; Bible colleges, 2; property owned amounts to $401,500. The total receipts last year were $118,809.67, including a Twentieth Century Offering of $40,000. The total receipts since organization have been $1,396,188 76. The appropriation for this year is $94,726 00. Twelve new missionaries were accepted and appointed; four to China, three to Brazil, two to Mexico, two to Cuba, one to Korea. The advisability of opening work in Japan was discussed, but the lack of means was an insuperable obstacle. Some extension of work was made in China, Korea, Brazil and Cuba. The work abroad is prospering to an extent that demands the help of every woman and child in the Southern Methodist Church. Scarcely one thirtieth of those in our own Conference are yet enlisted. Were there not ten called? Where are the nine?

Great emphasis was put on the spiritual side of this meeting. At the preliminary service held both by officers and Corresponding Secretaries, the burden of prayer was for the presence and power of the Holy Spirit. Devotional exercises were held morning, noon, afternoon and evening each day. The key note of the consecration service was the dependableness of God, and touching were the many testimonies to God's faithfulness. Said an aged sister: When the Galveston flood swept away my son's home, which had been mine for many years, his wife and two daughters, my own grief and the added burden of his only surviving daughter's sorrow grew to be greater than I could bear. I realized it so keenly that one morning as I stood by my bed my soul cried unto God, "O Lord, I cannot bear it. You must help me as you have said you would," At once a sweet peace came to my heart and I know that His grace is sufficient for me.

Said another, in the prime of womanhood: God has permitted that I watch beside the bed of a sick daughter all the year. It has been a difficult way, and I have walked with Him, but I remind myself of a child holding on to its father's hand, but crying all the way. I don't want to be one of God's crying, weeping children, but to follow cheerfully, yea joyfully, wherever He may lead.

And still another: A lesson I have recently learned from a close study of the Word is to put my "ifs" in the right place. When the man brought his son, possessed of a dumb spirit to Christ, he said, "Lord, if thou can'st do anything." Christ replied, "If thou can'st believe." The difficulty is not in Christ's ability to help me in the hardest places, but in my unbelief. "If thou canst believe, all things are possible to him that believeth." Lord, help my unbelief.

Something of what is in the mind and heart of these good women may be gathered from little extracts from talks made on different occasions. The following are a few of them:

The measure of our real usefulness is self-forgetful service for others.

What we are determines largely the effect of what we do.

High places call for highest graces. Great responsibility rests on us as leaders.

We must prevail with God before we can prevail with men. Better to go limping like Jacob than not to prevail.

The saddest of sights is a person growing old and not growing in grace.

God knows me and has an ideal for me that He may say, "She hath done what she could."

In a certain art gallery there are side by side two pictures, one the crude work of the beginner, the other the finished work of the skilled artist. The one may represent to us what we are when God takes hold of us and the other what He eventually makes of us.

A study of the processes by which impulsive Simon was developed into Peter, the rock, may arouse us from resting places where we are half contented with what we are.

The worst failure may be made a stepping-stone to success.

God does not wait for us to be perfect to entrust to us His work, but he does expect us to travel on to Pentecost.

Strange indeed that we should choose to learn our lessons in the costliest of schools—the school of experience. Why not learn from the Word, from the experience of others, from the impressions of the Holy Spirit?

Three steps are necessary in our perfect development. First, a great longing to be what God wants us to be. Second, a realization of our own weakness. Third, intimate fellowship and communion with Jesus.

We may declare our love to Jesus, but there is no way to evidence it save by love to our fellow men.

Love to God is not emotion, but principle. Emotion is to love what foam is to the deep ocean currents, what the sunset glow is to the sun itself.

We should take courage from the fact that the forces of good are organized as well as the forces of evil. Never has the church been more awake and alert than now.

Some people call on God like a visitor leaving his card and not caring whether He be at home or not.

There is no time lost in waiting upon God If you have not had a vision of Christ tarry till you do.

Great is the outlook at home and abroad The missionary Conference, large gifts, new missionaries, open doors! We must do and dare more.

If we go forward in the spirit of the Missionary Conference, a $50,000 collection will be no wonder.

Giving money is the least and easiest thing we can do. We must give ourselves and all we have.

"WE RECEIVE you," said Mrs. Wightman, President of the Board, addressing the new missionaries, as they stood around the altar, "as our spiritual children. God demands large faith of us; oh, what we have lost for lack of it! This is your bridal to Christ—here you pledge Him your loyalty, your devotion, your life. All spiritual life requires the outgoing of life itself. We can't help another without giving our life, without pouring out our blood. Yet we can bear even death if Christ keep.

And we are reminded of what we owe you. We are pledged to you never to forget you, or to withold any aid. We commit you to Christ, who is able to supply all your need.

BISHOP WILSON on his recent visit to our Mission stations in Korea and China, was accompanied by Mrs. Wilson. In addition to giving a detailed account of the work of the Woman's Board in these countries, Mrs. Wilson said in substance to the Board: China is the capital seat of satan's empire. Here the princes of the power of the air must be met and vanquished. A great conflict awaits us. We must meet satan in this stronghold. The cross of Christ has made him tremble. He is putting forth his greatest strength. No greater opportunity will be given us to conquer. From a Christian standpoint there is a better outlook for the country. The foundations have been shaken and confidence in the old religion and civilization is broken. China cannot break her chain. Only Christ can through his disciples witnessing for him. It is ours to give them light. Civilization without Christ is but a sounding brass and a tinkling symbol China needs a message that only the church can give—that Jesus is the hope of the nations—that there is none other name given under heaven whereby she can be saved. The possibilities for extension of womans' work are endless, and the laborers are few. Not till every woman in the church lend a hand can we do what we ought to do. The difficulties are great, but he that is for us is greater than they that be against us. Let us work with hope for One is our Leader who leads always to victory.

I AM surprised that so few women are engaged in this great missionary work. Certainly there is in it everything to appeal both to sentiment and to principle, to heart and to mind, and dull indeed must be the woman who does not respond.—Bishop Wilson.

THE Woman's Foreign Missionary Society has been an unspeakable benediction to the world. Their consecrated workers have carried sunshine and salvation into countless heathen homes which would never have been regenerated but for this ministry. The founding of the medical department must have been [illegible] tion from heaven. All will rejoice that [illegible] steadily growing in resources and influ[illegible] these glorious sisters!—Epworth Hera[illegible]

CONTRIBUTIONS.

HEROES OF CHRISTIAN HISTORY.

William Carey.

BY WAYLAND HOYT, D D.

There are certain great lessons pertinent to all times, which the life of this Christian hero, William Carey, evident'y teaches. I would briefly suggest some of them.

First lesson—Ennobling by a great thought.

Andrew Fuller tells how, entering, one day, William Carey's cobbling workshop, he found a very large map on the wall, consisting of several sheets of paper pasted together, on which was represented every country in the known world, with jottings of all he had met with in his reading concerning, principally, its religious condition. And Dr. Culross, the best biographer of this Christian hero, adds, "The great thought that inspired the shoemaker-preacher had its natural effect, and dignified and enlarged his being."

I have stood in that workshop. Portions of it remain. It has since become known as "William Carey's College." Nothing could have been meaner, even squalider. A thatched hovel almost, low roof, meagre window, stone vat for soaking leather, space not much more than admitting a cobler's bench. I have passed reverently along the road on which, every two weeks, William Carey trudged from Hackleton carrying his load of cobbled shoes to Northampton, and carrying back his load of shoes which needed cobbling to Hackleton. I have wait ed in the small thatched cottage at Moulton—fifty people would crowd it—it is now occupied as a dwelling—in which William Carey preached as pastor to the little dissenting company who gathered for their worship in this poor place. Scantiness, humbleness, pushing down to painfulness, poverty, the most squeezing, chancel almost no wider than a prison cell—these are the impressions you feel almost smothering you.

And yet, somehow you get a feeling of largeness and nobleness about it all The younger Mr. Ryland told thus of the baptism of William Carey: "I baptised in the River New, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed he would prove the first instru ment of forming a society for sending missionaries from England to preach the Gospel to the heathen." But the poor journeyman shoemaker was such instru ment; and our magnificent modern for eign missionary enterprise is largely the result of what he wrought. It was the noble thought in him that at once res cued him, and achieved the wonder He would see wider horizon than Hackleton. Moulton, Northampton, because Christ bade him see it. He would begin to fi himself for possible action in that wider sphere, for Christ might call him to it, and he would be as ready as he could get to be, against that call. So his cob bling shop became his college. So the Greek and Hebrew of the Scriptures, and other languages which might serve him in that vaster duty, were mastered or begun at. Meantime he stood in his small place, and did the duty next him faithfully for his Lord's sake. It is not true that he was a poor workman. The shoes he mended and made were speci l handicraft. He taught his ls, and preached thorough his peasant people. He waited. But all the time e great thought of obeying his Lo d's world wide command was in him. And so he was more than shoemaker, village teacher, preacher in the thatched cottage. And when you stand amid the places associated with his earlier and struggling years, you feel the thrill and impulse ot a high example; the poor places become lenses to you through which you see a great soul meditating and at last accomplishing great things for humanity. As never before, tarrying in those scenes,it was bornein uponme how much more masterful a man may be than circumstance, how true it is that the within makes and moulds the instinct. "What will not God do for and with a man who gives himself to God, as William Carey did?" I instinctively asked myself. Cherish high thoughts if you would be high, and do loftily. There is nothing so ennobling as a great thought.

Second lesson—The Power of Persistence.

Long years afterwards, when Dr. Carey had demonstat d the feasibility of missions by many converted from the heathen and gathered into Christian churches; when he had translated and published the Scriptures in many languages and dialects—forty is the number estimated; when he had thus rendered the Word of God accessible to three hundred millions of human beings; when, beside being what he always remained, a humble and devoted missionary, he had also been, for thirty years, an honored and successful professor in the Fort William College in Calcutta, founded and maintained by the English Government for the education of the youth of the East; when he was acknowledged chief scholar in the Oriental languages, and when the wide world knew his fame—he said: "There is nothing remarkable in it; it only required perseverance." He said again to his nephew, Eustace, "If after my removal any one should think it worth his while to write my life, I will give you a criterion how you may judge of its correctness. If he give me credit for being a plodder he will do me justice. Anything beyond this will be too much. I can plod, I can persevere in any definite pursuit. To this I owe everything."

Catalogue a little some of the multitudinous obstacles which William Carey's persistence overcame. His own poverty —his tallest income at Moulton was thirty-six pounds a year; afterwards, removing to Leicester, though his pay as preacher made him a little easier, he had by other labor to supplement his scanty income. One says of him at Leicester: "I have seen him at work in his leath ern apron, his books beside him, and his beautiful flowers"—he was an enthusiastic botanist all his life—"in the windows." The terrible Christian inertness of his time—Thomas Carlyle has named Carey's century "the godless eighteenth century." A kind of spiritual deadness has blighted even dissent. The distance, the barbarous character of the heathen, the difficulty of providing means, better do work at home, were the stock objections among his own brethren to what they almost universally declared his visionary scheme. Theological objections, too, were plentiful. His idea clashed with the then notions of divine sovereignty, as held by dissenters. "When God pleases to convert the heathen, he will do it without your aid or mine," was the theological reply his pleadings met. The newness of the whole idea was another obstacle. The hostility of the East India Company was another. Not only his own poverty, but the pitiful poverty of those upon whom he must mainly depend another. I think, in all history, no man has been confronted by greater obstacles. When Napoleon said, "There shall be no Alps," he had an army and a government behind him with which to vanquish them. But here stood this poor, dissenting shoemaker-preacher with his Alps before him—alone. I do not think history can match a sublimer courage.

I do not know a place about which holier and more inspiring associations cling than about that "low roofed parlor in the house of widow Wallis, looking on to a back garden" in Kettering, England. I stood in it one summer afternoon. In that room William Carey, the holy persistent, at last saw his great idea beginning to take visible shape. In that room, on October 2, 1792, the Missionary Society was organized by twelve dissenting ministers, of whom William Carey was one; and the first subscription of thirteen pounds, two shillings, six pence was pledged.

Space forbids the even hinting at further obstacles which now crowded thick. But contrast those words of Dr. Carey to his nephew, Eustace, when the time was nearing for the aged victor's rest, which I just now quoted, with such beginnings, and estimate a little the splendor of the persistence of William Carey. In the annals of heroism you cannot find a persistence more heroic.

Third lesson—The safety of a reasonable faith.

I say a reasonable faith, for that which divides a sane faith from an irrational fanaticism is always this—its reasonableness. Fanaticism is based upon credulity, and credulity is faith without reason. William Carey was no fanatic, because his faith had the sturdiest reason under it. What was that reason? The world-wide command and commission of his Lord. Because his Lord had commanded and promised his presence, William Carey's venture was not a jump into emptiness, much as it first looked like it. It was a calm enterprise, proceeding upon solidity.

Fourth lesson—How all things work together for good to them that love God.

All things—even those which mask themselves in disaster. There are many instances of this in William Carey's life. I select one instance. Mission printing-house there in Serampore; such things as these in it—sets of types for fourteen Eastern languages; twelve hundred reams of paper; many copies of Scripture ready for distribution; more valuable than all, many precious manuscripts of translations which could not be replaced; accumulations of twelve laborious years—all in one fateful night gone up in smoke. Sheer and stunning disaster apparently. One of the best events which ever came to William Carey really; At last Christian sympathy and interest in England in missions thoroughly roused themselves when the news came. What the news of wonderful success could not do the news of disaster did. The whole of the money loss was made up in three months. Andrew Fuller writes this about it from England: "This fire has given our undertaking a celebrity which nothing else, it seems, could."

William Carey's early home region was in the neighborhood of Olney, where Cowper lived and sung. Cowper sung truly of God's dark providences:

"The bud may have a bitter taste,
But sweet will be the flower."

He was seventy-three years old. He had wrought in that hot India, with never an absence, for more than forty years. At last fingers would no longer respond to the mandate of the tired brain. His mind was in perfect peace because it "was everything to him that the Gospel was true." Soon he lay helpless with only flashes of consciousness. Dr. Culross says: "All classes of the community, whether native or European, manifested an affectionate interest in his condition. Lady Bentinck, wife of the Governor-General, visited him repeatedly; Bishop Wilson, of Calcutta came to ask his parting blessing; the native Christians never forgot to pray for him." The great Scotch missionary, Alexander Duff, was one of his visitors. "On one of the last occasions on which he saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, 'Pray.' Duff knelt down and prayed, and then said 'Good-bye.' As he passed from the room, he thought he heard a feeble voice pronouncing his name. He stepped back, and this is what he heard spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour.'" Only this would he have cut on his tombstone—

WILLIAM CAREY,
Born August 17, 1761.
Died June 9, 1834.
"A wretched, poor and helpless worm,
On Thy kind arms I fall."

Philadelphia, Pa.

Wofford College Commencement.

This noble institution of learning, which has during the 46 years of its operations done so much for the Methodist Church in South Carolina, has just passed through another successful commencement season. As usual many of the Alumni and other invited friends attended and the people of Spartanburg with their accustomed enthusiasm turned out in large numbers at all the exercises. The commencement sermon on Sunday was preached in the College chapel by the Rev. Walker Lewis, D. D., of the North Georgia Conference, and his eloquent portrayal of "Sin, its Ruin and its Remedy"—(II. Cor. 5: 14, 15)—as illustrated in man's dead condition and Christ's lifting him up to new life through the manifestation of Himself, was refreshing and stimulating. That evening in the Central Methodist church before another immense congregation. President Carlisle delivered one of his inimitable addresses to the students and especially the graduating class. The venerable Dr Thorp now 76, seemed at his best, and never spoke with better effect. After his usual custom he found his subject in the Sunday-school Lesson of the day and spoke on Paul's words: "I was not disobedient unto the heavenly vision." And most impressively did he set forth the truth that young men have heavenly visions and their success in life depends upon obeying them.

The address before the Literary Societies was delivered on Monday by George B. Cromer, Esq , President of Newbury College, S. C. His address on "The Man and the Mass" was beautiful in language, clear in elucidation, high in thought, practical in purpose and most graceful in delivery. The annual debate between the Societies the morning following and the delivery of Society diplomas and Essayists medals elicited much interest and enthusiasm.

On Tuesday, commencement day, 23 of the graduating class made speeches and 27 received diplomas with the degree of AB. Two of these are young ladies, the first "Co. Es." which Wofford has graduated. And in delivering their diplomas President Carlisle spoke in most complimentary terms of their deportment in the new and peculiar circumstances, and of their success in study, asking no

favors and meeting equally all the demands upon them. Two other incidents in connection with the graduating class, publicly mentioned are of special interest. One of the graduates was a man who with poor opportunities for education in early life, had yet studied medicine, taken his degree as M. D. and practiced for some ten years in North Carolina, and then, though a man of family, entered the Freshman Class at Wofford and after four years graduated as A. B. And another who at 15 could hardly write his name labored daily with his hands and studied as he could; prepared himself for college and also graduated on the full course. These incidents are encouraging to young men who would secure an education.

The announcement from the Board that the venerated President has consented to continue for another year was received with loud applause. Nothing so gratified the audience. Two ministers of the S. C. Conference, Messrs. M. L. Carlisle and W. R Richardson, received the honorary degree of Doctor Divinity.

L.

Asheville District.

As already announced in the Directory, the Asheville District Conference will convene at Burnsville, Thursday morning, Aug. 8th, including Sunday, 11th. Representatives of our Schools, and our church papers and our connectional men generally are cordially invited, and all expecting to attend will please send their names to Rev. J W. Moore, P. C., Burnsville, N. C. For visitors and preachers and delegates of the District the point of departure from railroad is Asheville. Those who have not their own conveyances will find it both pleasant and economical to secure hacks carrying six or eight persons each and thereby lessen the expense. An early start from Asheville Wednesday morning will put you in Burnsville that night—a travel of forty miles and it is of prime importance that the members of the Conference, especially, be present at the opening Thursday morning at nine o'clock. The preachers in charge will please have their Quarterly Conference Records present for examination, and be prepared to answer accurately all the questions touching their work. The following Committees of Examination have been appointed. For License to Preach and Admission on Trial: J. H. Weaver, C. C. Thompson and G. W. Crutchfield. For Ordination: R. M. Taylor, E. L Bain and E. K McLarty. R. H. PARKER, P. E.

DEAR BROTHER: Appreciating your great interest in the cause of Missions, and realizing how much of the spiritual power and success of the New Orleans Conference may be justly attributable under God to your prayers and to the intercession of your preachers and people, we desire to give you a piece of information which has not yet been made public, having only been announced yesterday to the Board of Missions now in session.

A noble Christian woman, a member of our Church, gives the sum of four thousand dollars to Foreign Missions, the interest upon this amount to be applied during her life to the support of her substitute, one of our lady missionaries in Japan. At her death the interest will go toward the endowment of two professorships in the Mission Colleges of the Board. She withholds her name.

At the General Missionary Conference an appeal was made to the Church for 00 missionaries and $500,000 over and above the apportionment during the next five years. There were 47 candidates who offered at the Conference, and it is probable that the two Boards will send out twenty-three missionaries this year—over one-fifth of the number mentioned. The subscriptions to the Soochow University and Laura Haygood Memorial amounted to $53,000 at New Orleans; this $14,000 gives us $67,000 on the first one hundred thousand dollars.

Bishop Wilson, at the meeting of the Board yesterday, announced the immediate and imperative need of $10,000 for a main building for our Girls' School in Hiroshima. This school, under the splendid management of Miss Nannie B. Gains, has an actual patronage of five hundred pupils—the largest mission school in Japan. The children of the highest officials in the Province are in the institution, including the children of the Governer and several of the military officers. We attended a mothers' meeting last year, when eighty five women —many of them Buddhists, but the wives of the most prominent Japanese lawyers, physicians and merchants—were present in the school chapel. We rejoiced at the opportunities thus afforded to present in a plain face-to face talk the claim Jesus Christ had upon them, their husbands and their children.

The door of this great heathen city of 90,000 people, upon one street of which there are fifty temples, has been opened to us by a gentle modest but heroic Christian woman who, with faith in God, has gone steadily forward. Her success is ours. We alone will be responsible for failure. Join us in prayer as you give your people these facts, that it may be put upon some one's heart to give the ten thousand dollars required. We prefer no public collection should be taken for this object.

Your brethren in Christ,

W. R. LAMBUTH,
J. H. PRITCHETT.

The American Bible Society.

The report of the American Bible Society for the year ending March 31, brings out some facts which must interest all who are concerned about the work of circulating the Scriptures among the people of the earth.

I. The receipts of the last year mark some improvement over those of the year proceeding. In the gifts of the living, in legacies and in the net income from the Bible House, there has been a general advance. The increase is not large; by no means what we might reasonably have expected, but still enough to afford encouragement.

2. The circulation also increased by 147,327 volumes. And a pleasing feature of this increase is that it has been largely in the foreign field; while the home circulation has been fully maintained, that in foreign lands increased by 141,118 volumes. Thus during the year some 50 per cent. more copies of the Scriptures have been issued in the foreign than in the home field, showing how the Society is reaching with the word of life, those who are setting in the region and shadow of death.

3. The opportunities for this method of disseminating the truth were never so great. With the Scriptures rendered into all the leading languages of earth. With all countries open to the access of the Bible, with roads engirdling the earth ready to convey the book, and with people everywhere waiting to receive it there never was a more favorable opportunity to promote in this way the evangelization of the world Especially in China, where the circulation in the first half of the last year before the Boxer persecutions broke out, was nearly equal to that of the whole year previous the prospects of the work are most promising, and the same may be said of Cuba, Porto Rico and the Philippine Islands.

4. All that hinders a great enlargement of the work in heathen and papal lands and thus hastening on the conquest of truth, is the lack of adequate funds. And these would easily be supplied if all our people who receive the benefits of the Society's cooperative service would recognize its claims and give it their support.

T. H. L.

Littleton Female College Commencement

The commencement of Littleton Female College May 28 30 was without a parallel in the history of this Institution.

The Elocution Recital of Tuesday evening began the exercises. The recitations were well delivered and together with vocal and instrumental music the programme was highly entertaining. A large audience was present and by vigorous applause showed themselves well pleased.

On Wednesday morning Rev. James Atkins, D. D., preached the baccalaureate sermon It was pronounced one of the best ever heard here. That evening Bishop Warren A. Candler delivered an address before the Young Ladies' Missionary Society. His address was powerful. His appeal for Foreign Mis sions was touching.

The graduating exercises took place on Thursday morning. The essays of the graduates were very fine. Concerning them one of the brainiest of the distinguished visitors said: "I have attended many female college commencements but, as a class I have never heard better essays."

Following the essays the diplomas, certificates, Bibles and badges were presented, several short speeches being made. After this President Rhodes introduced Rev. E. H. Rawlings who delivered the Literary Address, his subject being "The Daughter in the Home." Nothing during the entire commencement was better than his address.

The grand concert on Thursday evening was the closing of what we are certain will be pronounced the greatest Commencement the College has ever had

There was a very large number of visitors present—the largest ever known.

California Excursion Epworth League Convention July 1901.

All persons intending to avail themselves of the low excursion rates announced for the Epworth League Convention at San Francisco in July, 1901, can, upon application to Geo. W. Heintz General Passenger Agent, Rio Grande Western Ry., Salt Lake City, Utah, obtain an illustrated League folder giving complete details of the rate, the scenic route across the continent and the Salt Lake stop over which will be a prominent feature of the excursion. Also apply for copy of "Salt Lake City—the City of the Saints."

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

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Extract From the Alumni Address, Delivered by Rev. H. M. Blair, at Rutherford College Commencement.

(Published by request)

Rutherford College has a past – a glorious past—a history worthy of an institution of much greater pretensions. I am more gratified to believe that she has a future. For what avails the past—what this glorious history, if the past is to be but a memory, and all this glorious history to be buried with the generation that made it?

This institution lives today in the lives of the men and women who, a generation ago, were taken out of obscurity by her fostering hand, and had poured into their mind the light of hope, and kindled in their bosoms the aspiration which followed up, has opened to them a way of entrance into the larger places of service and enjoyment. It was the peculiar gift of that remarkable man who, for a quarter of a century or more, sat at the head of this school, to arouse the spirit of hope in the hearts of obscure boys and girls, and put them where they could work out their own salvation, intellectually. No higher tribute than this can be paid to the skill and tact of an educator, and it is no reflection upon these qualities nor upon the scholarship of this man to say, as is often said of those who were in whole or in part educated under him, that they were self-made men. The highest praise that can be awarded a teacher is to say that he knows how to open the gates of knowledge to others—that he has mastered the unusual art of teaching another how to make himself. In the very best sense, every man who has attained distinction in scholarship and usefulness, is a self-made man. His instructors simply draw out and direct the powers which had been divinely given.

I am only sorry that I am not able to pay tribute to the memory of R. L. Abernethy as his ability as an educator justly deserves. Like his Master, the Great Teacher come from God, he was in close contact with the people to whom he was sent; like Him, he lived for them; and, like Him, he died for the cause which he had espoused. With the meagerest opportunities in early life, he yet attained to eminent scholarship. Without resources, and with little to encourage and much to oppose, he organized and maintained for some twenty-five years or more, a school, which all must concede to have been, in its time, one of the leading educational factors of our State. The historian of our Commonwealth can never write truthfully her history, till he places the name of Abernethy where it justly belongs, beside that of Craven, Swain, Battle and Bingham.

In the personal magnetism and the inexhaustible enthusiasm, as well as the intellectual resources of this man, was to be discovered the secret of what I had beheld in amazement in the early seventies, viz., his power to attract one of the finest student bodies and to hold this patronage from year to year, with the poorest accommodations, in a pine forest. It was not brick and mortar, nor the splendid equipments which a large outlay of money might furnish, that had attracted and held, through these years, a multitude of the best young men and women of the country, but it was A MAN. A man who combined in a most remarkable degree all the essentials of a great educator. As Mark Hopkins was referred to by another eminent educator as a University, so it was demonstrated in the life and work of R. L. Abernethy that in himself,—in his personality—was the secret of that

uncommon power which made it possible for him to found and maintain, successfully, this institution till he ceased at once to work and live. Will any one dare forbid that his name be written down in the shining list of those who made great history for us in the last half of the 19th Century? Having many traits in common with, and bearing a striking resemblance to that grand Commoner, Zebulon B. Vance, he stood nearest to the common people in the matter of more liberal education for the masses, as Vance stood nearest to them in the matter of political purity and freedom and incorruptible citizenship As the rugged mountain is transformed into a ravishing picture by distance, so this rugged character becomes more and more attractive as the years go by. His great life work is enhanced as we view it in the light of the years which have come, to discover to us the real value of his work.

"But is the dead whose glorious mind
Lifts thine on high?
To live in hearts we leave behind,
Is not to die."

Truly, such a man can not die, but must continue to live, more and more, in the works that follow him, and in the lives which he has inspired to a noble purpose.

Many have feared that, with the disappearance of this star of genius, the sun of the institution had gone down forever. Possibly, it has only suffered an eclipse. Or, if it has been night, may we not believe that the moring cometh, and that joy cometh in the morning? No doubt we are here in the morning of a new day in the history of Rutherford College, and we may reasonably take up the question: What shall be the ideal, what the dominant purpose and what the policy of the institution in the future? May I not appropriately close my message to the former students of the institution with a few suggestions in this connection?

I. First of all, I shall express the belief that the College can nowhere get a nobler ideal than that which may be gathered from her former history and the great life purpose of her founder. Following this, may she ever keep near to the rank and file—in close fellowship and sympathy with the masses. If bequests shall come, as I believe they will, may not an increase of material resources be so utilized as to make it easier rather than more difficult for a poor boy or girl to enjoy her blessings? One of the mysteries is the fact that, in almost all endowed institutions for higher education, expenses increase in direct ratio to the amount of endowment. The result is that many of the very worthiest boys and girls are cut off from the opportunites which these institutions afford. The very best intellectual fibre as well as moral stamina, are almost always associated with poverty. I believe that endowments ought to go as sparingly as possible into brick and mortar, and that the constant study and effort of the church should be to secure the possibility of higher training for the poorest of her children. To do this should be the aim of this institution. The great majority of our people are poor, and likely to remain so. From the ranks of the poor and obscure, however, the world's leaders have come in the past, and from there they may be expected to come in the future, and it is suicidal for any institution to make expenses such as to exclude them. No matter what facilities a college may be able to boast, either in teaching force or equipment, these can be of no advantage to people who have not the means to avail themselves of them. The poor horse will surely die in sight of abundance if the rack is too high for him to reach the food. Let this be a place where it will not heap odium upon the student to practice economy, and where, therefore, a small amount will be sufficient to foot the bills.

Let me not be misunderstood; however. I would have each one foot his bills? This institution will do well to make a serious effort in the beginning of this new regime, to steer clear of dead beats. I hope I may be pardoned for saying that one of the weaknesses of the former President was his susceptibility to being worked by slick frauds. Indeed, any great hearted, generous soul is likely to fall into this snare. An institution with the history of Rutherford College, and one that publishes abroad the fact that its doors are to be closed against no one, is in danger of becoming the Mecca of dead beats. I have in mind now some men who, as far back as the seventies, were the beneficiaries of the endowment of generosity which was inexhaustible in the heart of President Abernethy. They fared sumptuously every day, dressing elegantly and boarding at the best boarding places, while other boys were wearing copper as breeches, cooking their own victuals, and paying tuition down in cash every quarter. In a few instances these gentry were candidates for the ministry; but their candidacy ceased and they retired from the race when they left school. I will not pretend to say where they ought to have been sent. Perhaps to the Penitentiary. Of course I mean that they should have been made Directors, Superintendents, &c. There have been times when they might have been sent to the State Legislature or to Congress.

What I plead for is that, in the new regime, economy shall be popularized, but that it be ecomy in living expenses rather than in tuition, and that the managment be chary of those pleading for gratuities, especially when they claim that they are "inwardly moved to preach the gospel."

2 Again, let Rutherford College never be a center around which may be gathered and rallied any of the forces of contention. The council fires of mal content should not be allowed to be kindled here. It is easily possible now for North Carolina Methodists to have one great system of correlated schools, and to wield through them, such an educative power as is wielded by no other religious denomination in the State. On the other hand, it is possible for us, through the very rivalry of these institutions, to break up into small factions and destroy ourselves by the hostilities growing out of these rivalries. Why should Ephraim envy Judah, or Judah vex Ephraim. Let the magnanimous words of Abram to Lot be upon the lips of all our leaders: "Let there be no strife I pray thee, between me and thee, for we be brethern." We must concede that the country is large enough for every institution we have, and possibly for several more, provided we can be magnanimous and generous enough to divide the work, and so arrange it as that there shall be a healthy cooperation instead of a destructive rivalry. The man who is ready to brand all the friends of Trinity College as enemies of Rutherford, Weaverville, and Davenport, or the friends of these as the enemeis of Trinity, is hardly ready to pray for and promote the peace of Jerusalem.

3. Another suggestion is, that the first movement for enlargement here be the erection of a Student's Hall—a good, substantial building, where the students who desire to do so, may have one common boarding place, at exactly the cost of living. This to be made the special feature of the institution, so that there may be maintained the strictest economy and yet such an arrangement as will make this economy consistent with decency and comfort.

Let us not be too modest to ask the men of wealth who are multiplying among us to come to the help of the Lord's work in this respect. Let us believe that we may confidently expect to find an endowment for these institutions that are struggling to give help to the worthy poor of our land, in the generosity of the men and women whom God is so richly blessing with the material wealth of this progressive age. There are individual members of our Church who are amply able, and who ought to be glad, to give this institution an impetus by letting the news go out that a donation is in hand sufficient to secure this building by the time of the opening of another year.

Perhaps I ought not to close without paying the tribute that is justly due the man whose name this institution bears, and whos generosity made it possible for it to be founded here nearly fifty years ago. When Col. John Rutherford set apart a large tract of land here, and devoted it to the cause of Christian Education, he set an example for the wealthy which has had too few followers. He and Col. Davenport, of Caldwell county, were pioneers in generous expression of public spirit in helping to found institutions for Christian culture. It is just and appropriate that their names should be perpetually honored by being connected in this way with the institutions which they made it possible to found. But these worthy examples of generosity should now be multiplied a thousand fold, and building after building should rise on these grounds to be the memorial of the men who founded them. How much better to have our names inscribed here in the expression of a living benefaction, than to have them chiseled in cold marble or granite shaft in a cemetery!

Expressing the hope that this first year of the New Century may mark the beginning of a new era in the history of all our educational institutions, especially in that of Rutherford College, I make my bow to the old students present, and, in the name of all, send greetings to those who are scattered abroad.

The Stomach of a Man is subject to a dozen such common but painful affections as cramps, cholera morbus, and dysentery, that, by neglect, may be made chronic and dangerous. The best, handiest, surest, and quickest remedy is Pain-Killer, a medicine which has been tried for more than a half of a century and never failed to give relief. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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IT IS A PITY SO FEW WOMEN

Are Entirely Free From Pelvic Catarrh.



Miss Anna Carsten, Clayton, Ill.

Miss Anna Carsten, Clayton, Ill., says:

"Your Peruna did me so much good. I believe I should have been dead by this time had I not used it. I am feeling so well now. I have not taken any medicine for four or five months. I can cheerfully recommend Peruna to my friends."

Everywhere the people, especially the women, are praising Peruna as a remedy for all forms of catarrhal difficulties.

Roxa Tyler, Vice President of the Illinois Woman's Alliance, writes from 910 East Sixtieth street, Chicago, Ill., the following:

"During the past year I gradually lost flesh and strength until I was unable to perform my work properly. I tried different remedies, and finally Peruna was suggested to me. It gave me new life and strength. I cannot speak too highly of it."

The extreme sensitiveness of the mucous lining of every organ of a woman's body is well known to physicians. This explains why, in part at least, so few women are entirely free from catarrh. Peruna cures catarrh wherever it is located.

Send for free catarrh book. Address Dr. Hartman, Columbus, Ohio.

Morganton District.

The Morganton District Conference will convene in Rutherfordton July 11, 9 a. m.

The introductory sermon will be preached by Rev. H. H. Jordan on Thursday 11 a. m. Pastors will please prepare written reports on the Disciplinary questions. Let the reports show all the leading facts connected with your work.

The Recording steward will please have the Quarterly Conference Records present for examination

Representatives of our institutions are cordially invited.

All visiting brethren will please notify Rev. J. E. Abernethy, Rutherfordton, N. C.

Let all the preachers and delegates be present at the opening session.

C. G. LITTLE.

To the Presiding Elders of Western N. C. Conference.

DEAR BRETHREN: Let me call your attention to an important matter. At the last session of our Conference you agreed to supplement the assessment made by the Board of Missions by $200 in the interest of two charges. (See Journal page 36). The Board is in no way responsible for this amount and you must collect it if paid. Below is the apportionment to the districts. Will you please give this matter your immediate attention and send amount to the treasurer as soon as possible?

Asheville, $17.50; Charlotte, 28.00; Franklin, 11.00; Greensboro, 22 00; Morganton, 14 00; Mt. Airy, 14.00; Salisbury 21.00; Shelby, 21 00; Statesville, 21.00; Waynesville, 9 50; Winston, 20

Respectfully,

J. E. GAY, Sec & Treas.

High Point, N. C.

Salisbury District Conference

MR. EDITOR:—Allow me to say to the pastors of Salisbury District that I desire to have the names of persons who will attend the District Conference. I have the names of all the members, but I want to know at least one week before the meeting the persons who will likely attend.

All are welcome. We expect a large attendance. We are pushing our new church to completion and expect to have it ready for the Conference The brethren who intend coming by private conveyance will please inform me. I have made arrangements with the livery men at this place to convey all members and visitors from Concord and return at 65 cents for the round trip. Persons coming that way will please inform me as to the hour of arrival at Concord, so that each one may be met at the train.

The presence of the editor is specially desired. Fraternally,

L. T. CORDELL.

P. S —Bishop Hargrove is expected to hold the Conference.

Mount Pleasant, N. C., June 21, 1901.

Prof. J. F. Draughon.

Prof. J. F. Draughon, who has become famous throughout the Union on account of the merits of four text books on bookkeeping of which he is author, and on account of his success in establishing and conducting Draughon's Practical Business Colleges located at Savannah, Nashville, St. Louis, Montgomery, Little Rock, Shreveport, Fort Worth and Galveston, will on September 1st open a first class business college in Atlanta, Ga. Practical and experienced teachers, teachers who are thoroughly familiar with Prof. Draughon's superior course of instruction, will have charge of the Atlanta School. It is generally conceded by all who are in a position to know that Prof. Draughon's success in the business college line has been far greater than that of any one else engaged in the same line of work. His superior course of instruction and his special facilities for securing positions are almost an offset to competition where the merits of his works are known. Over 3,000 students have attended his college during the past year. See his ad. elsewhere in this issue.

For illustrated catalogue address, Prof. J. F. Draughon, at any one of the above mentioned places.

Epworth League Excursion to California July 1901.

The most important feature of the trip to San Francisco is the stop over at Salt Lake City. All excursion tickets via the Rio Grande Western Ry in connection with either the Denver & Rio Grande or Colorado Midland Railroads, will permit of this stopover in either direction. The Great Mormon Temple and Tabernacle, the Tithing Place, the Lion and Bee Hive Houses, Amelia Palace, the Church Institutions, the Great Salt Lake with its magnificent Saltair Beach, the Salt Palace, the Drives, Parks and nearby Canon and Lake resorts are a few of Salt Lake's attractions. Furthermore, the trip between Denver and Ogden, where connection is made for the Pacific coast, is one of unequaled pleasure. No European trip of equal length can compare with it in grandeur of scenery or wealth of novel interest. Send 2 cents to Geo. W. Heintz, G. P. A., Salt Lake City, Utah, for copy of "Salt Lake City—the City of the Saints," and copy of the League folder, giving complete details of rates, etc., and the scenic route across the continent.

California Excursion Epworth League Convention July, 1901.

All persons intending to avail themselves of the low excursion rates announced for the Epworth League Convention at San Francisco in July, 1901, can, upon application to Geo W. Heintz, General Passenger Agent, Rio Grande Western Ry., Salt Lake City, Utah, obtain an illustrated League folder giving complete details of the rate, the scenic route across the continent and the Salt Lake stop-over which will be a prominent feature of the excursion. Also apply for copy of "Salt Lake City—the City of the Saints."

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Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. Etta W. Jones.
Parkersburg, West Virginia.

Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.
Harry Adams.
No. 1734 First Avenue, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.
Mrs. E A. Beville.
Woodstock, Va.

A CARD.

For nervous and sick headache, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.
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Publisher Morning Call.

Obstinate Eczema.

"Enclosed please find $1 00 for two more boxes of Tetterine. The box you sent me has almost cured the most obstinate case of Eczema you ever saw. I am very grateful for such a blessing as your Tetterine has been to me. Jas. L. Jones, Jellico, Tenn." 50c. box by mail, if your druggist don't have it, by J. T. Shuptrine.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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THE CHRISTIAN LIFE.

My Lord and I.

[Found in the Fible of a Northfield girl at her death.]

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me
My tongue can never tell.
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrow,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys
He tells me what I ought to do,
He tells me how to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go and speak
The loving word for Him.
He bids me tell His wondrous love,
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh;
We bear the yoke together,
My Lord and I

How Shall I Find Him?

There are three sets of senses by which we may come to a knowledge of God. They are: 1. God in nature. 2. God in revelation 3 God in our mental and moral consciousness. Every man who will use these senses will be furnished with such uncontroverible evidences of the existence of the divine father as to leave no possible room for doubt. Any one of these revelations of God is sufficient, but when all three unite, the conviction which comes to the unbiased mind is overwhelming.

But there is still another revelation It comes to us through a personal spiritual experience. It is given only to the sincere believer. He is sure his Father lives, because he has gone into his very presence. A hand of unspeakable tenderness has been laid upon his head. A voice of infinite compassion has fallen upon his ears. That voice said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." The gracious invitation was accepted, and a great peace came unto the soul. The revelation was tangible, vital, glorious So that, while there may be many speculative theories which the rejoicing soul cannot explain, and many theological questions which he cannot begin to answer, yet he can say with the poor man upon whose blind eyes the Savior poured the light of day: "One thing I know; that whereas I was blind, now I see."

This last evidence is the most satisfactory of all. It is as clear as the noonday. It gives solid peace. The sense of security under the divine care, the exhilaration because of this new relation of the soul to God passeth expression—passeth understanding!

Are you searching for God? Are you groping after the gracious Father, and crying: "Oh, that I knew where I might find him!" My child, you are not far from the kingdom. Open your eyes and behold God in nature. Open the Book and read of his character and works. Listen to the voices which speak within your soul-the persuasion of your mental and moral consciousness. These will tell you of the Infinite One for whom you search. But they will fall short of the "full assurance" for which you long. Come to God through Jesus Christ, his Son, and throw yourself into the arms of infinite love. Then you will know that he lives and saves! His voice will speak pardon. His han will confer upon you the riches of the skies!—Epworth Herald.

Words Concerning Prayer.

Jesus: "Watch ye, therefore, and pray always. All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Paul: "Pray without ceasing. Continue in prayer, and watch in the same with thanksgiving."

John Fox: "The time we spend with God in secret is the sweetest time, and the best improved. Therefore, if thou lovest thy life, be in love with prayer."

Mr. Hervey, on sick bed: "If God shall spare my life, I will read less and pray more."

John Cooke: "The business, the pleasure, the honor and advantage of prayer press on my spirit with increasing force every day."

A Pastor drawing near his end, exclaimed: "I wish I had prayed more!"

Adam Clarke: "Study yourself to death, and then pray yourself alive again."

Whitefield tells of "a lad who was so vividly conscious with his hat off." All his life was thus a season of communion and prayer.—Exchange.

Building and Testing.

When the great Brooklyn bridge was being built, every strand of wire was tested. If it had not been, some time or other that bridge would have come down, for bad wire would have been in it. The strands were tested one by one. Thank God, if the storm has come into your life, and some of the single strands that you are putting into your life have broken, it is better to find it out now than to find it by and by.—Selected.

"Be of Good Cheer."

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come. And if it should come, it will find you better able to meet and bear it than you are to-day.

As your days, so shall your strength be. Sufficient unto the day is the evil thereof. The life and words of Jesus and Paul furnished some apt and forceful illustrations of the uplifting, sustaining power of a joyous, loving hope. On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted his disciples with these ever memorable words: "Let not your heart be troubled.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And Paul, in prison awaiting death, cheered his fellow Christians on to a life of heroic endurance by the inspiring exhortation· "Rejoice evermore; and again I say rejoice." Christianity is a religion of hope. When we enter upon the new life we are begotten again unto a lively or living hope by the resurrection of Christ from the dead. Hope, says one, gives sanity and good health; it doubles the value of food and sleep, lightens every care, and gives the heart courage for all its tasks. Hope on. Hope ever.—Christian Uplook.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical traternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 pm	12 10 am
Lv. Philadelphia, P.R R.		3 29 pm	3 50 a m
Lv. Baltimore, P. R R.		5 45 pm	6 40 a m
Lv. Washington, P. R. R		6 55 pm	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 pm	2 40 p m
Lv. Petersburg.	"	11 30 pm	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	†7 55 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv New York, O. D.S.S.Co	†5 00 p m	
Lv. Baltimore, B.S.P.Co.	.....	† 5 30 p m
Lv ash ton, N.&W S B.		6 30 p m
Lv. Portsmouth, S. A.L.	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 45 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "	....	3 05 p m
Ar Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 20 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, "	2 40 p m	6 28 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	...
Ar. Macon, C. of Ga.	7 30 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L & N.	2 55 a m	
Ar New Orleans. L. & N.	7 30 a m	
Ar. Nashville. N.C.&St.L.	6 40 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, A &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	.....
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar Athens,	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester "	7 03 p m	4 10 a m
Lv Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington.	3 05 p m	...
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 07 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash't on. N &W S.B.		6 55 a m
Ar. Baltimore, B. S P.Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia.N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York. "	8 40 p m	8 00 a m

	No 34	No. 66
Lv. Tampa S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	* 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar Philadelphia, P R R.	1 36 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir.. ...	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

Good--Night.

Good-night, my burden. Rest you there,
The working hours are over;
Poor weight that had to be my care—
And why, let time discover!
The evening star sheds down on me
The dearer look than laughter,
At whose clear call I put by all
Forbids me follow after,
Free, free—to breathe the first breath again,
The breath of all hereafter.

Good-night, heart's grief; and rest you there
Until you're sure to morrow;
Here's only place for that wide air
More old, more young, than sorrow,
And though I hear, from far without,
These caging winds keep revel,
Oh, yet I must bestow some trust
Where water seeks her level—
Where, wise heart, water seeks and sings
Until she reach the level.

—Josephine Preston Peabody, in Scribner's.

The Self-Cheapened Woman.

MARY R. BALDWIN.

It is a sad fact that there are women of the loftiest purposes and the purest motives who are unappreciated in their homes, those most nearly related to them by family ties seeming blind to their real worth while constantly accepting their sacrifices. In such cases the woman, if her make up is according to a generous pattern, goes on in her self-sacrificing course, developing a beautiful character, making the home atmosphere sweet and pure. And though she may lay down her work all too soon, and expressions of love and gratitude come too late to reach her ears, her service is not lost; somewhere, sometime, the seeds of loving helpfulness will spring up to bear fruit; it may be in the character of any descendant removed by many years from the time when the unselfish service was offered.

A wise, loving womanhood is the constructor and hope of society and becomes the pride and glory of worthy sons and daughters who realize that their manhood and womanhood is of a nobler quality than it could have been without the early powerful influence. But there is a woman's sacrifice hardly worthy the name that defeats the best purposes and works unhappiness, oftentimes ruin, because it lacks insight, reason and proper control.

There are wives and mothers who spend themselves for the home, putting into their efforts time, strength, losing opportunities for mental and spiritual development, sacrificing personal appearance, all through a blind love impelled by the impulse to give of themselves wholly. Who does not know such self-effaced women? With their absorbing purpose to lay their all upon the altar, they do not call forth admiration, often not even respect, for their giving has in it an element of slavishness.

A young wife who enters upon her marriage career may determine her position as soon as she crosses the threshold of her new home. If at the start, through a mistaken view of helpfulness she begins a course of inefficient self-sacrifice by taking burdens that should be shared, wholly upon her own shoulders, insisting upon doing herself, what a servant should, taking a maid's place, in many instances against the wish and will of her husband, through the force of the sentiment that makes it so delightful to perform these trifling services for him; if she does all of this, with the motive mentioned, neglecting as she must at times the holding of personal attractiveness and a freshness of spirit needed for the companionship with her husbaad for the dinner or the evening hour, she has begun the cheapening process.

There are wives who do not begin to cheapen themselves by foolish sacrifices until they enter the experience of motherhood. Indeed, there are instances where they prove themselves tyrants through their exactions in their early married career, and upon the appearance of a child in the home they lose themselves in the purpose of spending themselves for it.

A case of this sort is known to the writer. A man of great mental possibilities, tender nature and knightly habits, with reference to the other sex, married a pretty creature whom he idolized to the point of perfection. It became his delight to protect her from care and to make her wifehood, as far as possible, a flowery experience. In his blind love, he did not notice the spoiling process, neither the growing signs of selfishness. He remained under the delusion that she was all that his fancy had painted her, until the birth of his first child, and then he began to discover something of her nature.

She neglected him entirely, gave up herself wholly to the care and petting of her baby boy, refused her husband's invitations to entertainments and, when she gave an hour to his society, could talk of nothing but things related to her care or love for her child.

The years went on, the baby grew to young manhood and the husband and father who should have reached the prime of his influence and effort was a spent, lonely man; whose purpose had been defeated and his mind narrowed, through the disappointments of his companionless, loveless life.

He came to his death bed a defeated man and the wife was left to the mercies of the son whom she had spoiled through the selfishness of her self sacrifice. Without dignity, with no mental resources to suggest ways of employing time, she was a companionless, desolate creature, simply tolerated by the son upon whom she had lavished her weak affection and to whom she had been a slave. There are, as an offset to this repulsive picture, wives and mothers whose unselfish love does not waste itself aimlessly but gives of its best, compelling reverence and gratitude and the glorifying of womanhood. In the record of the life of Horace Bushnell there is a passage showing how a woman gained and held her exalted place in a husband's estimation. * * "She has been with me in many weaknesses and storms, giving strength alike in both; sharp enough to see my faults, faithful enough to expose them and considerate enough to do it wisely; shrinking never from loss or blame or shame to be encountered in anything right to be done; adding great and high instigations—instigations always to good and never to evil mistaken for good; forecasting always things bravest and best to be done and supplying inspirations enough to have made a hero." * * What more than that could one ask for a woman?—The Interior.

For Mothers.

To bring up a child in the way he should go, travel that way yourself.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

Children need models more than criticism.

We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven's growing plants.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man —Dr. McLeod.

An Essay on Habit.

A story is told of an English schoolmaster who offered a prize to the boy who should write the best composition in five minutes on "How to overcome habit."

At the expiration of five minutes the compositions were read The prize went to a lad of nine years Following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter. it does not chang 'abit.' If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not wholly used up: all of which goes to show that, if you want to get rid of a habit, you must throw it off altogether." —Selected.

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Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc, cheerfully furnished at this office.

NORTH CAROLINA

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AN IMPORTANT MATTER DISCUSSED.

The rapid growth and multiplication of educational institutions in our land, the large gifts from wealthy citizens many of them are receiving, the fact that they wield immense influence in moulding public sentiment and in shaping the religious thought and life of our young people, are leading some of our wisest and best men to seriously consider certain questions touching the inner life and the private influences that are at work in these institutions.

We are aware that many statements in some way get into the secular and sometimes the religious papers, that are not true, and men are misrepresented, and in some instances slandered by them, but in many cases the facts are given by friends of the speakers who are invited to report their utterances and who in fact understate rather than exaggerate what is said. Besides, most of our secular papers are as careful to maintain their reputation for truth as individuals are and it is very unjust and wrong to charge them with wilfully misrepresenting men or falsely reporting speeches.

One who reads extensively the great daily papers or even the weeklies, can but feel agrieved if not alarmed at the many wild utterances attributed to college men and seriously commented upon by experienced and able editors. The New England papers, the great dailies of Chicago, as well as the papers of our own State contain reports of speeches, articles, statements and editorials that show conclusively that many of our schools that stand for the higher education, under the claim of freedom of thought and utterance, are leaving at a great distance, the old land marks, set up by our doctrinal standards, and are setting forth the views and theories that, we think, are contrary to the teaching of the Scriptures, and certainly in direct conflict with what our denomination and others have long sacredly believed and seriously taught. It is very evident to us that the church must yield what she has long held to most sacredly and tenaciously or she must guard most closely the influences that go out from her schools.

President Hyde, of Bowdin College, addressing the faculty and students of Boston University some days ago, discussed forcibly what he chose to call, The Limitations of free thought and free speech by presidents and teachers in Colleges and Universities. According to President Hyde a college man has no right to become an agitator in behalf of views and measures which are repugnant to considerable portions of the constituency of the institution in which he teaches. Martyr zeal implies suffering by the individual, not by the institution. This statement all right-minded persons will approve, and they will certainly agree that all instructors in Methodist schools are in honor bound to abstain from teaching anything contrary to our peculiar denominational views.

We remember, years ago, that the action of Bishop McTyeire, who was then Chairman of the Board of Trustees of Vanderbilt University, was warmly approved because he promptly dismissed a professor who held and propagated views that were not in harmony with our recognized authorities. The Bishop's action was commended because the Vanderbilt University is the head of our educational institutions and no man ought to be allowed to remain in that institution who is not sound in his doctrinal views and whose religious experience is not Scriptural and well defined.

The same is true of every other Methodist school. The great business of our schools is to educate and send out Christian men and women of the very highest type who are Methodist in sentiment, in doctrine and in experience.

President Hyde makes another significant statement in regard to a man who gives largely to schools. Note: "He may give or not give, but when he has given his money it should be as completely beyond his control as a thrown stone after it has left the hand. Such limitations of power," says President Hyde, "is the corner-stone of academic freedom, and he would have all colleges and universities do as a wealthy donor of Harvard says that President Elliott treats him." "He comes to me for my money and my advice, and like the women in the Scripture, the one is taken and the other is left." In view of the fact that millionaires are rapidly multiplying and large gifts are being made to Colleges, it is certainly necessary to prevent these schools from being diverted from the purposes for which they were established.

As to trustees or regents, they are mere agents, who are to manage judiciously the interest committed to them, so that it will accomplish most good for the church or others who own it. Sentiment, friendship, personal considerations ought to be left out entirely in managing the interests of a school, and neither money, nor honors, nor degrees should ever be used to reward personal friends, or to further private and individual interests.

A VITAL INTEREST INVOLVED.

A brother, whom we have long known and who we regard as one of our best men, writes us a long personal letter, and insists that it is the duty of the religious press to condemn, in the severest and most positive way, any effort on the part of individuals or corporations to tamper with jurymen, or in any improper way, to influence judges and courts to disregard facts and to ignore or circumvent the law in order to render decisions favorable to their interests.

He affirms that there are cases of this sort in our State where there is unmistakable evidence that different parties have been guilty of bringing strong influence to bear for the sole purpose of defeating the ends of justice and preventing guilty persons from receiving the penalty due their conduct. He also adds that the secular press, in part at least, has not been slow to call attention to this dangerous procedure that threatens the destruction of highest interest, and in severe language, condemns it.

It has been a part of our home and religious education that we are not to speak evil of magistrates or ministers, and in our editorial experience, we have been careful to write nothing that reflected upon jurors, judges or civil or ecclesiastical courts. Beyond question, there are verdicts returned and decisions rendered that seem to us not in accordance with the evidence, or in harmony with the law bearing on the case. But it is a very serious matter to say, or even insinuate, that the jurymen have been bribed or that the judge, or judges, bought.

From our view point, one of the dangers that now threatens our country is a want of confidence in men. The different classes and races and trades and professions are suspicious of each other. It is thought that there is good reason for this suspicion. It is an easy matter to destroy confidence in men, and in courts. But what is gained by so doing? We answer nothing; but on the other hand great wrong may be done.

We are clearly of the opinion that only our most intelligent and reliable men ought to be appointed magistrates, or selected as jurymen; that no man under fifty years of age ought to be elected to preside over the Superior or Supreme Court, and in no case should they be chosen as a reward purely for party service; but when elected every good citizen, without regard to party interest or affiliation, ought to honor the man for the sake of the position, and be slow to say anything that will destroy public confidence in him.

However, when those who sit in high places and profess to hold in their hand the balances of justice, clearly disregard principles of law and facts of evidence, it is but right that the press and the public protect the interests of the people by properly using such means as will tend to correct such abuse of power and if necessary administer open rebuke. Let all our people, and especially all Methodists, do what they can to preserve the integrity of magistrates, jurymen, courts and judges.

A HANDSOME DONATION.

President Charles D. McIver, of the State Normal and Industrial College, at Greensboro, was informed, a few days ago, that Mr. George Peabody, of New York City, had given to the Institution over which he presides, the sum of ten thousand dollars.

It is not generally known that the College owns 125 acres of land in rear of the buildings, a part of which is woodland and nearly all of it is elevated and rolling.

Dr. McIver conceived the idea years ago of converting a large part of this into an educational park. At present it is the exercise ground of the students. They are required to spend one hour each day in these grounds, though almost nothing has been done in the way of improving them. The plan is to beautify the park; to make several miles of walks and drive-ways through it, plant rare trees, flowers and shrubbery, and to dedicate each attractive spot to some great educational leader or some noted event, and to adorn it with a monument, statue or block of granite with appropriate inscriptions.

It will be readily seen that this is a unique idea and a most excellent one. It will greatly add to the value of the State's property, prove of real educational value and at the same time furnish large and beautiful grounds for outdoor exercise.

Five thousand dollars of Mr. Peabody's gift is to begin the improvements on this Park. The other five thousand will be used to make some other needed improvement. The first gift for this work coming from a Northern gentleman, is highly significant It shows the interest some of our Northern friends have in Southern educational enterprises, and also an anxiety on their part to help forward the education of our Southern girls. Of course, all good people appreciate this spirit, and we hope other wealthy people, both North and South, will follow Mr. Peabody's worthy example. We are sure all such gifts will be greatly appreciated by the people of the State generally, and the money will be judiciously expended and prove a great blessing.

ONE GOSPEL.

While attending the Missionary Conference at New Orleans we had the pleasure of meeting Rev. J. F. G. Finlay of the Los Angeles Conference. Bro. Finlay has compiled a book of real value, and by doing so has supplied a long felt want. Its title is "One Gospel." Matthew, Mark, Luke and John are blended into one continuous story and told in chronological order in the exact words of the evangelists.

The four Gospels were written by four different men, and each for a special purpose. Bishop Hendrix, in his introduction to the book, says, "The mission of 'One Gosple' is that of an advocate who takes the testimony of his four witnesses and weaves them into one continuous story. This method simplifies and unitizes the story." We commend the book to all our readers. The price is one dollar. Address, Rev. J. F. G. Finlay, San Bernardina, California.

READ THIS CAREFULLY.

We are trying very hard to give the Church a good religious paper, and our readers assure us that we are succeeding. But to do this we are obliged to spend a good deal of money. Indeed, getting out a sixteen page paper, well printed, neatly trimmed and substantially pasted, filled with good reading matter, necessi-

tates a large outlay every week.

So far as we know no paper of its size and quality is being published weekly in the Methodist E. Church, South, for $1.50 a year. We ask all our patrons to help us all they can. Send us what is due, and renew your subscription promptly when the time expires. If not convenient to send the money to the office, be sure and hand it to your pastor before he goes to the District Conference. We are obliged to raise $400 during the month of July and we have no way to get it except from our subscribers. Remember every dollar counts one.

The Board of Missions.

The annual meeting of the board of missions was held in Nashville last week. From the secretary's report we gather the following encouraging facts concerning the past year's work.

The increase in the regular collections from the home conference is $19,330.95. in addition to this amount $11,707.50 was given to the famine fund in India.

Mrs. S. C. Trueheart representing the Woman's Foreign Missionary Society submitted a report showing that this society has raised the past year, $82,718.-96 for foreign missions and $40,000 for twentieth century fund.

Four new missionaries have been accepted for China, four for Brazil, two for Mexico, two for Cuba and one for Korea. We thank God and take courage. As far below our duty as these figures show us as a church to be, they indicate that we are doing better than we have done, and that we are making some effort to do our Lord's will. The cause goes forward.

Nashville's Epworth League Special.

Mr. O. W. Patton, assistant to Dr. H. M. Du Bose in the Central office at Nashville is planning to run a special train out of Nashville July 9th for the International Epworth League Conference to be held in San Francisco July 18th to 22nd. He is arranging to have the delegates arrive in Nashville on the morning of July 9th, spend the day visiting our Publishing House, Vanderbilt University and other points of interest about the city, and then leave in the evening in a body for San Francisco. He has invited all the Epworth Leagues in our State to join him in this trip. By using a special train he thinks that the expense can be cut down somewhat, and the pleasure of the journey magnified. All those who are interested in this trip would do well to write Brother Patton at Nashville for a circular explaining trip, route, rate etc.

EDITORIAL NOTES.

For health and pleasure go to Cleveland Springs. This is one of the most popular summer resorts in the State. Fine water, comfortable and clean rooms, excellent board, polite servants and charming society. Rates are reasonable. If the editor can get away from the office a week during the hot season he will spend it there.

Everybody who can possibly spare the time and the money ought to go to San Francisco to the International Epworth League Conference, July 18-21. The trip alone will compensate for the outlay and the Convention will prove an occasion that will ever be memorable. Look up the Railroad advertisements in the ADVOCATE and note especially the Denver & Rio Grand and Colorado & Midland Railroads.

The President and Corresponding Secretary of the Foreign Missionary Society of the Western North Carolina Conference speak in high praise of the good people of Gastonia and especially of Rev. G. H. Detwiler, D. D., our pastor of the first church there. Bro. Detwiler received the honorary degree of Doctor of Divinity at the recent commencement of Rutherford College and all who know him believe that it was well bestowed and will be worthily carried.

On Sunday, the 23d inst., Children's day was observed by Love's Church, Walkertown Station. The program was carried out very successfully, showing very careful preparation for the occasion. Every recitation was well rendered, and the singing of a very fine order. Thanks are dne not only to our wide awake and efficient Superintendent, but to his loyal helpers in the good work. A good collectiou was raised. The general work on the station is in good condition.

June 25, 1901. P. J. CARRAWAY.

The Changing View Point in Religious Thought, is a new book just from the Publishing House of E B. Treat & Co., 241 and 243 West 23d street, New York City. This house is composed of enterprising men and they are constantly giving to the public some valuable religious book. The Changing View Point is written by Henry Thomas Colestock, H. M.-B. D. is a volume of 303 pages and is sold by the publishers at $1. A few of the subjects discussed will give the reader some idea of the value of the work. Hence we give them: Beginning the Christ Life; After Conversion, What? The Imminent Divine Life; Vicarious Suffering; The Sheltering Presence; Each Age Finding its Own Christ. The author is a vigorous, well equipped writer and presents truth new and old with interest and force It will well repay a careful reading.

District Conference Directory.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11-14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11-14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Asheville District Conference.

DEAR BRO. CRAWFORD:—Since my announcements of last week, have received a communication from Bishop Hargrove, consenting to hold our District Conference. Shall expect to have you with us.

R. H. PARKER.

Weaverville, N. C., June 17, 1901.

(See letter on 3rd page.)

Franklin District Conference.

DEAR DR CRAWFORD:—Bishop Hargrove will hold the Franklin District Conference at Robbinsville beginning July 11th. Let all who expect to attend send their names to Rev. J. A. Wiggins at once.

Those going by railroad will get off at Andrews, fourteen miles from Robbinsville, where they will be met by private conveyance Wednesday morning.

I have sent blanks for reports to all the preachers. Let them make their reports as full and accurate as possible. We shall be glad to see as many of our school men present as can come. All are invited. J. A. COOK.

Franklin, N. C., June 18th, 1901.

Wanted.---Photograph of Each Member of the Conference.

MY DEAR BROTHER:—We have a news correspondent in our town who wants for "The Sunny South," (a high class literary journal published in Atlanta, Ga.,) the photograph of each member of the Conference, and I write to ask you to send me within ten days, or as soon after as possible, your photograph, name and present address, and we will send you a copy of the paper as soon as it appears. Don't send a tin-type!

Yours fraternally,

J. B. CARPENTER.

Rutherfordton, N. C.. June 15, 1901.

Children's Day Exercises.

The M. E. Sunday-school observed children's day with appropriate ceremonies, in the auditorium of the church last Sunday evening.

The church was beautifully decorated with flowers, which at once regaled the sense and indulged one's fancy. The decorations transcended by far any previous attempts on such occasions.

The lovely, joyful and happy children improved the fragrant oblations of nature by mingling with the rising odors the more refined breath of thankfulness in hymns and praises.

The entire program was well rendered to the enjoyment of all present. The entertainment was in every way an honor to the pastor, superintendent, teachers and pupils of the school. Dr. Frost is indefatigable in his exertions and efforts to make it one of the best Sunday schools in the Central Conference. It is an honor to us, to our town, to have in our midst a man of such consummate ability; a man of such colossal character, the culmination and perfection of the Anglo-American type of the race. In his own person, Dr. Frost is the complete realization of the working in harmonious measure of the ideal and the practical; a man of mature mind, with the soul of a poet and the brain of a philosopher, whose pulse quickens to a generous throb at every noble thought and deed. Let us hold up the hands of our pastor, as did Aaron and Hur the hands of Moses.—White Haven Journal.

The University of North Carolina.

The last session of the University was the most prosperous in its history and everything points to an increased prosperity and usefulness during the coming session. The faculty strengthened by the addition of eight new teachers, making forty-three in all. There are two new dormitories, new recitation room, waterworks, central heating plant and electric lights. Board, lodging, heat and lights can be secured at from $10 to $12.50 per month. The session opens September 12th. Examintions for entrance Sept. 9, 10, 11.

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is proof against moisture, dust and germs.

Every lover of good food should become acquainted with this design—the design found on the ends of the In-er-seal Patent Package, the only package that preserves the freshness and goodness of biscuit, crackers and wafers from the baker's oven to the housewife's table.

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100 Pages which gives all necessary instruction on fruit growing and care of trees.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for June 30th, 1901.

REVIEW IN LUKE, JOHN, MATTHEW, ACTS, HEBREWS, REVELATION.

GOLDEN TEXT.—"God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. vi. 14.)

TIME.—The first seven of the lessons for the past quarter deal with events that took place in the interval beteen the resurrection and the ascension of Jesus, and the last five with events occurring after he had ascended into heaven.

Home Readings.

Sunday—Resurrection of Jesus. Luke xxiv. 1–12

Monday—Jesus Appears to Mary, John xx. 11–18

Tuesday—The Walk to Emmaus, Luke xxiv. 13–35.

Wednesday—Appears to the Apostles. John xx. 19–29.

Thursday—Jesus and Peter xxi. 15—22

Friday—Great Commission, Matt. xxiii. 16–20.

Saturday—Ascends into Heaven, Acts. 1. 1–11.

The Life of Lives.

I. The Period of Preparation. Jesus of Nazareth, Son of God, Son of man, and Saviour of men, was born in Bethlehem of Judea, and until reaching the age of thirty was a resident of Nazareth in Galilee as the child of one Joseph, a carpenter, whose trade He learned and labored at. B. C. 4 to A. D. 27.

2 The early Ministry. In His thirtieth year Jesus came to the preaching of John the Baptist' and was publicly baptized, anointed, and supernaturally attested as the Messiah. A season of proving was spent in the wilderness of Judea, after which a circuit of ministry, teaching and working miracles, was made throughout the southern province of Judea. During this period' which covered about a year, several companions were chosen who became his disciples. A. D. 27 to A. D. 28.

3. The Later Ministry. Upon the occasion of a visit to the family home in Nazareth Jesus incurred the hostility of the residents, and transferred His headquarters to Capernaum, whence for a year and a half He made several circuits of the towns and villages of Galilee, preaching the kingdom of God and working miracles in behalf of the sick, the sinful, and the poor. To avoid the hostility of Herod He made also at this time a brief circuit of the north country in the neighborhood of Tyre and Sidon. In all this time he was accompanied by a chosen band of twelve, who, with others specially chosen, became evangelists of the kingdom. A. D 28 to A. D. 30.

4. The Last Days. The high spiritual and ethical quality of His ministry provoked malignant opposition among the religious leaders of the people, and led to a plot to compass His death. A bargain was made with one of His disciples, Judas Iscariot, to betray Him, and in the spring of A. D. 30, with the full consciousness of going to His death, Jesus set out to attend the Passover at Jerusalem. On the night of the feast Jesus ate the Passover with the twelve, and in taking leave of them instituted the memorial of the Last Supper. That night He was betrayed; in the morning He submitted to numerous forms of trial; in the afternoon he was crucified and buried. April–May, A. D. 30.

5. Easter and After. He was crucified and buried on Friday; on the Sunday following He rose from the dead and appeared (1) to Mary Magdalene, (2) to several women, (3) to Peter, (4) to two disciples near Emmaus, (5) to ten disciples at Jerusalem, and (6) to Peter. A week later He appeared again to the disciples, to meet Thomas; later still He appeared to some of the same company by the Sea of Galilee; last of all He appeared to over 500 followers at once. On Olivet, near Bethany, in the presece of His chosen ones, He ascended into heaven, having given commandment for them to wait in Jerusalem for the descent of the Spirit. Ten days later the promise of the Spirit was fulfilled, and the Church of Christ was organized and equipped for the work of carrying forward its Master's mission.

A Hymn of the Quarter.

Hail, Thou once despised Jesus!
  Hail, Thou Galilean King!
Thou didst suffer to release us;
  Thou didst free salvation bring.
Hail, Thou agonizing Saviour,
  Bearer of our sin and shame!
By Thy merits we find favor;
  Life is given through Thy name.

Paschal Lamb, by God appointed,
  All our sins on Thee were laid:
By almighty love anointed,
  Thou hast full atonement made.
All Thy people are forgiven,
  Through the virtue of Thy blood;
Opened is the gate of heaven;
  Peace is made 'twixt man and God.

Jesus, hail! enthroned in glory,
  There forever to abide;
All the heavenly hosts adore Thee.
  Seated at Thy Father's side:
There for sinners Thou art pleading;
  There Thou dost our place prepare:
Ever for us interceding,
  Till in glory we appear.

Worship, honor, power, and blessing,
  Thou art worthy to receive;
Loudest praises, without ceasing,
  Meet it is for us to give,
Help, ye bright angelic spirits;
  Bring your sweetest, noblest lays;
Help to sing our Saviour's merits;
  Help to chant Immanuel's praise!

—John Bakewell.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

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A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

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June 28-1y nrm

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to me, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but be sure you reserve enough money to pay me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

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mar 6-1y

THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for June 30, 1901.

TRUE TO CHRIST.

Scripture References: John 15:7-16: Col. 3:17; Matt. 28: 16-20.

Joseph Parker; the famous London preacher says: In the days when men were true to Christ they were butchered and burned at the stake for their faith. But today the martyr fires have gone out which is the sign that men are no longer true to Jesus Christ.

This is indeed a gloomy view of the Church and let us hope it is not wholly true. While there may be a shade of truth in this statement I would rather believe that the gospel leaven has so far changed the state of human society that the barbarism of the past is being slowly but surely conquered and more and more everywhere lives a spirit of liberality and charity.

But where are the men and the women who are absolutely true to Jesus Christ today? Doubtless there are many or else the kingdom long ago would have gone ashore. What Jesus needs in the world is men and women who are faithful and true, not only in spots, but along the journey of life. We are to be true:

1. In our worship of Christ. His is the name above every name, to it every knee shall bow and every tongue shall confess to Jesus. We are to have no other gods before him. We must place him first in our devotion without any division of the heart. If you will serve him thus you will come upon the sweets of the Christian life, and find your life constantly enlarged by such devotion.

2 In our work. Sometimes men work to glorify other men, as the politician and sometimes the churchman; but no man can be true to Christ who does not seek to glorify Him by his work. The great Apostle to the Gentiles said to the church at Colossæ, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Our common toil by that means is sanctified and every act of labor is sacred. In winning bread for our families or in toiling to help the needy about us, let us do it all as unto the Lord.

3. In your relations to Christ. The Christian has no real life which does not flow from Christ. He is the vine and we are the branches. If the branch shall be cut off from the vine it will soon wither and perish. It will, therefore, fail to bring its fruit to perfection. I have watched with deep interest the laying of the track along which the electric cars were to run. The rails could not be brought close enough together to carry the electric current, so I saw them connect the rails by means of wires and when the wires were to be spliced or joined, the workman did not risk the connection to the best work of plyers, twisting the wires together, but he poured over those joints a metalic fluid which sealed those wires together in a perfect union. This union gave the two wires oneness and made the life giving flow of power possible. Whenever a break occurs in the wires the current is stopped and the cars cannot be run. So with the Christian, unless his relations with Jesus Christ are close and vital the life withers and dies. Be true and real, therefore, your relations to Jesus, for from Him flows the power current of thy life.

4 In your preaching. Like many other words, the word preaching is drifting in its meaning. We use it in its enlarged meaning, having reference to the life activities of the individual. Do not preach one thing with your mouth and something else in your life. Let your life re-enforce the words of your mouth. In other words, live as well as you talk and, be sure that your talk does honor to Jesus Christ.

5. In fruit bearing. If the world is to be conquered for Jesus, his disciples must disciple others. We are powerless to do this except as we abide in Christ. John 15:7 and 8. We must produce after our kind or else look upon ourselves as spiritual ennuchs. Go ye and disciple all nations is the urgent call to you. Be true to Christ and answer the call.

6. In keeping His commandments. If any one were to ask you if you were a friend to Christ and His cause, you would answer with a tinge of resentment in your voice, "Yes!" Forgetting that Jesus said: "Ye are my friends if ye do whatsoever I command you." Are you doing Christ's commandments? Many people profess themselves friends of the church and friends of the Christ, but they will not do what Christ commands them to do.

Wall Paper.

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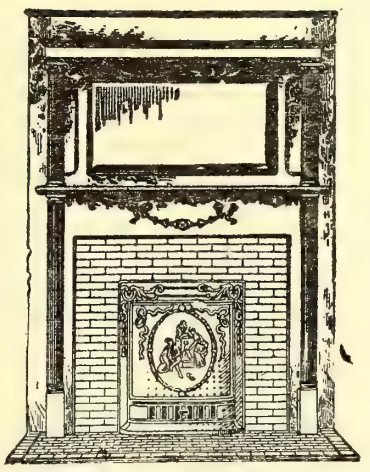
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jan 24-1y.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Several ladies from the Western North Carolina Conference attended the Twenty-third Annual Meeting of the Woman's Board of Foreign Missions held in Asheville June 6-13. We are glad to give to our readers some impressions of this meeting from the gifted pen of our Conference President, Mrs. Lucy H. Robertson.

The recent meeting of the Woman's Board, June 6--13, in the far-famed "Land of the Sky," was one of notable interest and will be memorable to its many delegates and visitors on account of the advance movement made along missionary lines.

Following so closely upon the great Missionary Conference held in New Orleans in April last, it was plainly seen and felt that the consecrated women composing the Board, many of whom were in attendance upon the New Orleans Conference, had come up to Asheville for their own annual meeting, endued with the Holy Spirit, and bringing in their hearts much of the fervid zeal and inspiration which pervaded that great gathering. The entire tenor of the proceedings breathed first an intense devotion to the Master, and second, as a natural sequence, devotion to the work of establishing His kingdom throughout all the earth. "Forward!" was the watchword of every speaker, and it was impossible to listen to the glowing words of conviction to duty and of faith in the ultimate triumphs of the cross and not catch some of the fire and zeal of hearts aflame with love to God and to humanity. No one could listen to the joyous testimony of those who had given up all, that they might bear the great tidings of a Savior's love to the sad and sin-sick souls of heathendom, and not feel convinced that the world's redemption is the greatest work committed by the Father of all to His children who enjoy all the blessed privileges of this Christian land, with its open Bible, its countless churches, and, above all, the glorious knowledge of a Savior's love.

No feature of the meeting was more profitable and more interesting than the talks of the nine returned missionaries whose presence added so greatly to the enjoyment and information of all whose privilege it was to hear them. On one evening, Dr. Young J. Allen, a veritable nestor among missionaries, gave, in his statesmanlike manner, a clear but succint view of the present situation in China, both as to its political condition and its outlook for Christian missions. His clear and forcible utterances made one realize that he is fully versed in Chinese affairs, also that these affairs are at a crisis demanding prompt and emergetic action on the part of the Church if she would fulfil her great mission of winning this vast Empire for Christ.

On Saturday evening a number of the lady missionaries, in ten minute talks from each, gave graphic pictures of the work in their respective fields of labor, viz., China, Brazil and Mexico. These were all too short to satisfy the intense interest of their hearers, yet they served to bring the workers at home in closer touch and symathy with the foreign workers, and so can but intensify the love and zeal of the home-workers.

The Sunday afternoon mass-meeting for children, after a bright and practical little sermon to children by Mrs. Hargrove, the efficient recording secretary of the Board, and a pleasant talk from Miss Barnes, editor of the "Little Worker," was delightfully entertained by several missionary ladies, who illustrated their talks by exhibiting flags, costumes, and curiosities from several foreign countries. The children and grown people were alike delighted with the recitations of a little Mexican girl, Gracia Peza, from our Mary Keener school in the City of Mexico. This little girl, who is of very attractive appearance, is the daughter of a Mexican poet, distinguished also in other lines. She recited in a sprightly manner, in Spanish, one of her father's patriotic poems, after which she rendered with accuracy and feeling, in English, "The Last Prayer." This was certainly a remarkable performance for a child who had been in the mission school only one year, and this practical demonstration of the efficiency of Miss Norville's instruction goes far towards explaining the phenominal success of the school and its popularity with the best class of citizens of the City of Mexico.

Sunday was a day of transcendant privilege throughout. The annual sermon was preached at the morning service, and that the preacher was Bishop Wilson is sufficient guarantee of its excellence. It would be presumptuous to attempt any resume of so masterly a production, whose golden nuggets of thought would supply material for many discourses. Bishop Wilson has just returned from an episcopal tour among the churches in China, and on Sunday evening he gave both pleasure and instruction to a large and appreciative audience in an address on the outlook of our mission work there, and the essentials for success in the evangelization of that great nation. To the mind of the writer there seems, from the report of the Bishop, many grounds of encouragement in this great work, but also great responsibility resting upon the church to hasten with the gospel to these people on the eve of a mighty transition from their fixed, custom-bound and ancient civilization to the flexible, versatile, many-sided life of Western civilization, which is thrusting its many innovations upon the old order of things.

One of the most interesting occasions of this meeting was the evening on which the missionary candidates were presented to the Board, by its beloved president, Mrs. M. D. Wightman, in her usual happy and tender vein. This body of young women, the largest ever sent out at one time by the Board, consisted of ten graduates of the present year, from the "Scarritt Bible and Training School," and of two of the previous year who had not been appointed until now, owing to the disturbance last year in China. As these noble and devoted young women, surrounding the altar of the church, freely and gladly, gave themselves a "living sacrifice" in obedience to the Master's command, "Go, teach all nations," it was truly an impressive and touching scene; and many hearts throbbed with tender emotion and many eyes were suffused with tears, as these brave young hearts gave expression to the constraining love of the Savior, who having laid his own attraction upon them, was leading them forth to service in distant lands. Many who had hitherto given a little of their time and but a modicum of their means to send the gospel to a sincursed world felt it a shame that they had ever counted these as sacrifices in the face of such devotion as this that could joyfully give up home, friends, yea, life itself, in order to serve the Master through serving humanity. It was an inspiring scene, and one that must lead to more perfect con-

QUARTERLY MEETINGS.

STATESVILLE DIST.—3rd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	23 24
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir , South River	July	6 7
Mt Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29
Lenoir circuit, Olivet	Aug.	3 4
Lenoir station	"	4 5
Newton circuit, Fairgrove	"	10 11
Hickory station	"	11 12
Cadwell circuit, Ebenezer	"	17 18
Granite Fall station	"	18 19
Catawba circuit Bald Creek, C. M.	"	27
Alexander circuit Liledann	Aug.	31 S. 1
Stony Point circuit, Bethel	Sept	1 2
Turnersburg circuit, Turnersburg	"	7 8

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C.

Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug.	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct., Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a. m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C.

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station. Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta. Dillsboro	"	8 9
Bushnell circuit, Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit. Robbinsville.	"	12 13
Glenville circuit, Highlands	"	20 21
Andrews circuit, Peacn Tree	"	27 28
Hiwassee circuit, Motla	Aug.	3 4
Haysville circuit, Tusquittee	"	10 11

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers, J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin. Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

SHELBY DISTRICT 3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Suow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st June 30.	July	1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st

SALISBURY DISTRICT, 3d Round.

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct , Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt Pleasant cir , Mt Pleasant (D C.)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C , nine miles from Concord, Thursday, July 8, at 9 o'clock, a. m., and remain until after Sunday. Editors, school men, and connectional brethren cordially invited.

WAYNESVILLE DIST.- 3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25.

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy ciruit Laurel	"	22 23
Bald Creek circuit at Deaton's	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct , West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31.	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's S House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m. July 25th, 1901.

Committees of Examination.—For license to preach and for admission on trial: Z Paris, L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station,	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Siller, representative of Missions. D M Litaker, representative of Church Extension.

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secration to mission work on the part of those who witnessed it.

These are but some of the many impressions made upon the mind of a visitor by the recent Board meeting. Time alone can reveal all the impressions for good produced upon all in attendance by the sweet and tender devotional hours, the strong words of faith from the lips of tried and true workers, the fuller consecration to duty, and the earnest resolves to inaugurate a more aggressive campaign for the conquest of the world in the name of Jesus, the great Captain of our salvation. Central church, of Asheville, where this great meeting was held, and the entire Western N. C. Conference Society, can but feel the impetus which such a gathering must impart. May its influence go on and on, gathering volume and force with each revolving sun, until every Methodist woman in Western North Carolina shall feel constrained to give her time, her means, herself to earnest work for the advancement of the Redeemer's kingdom throughout the world.

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D. F. Coble,	Julian, N. C.
J W Rurse,	Walnut Cove, N. C.
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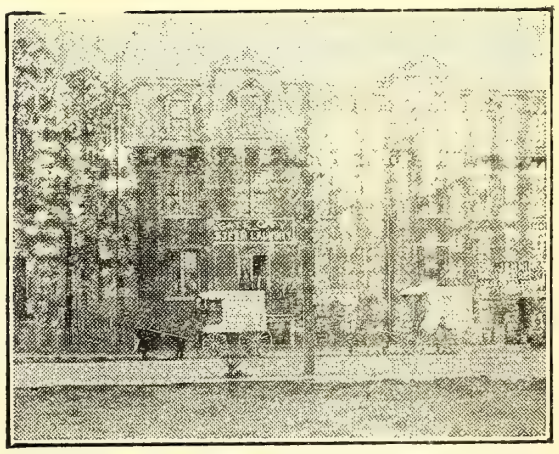
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may 29-6m



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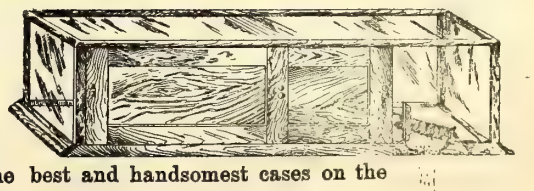
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May 5-6m

HIGH POINT SHOW CASE WORKS, High Point, N. C.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Cleveland Co: "I have seen a recipe somewhere for sprinkling grape vines to keep the fruit from rotting. It is to be done about this time of the year. please tell me how to do it". To prevent grapes from rotting they should be sprayed with Bordeaux mixture. The first spraying must be done before the buds swell in the spring. Then again when the leaves open and again when the fruit is about half grown. To make the Bordeaux mixture disolve 6 pounds of sulphate of copper in a gallon of hot water, then slake 4 pounds of fresh lime as for whitewash and strain it slowly into the copper solution, stirring all the time. Then add 25 gallons of water and it is ready for the first spraying. For spraying after the leaves are out you must reduce it to the strength of 45 gallons of water. The mixture is applied with a spraying pump. These pumps are made of all sizes from a small knapsack carried on the back to a great machine on wagon wheels operated by power for large orchards. In the apple orchard the same mixture is used, and just as the blossoms fall we add a quarter of a pound of Paris green to 59 gallons of the mixture to spray to kill the moth that lays the eggs that make the apples wormy. Spraying has now become an essential part of orchard and vineyard management and the man who does not spray and study the treatment of fungus diseases in trees and plants and the insects that infest them will be behind his neighbors who know and practice these things.

"Would there be any danger in cutting back peach trees after fruiting"? Cutting trees back in the summer will give them a serious check if it does not kill them. There would be nothing gained by cutting them back at that time, for if it did not kill them there would be a late growth of sappy sprouts that would not ripen well. The only time to prune the peach is when it is dormant in winter, and before the growth begins in the spring. From Forsyth Co.: "What do you think of a fertilizer composed of 200 pounds of acid phosphate and 100 pounds of Kainit applied to wheat after peas at rate of 300 pounds per acre." This mixture would give you but 12 pounds of potash per acre, and if your land needs potash it needs more than this. But I am not at all certain that potash is much needed on your Forsyth county lands. If it is needed, you can get it more cheaply in the muriate of potash than in Kainit for you would only have to freight 25 pounds of muriate to get as much potash as you would get in 100 pounds of the kainit, since the muriate is 50 per cent. potash while the kainit is but 12 per cent. I had rather make the 300 pounds with 250 pounds of acid phosphate and 50 pounds of muriate of potash and thus get 25 pounds of potash instead of 12 and at same time get a better supply of the acid phosphate. Every farmer should experiment as we have heretofore said to find out what he needs to buy in his fertilizers and what he does not need to buy. Suppose that on part of your wheat you use simply 300 pounds of acid phosphate and on the rest the mixtnre above advised and see if the potash is of any real advantage to the crop. The peas will give you all the nitrogen you will need.

From Iredell Co.: "Suppose that I wanted to use 400 pounds per acre of the ordinary 8-2-2 fertilizer, called a complete fertilizer, will I get the same results by the following formula, 225 pounds of crushed cotton seed, 188 pounds of 16 per cent. acid phosphate and 12 pounds of muriate of potash. Would this 425 pounds give the result of the 400 pounds of the ordinary 8-2-2 goods under cotton or corn? If these figures anything like the truth let the people of the South know more about it before they sell all their cotton seed next fall." The formula you name would analyze very nearly the same as the 400 pounds of the factory fertilizer, but would be slower in getting in its work than the mixed fertilizer as cotton seed would have to decay and go through the process of nitrification in the soil before yielding up their nitrogen and other things. Still, in crops like cotton and corn, which grows through a long hot season the result may not be far different. But the chief difficulty I apprehend would be in giving the cotton an early start, which is generally an important thing, and the readily available fertilizer would probaly do this better. If a farmer could get a really fair exchange in meal and hulls for his seed, it would be better for him to exchange and use the meal in his fertilizer, for the oil is of no use at all in the fertilizer, and the hulls would help to swell the manure pile by absorbing the liquid manure. Our correspondent figures that used in this way the cotton seed will be worth 33½ cents per bushel as compared with the manufactured fertilizer, and if it is true then farmers shonld not sell the seed for 15 cents. The fact is only a fields trial could determine this matter and if our friend is anywhere near right, the men who sell cotton seed outright at 15 cents per bushel and buy back the nitrogen in a commercial fertilizer are cheating themselves badly. It is a matter on which thoughtful farmers should do some studying and experimenting. A little of experimenting by farmers on their own soils will be worth more to them than all the test farms and soil surveys that can be made. For the soils in every section and on every farm vary so much that no general rules for fertilization can be formulated that will suit all, and if the thousands of dollars spent in the so called soil surveys were spent in aiding young men to get a good agricultural education it would do a thousand times as much good as all the soil surveys will ever do.

From Randolph Co.: "Can you recommend a good eating pear that will not blight. We do not consider Kiffer and Leconte good eating pears?" There is no pears that will not blight to some extent. The Seckel in our experience is less subject to blight than any other pear. But growers could do a great deal in checking blight on pears of they would keep a closer watch on their trees and cut it out on its first appearance and before the entire limb is affected. The blight always starts in the tender shoots and blossoms through the puncturing of insects in the spring which convey the bacteria to the shoot. If you watch the first appearance in the young shoots and cut it out, there will be no more trouble that season, but if you let it alone the disease will extend down the whole limb. Eternal vigilance is the price of fruits in these days.

From Lincoln Co: "Will potash in the form of muriate or kainit injure crimson clover? We mowed some in the morning as soon as the dew was off, let dry that day, hauled it in the barn and mixed it with wheat straw in the evening. It is dusty, next thing to musty. I expect to sow several acres this fall, as the two acres we had of rye and crimson clover made a fine yield. I want to set strawberries this fall. Land is in wheat now. Will plow the stubble, manure and sow in peas. Will it be best to bed the pea stubble or to plant on the level Have some plants that came from last year's runners, will it be best to use them or the ones that grow this season. Expect to set them in a rich moist bed as soon as this crop of fruit is off." Potash in direct contact with the seed will certainly injure the germination of the seed and the best way to use potash is to apply it some time in advance of sowing the seed. The best way to cure crimson clover is to cut it as soon as fairly in bloom. If the weather is favorable, let it lie till next day. Then rake into winrows and let lie till the following day. Then turn and dry off in the morning and rake into cocks. That evening, if you can take a handful and give it a hard twist, and can see no sap run to the twist it will do to go in. Put it in the barn and pack away without any straw, for the straw only lets the air in which you need to keep out. Let it alone while heating, for if you stir it then it will mould and be dusty. Let alone, it will cure bright and reddish brown and fine hay. The only plants you should use for setting this fall are the ones that are produced this season. The old plants are not worth setting. We will take a lot and set them in pots as soon as they show roots and pack the pots together in a frame where we can water them. Then at planting time we can knock them out in a ball and set them so as to make a full crop next season. I doubt if you will gain enough to make it pay to set them and then reset them in the fall. I would bed the pea stubble and make the ridges flat and compact before setting, and but slightly elevated.

"We have just got the stock law in our county, and of course it is cutting our hog crop short in the way of meat. will you please tell me how to raise hogs in pastures?" We will not say in what county this friend is, but if the stock law cuts his meat supply short it is his own fault It may cut short the number of wild pigs that roam the woods and take two years to make pork, but if the farmers go to work and get improved breeds that will fatten young and then treat them right, instead of having less meat they will have a great deal more. You can grow a great variety of crops for hog feeding. Crimson clover is about the earliest pasture plant. Then have lots on which you can sow peas of an early variety and have others in which there is a succession of peas ripening, and you can keep the pigs growing from spring to frost with little expense, and if you get the Berkshires and have the pigs come late in February or early in March you can easily make them average 200 pounds each by killing time. Of course you will have to feed some corn in the fall to harden off the meat. But with a few enclosed lots with plenty of water you can carry your hogs better and cheaper and get more meat than from wild rooters in the woods and you will soon wonder why you did not have the stock law sooner. Then see that the law requiring all dead animals to be buried out of reach of the buzzards is enforced and you will not be bothered with the cholera, for in nine cases out of ten it is the buzzards that spread the diseased animals I once had the cholera brought to me by buzzards and lost 75 out of 110 hogs. Keep the buzzards away from dead animals and there will be little hog cholera.

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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule please. Do not put in original poetry.
The above applies also to Tributes of Respect.

WALKER —Sister Kalie Lee Walker, wife of Dr J. O. Walker, and daughter of Rev. J. R. Scroggs and Mrs. Sue Augusta Scroggs, was born Nov. 27th, 1872 and died June 12, 1901.

Sister Walker became a member of the M. E. Church, South, at the age of about nine years. Was married Dec. 24, 1889.

She leaves a husband and four children who, together with many other loved ones and friends will mourn a great loss.

Sister Walker possessed talent that rendered her prominent both in social and Church circles.

Having a fine address, fluent, agreeable and pleasant, and possessing such powers of song, she was indeed a magnet.

She was exceptionally gifted in music. The melodies charmed us in the home and inspired us in the house of God.

She loved her church and was faithful in the discharge of every duty until death. Was in possession of a religious experience that was her strength in life and her strength in death.

Naomi church, of which she was a member has sustained a great loss in her death.

S. D. STAMEY.

FENTRESS.—Emma Agnes Fentress, wife of Stewart F. Fentress, and daughter of Mr. and Mrs. A. A. Crutchfield, was born Oct. 8, 1868, and died June 10, 1901, at her home in Greensboro. She professed religion early in life, but never united with any church; she remarked to her husband a short time before she was taken sick that she felt that when she died she would go to rest.

She was married March 11, 1900. She leaves a husband and little babe three months old, and a large number of relatives and friends to mourn her early departure from earth. She was the great-grand-daughter of Rev. Enoch Crutchfield, a celebrated Baptist preacher of last century.

The funeral service was conducted in Rehoboth Church by the writer, assisted by Rev. W. C. Newton, pastor of the Baptist Church in Greensboro, in the presence of a large concourse of people who thus attested the high esteem in which the deceased was held.

E J. POE.

ROUNSAVILLE.—The church at Thomasville was bereaved recently by the death of one of her best and oldest children. March 8, 1901, sister Elizabeth Rounsaville was taken from us. Her pure spirit which had been in a tenament of clay for 73 years went home to dwell with heaven's hosts.

At the age of 12 she gave her heart to God and joined the Methodist church. She never had a doubt as to her conversion. For 61 years she held sweet communion with God. For several years she was an invalid but with patience and calmness she was always resigned to God's will. 16 years ago her husband with whom she had so long lived in loving devotion, breathed his last. After this she cared less for life.

She was a fond mother and devoted wife and her end was peace. Among the last words she said to her children were: "I am sorry for you children, but as for me its all right." "I don't care how soon the summons comes."

May God give comfort to the grieved family. L. A. FALLS.

COLTRANE —Mattie E. Coltrane, wife of Allen B. Coltrane, was born the 17th day of April 1870 and died the 15th day of June 1901. She was a faithful member of the Methodist Church, and died in the triumphs of the Christian faith Her little child died last summer and she has gone to join her in Heaven. It will be a glorious reunion.

She leaves a husband and a number of relatives and friends who are greatly grieved. The Lord, who is faithful concerning his promises, will comfort them.

JNO. M. PRICE.

STOKES.—Welborn Stokes Ingram was born Dec. 20, 1846, and died May 22, 1901. His age was 54 years, 5 months, and 2 days.

He married Miss Kate McAlister. Unto them were born seven children: Edgar, John, Bessie, Nellie, Ruth, and two little twins who died in infancy.

Bro. Ingram joined the church at Stony Hill about 1880, when Bro. Pepper was on the circuit, and lived a good, faithful Christian life until death. He was a very regular attendant upon church services, and will be very much missed; but while absent from roll-call here we think of him as present with the Lord. His faithful wife will feel his absence from the home, and from going with her to Stony Hill. The good Lord's presence is with her by promise, and that is more than all else. Bro. Ingram was one of our stewards, and a trustee. He was true and punctual to attend the Quarterly Conferences and discharge the duties put upon him by his church.

C. M. GENTRY.

SULLIVAN.—Miss Elizabeth Sullivan died at the home of her nephew, Thomas A. Crews, of Walkertown, N. C., June 11, 1901, in the 77th year of her age.

On the death of her sister, she adopted Mr. Crews when an infant and raised him with all the care she could have bestowed upon an only child.

After the marriage of Mr. Crews she remained as one of his family until her death. She had been for many years a member of Loves' M. E. Church, South, and now lies in the large cemetery awaiting the dawn of the resurrection morn.

Though far from being a demonstrative Christian, she was a consistent member of the church and a pure, and aimable woman. She has left one brother, Mr. N. D. Sullivan, and one sister, Mrs. Nancy Vanhoy, and numerous relatives and friends to sorrow over her death. Yet they sorrow not even as others, who have no hope—they will meet her again for she sleeps in Jesus, and God will bring her with Him at the general resurrection.

"Lo the pris'ner is released,
Lightened of her fleshly load;
Where the weary are at rest,
She is gathered unto God."

P. J. CARRAWAY.

WALKER.—Very rarely, indeed, does death create such a shock, or cast so thick a gloom over the living, as that of sister Dr. J. O. Walker of this town, on the 12th inst. The funeral services, conducted by Rev. S. D. Stamey, assisted by Rev. J. B. Tabor, were held in St. Paul's Church on the eve of the 14th, in the presence of a very large audience.

The pall-bearers were Messrs. S. Bryan, J. H. Cole, E. A. Wiles, E. E. Mendenhall, W. H. McKinnon and N. N. Newlin.

The casket was a most beautiful and costly one. Among the most painfully bereaved, with Dr. Walker, were Dr. Scroggs and wife, the parents of the deceased, and Col J. E. Walker and wife, the parents of the heart-broken husband.

Seldom has so much sympathy been lavished upon anyone, as upon him with his four motherless children.

A very brief comment on some of the excellencies of character, and the Christian devotion of sister Walker, was made by her beloved pastor, Bro. Stamey, which formed a strong and most lively faith, that "we sorrow not as those who have no hope."

C. FRANK SILER.

BELL.—Jonathan Christian Bell was born March 18th 1808, and died May 28 1901, 93 years, 2 months, 10 days old.

He was three times married. There were seven children by his first wife; Fredonia, Robert, Martha, Jonathan, all dead; Benjamin Franklin, Laura Jane Stoker and Henry L., yet living.

His last wife, Martha J. is yet living; she was a great help to him in his feebleness. She has children of a former marriage. His second wife had one daughter by a previous marriage, now Mrs. Sarah A. Smith.

Brother Bell first joined the church at Prospect, Montgomery county, about 18 years old, then came to Stanly, connected himself with Stony Hill church, and was a faithful member until death. He was a long while an official member, class-leader, trustee, steward, etc.

Until his last illness he retained a remarkably good memory, and filled his chair in the sanctuary when able.

C. M. GENTRY, Pastor.

MOSS.—Arthur Andrew Moss, infant son of T. J. Moss and J. Ann Moss, was born April 9th, 1901 and died June 2nd, 1901. He who saith, "I am the good shepherd," tenderly careth for all the flock. C. M. GENTRY, Pastor.

SHUFORD.—Daniel C. Shuford was born in Transylvania county on Little River, Feb. 2, 1850.

In his earlier life, he professed religion and joined the Methodist church. But being a man of singular habits, he allowed himself to drift back into a professional life.

Becoming dissatisfied with this country in 1892, he left for Indian Territory, and for the past five years had not corresponded with his people at all.

In this interim of silence he came back to Arkansas, where he contracted malaria, which, after a time, terminated in dropsy, and after lingering a while, he was called home on March 14th, 1901.

His physician, Dr. John A. Stephens, notified his brother, Judge G. A. Shuford, of Asheville, of his death, and on going for his remains, Judge Shuford learned that he had been there about four years. He was surrounded by friends, and the Methodist preacher of his community said, that just before his final illness, at one of his protracted meetings, he gave him his hand as a witness to the fact that he was again a child of God.

☞On June the 12th we reinterred his remains in that beautiful old burying ground, the scene of his childhood, by the side of loved ones and friends, where he will await the resurrection morn.

G. G. HARLEY.

PITTS.—Within six weeks, three adult members of this church (Grace) have been taken to the church triumphant. The last was Rufus H. Pitts. He died on the 10th inst. after a protracted illness, aged forty-three years. He leaves a wife, and five children, to mourn his loss. By trade Bro. Pitts was a successful contractor and builder. The new factory of the R. J. Reynolds Tobacco Co., and other buildings in this and other cities, testify to his success and ability in this line. Could he have lived, he might have gone to the top in his profession. But concerning this workman, the wise Master-builder has determined otherwise. He has been taken from these temples and tabernacles of man's designing, and has gone, we may hope, to admire the architecture of the Father's house. Instead of the music of the saw and hammer, he hears the harpers harping upon their harps.

Rufus H. Pitts died a Christian. Converted late in life, for a few years, he fought bravely and well. On Nov. 12, he was baptized and taken into Grace church by Rev. W. M. Curtis. He was made a steward by Bro. Curtis, and continued in that office until his death. He had a large part in the erection of the comfortable church parsonage. He will be missed both as citizen and church member. His funeral services were conducted from his church by his pastor assisted by Rev. J A. B. Fry and Rev. H. A. Brown. The Masonic Fraternity officiated as pall bearers, and at the tomb. His dust sleeps in the Salem cemetery. May grace be ministered unto the afflicted family. W. H. WILLIS.

MARRIAGES.

NORTON—GASH.—Mr. Radford Norton to Miss Juanita Dan Gash, both of Brevard, N. C., June 19th, 1901, Rev. G. G. Harley officiating.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

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☞june26–4mos.

Weekly Crop Bulletin.

For Week Ending Monday, June 24, 1901. Frequent showers with cloudy, cool weather prevailed during the week just passed. Rains occurred at some place or other in the State on every day of the week, and were quite heavy on the 21st and night of the 24th, causing freshets in the smaller streams; but generally the rains were local in character, and over many counties there were favorable opportunities for farm work. The temperature averaged 5 below the daily normal, but was not sufficiently low to be injurious or to check growth. Maximum temperatures exceeding 90 occurred on Sunday and Monday with increased sunshine and really summer-like weather. The condition of crops has become very diversified; generally in the northeastern section and along the northern border of the State where less rain fell, cultivation has progressed rapidly and crops have made fairly good growth, though they are still very backward; in the south central and west portion rain has been continuous, cultivation almost impossible, and all crops are in very bad condition in consequence of grass and weed.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

25c. VICKS 25c.

YELLOW PINE

CURES WORST COUGH AND LUNG DISEASES.

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All the latest styles of suitings and trousers to select from.

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STATEMENT

Ridgely Protective Association

Of Massachusetts.

Condition December 31st, 1900, as Shown by Statement Filed.

Amount of Net Ledger Assets December 31st of previous year, $33,872 82.		
Income—From Policy-holders, $163,329.50; Miscellaneous, $1 138.55; Total,		$ 164 538 55
Disbursements—To Policy-holders, $64,281.84; Miscellaneous, $79,892 39; Total,		144,174 23
Business in force—Number of Policies, 14,519; Amount,		149,800 00
Written during year—Number of Policies, 3,985; Amount,		398,500 00
Losses—At beginning of year, $180 00; Incurred, $64,406.84; Paid,		64,281 84

ASSETS.

Cash in Home Office and deposited in Banks,		54 236 64
Total,		$54,236 64

LIABILITIES.

Losses in process of adjustment or reported,		305 00
Total Liabilities as to Policy-holders,		$ 205 00
Balance on hand to protect contract in addition to right of assessment, under following funds:		
Mortuary,	$16,004 69	
Reserve and Emergency,	25,505 18	
Expense,	12,421 67	
		$ 53,931 04

BUSINESS IN NORTH CAROLINA IN 1900.

None—just entering the State.

President, Frances A. Harrington.
Secretary, Albert L. Pratt,
Home Office, 518 Main Street, Worcester, Mass.
General Agent for Service, Insurance Commissioner, Raleigh, N. C.
Business Manager or Organizer for North Carolina, managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT.
Raleigh, April 23, 1901.

I, James R Young. Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Ridgely Protective Association, a Fraternal Order, of Massachusetts filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG.
Insurance Commissioner.

june 19-2t

STATEMENT

THE EMPLOYERS' LIABILITY ASSURANCE CORPORATION, Limited, OF GREAT BRITIAN.

Condition December 31st, 1900, as shown by Statement Filed.

CAPITAL STOCK — In England — Subscribed, $3,750,000.00; Paid in cash, $750,000 00.		
Income—From Policy-holders, $1,393,647.35; Miscellaneous $94,706.27; Total		$ 1,488,353 62
Disbursements—To Policy-holders, $715,226.18; Miscellaneous, $496,651.21; Total,		1,211,877 39
Risks (Accident)—Written or renewed during year, $39,436,085 00; In force,		30,290,120 00
Risks (Health)—Written or renewed during year, $1,367,830.00; In force,		1,217,400 00
Risk (Employers' Liability)—Written or renewed during year, $321,499,085.00 In force,		252,131,535 00
Risks (Fidelity)—Written or renewed during year, $6,063,745.00; In force,		5,242,600 00

ASSETS.

Value of Stocks and Bonds (United States, State, etc., owned),		1,281,853 75
Interest and Rents due and accrued,		10,134 58
Cash in Home Office and deposited in Banks,		34,678 91
Premiums unpaid.		224 716 36
Total,		$ 1,551,383 60

LIABILITIES.

Losses unpaid,	$	336,840 00
Unearned premiums,		644,565 51
All other Liabilities as detailed in statement,		11,268 46
Total Liabilities as to Policy-holders,	$	992,673 97
Capital paid up, (Statutory Deposit),		$200 000 00
Surplus beyond all Liabilities,		358,709 63
Total Liabilities,		$ 1,551,383 60

BUSINESS IN NORTH CAROLINA IN 1900.

Risks written, $5,349.70; Premiums received, $2377 65.
Losses incurred, $1,175.64; Paid, $1,085,-64.

U S. Managers, Samuel Appleton and Walter Tracy Dana.
Home Office, 71 Kilby street, Boston, Mass
General Agent for service, David Gibb, Parmele, N C.
Business Manager for North Carolina, Lawford & McKim, Baltimore, Md.

STATE OF NORTH CAROLINA,
Insurance Department,
Raleigh, April 19, 1901.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Employers' Liability Assurance Corporation, Limited, of Great Britain, filed with this Department, showing the condition of said Company on the 31st day of December, 1900.

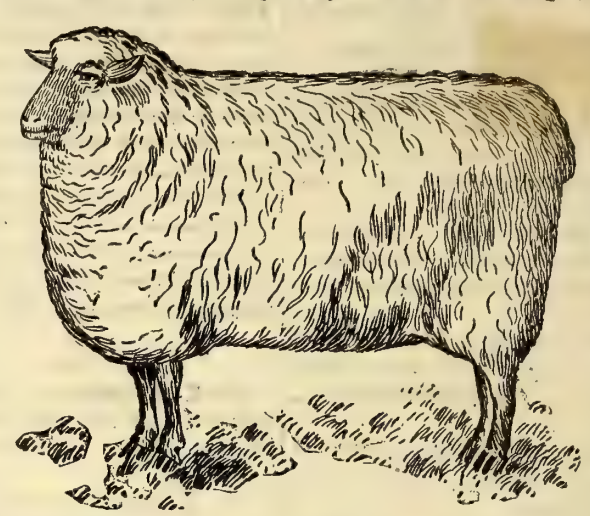
Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

June 19-2t

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NORTH CAROLINA

Christian Advocate.

GREENSBORO N C
Greensboro N C
College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., JULY 3, 1901. VOL. XLVI., NO. 27

AN ASPIRATION.

BY FREDERIC L. KNOWLES.

A dreaming heart and a daring heart,
And a heart that fronts the sky!
O give me strength to live, my Lord,
And give me grace to die.

A sinewy heart and a sinless heart,
And a staunch heart beating high,
A pure brow bared to the winds of God,
And a clear, unsullied eye!

Sorrows may come, troubles may fall,
Sickness may sap my health;
But I shall hold to the hand of Him
Whose company is wealth.

This be my prayer from dawn to eve,
Working between the suns;
"Lord, make my arm as firm as a knight's,
My soul as white as a nun's;

"Make me strong to smite, and gentle to heal,
And quick to comfort and bless,
With lips that can harden into a 'No,'
Or soften into a 'Yes,'"

This be the word when I come to die:
"He scorned the false and mean;
His strength to serve God's world was great
Because his soul was clean."

—Christian Endeavor World.

The best things are not attained without struggle. We recognize this fact in the material and intellectual world, but how slow we are to apply it in the spiritual realm.

"DON'T talk to me about rest," said an earnest Christian just the other day, "when so many stirring commands are constantly echoing in my ears"—"Fight the good fight of faith;" "Put on the whole armor of God;" "Be diligent to make your calling and election sure;" "Study to show thyself approved unto God;" "Be instant in season and out of season;" "Watch and pray;" "Work while it is day;" "Be ye also ready for in an hour when ye think not the Son of man cometh;" "He will render to every man according to his work;" "Cast the unprofitable servant into outer darkness."

A RECENT writer says: "We are more apt to see the comfort in the words, 'She hath done what she could,' than the solemnity of them. They are a tender recognition, but a tremendous challenge. 'What she could' means all she could. The Master compares us not with others, but with ourselves,—there is the mercy; but with our best selves, with our possible selves,—there is the rub. What I did subtracted from what I might have done gives the bad remainder, the immoral debt, the moral discredit."

IT WOULD seem that the soldiers of the cross who have been longest on the firing line would be glad to lay their armor down, but the more valiant they have been the more their hearts are enlisted in the service. At the age of seventy-five Rev. John G. Paton is on his way back to his mission work in the New Hebrides. Among those who have offered themselves to the Church to go as missionaries is one who has already given the best part of her life to China and Japan—the mother of our own Dr. Lambeth.

ONE OF the most notable of the June gatherings has been the Golden Jubilee of the Y. M. C. A., held in Boston in the early days of this Convention month. This organized Christian work of men for men has grown during the past fifty years from a small prayer meeting and Bible study class in a London warehouse, instigated by a high minded young clerk, George Williams, to world-wide proportions, claiming associations to the number of 1,404, a membership of 268,477, and buildings aggregating in value $23,000,000. The presence and speeches of several presidents of prominent colleges, eminent ministers of the gospel, celebrated evangelists, notable philanthropists, army officers and naval commanders of highest rank and repute, noted jurists, groups of foreign delegates and the foremost leaders and workers from the rank and file of the organization made the occasion a brilliant one, and will give fresh impetus to the work in coming days. Much that was said is worthy to live. A striking topic was "Health as a Means to Holiness," in treating which the speaker, President Stanley Hall, showed clearly that without health the mind is freaky, the will feeble; that to worship the Lord in the beauty of healthfulness sums up the new hygiene which is redeeming man's body from the old ascetic neglect. "As you are Christians," he said, "live up to the top of your physical condition. Train a little every day. Consider posture, bearing; learn to run a little without initial embarrassment Study the effect of exercise in varying quantities. If brain workers, avoid spurtiness and work that tries the nerves. Men are coming more and more to be measured, not by what they know, but by what they can do. Subjective emotions are not enough. The one language of manhood is will action. The chief power of man is the will, and its only organs are the muscles."

Another thought that deserves the greatest emphasis was strongly presented—the application of the Bible to the daily life of young men. One speaker on this most important subject in substance said: "Now that fundamental religious questions are being raised everywhere, it is absolutely essential that young men take a fresh look at the facts, that they may put a strong foundation under their faith. As a young man is at twenty-one in his daily life, so is he likely to be always. The study of the Word of God makes great thought habitual, and the secret of a great life is to form the habit of thinking great thoughts. A life which in its early years subjects itself to the habitual pressure of uplifting thoughts must be essentially great. In a young man's fight for a pure life, a spiritual development by daily study of the Word of God is one of his chief resources."

THE Bible is full of exhortations to giving and every true Christian recognizes the obligation. He may also recognize that giving money to the Lord is real worship since money is so much crystalized life, the life that is put into daily toil whatever that toil may be. There is another side of giving which many, perhaps, have not thought of—that the amount of one's gifts measures his estimate of what God is worth to him. The Presbyterian Banner presents this idea in a forcible manner as follows: "What we give for anything registers our judgment of its value. When we give two dollars for a book, the two dollars expresses our sense of what it is worth to us. Another man would not give fifty cents for that book, because he thinks it would not be worth fifty cents to him. The prices we are constantly paying for goods measure our estimate of what they are worth to us; if we did not think the goods were worth these prices we would not pay them. Thus money paid is a means and a measure of worship in the commercial realm. In the same way money is a means and measure of worship in the spiritual realm. The money we give for the support of the church is one expression of what we think the church is worth to us. If we are giving ten dollars a year to the support of the church when we might be giving fifty or a hundred, then in our estimation we have a ten-dollar church. In the same way what we give to missions and benevolence measures our sense of their worth. If we give five dollars a year to foreign missions when we might be giving five or ten times as much, then we think foreign missions is worth about five dollars a year. The same principle applies to God himself. Our estimate of the worth of God is our worship of God. A very definite and tangible expression and measure of this worth is the money we give. If the total amount we give to the service of God in a year is fifty dollars when we might give several times as much, then we have a fifty-dollar God; this is our estimate of what he is worth.

"This application of the principle of price is perfectly legitimate and fair. We do not hesitate to use this principle in the markets when we buy our goods and we must not flinch from it when we pay for our religion. Measured by this principle, some very rich people have a very cheap God; in fact, some well-to-do people can get along with a five or ten-dollar God. On the other hand, some poor people have a precious God. Their worship, or sense of his worth, is expressed in relatively large gifts which cost them severe self-sacrifice. It was on this principle that Jesus estimated the worship of the poor widow so much higher than that of the rich: for they "cast in of their abundance, but she of her want did cast in all that she had, even all her living."

"We are at the season of the year when in many churches subscriptions are being renewed, and we are determining how much we shall give during the coming year to the Lord's work. It would be well for us in determining this amount to try to make some estimate of how much we think God is worth to us, and then express that estimate in our worship by offerings."

A SACRAMENTO pastor incidentally made this remark to the President of the Christian Endeavor Society: "Other parts of the country have to wrestle with three things: the world, the flesh, and the devil. In California we have to wrestle with four: the world, the flesh, the devil, and the climate," meaning that the climate is so alluring, so delicious, that people are tempted to live out of doors to the neglect of church going and difficult religious work. Dr. Clark, in his own happy way, makes this a fine text for emphasizing a truth that we sometimes forget—that we all have to struggle with our advantages quite as much as with our disadvantages; that we are often tempted to presume upon our special gifts and conscious strength to a most perilous degree. This danger besets churches no less than individuals. The church with few members and meager resources generally does a greater work in proportion than a larger, more influential one. A man seeking advice as to which Methodist church he should join received the reply, "If you wish to hear fine preaching and have nothing special to do, join the first church with all its splendid appointments and organized forces; if you wish to develop your spiritual powers by active work and to be felt as a positive force for good as well as to be fed spiritually, identify yourself with the little mission that is struggling to enlarge its influence and usefulness." Dr. Clarke very wisely says: "The very strength of a church is its weakness. Its large numbers sink the individual worker out of sight, and take from his shoulders the load of responsibility it is so good for him to carry. A wealthy church is often far less generous in proportion to its means than a poor church. A few peculiarly talented people often fill all the offices, and take charge of the Sunday-school, the prayer-meeting, and all the benevolent societies, dwarfing the rank and file, not intentionally, but none the less really, because they do not wrestle with their advantages, and, instead of doing the work themselves, perform the harder task of setting the ungifted at work.

CONTRIBUTIONS.

HEROES OF CHRISTIAN HISTORY.

St. Jerome of Bethlehem.

BY CUNNINGHAM GEIKIE, D D., LL D
Author of "Life of Christ," etc.

The fourth century of our era was a very different time in ecclesiastical history, to those who lived then, from the stretch of calm waters shining in the golden and silver light of the morning sun of Christianity which our imagination paints it, looking across the long distance of the fifteen hundred years since. In this, as in so many other cases, "'tis distance lends enchantment to the view." Politically, that age was convulsed by wars, civil and foreign; by revolutions violently overthrowing one emperor after another; by gathering terrors of inroads of barbarous tribes; and much else so alarming that men fancied the end of the world was at hand. As the century closed—or rather, a few years later—Jerome tells us how the dreaded Isaurian hillmen of the Saurus, long a terror even to Rome, swept down from the black mountains of Southern Asia Minor, and overran Syria, Phœnecia and North Palestine, devastating Galilee, and filling Jerusalem with terror. Famine presently broke out, made more dreadful by the cold winter of that year, A. D. 406. The Goths had long before swarmed over the Danube, and threatened the very existence of the empire. Fresh Job's posts kept Jerome and his monks and nuns at Bethlehem continually alarmed. Every province east and west, he writes, was in turn attacked by hordes of wild invaders. "The Quadi, the Vandals, the Sarmatians, the Alani, the Gepidæ, the Herculians, Saxons, Burgundians, Alemanni, have laid waste the whole land between the Alps and the Pyrenees, the ocean and the Rhine, and the Pannonians have overrun my own unhappy provine." Indeed, in 377 the Goths had destroyed his native town, Stridon, on the borders of Dalmatia and Pannonia. "Spain," he continues, "trembles in fear of present ruin. Of much else I say nothing, that I may not seem to despair of the long suffering of God. The whole region from the Black Sea to the Julian Alps, once ours, has long ceased to be so. For 30 years past the Danube has been no defense, and war with the barbarians rages in the empire itself. Tears for so great affliction have been dried up by the length of the sorrow. Rome itself has to buy deliverance at heavy ransoms." And as the close of the century was so disastrous, its whole course had been troubled. Diocletian had opened it with his bitter persecution of Christians. At the end of its first decade there were six emperors in the field, with as many civil wars, and the sword had seldom been long sheathed during its subsequent course.

Christianity had been sorely tried in many ways all these years. Made the State religion in A. D. 324, a new source of danger to it began It was the age of creeds, controversies and heresies. The churches were torn by rival factions, which, as Julians says, hated each other more fiercely than if they were so many hostile tribes. In the leading cities the position of bishop became a great prize for worldly men, and even in provincial towns it was the object of greedy ambition. The spiritual life of religion withered under the influence of Court favor and mundane passions, till Chrysostom could ask the bishops how many churches had they not filled with blood, and how many towns had they not even destroyed in their local ways, to get, or to keep, the office of head of the local church! At Rome the election of Damasus, in 366, saw over a hundred corpses taken from one church. No wonder, says Marcellinus, for the post meant a splendor greater than that of many princes!

In such a state of things, the bonds of society were in all directions unloosed. Morality, public, private and social, sank to the lowest. Eastern magnificence on the throne cost more, it was said, than the legions which were expected to defend it, and set the example to all classes. Money became the supreme worship, and was sought by any means, however wicked. Profligacy grew rampant. In the churches practical religion was no longer popular. Controversy on subjects utterly beyond human powers to treat became universal, the very rabble of the streets dividing their passion for chariot races in the circus and plays in the theatre, with endless discussions on the consubstantiality of the Father and the Son, and the possibility of the Son's eternal generation—a contradiction in words.

To cultivate a religious life in such surroundings seemed impossible, so that multitudes sought the solitude of the mountains or deserts, to be away from the sin and babble of the world, and free to meditate and pray. Among those who just fled from mankind was Jerome. Born about the year 340, of well-to-do parents, he was sent to Rome when twenty, for virtually a university education, and thus became intimately familiar with Greek and Roman literature. Always orthodox, always religiously inclined, and always fond of learning, Rome, nevertheless, seduced him, to some extent, from high Christian morals for a time. But his better self in the end got the mastery, and he suffered himself to be baptised — then a very solemn step. Henceforth, his time was divided between haunting the Catacombs, in which his fellow Christians, including many martyrs, were buried, and intense devotion to his favorites, the classics, a select library of which he managed to secure and thenceforth carried about with him in all his wanderings. At what date he left Rome is not known, but we find him, after a time, in France, where, strange to say, he came on bands of shepherds in the northern woods who lived, not on their flocks or herds, but on the flesh of travelers whom they waylaid and murdered. In France he finally became sincerely religious. We next hear of him in 370, in Italy; then three years later, wandering with companions as far as Antioch, in Syria, where an illness led him to still graver views of life, though even in France he had indulged his restless love of work on Christian literature. Now, however, he abjured his beloved classics, and gave himself up to a monkish life in the desert, where he submitted to incredible austerities in the hope of gaining high spirituality, only, however, to find that the cure was worthless. Stilled he toiled at learning Hebrew, wrote annotations of Scripture books, and wrote largely to his many friends. But the furious disputes of the Church at Antioch at last recalled him from his awful self-emolation in the desert, and he was ordained a presbyter, but on the condition that he should not be required to discharge official duties, for he was now a monk at heart. In 380 we find him at Rome, whither he had gone as secretary of a deputation. There he became secretary to Damasus, the bishop, who persuaded him to begin the revision of the defective versions of the Scripture in use; thus originating the famous Vulgate, now the Bible of the Church of Rome. He was by this time over forty, and in the height of fame as a scholar; a man of special sanctity of life, and of commanding eloquence. The wild glorification of celibacy that fills his letters from the desert, and his life of Paulinus the monk, his neighbor hermit, still entranced him. To be a monk or a nun was the ideal of Christian life to him, and he soon won many disciples, mostly ladies, raising such ill will against himself for leading astray so many of the noblest widows and maidens, by extolling the bliss of a spiritual marriage to Christ and a renunciation of the world, that he had to leave Rome, on the death of his patron Damasus. Returning to Antioch, he was there joined by one of his most zealous penitents, the rich widow Paula and her daughter, Eustachium, who were attended by a number of young women, and with this fair company Jerome went, by way of Egypt, to Bethlehem, where he and they settled, about the year 386 There Paula built four celibate retreats, three for nuns, and one for monks. Jerome himself took up his quarters in a cave close to that of the Nativity, and now connected by a passage with it, living there, ever busy with his pen, till his death in 220, though he had to flee for his life when a very old man, and hide for two years, and was left, on his return, two years before his death, worn out in mind and body by his long toils, self-inflicted privations and dangers. The cave, sacred by his presence in it so long, has been restored, but when I saw it it was still a very poor home. The wonder is how so fiery a soul, so ravenous for literary work, lived to be eighty, which he did.

The Revised Version of the Scriptures which has made his name specially famous, was only a small part of his labors, though to accomplish it he had, in his manhood, to master, with the help of Jewish rabbis, the thousand minutiæ of the "barbarous Hebrew," for barbarous it seemed to him. His Commentaries embrace many of the sacred books. A hundred and fifty of his letters remain; his biographies and controversial writings, and his editions of other men's writings, would alone seem work enough for a lifetime, for Jerome was not only a most affectionate man, but a very pugnacious one.

Familiar in his youth with many of the survivors of the great Diocletian persecution, he lived through an age marked by the fierce Arian struggle, the revival of the attacks on Origen's writings, the Pelagian battles, and the endless minor conflicts of countless new doctrines, which rose and fell like waves of the sea, all through his life. Augustine survived him ten years, and gave him a last opportunity for theological sleight of arms, and he had, as contemporaries, among others, Gregory of Nazianzus, Basil of Cæsarea in Capadocia, Cyril of Jerusalem, Theophilus, the firebrand bishop of Alexandria, Eusebius, the historian, Chrysostom, the noblest of the Fathers, and the great-hearted Ambrose of Milan; all intensely active then, though so long ago little more than names to us. I omit details of Jerome's other literary activities; it is enough to say that the edition of his works published by Erasmus is in nine folio volumes.

That he should have lived for thirty-four years in the underground cell at Bethlehem, chosen by him because it was near the spot where he, in common with all Christians from the earliest times, believed Christ to have been born, shows a passionate devotion to our Lord, which wins for him our deep admiration. His wild exaltation of a single life for those of each sex who wished to give themselves wholly to religious works and services, may seem fantastic in our day, but was natural enough in an age of such universal convulsion. The counsel of St Paul on the expediency of not marrying, in view of the expected speedy advent of Christ, was then taken home to innumerable hearts, and accounts for Jerome's worship of celibacy, and the wide following he had from both sexes. Their sincerity and his was shown by the utter self-sacrifice it involved, for it meant the surrender of everything, even by the richest and noblest, to live not to themselves, but to him who had loved them so unspeakably, and their gratitude was shown, as the Master wished, in spending and being spent for the good of his brethren around them, for this world as well as the next. The closing years of the grand scholar's life might well have been bitter, as, indeed, they were. The churches were torn by universal quarreling over shadowy speculations which destroyed all interest in the weightier matters of practical godliness, and the storm of civil commotion over the empire had even reached Italy, where, after buying deliverance from the barbarians more than once, Rome itself fell before Alaric, and was given up to plunder ten years before death bore the aged hermit of Bethlehem to the peace of the mount of God, and the reward of seeing him, whom while unseen he had loved so well.

Bournemouth, England.

The Laws of Use and Non-Use.

WILLIAM M. SHERRILL

There is an unwritten, universal law, extant which allows commensurate reward for action, or use; and the disobedience to its exactions always brings punishment, or atrophy, in its wake.—Truism.

Men and all created entities are constructed with special regard to the unwritten, yet plainly evident, law of action. Being a universal law, a premise, this rule allows of not even one single exception in the domain of universal creation. To its imperative exactions the king or the vassel; the lord or the servant; the man or the brute, must make obeisance. It is not operative in a few singled, isolated instances; it is not semi-operative; it is all-operative; it is upon everything; it is everywhere.

If I want to make a simple illustrative example, I cannot better explain myself than by taking the simple one of, say the right hand, or arm, or any human active, healthy man. Suppose with me we have before us a strong, well-made, healthy, atheletic specimen of powerful and virulent manhood. He is one of the grandest and most beneficent products of a kind unseen Fashioner. Suppose, again, that, from any cause, he should allow that right arm to peremptorily cease from its wonted and accustomed ctivity, for a day, for a week, a month, a year. At first he can scarcely discern an appreciable difference in its active power; in a week he begins to know that its virulent, wonted power is wandering. By little and by little, as non-use gets in its unerring work, atrophy unmistakable and surely begins to set in. A month ago this powerful arm could perform almost wonderful feats of strength; today it lies shrunken, helpless and atrophied at his side; of no more use to him than the mere knowledge that it is not undetached from his organism, and is possibly not only a help, but a hindrance to him You ask me, "What is the matter? wherefore this great transformation from puissant power to parasitic negativeness and non use?' Why should I answer

you, when, as you have followed me, as a rational bing, ever learning from the laws of experience and example, your mind has at once grasped the situation: Why, the man has wantonely disobeyed a great law of his members; his arm was given him, that it should reinforce, and even maintain and preserve its functions by simple obedience to the instructive law of activity. So long as he obeyed, even ignorantly, or knowingly, its great power diminished not an iota—yea it augmented itself from day to day. But so soon as he, ignorantly, necessarily or knowingly disobeyed—allowed it to gradate from activity to non activity, time has seen to it that the law has had its proper course, as it must have in every case, in which way entirely dependent upon obedience, or its opposite. In man it is dependent, though himself as a rational being, an obedience to his free-will agency: he is free to obey or to disobey. And, notice, the penalties, or rewards, of the law, is not based on knowledge at all: He may obey partly as an instinct, if not wholly ignorantly conscious of any such law: he may disobey after the same manner. But with the operation of the law, knowledge or ignorance has nothing to do, nor any part nor lot. Hence, in the brute creation, as I said, the very instructive law of activity preserves them from the decaying tendency of the law. They have not reason, but a kind Creator has given them an instinct, which serves their purpose well, and secures their animal existence with regard to this law.

It is a noticeable fact just here that I may remark upon, en passant, that no law, of any kind, whether natural, spiritual or civil, has made any provision soever for exceptions to its mandates by reason of knowledge or ignorance, where knowledge has been within the range or possibility of the subject acted upon. I repeat and stress the last sentence: Provided, "when knowledge has been within the range or possibility of the subject acted upon." Hence, in civil law, men are often told, "Ignorance of the law does not excuse any violator." In the case of drunkenness, the court often determines this way; and I believe it is right and lawfully just. After all, all civil law is but the most bungling copying, or striving after, the Pattern given by God in the realms of the natural and spiritual worlds—the universe of entities.

I say that the law of use, or non-use, absolutely will not hear to, or regard, any exceptions, for anybody, or anything. If it were so, it really would not be law; for law cannot be partial, or ab rogatory, in any case, no matter for whom, or to whom, or under any circumstances soever. When there is laxness in civil law, and culprits go unpunished, you may be sure that it has not been rig idly applied, nor met the ends for which it exists. I could possibly cite many examples in material matters illustrative of this law, in science, biology, or philosophy—for example, and history are but living proofs of laws, and the science of laws, practically at work; but I need not do so. Further than to remark briefly on some aspects of this law in spiritual life, I shall not detain you.

For the simplest and plainest exam ample I can think of at present, let us take the case of the "parable of the pounds." One servant had been intrusted with five talents; at reckoning time his lord assured him that he had done well—had doubled his investment. Another had been entrusted with two talents; he also did well, his lord assuring him he had also doubled the invest ment. The reward was in exact proportion to the investment, and the use made of it. I would have you notice this carefully. But there is yet another servant, so called, who had been entrusted with but one talent. What about him? Why he has the boldness to come up to his lord and remark slurringly upon how hard a master he is; he thought it of no use to exert himself over so pitiful an amount; to rid himself of the money and the obligation he simply "went and digged in the earth, and hid his lord's money!" Notice the signal, and how the law operates in such matters: The talent is taken entirely and forever away from him and given to—whom? To the man who already now had ten. "What for lord? Why not give to him who has but four?" I imagine the lord of those servants answering on this wise: "Because the first has demonstrated his power and ability as a servant, by proper use and activity in gaining and accumulating; the wicked servant has shown everything of the opposite nature, and can not only be further allowed to handle my money, but cannot further be trusted with any funds at all; that is why!"

If I am endowed with but one talent I can be only responsible and answerable in proportion to the endowment; but I am just as responsible to the limit of bestowment as you who have been endowed with five or ten. The law of use begets its reward; that of non-use, or non-activity is not less sure in its penal exactions.

The application is so plain that it were gratuitous for farther words.

From Reidsville

DEAR BRO. CRAWFORD:—As recently noted by you in the ADVOCATE, we have had a very gracious revival in Main Street church here. It is believed to have been profounder and more widespread in its influence than any work of grace with which this church and community have been blessed within the past ten or twelve years. It reached all classes and took hold of all the white congregations in the town. It is believed that 75 or 100 persons professed faith in Christ and that as many more were reclaimed or quickened in their spiritual life and enriched in their religious experience. Up to the present, 56 persons have been received into our church on profession of faith and by certificate, and it is believed there will be twelve or fifteen more. A few have joined other churches. The Rev. Walter Holcomb, formerly of Mt. Airy, but now of Montreat, N. C., did the preaching, while Bros. Butt, LeGette and Wood, of our Conference, and the Rev. Messrs. Craig and Adams, of the Presbyterian and Baptist churches, took active part in the work.

The following is copied from an article I prepared for Bro. Holcomb's magazine, The Revival, touching the meeting:

I would call attention to some lessons that come to us from the nature and result of this gracious revival.

1. The importance of getting ready for such a work by looking forward to it, praying for it and preaching with reference to it. Such a work has been the great desire of the pastor's heart since he came to Reidsville, and he has been trying to preach and pray and work with reference to it. And a part, at least, of the Church has been in hearty sympathy with him.

2. The importance of keeping before the people the doctrine and privilege of the Spirit's fulness of blessing, as a condition of both their happiness and usefulness. This had been done to a greater or less extent before the meeting, and was during its progress.

3 Reliance on the Spirit to make effective the word spoken in the pulpit, in the congregation, and in private circles. In the closet, at the family altar, and in the sanctuary much prayer was made for His enlightening, awakening, revealing, renewing, cleansing and empowering influences.

4 The effectiveness of a clear, tender, faithful, strong, and most earnest preaching of the Word, without coarseness or offensiveness to the unsaved, or discouraging and irritating censoriousness in dealing with the Church. One striking result of such preaching and such full reliance on the Spirit to do His revealing and reproving work was that there came a deep and general conviction of the sin of worldliness. Young people of different churches have been brought to see and humbly confess the hurtful effect of the dance, the card table, etc., and have been led to give them up. So far as I have heard every one of them who has been brought under the influence of the meeting has candidly confessed that the "german" has been detrimental to, if not absolutely destructive of, his or her spirituality.

5. The good result of sacrificing our pecuniary interests when demanded, as a condition of God's blessing upon ourselves and loved ones. A lady who has a millinery establishment closed her place of business for the morning services, permitting the half dozen or more of her assistants to attend the services. At the same time she asked prayer for her intelligent but ungodly husband who rarely ever attended church. Within two or three days he was happily converted and at once engaged in earnest Christian work. * * *

A word as to the work of Bro. Holcomb He is a most earnest, instructive, entertaining, and spiritual preacher. He is a most faithful and untiring worker in the after meeting, and has remarkable tact in getting hold of and managing a congregation. He is modest, gentle, and exceptionally free from objectional self-assertion. I think any of our town or city churches would do well to secure his services.

A PERSONAL WORD.

It may not be known to many of your readers, that at Concord, in '99, because my wife's health was not good in Salisbury, and because I had been carrying the burden of district work for 12 years, I asked Bishop Key to relieve me of such responsibility and give me a station Reidsville being open, he sent me here. He could not have given me a charge in either of our Conferences that I preferred to this. I felt then and still feel that the appointment was of the Lord. It is the class of work that I had served for sixteen consecutive years before going on a district. At any rate I have not experienced the slighest feeling of regret that I asked the Bishop to put me back into the pastorate. While my work here and elsewhere has never come up to my ideal, and its results have never been entirely satisfactory, yet I trust that God has enabled me to be of some service to this good people.

As you know, we have two charges here now, Ware's Chapel, formerly on the Ruffin circuit, having been erected into a separate pastoral charge at our last Conference, with the Rev. J. F. Butt as pastor. We have three parsonages here, while Bro. Butt lives in "his own hired house." Bros. LeGette and C. A. Wood occupy the other two and serve the Wentworth and Ruffin circuits, giving Reidsville four Methodist pastors, besides three local preachers.

JNO R. BROOKS.

Reidsville, N C., June 22, 1901.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

An Appeal From The Bishops For Our Jacksonville Church.

On May 3, the city of Jacksonville, Fla., was visited by one of the most disastrous fires in the history of our country.

The conflagration swept bare of all buildings one hundred and thirty blocks in the heart of the city, inflicting a loss of property to the amount of $10,5000,000, and leaving over 10,000 people homeless.

The congregation of our McTyeire Memorial Church suffered much. The homes and business houses of many of our people were destroyed, and their beautiful house of worship was consumed. Insurance falls far below their losses.

They are entirely unable to restore the church, bearing the revered name of McTyeire, and which is so vitally related to the success of our work in the city of Jacksonville and the State of Florida. It is of vast importance that the house be replaced without delay. The amount of money required for its re-erection, above what the congregation can supply, is $20,000.

These facts have been brought to our notice by the presiding elder, pastor, and official members of the Church, with the request that we give them counsel, and help to meet the urgent needs of their trying and perplexing situation. After considering the whole case, with all possible source of relief, we conclude that the emergency calls for the help of the whole Church. The magnitude of the losses and the urgency of the need demand liberal and immediate response to the request of our brethren for aid.

We beg therefore that our pastors in every part of the church will present this matter to their congregations and take a collection within the next thirty days to rebuild our McTyeire Memorial Church, forwarding money without delay to Rev. P. H. Whisner, D. D., Secretary of the Board of Church Extension, Louisville, Ky. It is important that the money be secured as promptly as possible that the work of rebuilding may proceed immediately. We suggest that Sunday, June 30, be set apart for this appeal and collection, it being understood, however, that if for any cause it should be found impracticable in some places to use that day, the matter receive attention on a day as near thereto as possible.

Let all our people everywhere come to the help of our stricken brethren in Jacksonville, remembering the words of the apostle, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

J. C KEENER,
A. W. WILSON,
J. C. GRANBERY,
R. K. HARGROVE,
W. W. DUNCAN,
CHARLES B. GALLOWAY,
E. R. HENDRIX,
JOSEPH S. KEY,
O P. FITZGERALD,
WARREN A. CANDLER,
H. C. MORRISON.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth street. Its down-town passenger office at 387 Broadway is still maintained.

Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, **etc.,** cheerfully furnished at this office.

An Appeal for Bakersville Church.

At a recent meeting of the pastor and stewards at Bakersville Church, on Bakersville circuit, Morganton District, Western N. C. Conference, M. E. Church, South, it was decided that inasmuch as our church was considerably damaged by the great flood of May 21, 1901, that it would not be out of order to make an humble appeal to the preachers and members of our church within the bounds of the Western N. C. Conference for aid, to help us repair and refurnish our dilapidated church.

Before the flood come we had taken steps to recover the church, but our strongest supporters have lost thousands by the great flood, and do not feel able to do but little now, however, they will do what they can. Some of our members lost much of their possessions, some their houses and everything therein, barely escaping with their lives.

The church, though not washed away, was considerably damaged. The water and mud were three or four feet deep in the Church. The water was over all the seats floating them around, though not away. The pulpit was also submerged, the organ upset, the carpets so near ruined that they will not be spread back on the floor, the chairs injured, some of them ruined, one stove was entirely demolished, the other should be replaced with a new one. A large hole was knocked in the rear end of the church by the end of a log striking it. One corner stone and ever so much of the underpinning washed out. The north wall is protruding considerably and leaving the sills and floor. If the church is not repaired soon it will be utterly ruined. Will the preachers and members of our church, within the bounds of the W. N. C. Conf. help us to whatever they are willing to contribute in this time of need?

Three hundred dollars will recover, repair, repaint, and refurnish the church. Brethren, will you help us in this emergency? If so, no doubt the good Lord will reward you. Will our pastors please present this appeal to their congregations? You can remit any amount you wish to the pastor here or to J. H. Green, Chairman of Board of Stewards, and you will be receipted in the N. C. CHRISTIAN ADVOCATE.

J. D. CARPENTER, P. C.
J. H. GREENE, Chm. Bd. St.
W. J. SLAGLE,
H S PINKSTON.

Posture in Prayer, in Colleges and Elsewhere.

TO THE EDITOR:—The Levites (Numb. 9 : 5) exhorted Israel to "stand up and bless the Lord."

The Publican "stood" and said, "God be merciful to me a sinner."

Solomon bowed on his knees and prayed that wonderful prayer at the Dedication of the Temple. The Psalmist (95 : 6) exhorts to "worship and bow down."

The Bible gives no hint of a congregation sitting down to pray.

I lately went to hear preaching. The chapel was full. Rev. Dr. Hume stood up and said: "Let us pray." Everybody sat still, faculty, students, men, women, and children. Young Dr. Jones preached one of the best sermons I ever heard, and stood and said: "Let us pray." Again the people all sat That night the preacher stood and the people sat during the prayers in the Missionary Baptist church.

It would have been very inconvenient to kneel on either of those occasions. It would have been very restful to the people and respectful to Deity for all to stand up and pray.

I was glad Dr. Kilgo asked us to stand up and pray at Trinity, but I was sick when no prayer followed Bishop Galloway's great sermon. I never was so anxious to sing: "All Hail the Power of Jesus Name."

Some young people gave us some music, vocal and instrumental, but I could not catch one word of it.

I cannot think that people show proper respect for God when they sit during public prayer.

A. D. BETTS.

Bethel, N. C.

Ho! For San Francisco.

Owing to the fact that diverse route tickets will not be sold from points in North Carolina to the Epworth League Meeting in San Francisco, July 18th, and in order to cover as much territory as possible without additional expense, the following route was selected for the North Carolina delegation:

Southern Railway to Memphis, Iron Mountain to Texarkana, Texas and Pacific Railway to El Paso, Southern Pacific to San Francisco. Returning: Southern Pacific to Ogden, Rio Grande Western to Grand Junction, Denver and Rio Grande to Denver, Missouri and Pacific to St. Louis, Iron Mountain Route to Memphis, Southern Railway to starting point.

The going trip covers such points as Little Rock, Ark., Marshall, Mineola, Terrell, Dallas, Fort Worth, Abilene and El Paso in the State of Texas; Stop-over will be made at El Paso in order to allow short visit across the border to Old Mexico, thence El Paso to Los Angeles and lower California, returning via the "scenic line of the World" through Salt Lake City, Glenwood Springs, Pueblo, Colorado Springs, (Pikes Peak, Garden of the Gods, etc., etc.,) and Denver to Kansas City, St. Louis and Memphis. This route covers practically everything of consequence to be seen in California and Colorado with the additional advantage of a trip through the best portion of Texas. In short, you cover Arkansas, Texas, Arizona, New Mexico, California, Utah, Nevada, Colorado, Kansas and Missouri west of the Mississippi river. Those desiring to accompany this party which leaves North Carolina Monday July 8th, should leave Raleigh Monday, July 8th, 3:46 p. m., Greensboro 7:10 p. m., Durham 4:35 p. m., Goldsboro 2.05 p. m., Charlotte 6:40 p. m., Salisbury 8:40 p. m., Statesville 9:23 p. m., Newton 10:01 p. m., Hickory 10:20 p. m., Asheville 1:10 night.

Under this arrangement, we will reach Chattanooga 7:40 a. m. 9th, Memphis 7:10 p. m. 9th, where connection is made with the Iron Mountain train for El Paso reaching latter point the 11th, and Los Angeles 13th, in time for the Monster Epworth League meeting Sunday the 14th, thence to San Francisco via either the Coast Division or Main Line of the Southern Pacific, which point must be reached not later than July 18th. There will be diverse routes west of Mississippi River. Tickets on sale at all N. C. offices at $65 25. Your agent will kindly furnish you any other information you may wish.

Yours respectfully,
C. F. SHERRILL.

Newton, N. C.



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may 5-1y eow nrm

From New Salem

We had the pleasure of having with us Capt C. F. Siler, the great hero of the South, and bravest of all; justly called so by many distinguished men and should be by all, for he is a noble and great man. Great in many ways; great as a captain in the war; great as a christian gentleman; educator and armor-bearer for his country; always kind and gentle, and trying to help his fellow-travelers to be happy and good. He deserves to be remembered by the State of North Carolina for his many acts of heroism in the great struggle of 61. He was twice taken prisoner and made hair-breadth escapes, twice promised promotion by Gen. Scales, for most daring deeds; once snatched a yankee bayonet from his own breast before he could fire, and captured 60 yankees in front of Petersburg. He bears six wounds received while in the service. Many prominent men have said that the South should give him free passes on all the railroads for life, and also a salary and yet they have not seen nor heard the half that can be justly said of him. Awake ye that sleep and arouse to a sense of duty and let us applaud this noble man while yet with us, and not only that, but give him a position that he justly deserves. The above facts I have gathered from Mr. J. M. Hayes, one of his men, that was an eye witness to many brave and daring deeds performed by Capt. Siler.—L. M. Caudle, in Asheboro Courier.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures billousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man I am a preacher of the M. E. Church. South, located in the town of Verbena. Ala My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles.
J. C. STANLEY.
Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIENI.
Cor. Habersham and St. Thomas Sts.
Savannah, Ga.

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I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
West End, Atlanta, Ga.

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TEACHERS WANTED For Schools and Colleges. New Plan. GUNSTON BUREAU, Hancock, Md.

From Charlotte.

CHRISTIAN ADVOCATE, GREENSBORO, N. C.—Enclosed find check for $1.50, renewal for the ADVOCATE

Rev. R G. Tuttle, pastor of Dilworth church, is doing a good work among our people. His sermons are well prepared, and delivered in a very forcible manner. His work, by no means, is an easy one, being among and laboring with and for a people who are migratory, to a great extent, makes it hard on the preacher and the church. Then, again, night work at this mill closed indefinitely some weeks since, dividing his flock, as those working at night were, for once, compelled to go elsewhere for work. But "all is well that ends well." Night work in a cotton mill is a menace, rather than a help, in a spiritual sense. There is, of course, some temporary benefit to be derived from having two sets of operatives, or, in other words, doubling the attendance at church and Sunday-school, but such benefit is not to be considered when brought face to face with the many evils that are incidental to night work in a cotton mill.

Yours truly,
T. N. HARRIS.

Charlotte, (Dilworth,) N. C., June 27, 1901.

Washington Letter.

(From our regular correspondent.)

Washington, June 26, 1901.

This government has not yet formally accepted the invitation it has received to send delegates to the International Convention to be held at Berne, Switzerland, for the purpose of revising the treaty of Geneva, under which all the signatory powers conduct their Red Cross and other humanitarian work in time of war, but there is little doubt that it will do so, as Americans have ever been foremost in advocating every proposal for the amelioration of the horrors of war. All of the proposed amendments to the Geneva treaty look toward the broadening of the scope of neutrality during hostilities; so that all those not connected with the belligerents shall be afforded larger and better facilities for conducting their human work, and especially to give immunity from capture as prisoners of war to surgeons, attendants and hospital patients.

At this season, when there is so much desecration of the Sabbath, in the name of "needed recreation," it is particularly fitting that sermons should be preached exhorting the people to properly observe the Sabbath. Rev Frederick D Power preached this week on "The Pearl of Days," a sermon of that sort, in which he strongly urged his hearers not to drift into the popular current, which seems bent on making the day one of amusement. As to the bearing of this current on the churches, he said: "Without the Lord's day the church of Christ as an organized body should cease to exist. The church must hold or lose its spiritual power almost in exact proportion as the scriptural Lord's day is hallowed or profaned, and for this reason all godless forces in the land seek to blot from the calendar this pearl of days. Our civil Sunday uplifts the race. It is a physical boon. It promotes social and family life and saves from constant grind. It tones down distinctions between rich and poor, between capital and labor. It gives breathing and thinking time, affords opportunities for religious service, and the promise of rest."

The eighth anniversary of the Anti-Saloon League, of the District of Columbia, was celebrated this week by a mass meeting, at which Rev. J. Fred. Heisse preached a strong temperance sermon. The annual report showed the league to be steadily gaining in membership and influence.

Echoes From the Board Meeting at St. Louis, Missouri.

The spirit was fine, and the work came under review so minutely that every one knew all the details before the week was past.

Several new works were enterprised, and this year we will have to be up and doing to meet all the obligations.

Four thousand dollars were appropriated to parsonages, which is more than has ever been in the past.

A missionary will be sent to the mines at Bluefield, Va,, that section where the Holston Conference has wanted help for so long a time.

It was decided to begin work for the colored people, and a collection was taken up to build an annex to the Paine School in Augusta, and about three thousand dollars subscribed for the purpose.

A memorial has been sent to the Board of Managers of the Training School at Kansas City, asking that a teacher of Home Missions be added to the faculty.

The next meeting of the Board will be held in Richmond, Va.

Yours sincerely,
MRS. IDA WILKINS.

Entrance Examination for A. and M. College.

Candidates for admission to the A. and M. College at Raleigh will be examined by the County Superintendent of Schools in the court-house at 10 o'clock A. M., July 11, or at the College, September 3. This College is giving instruction in the most important lines of practical education, and its students are in great demand, always securing profitable employment on graduation. It offers special advantages to students of Agriculture, including free tuition and lodging and work on the College farm. The textile building is now being erected. A Professor of fancy weaving and dyeing has been added to the Faculty, and about $20,000 of textile machinery secured. As dormitory accommodation is very limited it would be well for candidates to apply early. Write to President Winston, Raleigh, N. C., for catalogue and booklets. See advertisement.

California Excursion Epworth League Convention July, 1901.

All persons intending to avail themselves of the low excursion rates announced for the Epworth League Convention at San Francisco in July, 1901, can, upon application to Geo W. Heintz, General Passenger Agent, Rio Grande Western Ry., Salt Lake City, Utah, obtain an illustrated League folder giving complete details of the rate, the scenic route across the continent and the Salt Lake stop-over which will be a prominent feature of the excursion. Also apply for copy of "Salt Lake City—the City of the Saints."

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

A Wonderful Germ Killer.

Skin diseases, such as tetter, eczema, ringworm, salt-rheum, or anything of the kind are cured by Tetterine. It kills the germs, and the skin becomes healthy. Its efficacy is well established. Hundreds of testimonials can be shown by J. T. Shuptrine, Dept. D. Savannah, Ga. Send 50c. for a box postpaid if your druggist doesn't keep it.

District Conference Directory.

The District Conference for Winston District will convene at Mocksville on the morning of July 4th and continue until the 7th.

The Morganton District Conference will meet at Rutherfordton July 11–14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11–14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Epworth League Excursion to California July 1901.

The most important feature of the trip to San Francisco is the stop over at Salt Lake City. All excursion tickets via the Rio Grande Western Ry in connection with either the Denver & Rio Grande or Colorado Midland Railroads, will permit of this stopover in either direction. The Great Mormon Temple and Tabernacle, the Tithing Place, the Lion and Bee Hive Houses, Amelia Palace, the Church Institutions, the Great Salt Lake with its magnificent Saltair Beach, the Salt Palace, the Drives, Parks and nearby Canon and Lake resorts are a few of Salt Lake's attractions. Furthermore, the trip between Denver and Ogden, where connection is made for the Pacific coast, is one of unequaled pleasure. No European trip of equal length can compare with it in grandeur of scenery or wealth of novel interest. Send 2 cents to Geo. W. Heintz, G. P. A., Salt Lake City, Utah, for copy of "Salt Lake City—the City of the Saints," and copy of the League folder, giving complete details of rates, etc., and the scenic route across the continent.

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THE CHRISTIAN LIFE.

What Does It Mean?

What is the meaning of my daily life,
Its drudgery, its endless, petty strife?
O deadly centainty of common things!
O hours with heavy, heavy, lagging wings!

Do Thou, O Carpenter of Galilee,
Teach me Thy secret; let me learn of Thee;
Send visions of those days When Thou didst share
The lot of working man, his trials bear.

Help me to feel that Thou dost work with me
In earthly tasks, in heavenly I with Thee:
And yet, dear Lord, with Thee is always heaven,
I see my common lot hath blessed leaven.

Comfort in Christ's Knowledge of Us.

To many people the thought of Christ's perfect knowledge of them is an unwelcome one. It awes them and troubles them. But if we are living as we should live, if we are true to our purpose and sincere in our striving, the consciousness that Christ knows all about us should give us great comfort.

Too often this thought of the divine omniscience is presented as an element of terror. Children are told that God sees them; and the fact is presented to them as one which should inspire dread and they are made to fear God's eye. The words, "Thou God seest me," are quoted and commented upon as if it had been in stern aspect that the Lord appeared to Hagar. Really, however, it was a friendly revealing that these words were first used. Under God's all seeing eye was a shelter of love for the poor woman. So it is always that God looks down upon his children; his look is ever kindly. He is our friend, not our enemy; and his feeling toward us is very gracious and loving The thought of his perfect knowledge of us should never be an oppressive one; and it will not be so if we understand even a little of his yearning interest in us and if we have even a faint conception of his infinite patience.

True, our life is full of failure and blemishes. We mean to be loyal to Christ, but the world is hard and we are very weak. At the best, we get only little fragments of the beauty of Christ into our character. We are Christ-like only in dim, blurred resemblances in our disposition and conduct. We intend to be gentle and loving, but we mar our days ofttimes with unhappy tempers, querulous bickerings, unseemly complaints and selfish strivings. We intend to be strong in faith, allowing nothing to make us fear or doubt; but our trust fails us many times and we grow fearful in life's stress. We mean to be consistent Christians; to live blamelessly in this evil world; but our strength is small and temptations are sore; and where is the day which is not marred by failures?

When we come into the presence of Christ with our broken vows and our stained records, what can we say? Can we look up into his blessed face and declare that we love Him, with the memory of all our faults, inconsistencies and failures fresh in mind? Is not our poor Christian life a denial of our fair profession? We might say that we are sorry and will not repeat these sins and follies; but have we not been saying this over and over, perhaps for years, and then almost immediately repeating the things we deplored and promised never to repeat?

What shall we do? If Christ were but a man like ourselves, judging of love by its deeds, we could not hope for his patient bearing with us. Men are not so tolerant of our failures. They grow weary of our broken vows. They do not know our inner life; they cannot see the sincerity which is in our heart beneath all that would seem to prove us insincere. But here it is that we find the comfort in Christ—in his perfect knowledge of us. He knows not only the sin and wrong that are in us, but he knows also whatsoever in us is true and sincere. He sees the little true love—little, yet true—that there is amid the weakness, the broken vows and the sad failures.

It was in Christ's knowledge of him that Peter found his comfort when, after his denials, Jesus asked him three times: "Lovest thou me?" What could he say about his love, with that sad story of inconsistency so close behind him! He could take refuge only in the assurance that his Master knew all—what was true and sincere as well as what was so false and unworthy. "Thou knowest all things; thou knowest that I love thee."

We may find comfort in the same consciousness If Jesus did not know us perfectly, if he, like men, judged only from our acts. our behavior, then we could not make such an appeal. But he sees into our hearts. The sincere love for him which we know we have, in spite of all that seems so contradictory of love, he sees. So we can ever, with simple confidence, say, "Thou knowest," and rest there —J. R. Miller.

What Shall I Do With Jesus?

BY REV. WILLIAM E. BARTON, D. D.

It is a wonderful testimonial to the greatness of human life that we are able to ask the question. Who are we that we should have the deciding of His fate? Yet for one life, for all that that one life counts, which is much, the responsibility is ours. We cannot evade the responsibility, we cannot plan our lives as if he had never lived; we must reckon with His life and our relations to Him. What shall we do with Him?

It does not greatly help us to say that we think well of Him; the question is not of thinking, but of committal. It is possible for us to substitute some thought about Him for vital faith in Him. It is possible to make a sacrament, a creed, a form of worship, and unthinking assent to the conventional demands which are supposed to represent His cause a substitute for a confidence in Him that transforms our lives. Let us not ask simply, "What think ye of Christ?" but also, "What shall I do with Him?"

It is a solmn thought that some who lived nearest to Him rejected Him. His star and birth made Bethlehem glorious with the light of heaven, but Bethlehem settled back unto the dark, and knew not, or, if it knew, forgot, that He was born there. He showed the world that a good thing could come out of Nazareth, and therein glorified the rich possibilities of that and many another obscure village; but Nazareth dragged Him to the summit of its hill and would have cast Him over, and did cast Him out. Capernaum was saved from oblivion by his dwelling there, but Capernaum, thus exalted to heaven, cast itself down to immortal shame by its unbelief in Him. Jerusalem, the home of His royal ancestors, He invested with a more than regal glory; but Jerusalem, which received Him with palms, sent Him out tottering under the cross.

We cannot escape responsibility commensurate with our privilege. Sodom would have repented if it had known what we know, but Sodom is judged by its light, and we cannot place ourselves in the ignorance of Sodom. We must accept the light of today and be judged accordingly. One man attempted to waive the responsibility of judging Christ and the world has singled him out from the four magistrates before whom Christ appeared in His trial, and recited as a veritable part of its public worship the name thus preserved to everlasting infamy, "He suffered under Pontius Pilate."

There is no Herod to whom we can send Him; there is no one on whom we can load responsibility while we wash our hands; we must choose. Every man of us is a court of last resort. What shall I do with Jesus? Let me answer the question honestly, for no one can answer it for me —Christian Endeavor World.

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SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 1. a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R &.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	9 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.		†5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. ash ton, N &W S B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 31 p m
Lv. Norlina,	"	2 13 a m	1 45 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,			3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta. ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 30 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans L. & N.		7 30 a m	
Ar Nashville N.C.&St.L.		6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD

	Daily. No. 34.	Daily. No. 38
Lv Memphis N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar Athens, "	3 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester. "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington.	3 05 p m	
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh. "	1 29 a m	11 30 a m
Lv Henderson, "	3 50 a m	1 05 p m
Lv. Norlina. "	3 34 a m	2 0 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Lv. Washt n & W S.B.		6 55 a m
Ar. Baltimore, B. S		† 6 40 a m
Ar, New York, O.D.S.S.Co.		† 1 30 p m
Ar Phila'phia, N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York "	8 40 p m	8 00 a m

		No 34	No. 66
Lv. Tampa S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,		5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 23 a m	11 25 p m
Ar Philadelphia, P R R.		1 56 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir...	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir..	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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Mother.

One not learned, save in gracious household ways;
Not perfect, nay, but full of tender wants;
No angel, but a dearer being, all dipt
In angel instincts, breathing Paradise,
Interpreter between the gods and men,
Who looked all native to her place, and yet
On tiptoe seemed to touch upon a sphere
Too gross to tread, and all male minds perforce
Swayed to her from their orbits as they moved.

And girdled her with music. Happy he
With such a mother! faith in womankind
Beats with his blood, and trusts in all things high
Comes easy to him, and though he trip and fall
He shall not blind his soul with clay.

—Tennyson.

Parents as Soul-Winners.

BY LILY MANKER ALLEN.

When we consider how easily little children may be won for Christ, how naturally and lovingly they turn to him almost from babyhood, we cannot but wonder why so many children of godly parents grow up without becoming Christians I believe the chief reason for this state of affairs is because the child was not led to see that he was expected to give himself to Christ in childhood; that his acceptance of Christ was not ratified, as it were, by a definite surrender to himself.

As he grows older there comes a feeling of shyness in regard to sacred things, and he begins to hide his deepest feelings from others; and finally, not being definitely committed in the matter, he finds himself afloat to drift, it may be, among whirlpools and rapids and dangerous shoals, until perchance some strong impulse later in life shall lead him to seek and find anchorage. But how much harder it will be then! This is the course that parents are unwittingly leaving open to their children when they endeavor to leave them entirely unbiased during their early years, trusting that they will make the right choice "when they are old enough to decide for themselves"; but the parent who would avoid all this for his child should improve the blessed opportunities of early childhood. How much better to grow up and unfold in a sunny atmosphere than to be torn up by the roots later on, and transplanted to the spot where the Gardener wants them to be.

By surrender to Christ I do not mean uniting with the church, although that is often the beautiful sequence, and is certainly to be expected sooner or later. Nor would I intimate that the parent can take his child all the way, for no father or mother can give a change of heart. But we may go farther than we often realize; and I would like to suggest some ways in which the parent may help the child to decide for Christ:

1. By seizing the opportunity, when there is a loving desire in the heart, a softened turning toward good, to invite the child to give himself now.

2 By renewed consecration. At Christmas, or Easter, or on birthday anniversaries, or occasions of deep experiences a family which kneels together to reconsecrate themselves will help the members from slipping back or growing worldly.

3. By sharing our spiritual experiences with our children. It is natural that we should treasure in our hearts our sacred experiences—there is an instinctive shyness in regard to them. But is there not another side? It has been said, "Some experiences are too sacred to be kept." I believe if Christians would open their hearts more to each other that the kingdom would come far sooner. We are to be "stewards of the mystery of godliness," and we shall be held accountable for the way in which the experiences granted us are used to help others. But, however it may be outside our family circle, surely we owe it to our children to let them know what God means to us.

The mother who, surprised at her devotions, hurriedly and shamefacedly makes a pretense of doing something else, instead of inviting the child to come and kneel a moment with her, misses a great blessing for herself and a greater for her child. How are our children to know what our Saviour is to us if we constantly close up that side of our being, and how can we expect to win and keep their confidence if we withhold ours from them?

A father who had been deeply moved by an unusual spiritual experience came to the breakfast table with the tears still shining in his eyes. "Papa, why are tears in your eyes?" asked one of the children. He was a practical, matter-of-fact man, but instead of trying to evade the question or turning it off lightly, he simply replied, "My child they are tears of joy for what the Lord has done for me." Could such an answer fail to impress the children?

4. By a definite surrender on the part of the parents, of their will, time, strength, money, children, home Many a Christian parent would be astonished, not only at the permeating, spiritualizing influence such a surrender would have upon his own life, but also to see its effect upon his children and upon the home atmosphere. If parents are manifestly absorbed in the things of this world, how can they expect their children to consider the things of Christ as of supreme importance? Happy is the family that being "not conformed to this world" can say, "he hath made us sit together in heavenly places in Christ Jesus."—Congregationalist.

Religious Journals in the Home.

One piece of religious furniture may be regarded as most important in the Christian home; it is the religious newspaper It would be hard to find in city, village, or country, a home without a weekly, semiweekly, or daily secular paper. But to find one and even many without a religious paper would not be difficult Should we not, however, be as deeply interested in the current events of Christ's kingdom as in the affairs of the State and nation, and in the discussion of the principles of God's word as in the consideration of social and political matters? Yea, would we not arrive at a more speedy and satisfactory solution of social and political problems if we were more familiar with the principles of Christ's kingdom? Give to religious journals and periodicals the prominence and widespread circulation which the secular papers have, and the happy effect upon society and the world would soon be apparent. One has said, "It has long been the policy of the devil to keep the masses of the world in ignorance, but finding at length that they will read, he is doing all in his power to poison their books." Whatever may be the danger from poisoned literature, the danger to ourselves and our children is not inconsiderable from allowing literature purely secular to crowd out that which is sacred When we miss from a home, especially where there are children, a religious paper, we feel that something is lacking which, by all means, ought to be there. Above all, on God's day, let the daily papers be put out of sight, and let the place of easy access and of honor be given to such reading matter as is entirely in keeping with the sanctity of the Sabbath, and it will furnish incentive and instruction to the soul.

A home with such furniture is justly entitled to be called a Christian home. It "will be the blossom of which heaven is the fruits," "the father's kingdom, the children's paradise, the mother's world Concerning it, all can heartily unite in singing:

"My home, it is of thee,
Where all are good to me,
Of thee I sing;
Home of my father's cares,
O God, through all the years
Thy blessing bring!"

—Christian Intelligencer.

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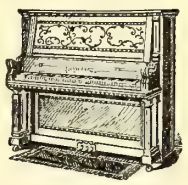
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WHY NOT PREACH THE GOSPEL ?

The Chicago Record-Herald of a recent date has an editorial on the above named subject. It bases its remarks on the titles of the sermons published in a single issue of the paper as follows: "The Almighty Dollar;" "Tradegy of Human Greatness;" "Doctrine of Spiritualism;" "The Card Playing Habit;" "The Religious Situation;" "The Churches and Bigotry;" "Three-fourth or four-fifths of a Man;" "The Southern Negro." The Herald suggests that the Christian pulpit has ceased to preach the Gospel.

The titles of the sermons preached may indicate a condition of things that is very much to be deplored, and there may be ground to fear that ministers are departing from the letter and spirit of the Great Commission, and that the church and the people are suffering therefrom, but we do not think it justifies the sweeping statement that the Christian pulpit has ceased to preach the Gospel.

It is not always safe to judge of a sermon by the text from which it is preached or by the subject it is proposed to discuss. Sometimes a text is, unfortunately, used only to introduce the discourse, and sometimes a topic is simply a peg on which a sermon is hung. It is often the case that a searching spiritual sermon is behind a novel, worldly, catchy, sensational subject.

Besides, the preachers of Chicago or of any other city or community, compose a very small fraction of the Christian ministry. The Brooklyn Daily Eagle publishes the first of each week the subject and an outline of the sermons preached by prominent ministers in Greater New York the Sunday previous.

We confess that some of them take wide range in selecting topics for discourses, but we are frank to say that many of these sermons are, in our judgment, scriptural, nourishing and spiritual.

However, we are glad to see the secular press calling attention to the importance of the ministry and the pulpit, retaining a sound experience and of preaching a pure, unadulterated gospel. Beyond question there are ministers, in all the denominations who seem disposed to seek human rather than divine sources of information. Seemingly they prefer drinking from cisterns that have been filled by men, rather than by God, and they glean from the fields in which are found earthly rather than from those in which are found heavenly truths.

We would say to all our preachers, "Give attendance to reading." If by the wisest and most economic use of time, you can acquaint yourself with history, biography, science, philosophy and literature in general, by all means do so. This will add to your efficiency and success in many ways, but do not neglect the Word of God.

The Bible is the one book of all ages and all countries. Like an inexhaustible gold mine the deeper you penetrate it the richer and more valuable is the ore. Bring all the new appliances and improved machinery and use them to the very best advantage in digging and blasting and crushing the rock, and in gathering the precious metal and you will more and more realize how inexhaustible is the supply and how priceless is the hidden treasures. Brethren, let us study the Bible, let us love it, let us obey it, and let us preach it. Do not get the idea that something else will draw more people and be more enjoyed by them. That is a mistake. What the masses of the people everywhere want is the pure Word of God preached by a Christ like man. It will draw and hold as nothing else will, and at the same time it will edify mentally, enrich spiritually and give moral fiber to those who receive it.

Some ministers are prone to forget that "All flesh is grass and all the glory of man is as the flower of grass. The grass withereth and the flower falleth away, but the Word of the Lord endureth forever." Let us identify ourselves with that eternal righteousness of which the Bible is the oracle, remembering that he that doeth the will of God abideth forever.

THE MISSION OF ALL METHODISM IS ONE.

That great movement, which under God, was inaugurated by John Wesley and which has since been carried forward under the name of Methodism is comprehensive, manifold and momentus. Necessarily it must foster many interests, have many different departments of work and use much machinery and many agents, yet all of these have but one end in view.

It has been truly said that Methodism is for the people; not the poor people only, not the working people only, not the rich people only; for then it would have been a class church. It is not as some one has declaired, "A church for the upper crust, or the under crust; it takes the whole cake." That is to say it is a church for all the people.

Its character and mission have been clearly set forth: It is culture and conversion. It is to make full-orbed men absolutely devoted to the work of Jesus Christ. To take the children of the poor and the rich and without discrimination, fully endow them with Christian culture; not to lift them out of their appointed vocations, but to help them, to embellish them, to increase their personality, to multiply their powers for good—that is the mission of Methodism to the people.

It seems to us there is danger of some of our preachers and teachers forgetting this fact. With them the prominent thoughts is to erect magnificent church edifices; to build something that will catch the public eye; that will excite the admiration of the stranger and the home people; to build and endow a great school; make brick and mortar, campus and buildings speak with eloquent, though silent tongues.

All this is right if the one object in view is to increase the appliances for lifting men and women and children, without regard to financial or social stations to the Christ plane; if it be to produce full-orbed men and women consecrated to Jesus Christ.

We have no use for eloquent preachers, learned and scholarly teachers, fine and costly churches, great and largely endowed schools or colleges, unless they are conseecrated and used in the work of giving us a membership and a generation of men and women with bet ter moral fiber, clearer spiritual vision, stronger faith in God and greater love for man.

We must never forget that everp department of church work must produce in part the same results. The mechanic may work in brick and mortar, and lay the foundation, or he may mortise and fit the sills and sleepers, or he may frame and weatherboard, or he may roof and shingle, or he may ceil and plaster and paint, but it all goes to build one house, and when finished makes one completed structure.

So every preacher, every teacher, every Christian parent, every earnest worker, each in his or her place, is laying the foundation, or putting up the frame work, or is adorning the mind, or developing the faith, or preparing the soul to take its place in the household of God.

What we do should be done well, and it should bear the impress of a worker that is approved of God and that needeth not to be ashamed.

THE MAN IN DEMAND.

Bishop Mallalieu, of the Northern Methodist Church, has a long article in the Central Christian Advocate in which he comments upon a letter received by him from a prominent layman in a church of 1200 members located in a great city.

It may prove helpful both to our ministers and laymen to see the qualities in a minister that is wanted to fill so important a position. They say nothing about age, or scholarship, or eloquence. They do not want a sensational preacher, or a popular lecturer who is frequently from his pulpit to fill special engagements.

First of all, they say give us a man who can show a record of successful revival work and who can point to large ingatherings of converted souls in the churches he has served.

Secondly, they want a man who has a favorable record in his pastoral work—who keeps in close touch with the people of his congregation, knowing their difficulties, their habits, their sorrows, their business and social surroundings.

Thirdly, they want a pastor who possesses tact in dealing with the young and knows how to draw them to him and hold them in the church.

Fourthly, they want a man who is a good organizer. The great leaders of men, those who have brought things to pass, have been successful organizers; they have known how to arrange and utilize all available resources, and have given to each man under his command the thing to do for the doing of which he was best fitted.

Evidently this letter contains much food for reflection and can be studied with great profit by our preachers generally and especially by our young men.

What the leading laymen of this church wants in their minister is what is essential to the highest success of every minister.

With the rapid progress men are making on almost all lines, with the wider diffusion of knowledge, with the multiplied inducements to a life of self-indulgeance; every year it becomes more difficult to win men to Christ and a higher order of ability is required. He who would be an efficient minister of the gospel must have that nobility that belongs to the true man, those high qualities that characterize the real gentlemen, that zeal and faith that are found only in those whose life is hid with Christ in God.

THE ADVOCATE AT THE DISTRICT CONFERENCES.

It will be seen in our directory that seven district conferences will be held this month. Three of these will meet on the same day next week. We had hoped to attend them all in person but that will be impossible. We shall try to have a representative at each one.

In our opinion no more important interest will come before the conference than the Church paper. It is not only the one bond of union that binds together all parts of the Conference, but it is the stream that is to water every part of the field. No other one enterprise of the Church has such large possibilities for usefulness and is so important to our common Methodism.

We hope all the Presiding Elders will give due prominence to the interests of the ADVOCATE in the reports of the pastors and the Conference discussions. If the Church, as a whole, will rally to the support of its official organ, it will become a still greater power for good and its earnings will add something to the fund for our worn out preachers, but if in our congregations, Quarterly, District and Annual Conferences it is side tracked, it will necessarily fail. Brethren help the ADVOCATE. Let every preacher make it a point to take a few new subscribers and many renewals at the District Conference. We must collect at least $50 00 at each conference.

Miss Iva Bagby, daughter of Rev. W. M. Bagby, has been elected teacher in the collegiate and academic departments of Marshville Academy. Miss Bagby recently graduated from Greensboro Female College with the degree of A B. She is a lady of attractive manners, and many charms, and that added to her thorough education, we believe, will make her an ideal teacher.

NOW IS the time to renew your subscriptian. Hand it to your pastor before he goes to District Conference.

EDITORIAL NOTES.

In certain portions of Africa, with a population of 60,000,000 souls, it is said that one may travel steadily for five months without finding a single person who has heard the way of salvation.

At the morning service on Sunday Dr. Turrentine, the pastor, read the general rules of the Methodist church at West Market. Large crowds attended both morning and evening services and Dr. Turrentine preached two strong and helpful sermons. Two requests for prayer were made last night.

A letter received here on Monday conveys the sad intelligence that Mr. John W. Hayes died Sunday morning at four o'clock at his home in Oxford. Deceased was 77 years of age and was one of the State's most learned and eminent lawyers and his death will be mourned.

The Epworth League and Sunday-school Conference last summer elected Prof. L. W. Crawford, Jr., and Rev. C. F. Sherrill delegates to the Fifth International Epworth League Conference at San Francisco, July 18-21. The Newton Church has granted Rev. C. F. Sherrill a month's absence to attend this Conference.

We find on our table a catalogue of Trinity Park High School for 1901-1902. It contains 69 pages of matter, is artistically gotten up and beautifully illustrated. For a school term of twenty weeks the charges for all purposes run from $73.00 to $101.30. The fall term begins on Sept. 11. For catalogue write to Prof. J. A. Bivens, Durham, N. C.

Rev. J. Hudson Taylor writes: "I believe that some of the best missionary work that is done today is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give, but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer."

The catalogue of Rutherford College is on our table. It is a pamphlet of twenty-two pages, neatly gotten out and well printed. During the first scholastic year 104 students were enrolled. These came from twenty-five counties in North Carolina and two in South Carolina. The fall session opens Aug. 28. Apply to Pres. C. C. Weaver, Rutherford College for a catalogue. Cost of tuition, board, room and lights for nine months is $100.

Rev. E. C. Glenn returned to Greensboro after a long absence in revival work. He is in fine health and in the best of spirits. He has closed his spring engagements and will now take a little rest and get ready for his fall work. Any pastors who need an assistant for special meetings this fall will do well to write to him at an early day. His address is Greensboro, N. C.

In a private letter from Rev. W. L. Nicholson, of Derita, he informs us that his work is moving on pleasantly and successfully, but also states that the health of sister Nicholson does not improve. After her return from the hospital she spent several weeks at home and is now in Lenoir. We ask the brethren to pray that her health may be restored and that her useful life may be lengthened out yet many years.

Rev. C. M. Pickens, president of Davenport Female College, informs us that the outlook of his school is very encouraging. Miss Eugenia Rowe, daughter of Rev. J. C. Rowe, has been secured to teach English and art and Miss Mamie Dunlap, of Ansonville, has been employed to teach music. These are young ladies of recognized ability and are qualified to do excellent work. Davenport College is the property of the Western North Carolina Conference, is centrally located in a beautiful mountain section at Lenoir, and has entered upon a new career of usefulness.

On the 15th page of this week's ADVOCATE will be found the 26th annual statement of the Providence Savings Life Assurance Society. Give it a careful examination. The society paid out to Policyholders in 1900 one million, six hundred and thirty thousand, five hundred and fifty-seven dollars. The manager of the North Carolina department, Mr. J. Sterling Jones, of Greensboro, is recognized as one of the best insurance men in the State and is a gentleman of high standing. He will give prompt attention to any business connected with his company.

We give below a list of the District Conferences to be held by Bishop Hargrove:

July 11-14, Franklin District, at Robbinsville, N. C.

July 18 20, Salisbury District, at Mt. Pleasant, N. C.

July 25 27, Mt. Airy District, at Wilkesboro, N. C.

August 1-4, Greensboro District, at Asheboro, N. C.

August 8-11, Asheville District, at Burnsville, N. C.

At a reception given to General and Mrs. F. D. Grant by U. S. Grant Post, 327, G. A. R., in Brooklyn, the General gave an hour's talk on the Philippines. He gave a glowing picture of the fertility and mineral richness of the islands. He was sanguine about the progress of the English language and of education among the people, as the children especially learn very rapidly. He was of the opinion that the less notice taken of Aguinaldo, the better, for if the Filipinos see us making much of him they will consider him of great importance, while if we treat him with contempt they will do the same.

The Congo Free State of Africa will become a part of the Belgian domain. The population is twenty millions; a hundred European colonies are planted; a hundred steamers are plying on the waters of the Upper Congo, one of the most wonderful rivers of the world; a railroad has been in operation for three years from Matadi to Stanley Pool, and a telegraph line seven hundred miles long penetrates the territory. The actual annexation will take place some time within the current decade; but the definite announcement has just been made by the Belgian Government. The king of Belgium has been for years profoundly interested in the region, and of his private fortune has given vast sums to open it up to the world.

A notable event of June 7th was the reception given to the representatives of the New York Chamber of Commerce by the Lord Mayor and Sheriffs of London. The address of welcome was made by the mayor, and was replied to by Morris K. Jesup, of New York. The health of King Edward and President McKinley was proposed by the Lord Mayor. The American delegates were afterward tendered a luncheon by the London Chamber of Commerce, and in the evening Mr. Henry White, of the American Embassy, gave a dinner in honor of several of the visiting Americans.

We call attention to the article in this paper by Rev. C. F. Sherrill in reference to the Epworth League Conference at San Francisco. Probably thirty or thirty-five persons will attend from North Carolina. The route mapped out for the North Carolina party will carry them through Asheville and the fine scenery of Tennessee, and take them one way and bring them back another west of the Mississippi river. It will enable the Leaguers to spend Sunday in Los Angeles to attend the Great Rally of Leaguers. Probably this is the most direct route that can be selected.

The reputation of Virginia College at Roanoke, Virginia, is national, thirty States having contributed to the number of its pupils during the past school year. The coming term promises to exceed all previous years in strength of attendance. New and commodious buildings have been erected, with entire new equipment, steam heat, electric lights, bath and toilet rooms on every floor, and every other modern feature that will add to the comfort and health of pupils. Spacious grounds surround the college—the campus occupying ten acres, one-half of which is natural forest, affording pupils that freedom in physical and mental deversion which is so necessary for healthful recreation. A well equipped library and reading-room gives pupils access to the best literature, periodicals, daily papers, etc. Virginia College is, more than ever before, an ideal school for young ladies.

The unusual healthfulness of the climate added to the superior educational advantages makes the Mary Baldwin Seminary for young ladies, Staunton, Virginia, the popular school that it is. Twenty thousand dollars has been expended on the property during the past year in new buildings and other improvements which will add greatly to the comfort and convenience of the students. With increased facilities and a generous endowment the Seminary offers greater inducements than ever before to those in search of a classical education. The watchword of this institution is Progress. Write to Miss E. C. Weimar, Principal, or Mr. W. W. King, Business Manager, for catalogue.

Our readers have been informed that Dr. Jas. D. Barbee will not consent for his name to be used in the next General Conference for re-election as senior Book Agent. The causes that led to this decision we will not mention. At the close of the present quadrennium he will have filled the office of Agent for nearly thirteen years. Associated with Dr. D. M. Smith he had made an efficient officer, and the business has wonderfully grown. We have known him from our boyhood. As a pastor he was popular and diligent, and served uncomplainingly in some very hard fields. Under the roof of the Publishing House there is not a heart that does not love Dr. Jas. D. Barbee.—Midland Methodist.

"The Randolph-Macon System" of educational institutions in Virginia would ornament any of the most enlightened communities of the world. Randolph-Macon Academy, at Bedford City, Va., is particularly well equipped for study, comfort and recreation—equal to the most advanced school in the United States. The buildings are very large, stone and brick, in spacious grounds, at the foot of the Peaks of Otter, an inspiring Southwest Virginia mountain view. The academy buildings and grounds have every modern appliance to keep the students in comfort, to offer a desirable cuisine, and to afford the greatest range of wholesome amusement. The faculty is large, composed of educators of reputation and wide success; the course of study is based on the principles that have made it possible to make a success of half a dozen great schools and colleges within the borders of one State. While the instruction is very thorough the terms are very low, with special inducements to ministers. Catalogues may be had on application to E. Sumter Smith, Principal, Bedford City, Va.

Still Growing Stronger.

The twenty-sixth annual statement of the Provident Savings Life Assurance Society will be found in this paper. It shows a large increase in the business of the company for the past year over previous years. As the years glide along the Provident Savings grows stronger.

Mr. J. Sterling Jones, of this city, is State manager of the North Carolina Department. The business in this department was largely increased over that of 1899, which is largely due to the popularity of the policy contracts, and the recognized ability of its State manager to produce business.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 7th, 1901.

GOD THE CREATOR OF ALL THILGS.
Gen. 1, 1 31 and 2, 1 3.

Chapter 1, verse 1 · In the beginning.—Compare John 1, 1, and note that the Word was when the world was created. God.—A plural noun; the "plural of majesty," denoting the manifold fullness of power and excellency that exists in God. Created.—A verb which in certain forms is always used in the Old Testament to denote divine creations; it is never used to denote human productions. It occurs also in verses 21 and 27 to mark the creation of great sea monsters and of man.

2. Waste and void.—Words expressing devastation and desolation; this was perhaps a necessary thought as antecedent to the order in creation which the writer was reverent and penetrating enough to observe. See also Jer. 4, 23. Darkness.—Also the necessary antecedent to light, which God, from the standpoint of the narrative, had not yet created.

5. Evening * * * morning,one day. Another recurring formula for what was, to the writer's mind, the separate steps in the world-making process. See verses 8, 13, 19, 23, and 31.

6. Firmament—Literally, "something spread out," hence an expanse, an apt description of the vault of heaven looked at from below. Let it divide.—The waters below, clouds of moisture above, the air between.

14. Lights.—Literally, "luminaries," or "light-bearers," spoken of lamps and candlesticks (Exod. 35.6; Num. 4. 9, 16); their source of light would be God Himself, who in the New Creation is able to dispense with these auxiliaries (Rev. 21. 23).

20. The moving creature.—A word of wide significance used of reptiles and fishes. That hath life. The expression, as a whole, may be rendered, "Let the waters swarm with innumerable creatures in which is the breath of life."

26 31. God said, Let us make.—Other creatures are the outcome of a simple command, "Man is that great piece of work concerning which God is described as taking counsel. In our image.—Man is in the image of God, in that he can think God's thoughts after Him, and become holy as He is holy. "Man originally was like his Maker—intelligent, immortal, personal, with powers of forethought and free choice, and, at the same time, pure, holy, undefiled."

Chapter 2, verses 1 3. Blessed the seventh day.—This is not the record of the first formal inauguration of the institution called the Sabbath; it is the natural conclusion of the work of creation and of God's delight in it. "God did not rest because He was weary, but because He had finished His work; and His rest was the divine refreshment of holy contemplation "

Geology and Revelation.

Those who desire to harmonize Genesis with geology can consult with profit the works of Sir J. W. Dawson and Prof Le Conte. To our mind such a treatment of the passage, except for the scientifically inclined, gives only the slightest residue of profit. The Hebrew writer is concerned with God, and not with processes of creation, and his thought of God is the palmary test of a true revelation. If one would see the outshining divinity of this account, let him compare it with the accounts of creation in the Assyrian, Babylonian, and Hindu records; one will then agree with the judgment of an accomplished scholar that this account is incomparable.

The Teaching of the Narrative.

1. "The earth is the Lord's, and the fullness thereof; the sea and them that dwell therein." Science has now no word to urge against the declaration of this ancient seer of God, that in the beginning God created the heavens and the earth.

2. As the Creator of the universe God has never become the slave of His own creation. We are under law; but law is only a method of working. God is beyond law, and if methods are inexorable, God is not. There is always room for prayer in a universe of which God is the fountain and source.

3. The good will of God is abundantly witnessed to in the serviceableness of the world in which we live. There is not a want of our natures to which it may not minister: to the mind it brings its problems of geology, botany, astronomy, and biology; to the heart it brings its ministry of beauty and delight, of solemn grandeur and subduing sublimity. A God who so lovingly provides for His children may be trusted to respond to every eager aspiration of the heart for revelations of Himself.

4. Man is created in the image of God. Sin has defaced that image; Jesus has come to restore it to its pristine beauty and perfection. We are new creations in Him, who renews us after His own image in righteousness and true holiness.

5. The law of the Sabbath, if not laid down in words in this chapter, is writ in the very nature of man. God might not need a day of rest, but He knew that His children would need such a day. And so, says the record God blessed the Sabbath—that is, the rest days of man. It is when we withdraw ourselves to a loving contemplation of God in frank and close communion with Him that we realize the true Sabbath idea. Only in such a resting do we gather strength of mind and heart and will for the work of life; they that wait on the Lord renew their strength.

6 In the study of the Old Testament Scriptures it is an immense aid to their proper understanding to remember that their chief concern is to reveal God in the world. For His own purpose God chose to give man this revelation in connection with the history of the Jewish people, and to provide for its perpetuation and extension through a literature developed by this people. If that revelation is not to be misunderstood and misapplied we must interpret it in the light of the literary forms and method of this people, reading as fact what they manifestly record as fact, and reading as poetry what they as manifestly recite as poetry. The line between the literature of fact and the literature of the imagination is sometimes very narrow, but it can almost always be seen; and only as we see it and recognize its importance shall we be able to read God's message aright and to apply it wisely.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 7, 1901.

WHY SHOULD WE LOVE OUR COUNTRY? Ps. cxxxvii. 1-7.

Programme.

Song: No. 2, Y. P. Hymnal.
Prayer by leader.
Song: No. 34.
Roll call, answered by Scripture.
Scripture lesson, with remarks.
Song: No 163.
Superintendent's talk.
Selected reading.
Song: No. 223.
Comments by members.
Chain of prayer.
Search questions.
Announcements.
Song: No. 35.
League benediction: "So teach us to number our days, that we may apply our hearts unto wisdom."

Home Readings.

Sunday—Captivity of Judah, Jer. 39, 1 10.

Monday—God was with them, Dan. 1.

Tuesday—Proclamation to Return, Ezra 1.

Wednesday—After the return to Jerusalem, Ezra 3.

Thursday—The Prodigal's Return to His Own Country, Luke 15.

Friday—Naomi's Return, Ruth 1, 6 8, 15 22.

Saturday—The Topic: Why Should We Love Our Country? Ps. 137, 1 7.

Practical Application.

Our topic is about a people that had been taken captive and carried away from their own country down into Babylon, the country of the Chaldees, noted for its immense walls, bronze gates, wonderful hanging gardens, magnificent temples, wide streets, beautiful river Euphrates, commerce, wealth, and culture. Beautiful Babylon, the glory of kingdoms! And yet amid all this splendor their hearts went back to their old home, and they sat down by the river and wept— wept for Jerusalem, the land of their fathers. How do you think you would feel if you were carried into another country among strangers? You would then realize that you loved your own country best. Do you not think so? After the prodigal son lost all of his fortune, then his heart turned back to his fatherland When Naomi lost her husband and sons her heart turned to her own people. Why do we love our country? We love it because it is the land of our birth. Here is where our fathers and mothers have lived and some have died —the land of liberty, where we may worship God without fear and in our own way.

America is the greatest and best country in the whole world. Do you not think so? How we love it! And if we were carried away to another country as Captives, how often we would think of America and long to be there! There would then be no place like home. Therefore let us show our love to our country by being loyal to all her interests trying to do what we can to put down wrong, and doing all we can to promote her interests. This we can do by being active, earnest Christians. We are to celebrate the Fourth of July this week, the day on which the fathers of our country proclaimed their independence. Let our hearts be filled with love, admiration, and patriotism, and our songs of praise rise to God, our Heavenly Father, for the dawning of that day. Then, though some things go wrong, let us remember our motto, "In God We Trust," and go forward, doing the best we can; and that God who gave us America will make all things work out right at last. God bless our land; God bless us all!

SUBJECTS FOR COMMENT—What I know about the Fourth of July. Why I should love my country? How can I show my love?

ANSWER TO SEARCH QUESTIONS.—The book of Matthew was written by Matthew who was a tax collectior before he became a disciple. John Wesley died March 2, 1791; the last word he was heard to say was "Farewell." He was eighty-eight years old, and had preached sixty-five years.

SEARCH QUESTIONS—How many generations between Adam and Christ?

Selected Reading.

What flower is this that greets the morn,
Its hues from heaven so freshly born?
With burning star and flaming band
It kindles all the sunset land.
O tell us what its name may be!
Is this the flower of Liberty?
It is the banner of the free,
The starry flower of Liberty.

In savage nature's fair abode
Its tender seed our fathers sowed;
The storm winds rocked its swelling bud,
Its opening leaves were streaked with blood;
Till, lo! earth's tyrants shook to see
The full-blown Flower of Liberty!
Then hail the banner of the free,
The starry Flower of Liberty!

Thy sacred leaves, fair Freedom's flower,
Shall ever float on dome or tower,
To all their heavenly colors true,
In blackening frost or crimson dew.
And God love us as we love thee,
Thrice holy Flower of Liberty!
Then God love us as we love thee,
Thrice holy Flower of Liberty!

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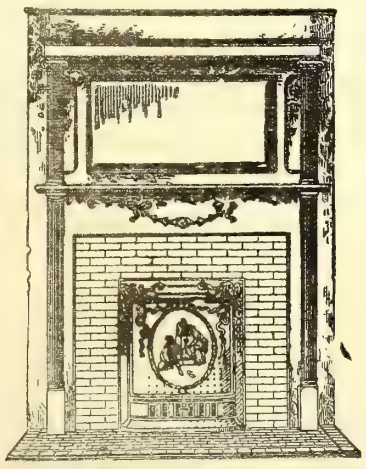
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W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

It has always been the policy of the Methodist Church to foster the cause of Temperance, but we have now reached that point in our church and country's history where it should be more strongly emphasized than ever before. I have yet to find the first of our ministers who oppose the principle, though one eminent minister in North Carolina did openly oppose the W. C. T. U. organization, and he is still charged with the death of a good working union in this State. And I have always claimed that he owed that temperence cause a year's active canvas to balance against the loss resulting from the death of this union. Now the mission work of any kind, whether home or foreign, there is no deadlier foe than intemperance. It is the incarnation of Satan, whether in the bar room as a roaring lion or in the parlor clothed in sheep's clothing. Its sting is still that of an adder. Then in the name of Christianity let us make a deadly warfare against liquor. Let this be prominent in our creed at all times both in home and foreign mission work. Let's strive to remove this great hindering cause which doth so easily beset us. No other sin proves such a barrier to the introduction of Christianity than the sin of intemperance. The W. C. T. U. organization puts great stress on missions, so let us give this cause our most earnest support. It is the best handmaiden of all church work.

The great foreign missionary problem at this hour is rolling away the stone that prevents the resurrection of the heathen world, that is, the liquor and opium, which are the chief hindrance to missions. We are now called to "go" to the rulers of Christian lands and do missionary work with them in securing further laws and treaties that will prevent the undoing of the work of the missions by the greedy traffickers who sow the vices of civilization before and after the missionary. In this world lesson, we rejoice to report that the crusade for the protection of native races against intoxicants and opium has recently marched several victorious stages. The great nations of the world have twice made treaties for the protection of Africa. Great Britain is adopting the new policy of prohibition wherever these evils are not developed in her dependencies in the name of conscience and commerce alike. The President and Senate of the United States have declared for universal protection of uncivilized races.

Dr. Cuyler on Temperance.

Dr. Cuyler writes in regard to the future of the temperance movement for the new century: "It will depend, in my humble judgment, on the following methods and measures: 1. Unless people are educated and influenced not to use intoxicants, all legal attempts to prohibit their sale can achieve only a very limited success. 2. Pupils, parents, and schools (Sunday and secular) must do most of this educating. 3. The Church of Christ must fight the drink evil (which often means the damnation of souls) just as it fights theft, profanity, and adultery. 4. The license system, a clumsy attempt to regulate a public mischief, ought to be abolished altogether. 5. Corporations and all employers ought to require abstinence from intoxicants as essential to secure employment. 6. "Coffee taverns" and other social resorts where ardent spirits are available antidotes to the rum saloons among the laboring classes. 7. Every State should give to every town the right to close up, by popular vote, every drinking haunt within its borders. If the twentieth century works these seven levers, it will give a mighty lift to the temperance reform." In this connection we may add that the "coffee taverns" have been a successful experiment in this city, and from the last reports they seem to be a good paying basis. It is only when they can be thus made to pay that a permanent success is assured, and in every city there is the same opportunity for this as in New York.—Christian Work.

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QUARTERLY MEETINGS.

STATESVILLE DIST.- 3rd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	22 23
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir , South River	July	6 7
Mt Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29
Lenoir circuit, Olivet	Aug	3 4
Lenoir station	"	4 5
Newton circuit, Fairgrove	"	10 11
Hickory station	"	11 12
Cadwell circuit, Ebenezer	"	17 18
Granite Fall station	"	18 19
Catawba circuit, Bald Creek, C. M.	"	27
Alexander circuit Liledann	Aug.	31 S. 1
Stony Point circuit, Bethel	Sept	1 2
Turnersburg circuit, Turnersburg	"	7 8

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1"2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug.	3 4
Green River circuit	"	7

GREENSBORO DISTRICT---3d Round.

J. R Scroggs, P. E., Greensboro, N. C.

Proximitp station night	Apr.	7
Reidsville, Main St	"	21
Greensboro ct Lee's Chapel	May	11 12
West Market Street, a. m	"	12
Spring Garden Street, night	"	12
Reidsville, Ware's Chapel	"	17
Wentworth circuit, Salem	"	18 19
Randolph circuit, Ebenezer	"	25 26
West Randolph ct , Tabernacle	June	1 2
Asheboro circuit,	"	8 9
Asheboro station, a. m	"	9
Ramseur circuit	"	15 16
St. Paul station, a. m	"	22 23
Naomi station, night	"	23 24
Pleasant Garden	"	29 30
Centenary station, night	"	30
High Point station	July	7
Ruffin circuit	"	13 14
Uwharrie circuit	"	20 21
Jackson Hill circuit	"	21 22
Liberty circuit	"	27 28

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station, Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta., Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	23 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit Robbinsville	"	12 13
Glenville circuit, Highlands	"	20 21
Andrews circuit, Peach Tree	"	27 28
Hiwassee circuit, Motla	Aug.	3 4
Haysville circuit, Tusquittee	"	10 11

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin, Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T. P. Bonner, of Bryson City, will preach the opening sermon.

SHELBY DISTRICT 3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30. July	1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

District Conference at Cherryville Aug. 28th—Sept 1st

SALISBURY DISTRICT, 3d Round.

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct , Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt Pleasant cir , Mt Pleasant (D C.)	"	20 21

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pisgah, N C , nine miles from Concord. Thursday, July 8, at 9 o'clock, a. m., and remain until after Sunday Editors, school men, and connectional brethren cordially invited.

WAYNESVILLE DIST.- 3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit. River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy.	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit Laurel	"	22 23
Bald Creek circuit at Deaton's.	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct , West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31 Sept	1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th.

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy. N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m. July 25th, 1901.

Committees of Examination.—For license to preach and for admission on trial: Z Paris, L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station,	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit. Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston. Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

CHARLOTTE DIST.—3d Round

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Pasque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Sill r, representative of Missions D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M T Steele, P. C., Waxhaw, N. C.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Woman's Foreign Missionary Society in Council.

BY MISS FUGINA BUMPASS

On the 13th of June the Railroad station of the flourishing town of Gastonia presented a busy scene as the trains unloaded their scores of passengers, while Rev. G. H. Detwiler and a most efficient committee, with prompt courtesy sent the visitors to enjoy the hospitality of the various homes to which they had been assigned. Among the visitors were some whose hairs were threaded with silver, and some whose feet had passed but little way beyond the threshold of life; but all were joyful, for had they not come on the Kings business?

In the evening the delegates numbering about 85 assembled in the beautiful new Methodist church, where, with song and prayer the Womon's Foreign Missionary Society of the Western N. C. Conference opened its eleventh annual session. Very beautiful words of welcome were spoken, hearty responses given, and then the company repaired to the handsome home of Mr. G. A. Gray, where they might mingle more freely, and learn to know each other better amid the genial surroundings of social elegance.

Friday, Saturday and Monday were given to reports from local auxiliaries and juvenile bands; and from committees; to election, or rather re-election of officers; and to discussions of plans, methods and means for the advancement of the work. In these discussions much benefit was received from the quick insight and discriminating judgement of Mrs. M. D. Wightman, for it was the high privilege of the Society to have in attendance the President of the Woman's Board of missions, and her genial presence and loving encouragement proved a constant benediction.

Those who attended the meeting at Gastonia will never again consign mission bands and missionaries to a vague, dreamy existence; for to see the missionary, to hear her tell of the needs and aspirations of her far away chosen people, while tones of love and yearning thrill in her voice, brings one in touch with the work, and awakens sympathy with those of foreign tongue who thus become real flesh and blood to the listener. Miss Eliza Perkinson from Brazil, occupied the Friday evening hour in presenting spiritual conditions and the sore needs of the priest-ridden country in which she has been laboring. On Sunday evening Miss Emma Gary of China briefly reviewed China's wrongs, and showed America's opportunity. On Sunday morning at ten these two ladies interested a large gathering of children by brief talks, and the exhibition of curios.

At eleven o'clock on Sunday Rev. F. W. Tarboux of Brazil preached from John xiv: 15, a sermon whose depth of earnestness caused each hearer to probe his own soul with the heart-searching question: "Do I truly love my Lord with that sympathy which enters into His plans for the salvation of the world, and with that tenderness which holds sacred and binding His parting commission?"

At the close of his sermon Mr. Tarboux gave a rapid view of mission work in South America. In the afternoon he called a special meeting to which he presented the case of a converted priest in Brazil, whom the missionaries wish to employ in their work, but have not done so for lack of funds. This priest is well educated and eloquent, and refusing offers of high preferment in the Catholic church, has joined the Methodist. Gastonia pledged $100 towards his support.

The Western N. C. Conf. Society has now an answered prayer, a missionary candidate. After a year at the Training School, this candidate, Miss Blanche Howell, of Morganton, attended the annual meeting of her Conf. Society, by her presence enlisting anew personal interest in the further work of her education. She has one more year at the Training School before she is ready for appointment to a foreign field.

Especial interest was shown by the Society in the work of its young people; and because of the unusually large representation from their ranks, and the enthusiasm which they manifested, their work, from this date, must take fresh impetus.

The Society felt regret at its want of increase in members, at the too small circulation of its periodical literature, but was highly gratified to chronicle the greatest financial success it has yet achieved: the contributions aggregated $6 677 18 The adult auxiliaries have paid an average of $5 45 per member, the juvenile bands an average of $1 20. The amount given includes $4,050 for the Twentieth Century Fund; this being $1,290 in advance of the contribution of any other Conference Society in the connection.

As the Society sees more intelligently the needs of the world, hears more clearly the Master's "Go ye," gains higher education in the grace of liberality, the note of Christian giving must rise higher. The salary of a missionary $750, has been added to the former pledge of $1500, making the amount to be raised, outside of dues and Conference Expense fund, Bible Woman's support, and education of missionary candidates, $2250. Of this amount the juveniles are to contribute $750. In other words, the Light Bearers will now have the privilege of supporting their own missionary.

For some years a banner has been awarded annually to the Light Bearer band giving most per member. Gastonia has held this banner for three years, but the Asheville band having averaged $3.-66⅔ carried it to the mountains this year. A Mexican water jug was awarded to the Light Bearers of Concord for raising the largest sum of money.

Not the pleasant surroundings furnished by open-handed hospitality, not the zeal of a wide awake society; not even the presence of honored guests; nor yet the gracious direction of a beloved President, could of themselves have insured full success to this meeting if this one potent factor had been wanting: the sympathy and spiritual support of the community in which it was held. Notwithstanding much rain the attendance on each session was large and interested. Now and then when the brain grew weary of business, the tedium was relieved by sweet strains from the organ loft, and well trained voices rendered an inspiring an them or sacred song.

The Methodists of Gastonia have set for themselves a high standard. The pastor stated that they are praying for a missionury from their own membership, to be supported by their own contributions.

On the adjournment of the annual meeting on Monday afternoon the delegates went to their homes with purpose quickened to do more and better work another year, that still richer success may attend their meeting next summer in Salisbury.

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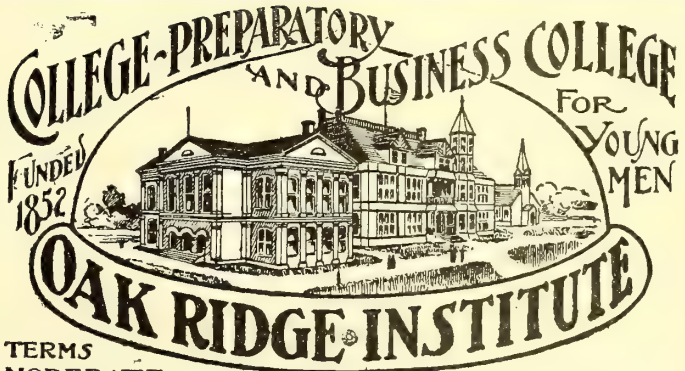
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MATTIE P. HARRIS, President, Roanoke, Virginia.

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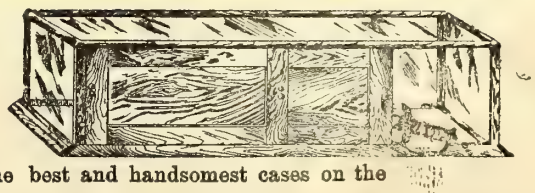
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Of late we have been getting many letters detailing the ravages of the Spring floods and now a letter comes from Montgomery county asking for help in this state of affairs. The writer says: "I have been a silent but persistent reader of your letters in the ADVOCATE, which are worth the cost of the paper to those engaged in agriculture. Heretofore I have been able to find my needs in your replies to others, but now I find nothing to help me tide over the present state of affairs. My mode of farming has been as near as possible to the plans you have laid out, and I have been bountifully benefited thereby. I have 40 acres of river lowlands which by your method I have brought to a high state of productiveness. This spring I planted the land in corn, with the exception of five acres in oats, expecting to sow peas in laying by and follow with oats this fall and peas next summer. The freshet carried away my soil as deep as it was plowed, and now I have 35 acres of barren-looking land, with clay cropping up at intervals. My plot of oats instead of losing, caught 8 or 10 inches of settlings. Lost oats but gained land, which balances that very satisfactorily. Can safely say the corn land is 8 inches lower, and to that extent more liable to overflow, and my former plans are upset. I propose as soon as dry enough to broadcast clay spots with stable manure, scooter up the whole, harrow with a disk harrow and sow two bushels of peas per acre, turn the whole under this fall and sow in oats and follow with peas again next summer, drilling 200 pounds of acid phosphate with them and then follow with oats again in the fall. In other words I propose to rotate in oats and peas perpetually. Land is naturally loose and puffy, and does not give satisfactory results in wheat. I will be thankful for any information or suggestion if the plan proposed is not in accordance with the best practice in farming. Also give me the oats best adapted to my use." I give this letter almost in full as it fairly represents many others not intended for these pages. It is hard to fully advise in such a case. I think however that you will find that the lowering of the soil level is hardly as much as you may suppose. The plan you have concluded to adopt is a very good one at least for a few years. It may be however that you will find after a while that it will result in too heavy a growth of straw and a consequent lodging of the oats. Land of that character recovers more rapidly than you might suppose from its present appearance. I have been in just such a fix in the mountains of Virginia, where just after I had reaped my oats and gotten them in shocks the freshet took them all off the field and washed the soil away apparently in large spaces, and where there was corn, the whole soil seemed to be gone. The oats had been sown with clover and there was a good stand, but the clover was buried in some places and washed away in others. I at once planted the land in corn for ensilage and in laying it by sowed clover again among it and got as fine a stand of clover as I ever saw, and today on that land you can hardly tell where the washes were as the plowing was done with a view to plow into them and gradually fill up the difference in level. At that time I was trying to run the bottom lands for the benefit of the uplands in the growing of ensilage and clover on them alternately or rather annually, for I sowed clover in the corn every summer and cut the hay the next spring and turned the stubble for corn and again sowed clover among the corn. The bottoms were fertile, and very foul and I was trying not only to grow forage for a large stock of cattle and horses but to clean the land from weeds and to raise manure for the land which needed it worse than the bottoms. Your plan, as I have said, will be a success for a few years at least, especially if you give the peas some acid phosphate annually. But when you find that the oats are growing too much straw and falling down you had better seed the land to clover and grass for hay for a while and then go back and try the corn again, for by that time I expect you will believe the land is as high as ever. You can sow either the Red Rust proof oats or the Virginia Gray Winter Turf oats. I have always used the last, but some in this climate prefer the Red Rust proof. Some time ago the editor of one of the leading Agricultural papers in the North was asked by one of his subscribers if the winter oats grown in the South were any more hardy than the oats commonly grown in the North. The editor told him that there was no difference whatever and that one kind of oats was as hardy as another and that the winter oats were so called simply because they were sown in the fall in the South. That editor would be a wiser man if he would come South and bring some of his Northern oats and sow here in the fall. I once knew a friend in southern Virginia who was a merchant and a farmer too, and wanting to sow oats on his farm one fall he used some oats he had in store which were brought from the west, thinking that oats were oats. He showed me the field that fall and was very proud of his oats, and the field was very green and pretty. I asked him what variety they were, and he said he did not know as they were simply western oats bought to sell for feed. I told him that the winter would have to be very mild if they lived. By the first of January after a hard Christmas freeze the whole field of oats was dead, while the Virginia Turf oats on the adjoining farms were not singed. I can sympathize with our friends who have been flooded and damaged for to use the slang of the day "I have been there myself." I hope our friend will keep me posted on his efforts and will not hesitate to write about any difficulty that I may be able to help him out of.

Another correspondent, who must have not read what I have heretofore written on the snbject, asks me to write full directions for growing and curing Broom corn. I met a very intelligent farmer the past week from the Western part of North Carolina, who said, "You are right in discouraging the cultivation of broom corn in this state. The man who grows one crop will never want to grow another". The growing of broom corn is just as easy as growing sorghum, but a matured crop of broom corn will reduce the fertility of the land worse than most other crops, and it requires the finest of land to grow a good crop. But the growing is one thing and the harvesting, curing and baling is quite another. A man who has had no experience in the handling of broom corn will be as likely to succeed as the man who has never grown or cured any tobacco and tries his hand in a flued barn without skilled help. He may make tobacco worth about two cents a pound, and the broom corn amateur may get about the same results. There are books published on the cultivation of this crop which give the methods of handling in detail, but the chance are that the man who undertakes it without any previous experience will be like the man who tries to grow mushrooms without experience and from some one's directions. I can grow mushrooms with ease and certainty and can tell you how to grow them. But I have never seen a man in my life who could make a crop of mushrooms the first time from anybody's directions. It would be useless for me to try to teach the handling of broom corn or the flue curing of tobacco The only way to learn either is to hire an expert and stay with him and learn practically. Then after you have learned how to grow broom corn you will wish that your land had been planted in five cent cotton or two cent tobacco. Better stick to the crops of your section and grow them better, and leave the broom corn to the Western men who have soil fertility to waste. We have as good money crops in the South as we need and what we do need is to learn to grow them better and in a more economical and systematic way.

A correspondent writes that as his subscription to the ADVOCATE is about out he encloses a stamp for a personal answer to the following question! "Can tomato plants be sprinkled with Bordeaux mixture after they are in bloom?" There may be a remote danger that some blooms might be hurt but the tomato plant is always in bloom and if we do not spray any after the blooms appear we will have little spraying to do. I would not stop on this account. Now we will say right here that you have no business allowing your subscription to the ADVOCATE to run out, and we answer this inquiry in these columns, those who allow their subscriptions to run out do not care much for what I write I suppose

I am writing these letters for the double purpose of helping the farmers and helping the ADVOCATE, and was congratulating myself that I was doing both. But if a man who is interested in this corespondence school allows his subscription to expire without renewal I shall have to conclude that I have been of little use to the paper at least. Now instead of dropping out you had better go to work and try to get more to subscribe and join our group of letter writers. Any one can write to me in perfect confidence for names are never printed, not even the P. O. address of the friends who ask questions. We can make a regular Farmers' Institute on this page of the ADOCATE if our friends will stick by us and get others to join. I felt very much flattered when a gentleman from the Western part of the state told me that men in his section who never read a religious paper before are getting interested in these letters and reading the ADVOCATE, but if the old hands drop out I shall feel that I have not done as much as I should have done to retain them.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

MARRIAGES.

DRUM—LOFTIN—On June 2nd, 1901, at the residence of the bride's father, John Wesley Drum to Miss Francis Loftin, both of Catawba, Catawba county. N. C., Rev. G. P. Drum officiating.

JONES—HAMILTON.—By the same, on the third day of June, 1901, at the residence of the bride's mother, Mr. Fancy Jones to Miss Georgia Hamilton, all of Maiden, Catawba county, N. C.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

DRUM.—Sarah Catherine Drum was born April 7th, 1835, and died June 17th, 1901, aged 66 years. She was partially paralyzed several years ago. About a year ago she received a second stroke, which confined her to her room and bed most of the time, but on Wednesday before she died she received a third stroke, rendering her speechless, from which she never recovered. She could not speak to her children, as they came from different parts of the country, to see her before she died. I reached her bedside about four hours before she died, but she could neither speak to me nor recognize me.

Mother left no dying testimony, but she left a noble, living testimony of more than half a century, which is the best of all testimonies. She has been a consistent member of the Methodist church for more than fifty years. She

Deep-Seated Blood Trouble Cured by B.B.B.

TRIAL TREATMENT FREE TO SUFFERERS.

Ulcers, Cancers, Eating Sores, Painful Swellings, Effects of Blood Poison, Persistent Eruptions, Old Chronic Rheumatism or Catarrh that refuses to heal under ordinary treatment, are quickly cured by B. B. B. (Botanic Blood Balm), because it is made to heal just such deep-seated Blood Troubles. Do you have Boils, Eruptions, Thin Blood, Weak Circulation, All Tired Out, Pale, Sallow Skin, Scabs and Crusts, Sore Mouth, Carbuncles, Little Ulcers in throat, Skin Hot and Swollen? Have you Itching Skin Humors or Pimples? Swollen Glands and Joints? Rheumatism?

These are all convincing proofs that treatment with B. B. B. should be taken at once. It is remarkable how quickly it heals every sore, how it enriches and purifies the blood, giving a rich glow of health to the skin, stops the itching, burning sensation, and stimblates the digestion. So sufferers may test B. B B., we will give a trial treatment free. Large bottles for sale by druggists at $1 Complete directions with each bottle. For trial treatment address Blood Balm Co., 42 Mitchell St., Atlanta, Ga., and Remedy sent at once. Describe your trouble, and we will give free medical advice. Don't despair of a cure; over 3000 voluntary testimonials of cures by B. B. B.

Raleigh Savings Bank.

JOHN T. PULLEN, President.
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Deposits over : $400,000.00

Four per cent interest paid on Deposits. Write or call for information.

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Save From $50 to $90 on TYPEWRITERS.

We have the very best stock of rebuilt typewriters in the south, and you will save big money by buying from us They are as good as new, and of all standard makes. Write for catalog. BACON & CO.,
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Agents wanted. [apr17-12t]

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents 1 copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH
Macon, Ga.

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WIRE WORKS.
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TURTLE OIL
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BEST AND LARGEST
All Dealers.

leaves an aged husband and fifteen children to mourn her death.

Her son,

G. P. DRUM

COLTRANE—Mattie Estella Coltrane, youngest daughter of the late J. S Steed, was born in Asheboro, N. C., April 17th, 1870, and died suddenly at her home in Sophia, N. C., June 15th, 1901. She joined the M. E. Church when about eighteen years of age and at the time of her death was a consistent member of Mt. Vernon Church. She was married to Allen B. Coltrane, Sept. 22d, 1897, and spent her brief married life as happily as it is ever allowed mortals to be on earth.

The funeral services were conducted by Rev. J. M. Price, and on Sunday, June 16, in the presence of an immense crowd of weeping relatives and friends in Ebenezer Church yard, the old burying ground of the Coltrane family, she was laid by the side of her only child, little Branson, who entered the gates a few months before.

There under a covering of flowers we left them both to sleep the long last sleep. Being the youngest sister in a large family of children she was the pet of them all, and for several years the light of a widowed father's home. None knew Mattie Steed but to love her, and by her kind, cheery disposition she carried sunshine wherever she went. May God in his infinite love and mercy bring comfort to the heart of the devoted husband who ministered to her every want so lovingly through many months of delicate health, and had all done that money and science could do to arrest the hand of disease, and may he and the six brothers and two sisters left be ready to say when the last summons comes, as we know she was:

"Oh! That home of the soul in my visions and dreams,
Its bright jasper walls I can see
Till I fancy but thinly the veil intervenes
Between the fair city and me."

KLUTTZ.—James Davault, infant son of John D. and Anna C. Kluttz, was born at Woodside, Rowan county, N. C., Dec. 20, 1900, and died there June 22, 1901. Upon the father, mother and little sister we invoke the blessings of God in this time of deep sorrow.

B. F. CARPENTER.

HOLCOMB.—Ann Holcomb, the widow of Col. Geo. Holcomb, died on Tuesday morning, June 18th, 1901. She is the mother of Drs. Cal. and Dan. Holcomb, and Bloom Holcomb of Mt. Airy, N. C. These three sons are all the children that survive her. She was 84 years of age and had been a member of the Methodist church at Center for over sixty years. Her health had been remarkably good for one of her age until about the first of this year. She was permitted to attend church right regular (which it was her delight to do) until as late as last October. Sister Holcomb was a good Christian. She died in the full triumphs of the Christian faith. She expressed a desire to depart and be with her loved ones who had gone on before. She loved her church, her pastor, the gospel, her Saviour, and was happy in death. "Like a shock of corn," she was ripe for heaven. Her influence for good still lives; "their works follow them They shall still bring forth fruit in old age: they shall be fat and flourishing." We conducted the funeral and burial services at Center Wednesday morning, June 19th, 1901.

Her pastor,

A. J. BURRUS.

TWENTY-SIXTH ANNUAL STATEMENT
OF THE
PROVIDENT SAVINGS LIFE ASSURANCE SOCIETY
OF NEW YORK
JANUARY 1st, 1901.

EDWARD W. SCOTT, President.

J. STERLING JONES, Manager North Carolina Department, Greensboro, N. C.

Total Payment to Policyholders Since Organization and Amount Now Held for their Benefit, $22,655,892.00.

ASSETS		LIABILITIES	
Real Estate, Bonds and Mortgages,	$890,357.61	Reserve for Policyholders, as per Certificate of New York Insurance Department,	$3,236,560.00
United States, City and R. R. Bonds and Stocks,	837,490.53	All other Liabilities,	181,176.10
Loans to Policyholders on their Policies within the Legal Reserve,	975,381.07	Total Liabilities,	$3,417,736.10
Loans on Collateral Security,	205,584 37	Surplus as regards Policyholders,	607,598.99
Deposit in Trust Companies and Banks at Interest,	468,528.18		
Quarterly and Semi-Annual Premiums (deferred) not yet due. Reserve charged in Liabilities (net),	234,811.00		
Premiums in Transit, Reserve charged in Liabilities, net,	341,282.00		
Accrued Interest, Rents, etc.,	71,900 33		
	$4,025,335.09		$4,025,335.09

INCOME IN 1900.		DISBURSEMENTS IN 1900.	
Premiums,	3,429,537.86	Payments to Policyholders,	$1,630,557.53
Interest, Rents, etc.,	160,829 38	Taxes, Rents and all other expenses,	1,268,848.30
		Excess Income over Disbursements,	690,961.41
	$3,590,367.24		$3,590,367.24

ADDED TO RESERVE FOR POLICYHOLDERS, 1900, : : $ 755,099 00
DEATH LOSSES DUE AND UNPAID, : . : : None.
NEW INSURANCE WRITTEN, : : : : : : 39,210,425 00

Certificate of Valuation of Policies.
FOUR PER CENT.

STATE OF NEW YORK INSURANCE DEPARTMENT,
ALBANY, January 9th, 1901.

I, FRANCIS HENDRICKS, Superintendent of Insurance of the State of New York, do hereby certify that the PROVIDENT SAVINGS LIFE ASSURANCE SOCIETY of the City of New York, in the State of New York, is duly authorized to transact the business of Life Insurance in this State.

I further certify that, in accordance with the provisions of section 84 of the insurance law of the State of New York, I have caused the policy obligations of the said Company, outstanding on the 31st day of December, 1900, to be valued as per the combined Experience Table of Mortality, at Four per cent. interest, and I find the net value thereof on the said 31st day of December, 1900, to be Three Million, Two Hundred Thirty-six Thousand, Five Hundred and Sixty Dollars, as follows:

NET VALUE OF POLICIES, ADDITIONS, ANNUITIES, : :	$3,241,109
LESS NET VALUE OF POLICIES REINSURED, : : :	4,549
	$3,236,560

IN WITNESS WHEREOF, I have hereunto set my hand, and caused my official seal to be affixed, at the City of Albany, the day and year first above wr.tten.

FRANCIS HENDRICKS, Superintendent of Insurance

HARRY POEZOLT
Merchant Tailor,
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Fit Guaranteed

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who has a complete line of samples of the very best Wall Paper gotten up. All kinds of
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Can give best of reference
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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles.

NEWS OF THE WEEK.

Wednesday, June 26.—Another storm and cloudburst visited the stricken section of West Virginia Tuesday night ———Thirteen persons are killed and about fifty wounded by the wreck of a train in Indiana———Mrs. McKinley has so greatly improved that she was able to take a drive yesterday———The Italian government notifies the state department that it pays no export bounty duty on sugar———Governor Aycock tenders 200 tents and cots for use of the Georgia masons on their excursion to Wrightsville———Ten thousand acres of land have been purchased on the Southern railway in Georgia for a colony of Finlanders——— J. Piermont Morgan has given over $1,000,000 for the erection of the buildings of the Harvard medical school in Boston———The adjutant general has made arrangements with the secretary of war for the settlement of Spanish war claims from this state———Under a pile of debris in the flooded district of West Virginia, a miner's cabin was found with a 3-year-old child in it, unhurt, but nearly starved ———Near Piedmont, Ala., two men working in a field are killed by lightning. Near Charlotte, N. C., two other men lose their lives in the same way.

Thursday, June 27.—Ex-Senator Gorman is a candidate for election to the United States senate———The committee of the Cuban convention will report its election law today———E. C. Smith, of Raleigh, is elected knight commander of the Kappa Alpha fraternity——The proposition for issuing bonds for street improvements in Wilson is overwhelmingly carried———Secretary Bruner goes to Charleston to select space for the North Carolina exhibit at the exposition ———The bid of W. A. Moser for erecting the textile building at the Agricultural college has been accepted——— Thomas G. Barker, for the felonious assault upon Rev. John Keller, is sentenced to the penitentiary for five years ———Governor Aycock makes requisition on the war department for all quarter-master and ordinance supplies for the state guard———Wednesday night's flood in the West Virginia coal section did not cause any loss of life, but did great damage to railroad and other property———The directors of the Oxford orphanage re-elect all the old officers, three of the old teachers and five new ones. B. N. Duke retires as a director.

Friday, June 28.—Charles Wesley Lambeth dies suddenly in Raleigh——— The state charters the Raleigh Hosiery Company———Mrs. W. P. McCorkle will publish a North Carolina Reader ———It is rumored in Raleigh that the Seaboard Air Line will move its shops from that city———The value of cotton manufactures imported into the Philippines during 1900 was 93 per cent. in excess of for the year before———The temperature in New York city yesterday rose to 100 degrees. There were eight deaths and fifty prostrations from heat ———There will be no appeal from the sentence of Thomas G. Barker. His friends will look to the comfort of his wife while he is in prison———The president refuses to pardon the former district and assistant district attorneys of Pennsylvania convicted of complicity in the Jacobs counterfeiting cases———A resolution is introduced in the Alabama constitutional convention to prohibit the issuing of free passes to newspapers or their agents by railroads———Hon. W. E. Clark, his two daughters and G. B. Bryan were drowned yesterday at New Bern while out rowing. His young son was the only one of the party saved.

Saturday, June 29.—Prince Chuan, brother of the Emperor of China, sails for Germany July 20th; he will return by way of America and is expected to reach this country in October———There is no intention to reduce the U. S. military force in China———Machinists at Newport News have agreed to stay out until the ship yards accede to their demands ———Excess of receipts over disbursements by the government for the fiscal year amount to $76,000,000———Excursion steamer Mohawk with about 900 passengers, from South Norwalk, Conn., sunk near Glen Island; no lives lost ———A strike order has been issued involving all the sheet iron mills in the country and about 20,000 skilled workmen———Express train wrecked near Creensburg, Pa; three passengers were hurt———A dozen people injured in a gale at the race track in Denver, Col.

Directions for Colic in Horses.—Contents of small bottle of Perry Davis' Pain Killer in quart bottle, add pint warm or cold water, sweeten with molasses, shake well until all mixed, and drench well. Give about half at once, then balance in 10 or 15 minutes, if first dose is not sufficient. This will be found a never failing remedy. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

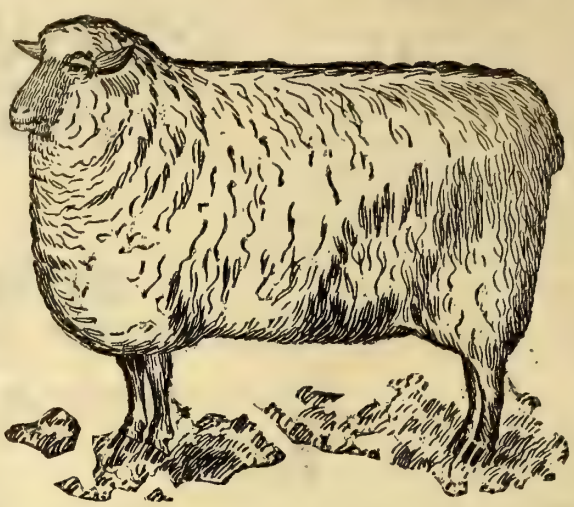
I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.

LOOK! A STITCH IN TIME
Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

FREE!!
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40 Page Pamphlet on "How to Plant and Cultivate an Orchard."
60 Page Illustrated Catalogue.
100 Pages which gives all necessary instruction on fruit growing and care of trees.
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ENORMOUS STOCK OF GENERAL NURSERY STOCK, FRUIT TREES, SHADE TREES AND ORNAMENTALS FOR 1901. . . .
Write for free catalogue and pamphlet.
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Sample policy mailed free upon request.
THE PRUDENTIAL INS. CO., of America.
MURRAY BROS., Gen'l Agts.
Greensboro, N. C.
Agents Wanted in every Town

ELKIN
WOOLEN MILLS.
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

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MY BURDEN.

BY AMOS E. WELLS.

God laid upon my back a grievous load,
A heavy cross to bear along the road.

I staggered on, and lo! one weary day,
An angry lion sprang across my way.

I prayed to God, and swift at His command
The cross became a weapon in my hand.

It slew my raging enemy, and then
Became a cross upon my back again.

I faltered many a league, until at length,
Groaning I fell, and had no further strength,

"O God," I cried, "I am so weak and lame!"
Then straight my cross a winged staff became.

It swept me on till I regained the loss,
Then leaped upon my back, again a cross.

I reached a desert. O'er the burning track
I persevered, the cross upon my back.

No shade was there, and in the cruel sun
I sank at last and thought my days were done.

But lo! the Lord works many a blest surprise—
The cross became a tree before my eyes!

I slept; I woke, to feel the strength of ten.
I found the cross upon my back again.

And thus through all my days, from that to this,
The cross, my burden, has become my bliss;

Nor ever shall I lay the burden down.
For God some day will make the cross a crown!

AS IN the days of Christ, many of His disciples are in error in regard to the coming of His kingdom. They expect it. They daily pray, "Thy kingdom come," but they act as though it were some day to come suddenly, by some magical process or flash of His power. The kingdom will come, but not until adequate evangelical and missionary effort and sacrifice have been made, and only those who have part in its conflicts will share in its triumphs.

THERE ARE many auspicious signs that the Methodist Church, South, is awaking to a deeper sense of obligation for the evangelization of the world. The Missionary Secretaries announce the gift of an elect lady, a member of our Church, whose name is by request withheld, of fourteen thousand dollars to foreign missions. The interest on this amount is to be applied, during her life, to the support of her substitute, one of our lady missionaries in Japan. At her death the interest will go toward the endowment of two professorships in the Mission Colleges of the Board.

At a recent meeting of the Orlando District Conference, in Florida, the missionary spirit rose to high-water mark, and it was agreed to raise $750 above assessments, to support a missionary under the direction of the General Board; and $446 of that amount was pledged by those present.

In our own Conference the Church at Gastonia has pledged the sum of $100 above assessments, for the support of a converted Catholic priest in Brazil, who has joined the Methodist Church and wishes to enter her ministry. This same Church is praying that God will call a missionary from among their membership, for whose education they will provide and whom they will maintain in the foreign field.

There are many places where individuals and Churches by generous giving may relieve the pressure now on the General Board. Of the twelve missionaries accepted and ready to sail the last of the summer, the Board will be able to provide for only seven. The salary of a single missionary is $550, that of a married missionary $1000. For our Eastern fields and for Brazil the sum of $400 is granted for outfit and travel. A single lady for Japan, a single man for Korea; two married men and one single for China now wait upon the Church for equipment and maintenance. The opening of new work in the Rio Grande do Sul Province calls for an equipment of $2,850, and Bishop Wilson announces the immediate, imperative need of $10,000 for the enlargement of our girls school in Hiroshima, Japan, which under the splendid management of Miss Nannie B. Gains has a patronage of five hundred pupils and is exerting wide Christian influence in that heathen city of 90,000 inhabitants. It is not asked that a collection be taken for this latter object, but may God lay it upon someone's heart to make the gift. What individual, or what Church, will be first to respond to these pressing calls?

THE MONTH of July will be a notable one to the mighty hosts of Christian young people in our land, by reason of the several conventions held. Last week the Christian Endeavorers with delegates representing three and a half million of young Christians met in Cincinnati; next week the Epworth Leaguers will assemble in San Francisco and the Baptist Young People in Chicago, and towards the last of the month the Brotherhood of St. Andrew of the United States and Canada, in Detroit. Someone has estimated that these four conventions will probably cause an outlay of $2,110,000; not with purpose, however, to enquire, "Why this waste?" The educational, spiritual and inspirational influences of such gatherings are beyond calculation in dollars and cents.

The program in San Francisco is a full one. "Twentieth-century problems—the liquor traffic, the Church and the workingman, the Sabbath question, the Church and the newspaper, the Institutional Church, and the men's movement, are all to be discussed. Forward movements in the Church—the use of the Bible, systematic benevolence, missionary work, and personal work for Christ will be debated. Civic righteousness and the duty of the young Christian as a citizen will be urged. Literary and philanthropic possibilities will be presented, with very much else."

As we write the delegates from our Southern Methodist Church are turning their faces to this land of the setting sun and the Golden Gate. Let us pray that God will grant them a safe and happy trip across the Continent and return; that they may get all the pleasure possible from sight-seeing and social intercourse; but above all, that each may come back filled with new spiritual life, and fresh enthusiam for things concerning the Kingdom.

THE TIME for holding the great Ecumenical Conference is drawing near and soon the appointed representatives will be seeking that Mecca of world-wide Methodism, Wesley's Chapel, City Road, London. No more appropriate place for discussing the problems and inaugurating measures for the common weal of universal Methodism could be found. It has been well said: "To look into this venerable fabric where much has transpired to give existence and form to Methodist institution and law, to stand among its thronging and inspiring memories; to walk with subdued feelings around the graveyard where a glorious company of five thousand of the early Methodists await the resurrection of the just, is to get near departed generations and to feel the first warm, full throb of a movement which has given a mighty impulse to the spread of evangelical Christianity, and is evidently destined to travel every continent and island on the earth, and in its high and holy mission to elevate and bless the world."

Of the five hundred delegates that compose the Conference sixty are from the Southern Methodist Church. On the program, which is too long for publication in this paper, we find the names of the following Southern Methodists with the subjects assigned them:

Opening Sermon, Bishop Charles B. Galloway.

"The Influence of Methodism in the Promotion of International Peace," the Hon. S. B. Adams.

"Biblical criticism and the Christian Faith," Rev. J. J. Tigert, D. D.

The New Demand upon Methodist Authorship," Rev. E. E. Hoss, D. D.

"Is Methodism Retaining Spiritual Vitality?" Bishop J. C. Granbery, D. D.

"The Elements of Pulpit Effectiveness," Rev. G. C. Rankin, D. D.

How to Mobilize the Whole Church," Rev. James Atkins, D. D.

WHEN a man who has served his generation by bravely trying to make the world better passes away, we can put pause in deep regret at the loss. Such an one was Joseph Cook, who, after having been laid aside from active work for several years, went peacefully to his reward on June 26th. A profound scholar, a world wide traveler and lecturer, a deep thinker, Joseph Cook is best known through the Boston Monday Lectureship which he founded and conducted for fourteen years at high noon, with audiences that crowded the spacious Tremont Temple of that city. These lectures are largely embodied in the eleven volumes which he has left, some of which are notably worth reading and re-reading. From these an exchange has culled some gems characteristic of the author's striking way of saying striking things and of putting abiding truths into pithy phrases. We quote the following:

There are four Testaments an Oldest and an Old, a New and a Newest. The Oldest Testament is the Nature of Things. The Newest is Christ's Continued Life in the present Influences of the Holy Spirit.

There are six universals in the Bible, and these have been mistaken for a seventh universal which is not there. Universal atonement, universal benevolence of God, universal providential care of God, universal prevalence of the Gospel, universal resurrection, and universal reign of Christ—these six universals are in the Bible. They have been mistaken for a seventh universal, namely, universal salvation, which is not there.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the best volume for you to study while living. There is but one such book in the world.

You ought to mark a Bible every five years so thoroughly that you cannot use it any more.

It is a fact of experience that whenever we submit utterly, affectionately, irreversibly, to the best we know—that is, to the innermost holiest of conscience—at that instant, and never before, there flashes through us with quick, splendid, interior, unexpected illumination, a Power not ourselves. An utterly holy choice brings with it a Presence we dare not name. It is a fixed natural law that when the soul yields utterly to God He streams into the spirit, gives a new sense of His presence, and imparts a strength unknown before.

CONTRIBUTIONS.

The Excavator's Spade and the Bible.

BY A. F. SCHAUFFLER, D. D.

No book has been so often attacked as the Bible. And in the Bible, it is the Old Testament particularly that has been assailed. To follow and repel all these assaults would not be possible in a brief article like this. But it may be helpful to look at some of the charges that have been made by skeptics against the Biblical narrative, and see how excavations in Bible lands have shown that the Bible is right and the skeptics wrong.

For example, it has been said that the whole story of the fight of the kings with each other, as told in the 14th chapter of Genesis, could not be true, for "there was no such communication between the far East and Palestine" as that chapter sets forth. At the time that this affirmation was made, we had no means of controverting it. But now we have discovered that, long before Abraham's day Sargon of Acad from the far East, marched three times to Palestine, and actually left there an inscription stating this fact. So, as in so many other cases, the Biblical record proves to be true, and its critics to be mistaken.

Again, the story of Israel's oppression in Egypt has been denied as unhistorical. There was no such oppression, said some skeptics. Now this criticism, too, has been shown to be false. If you turn to Exodus 1: 11, you read. "Therefore did they set over them [the Israelite] taskmasters, to afflict them with their burdens; and they built for Pharaoh treasure cities, Pithom and Raamses." As this did not accomplish what the Egyptians desired, we read in Exodus 5: 7, 8: "Ye shall no more give the people straw to make brick, and the tale of bricks which they did make heretofore, ye shall lay upon them." And later on we read that the taskmasters said to the people, "Go therefore now and work, for there shall no straw be given unto you, yet shall ye deliver the tale of bricks." So far the record of the Word. Now in these latter years, thirty-two centuries after these events, what do we find on making excavations in Egypt? At Pithom they have excavated these very "treasure cities," and have found the lower layers of bricks to be well made with straw. Then come layers of bricks that have poorer straw, which points to the time when the poor Israelites had to collect their own straw as best they could. Then come other layers of bricks that have no straw at all which we may well suppose to have been made when even what straw the slaves could gather gave out. We read of sermons in stones. But here we have sermons in bricks, and they preach to us this truth, that the Word of God is true, and that the history that it records is reliable. Never again will it be said that the story of the oppression of Israel in Egypt is a figment of the writer's imagination.

It used to be said that the Patriarchs were ignorant men, and that in all probability they could not even read. It was also at one time claimed that Moses could not have written what the Bible says he did write, because he did not know how. Now no one would any longer make such a statement. We know that long before Abram ever left Ur of the Chaldees, they knew well how to read and write, and we have very many clay tablets from before his time in our own hands. Indeed, the writer himself owns a tablet from Chaldea, which, when Abram left Ur, was already one thousand years old, and is therefore to-day 5,000 years old. These results of the excavator's spade have again put to shame the assertions of many skeptical critics

The most telling arguments made of late against the radical Biblical critics have been based on the archæological finds, especially those made in the Nile and the Euphrates valley. The use made of these discoveries by Hommel, of Germany, Sayce, of England, and Halevy, of France, has done much to strengthen belief in the historical reliability that formerly, by general consent, was accorded the Scriptures. From the pen of the famous Arabian traveler, Dr. Edward Glaser, in the "Beilage" of the Munich Allegemeine Zeitung (No. 213), I glean the following:

"One of the perplexing problems of Egyptian chronology has been the date of the opening of the era generally known as the 'Middle Kingdom,' which included the famous eighteenth dynasty, and covered the period which runs parallel with the beginnings of the Israelitish people, especially the times of the Patriarchs. As Egyptian research had all along maintained that this period antedated the events described in the chapter in Genesis referring to these times, a conflict has been supposed to exist between Egyptian and Biblical chronology. The new papyrus find shows that the trouble all along has been an incorrect computation on the part of the Egyptologists with reference to this historic period. Professor Meyer has maintained that it began in 2130 B. C., Brugsch in 2466, Petrie in 2778; and Unger in 3315, so that the difference between the highest and the lowest was about twelve hundred years; yet not one could be brought into agreement with the Biblical records. The new papyrus shows that the beginning of this period is to be placed between 1996 and 1993 B C., and its close between 1783 and 1780, or fully one hundred and fifty years later than even the low computation of Meyer puts it; and a space of less than fifty years now exists between the current Biblical chronology and that of the Egyptologists, where formerly there was a difference of centuries, and a reconciliation seemed impossible. The near approach of the two chronological systems has been caused entirely by the discovery of errors in Egyptian calculations, and not in the Biblical."

Once more, we find that skeptics have affirmed that the Bible has erred in its accounts of the Hittites as a great people. As lately as in the last edition of the British Encyclopedia, Professor Cheyne has affirmed that the story of the Hittites as given in the book of Kings, where the story of the siege of Samaria is told, "does not exhibit the writer's acquaintance with the times in a very favorable light." But all the most recent excavations now show that the Hittites were just such a people as the Biblical writers depict them. They were one of the "great" peoples of that day, and from the time of Abraham down through many years they were the terror of the Egyptians, as well as of the Israelites. So, again, the Biblical recorder seems to be far nearer the truth than were those who criticized it, and affirmed that it was unreliable.

There is yet much more to be dug out of the bowels of the earth that will bear witness to ancient history, and we believe that it will all tend to confirm, and not to overthrow the Biblical narrative.

As Professor Sayce says in the Homiletic Review, when he speaks of certain recent discoveries in Egypt: "Once more, therefore, the light that has come from the monuments of the past has been fatal to the pretensions of critical skepticism . . . It is not the discoveries of the higher criticism but the old traditions that have been confirmed by archæological research."

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CONSUMPTION

Prohibition.

J. E. RAY.

The prints tell us that the drunkenness of the Nation's soldiery, at the Nation's capitol, at the Presidential inauguration in 1901, was appalling. Disgraceful enough indeed to bring the blush of shame to every patriot who witnessed it, or heard reports of it even. Officers and privates, men and boys, drinking and fighting like so many "Irish paddies" at a holiday festival—all through the inspiration of the government licensed saloons of this "Great Christian Nation.'

"Personal liberty" had free course, and the foreign dealer a rich reward far debauching the Nation's soldiery for the grand civic exhibition they were to make of themselves as defenders of the peoples' rights and the nation's honor.

Under the present status of affairs, government licensed saloons, government trained soldiers, and government holidays, form a combination that on short notice can institute scenes of drunken debauchery, that ought to disgrace any nation.

There is no degradation so low, in fact, that a man will not sink into; no crime so diabolical that he will not commit, when crazed by drink, and yet the government still dispenses the poison as a beverage, still holds the monopoly in the traffic, still sells her citizenship and soldiery, body and soul, to the dealer, and his devil, for a price. Yes, for a pittance of money called revenue, every dollar of which the dealer owes to the wife and children whose husband and father he has robbed.

Do we ever consider what a trifle the revenue is compared to the enormous cost the consequences of drink bring upon the burdened people? Think of it and see what you think of it. The idea of revenue from the sale of the poisonous stuff helping a people financially is worse than nonsense. Any comparison of income to the saloon, and outgo from the people in licensed saloon states and prohibition states, shows us that the licensed saloon imposes upon the people the heavest financial burdens they are called to bear. And yet in the face of this well attested fact, the liquor politician would have the tax payer believe that the saloon revenue helps him pay his taxes.

If it be true that 74 per cent. of criminal convictions, 70 per cent. of pauperism, 80 per cent. of suicides, and 50 per cent. of lunatics, caused through the consequences that flow from drink, can't we see that the cost of all these, and the numerous other misfortunes that follow in their wake, necessarily bring financial burdens upon the tax paying people through channels they never dream of? It is this indirect and unknown cost that sums up the millions of dollars that burden the nation and her people by reason of the licensed saloons, she nestles in her political bosom as legislative pets.

As sovereigns of the age, in which this infamous monster thrives through the fostering care of a polluted body politic, it behooves us to set about the preparing a nobler "birthright" for our children and our childrens' children, that our fathers have left to us by bequest.

By licensing the saloon the government establishes by law permanent reward for the guilty dealer, and permanent punishment for the innocent wives and helpless children of his drinking victim.

Saloon licensing is the high crime of our civilization—the higher crime of our government What of the voter whose sovereignty authorizes it? Unity of purpose, concert of action today, tomorrow, must be our key note, until victory crowns our effort, and the licensed saloon is no more.

Day by day and year by year its victims succumb to their fate, and "while these retire others come forward to fill their places."

Through streams of blood the "ship of state,"
Moves on, 'mid victims slain;
The Nation's Lights are quenched in drink
And wrecks bestrew the main.

Help a Little----Lend a Hand and be a Member of the Sunday-School League.

WHAT IS IT?

"The State Sunday-school Work is promoted by all evangelical denominations, and the most active Church reaps the greatest benefit.

The Association desires to send trained workers to help in County and Township conventions. The President is to employ them. Funds are necessary.

He is to give time and thought to the work, adopt the best methods in teaching, and hold normal Bible training classes in the interest of better Bible study.

In addition, the Association, by house to-house visitation, by attracting the youth of the State into the Sunday-school, by spieing out the destitute portions of the counties, and by stimulating workers to greater effort to reach these places, with the Word of God, powerfully aids in the evangelization of our Commonwealth.

Thus whole counties are revived, new schools organized, many children gathered in, wickedness greatly decreased, and the cause of Christ advanced.

Four hundred thousand children of school age do not attend Sunday-school. We must reach these thousands with the Bible. The work deserves the co-operation of all Christians."

INFERENCES

1. It is educational. True education is the development of life, based upon the precepts and examples of the Holy Bible. The prime object of the Sunday-school League is to raise funds, train workers, give practical Bible training lessons, hold conventions and arouse enthusiasm in Bible study, that the 400,000 children not in attendance upon the Sunday-schools, may be reached and the destitute portions of our country delight in the knowledge of the Gospel of the Son of God.

2. It is civilizing. Christian education is the highest type of development. "Many a boy has rubbed his back against a college wall for four long years and then rubbed that self same back against a prison wall for ten," because "his parents thought the open school book was of far more importance than the open Bible." The purpose of the Sunday-school League is Christian education, that the rising generation may know the will of God and grace our State with a joyous Christian citizenship.

3. It is a training school for Christ and His Church. A proposition was put to an audience of 5,000: As many as entered into the Kingdom from 8 years to 20, stand up? Nearly all stood. From 20 to 30, do likewise? A great

number sat down. From 30 to 40, remain standing? A few stood. From 40 to 50? Only three.

The whole work of the Sunday-school League is to prepare children and souls for the Kingdom of Christ and His Church.

APPEALS

1. The State Executive Committee of the North Carolina Sunday-school Association, through me as President, most humbly, in the name of Christ, beg each Sunday-school superintendent, by the permission of his pastor, to give a collection, once a year, to the State Association, of a penny for each scholar, and 5 cents for each teacher, (money to be sent to Jo. H. Weathers, Treasurer, Raleigh, N. C.)

2. Let the second Sunday in August for 1901, be set apart for the bestowal of this great Charity upon the hungering and famishing souls and lives of the 400,000 neglected children within our borders.

3. Let each Superintendent join the Sunday-school League and get ten of his best friends to contribute at least one dollar each year to promote this evangelization, (Jo. Weathers, Treasurer, Raleigh, N. C.)

The Beacon is the organ of our Association. It should bear its messages of light and information into every home in North Carolina. In the name of Christian civilization and the enlightenment of our forgotten ones, let each Superintendent send a club of ten subscribers to Mr. J. M. Broughton, Editor, Raleigh, N. C.

5. Brethren, my most sincere prayer is that you hear and heed these appeals, "Some one is sinking today. Throw out the life line."

Yours for Christ and Civilization,

GEO. H. CROWELL

High Point, N. C., June 26, 1901.

School Friendships.

BY M. A. TUCKER.

With high aspirations and fond memories I attempt this beautiful morning to write a few lines on "School Friendship." The sun has risen beyond the eastern horizon and his rays are climbing the crags and peaks of old Pennsylvania and spreading across this good old continent of ours and piercing every nook and corner of the far West. Every twig and bough waves gently to and fro in the warm refreshing breeze that comes from the Gulf Stream. The mocking bird perched on the topmost branch of the tallest tree, is sending forth his sweet songs far and wide; while the old dog lies sleeping on the grass and the little lambs are running jumping and having a jolly good time. Everything is as lovely as one could wish.

This is a day that reminds me of the closing days of the last school I attended While my early school-days are fresh in memory and while they are as loving and jolly to me as my last, yet there is something deep down in my heart that keeps telling me school friendship is beyond comparison.

Friendships. We may have good friends all around us, we may think that everybody is our friends and this may be true, but the friendships I admire most is school friendships. We go to school and at first "we are as strangers," but ere long we get acquainted and are together every day for months. We love each other as dear as brother and sister, we recite together, sit together, play together, walk together, and we are together almost day and night.

But, alas! the time comes when we must part. We go to our homes tho' in distant lands they may be, yet there is a warm spot in our hearts for each other. The day we must say good-bye is always to be remembered. A school breaking is always looked forward to in two ways —with joy and sorrow. We long to see it come with a joyful heart because we will be free from the duties and labors of school and perhaps we are expecting a diploma, a medal or some valuable present for our school work, and besides all this we are glad at the close because we can return to our native lands and our heart-loved homes and there enjoy the freedom of our childhood days, and we can go to the old spring where we used to drink water and sit and talk in the shade of the old oak. While on the other hand we shudder at the thought of school closing. We first think of having to leave school because we want more education. We want to prepare ourselves to face the stern realities of life. We fear some bad accident will befall us so that we cannot attend the next session. All such thoughts come to our minds when we think of the closing days. And again we dread to see it come because we know we must leave our dear school-mates, maybe never to see them again in this life. When we tell our dear old teacher good-bye and he takes us by the hand and utters a word of prayer in our behalf then it is that we realize what it is to leave our friends and loved ones. We realize the value of school friendships and the protection and care of a good teacher. With a sigh we turn our faces homeward thinking all the way of our friends And when we reach home we are greeted by a loving mother that always welcomes her children home. We are oh! so happy to get home once more under the [illegible] of mother, and everything goes on in harmony and love, and in a few months it seems that we have forgotten our school, but we just need something to remind us of it. We find ourselves looking over our old letters and other articles of writing and among them we find one that attracts our attention. It contains the names of our school-mates. We notice the names and we see one that reminds us of our class-mate, another reminds us of our daily companion and just below that we see one that reminds us of our room mate, the dearest name on the list. We again realize the need of school-friendship Oh! the loving memories that cluster around those names and fond recollections spring anew with every breath.

Wishing your paper long continued success I will close.

Efirds' Mills, N. C., June 6, 1901.

Cleveland Springs.

How charming it would be if every pastor and his family could be sure of a little vacation this summer No one needs rest and relaxation and recreation more than a preacher—unless it is his wife.

Can't all of our congregations make some special effort this summer to send the preachers to a resort for at least two weeks—provisions could be made for their absence if nothing more.

Anything to break up monotony which by and by becomes stagnative and is an evil the harmfulness of which can scarcely be estimated.

A sojourn at Cleveland Springs would be wonderfully beneficial to many of our ministers. The medicinal properties of the water are good for driving off so many impurities that unconsciously steal into the system and sap up life and vigor.

Cleveland has a group of springs; three of them are of very excellent quality. The white sulphur is said to be as good as can be found in the United States. The red sulphur and iron are also fine.

White sulphur is especially beneficial to dyspeptics; to those who suffer from kidney, liver and bladder troubles; it is admirable in driving off malarial poisoning and many rheumatics find it effective.

The present proprietors, Lee & Miller, keep everything about the hotel and grounds in very attractive style. All of the appointments are good and no pains spared to make their guests comfortable. The table is abundantly supplied with wholesome, well prepared food. A good orchestra is employed and the bowling alley kept in good order.

The social life at Cleveland Springs is always delightful because so many interesting people gather there. This promises to be the most prosperous season within its history.

ELLA DOWD.

The Southern Railway---A 20th Century Road.

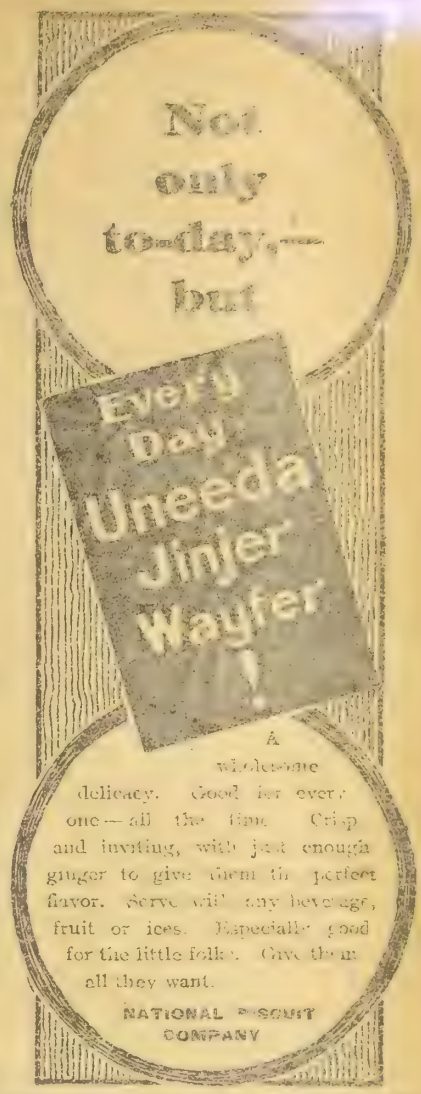
The Southern Railway and its broad minded and energetic officials deserve much congratulation and praise for the improved and efficient train service they have inangurated on the movement of their fruits and vegetable traffic from this point. It is now their regular schedule to haul perishable freight from Charleston to New York in less than 36 hours, which has already developed the approbation and hearty co-operation of the shippers in this teritory. A number of growers and shippers have expressed themselves as very well satisfied with the prompt and effective manner in which the Southern Railway anticipated their needs in this direction, and this liberal and progressive policy, together with the vigorous promulgation of the same by the officials of the road, is having a decided upward tendency to stimulate and renew energy in this section, encourage the growers and shippers to increase the acreage next season, with results that will be mutually beneficial to growers, shippers, consignees and the Southern Railway. The broad minded and liberal policy thus displayed by the officials of the Southern Railway cannot be too highly praised, and presages the dawn of a progressive era for the fruit and produce shippers in this section, and promises an object lesson to other railroads and officials, which will be worthy of emulation.

The Southern Railway will have good reason to feel proud of their officials when the object aimed at by the latter have been appreciated by the fruit and vegetable interests.

The results attained are all the more commendable in view of the fact that "climatic conditions" for the past several months have tended to limit the shipments of marketable truck from this section, and prove that concentrated action by those interested in the development of the raising of products is bound to succeed.—Fruit Trade Journal, New York.

A Wonderful Germ Killer.

Skin diseases, such as tetter, eczema, ringworm, salt-rheum, or anything of the kind are cured by Totterine. It kills the germs, and the skin becomes healthy. Its efficacy is well established. Hundreds of testimonials can be shown by J. T. Shuptrine, Dept. D. Savannah, Ga. Send 50c. for a box postpaid if your druggist doesn't keep it.



Rheumatism a Blood Disease---How a Reader of the Advocate Was Cured.

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Jacob F. Spencler, of Newman, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He took 6 bottles of Blood Balm, which affected an entire cure. John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since ten years of age, yet he was permanently cured (with no trace of the disease left, by eight bottles of Botanic Blood Balm.

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"Rolling in Luxury."

DEAR ADVOCATE: This letter is written as I sit on the floor of a Korean inn one hundred and fifty miles from Seoul. It is raining so we cannot travel, so I have been thinking of the heading of this letter which I heard on my way out to Korea. While crossing the continent, as we came out, we met a gentleman from the state of New Hampshire, who was on his way to the Phillipine Islands to take some official position to which he had been appointed by the President. He was a jovial good natured fellow and when he learned that we were to cross the Pacific on the same boat we soon became familiar with each other. He was not a christian but professed to be very much in sympathy with our little company—Miss Carroll, Mrs. Moose, little Mary and myself—because we were making so great a sacrifice to preach the gospel to the heathen.

It so turned out that on our steamer there were many people of different minds. There were the millionaires with their families taking in the sights of the world; there were the lovers of gain going to make their fortunes by driving hard bargains with the natives of the "Far East;" there the newspaper correspondents who were compelled to find news of some sort to fill the space alloted to them in their respective papers; the clergyman and his wife off for a few weeks vacation, etc., etc. Many of these people glanced at our little party of missionaries with a look of half contempt and half pity for us. So it was on our way across the Pacific that the subject of this letter was uttered by our friend from New Hampshire He stuttered and so the very way he said things sometimes made them laughable. One day in the midst of a company on deck he remarked that he atfirst had been very sorry for us when he thought what a hard time we were going to have amongst the heathen. But he had been told by those on the steamer that the missionaries lived so well that he had lost all sympathy for us. He said that he understood that instead of our having a hard time of it as he had expected, we would just simply be r r ro-lling in l l-luxury.

I have thought of these words many times; and so thought I would say just here that this idea of the missionaries living in luxury is much talked of by people, the larger number of whom have never been inside of a missionaries home; and who do not personally know a dozen missionaries. But they have borrowed their ideas of missions from what they have seen in the open ports of Japan and China, and from what they have heard from others who knew as little about the subject as themselves. There are always an ungodly set about these ports who are opposed to missions on the same grounds that Alexander the copper smith was. Missions intefere with their craft.

As a matter of fact the missionaries' families live in better houses than do the natives about them, but to say that they are fine houses is to misstate the facts, or at least this is true of all that I have seen. There are many parsonages in the Western North Carolina Conference that are much better than any missionary's home that I have seen in the East.

Let us now consider a few of the luxuries in which we are rolling It has now been eighteen days since I have seen a chair or a bed-except a little cot that I carry with me During these days I have not heard a word of English, except two broken sounds that I recognized as a name, uttered by a Korean whom I met in the road. Of course I have heard my own voice as I have lifted it in praise to God while singing some of our grand old hymns, while slowly climbing some steep mountain pass, or quietly resting in a Korean inn. During these days I have travelled more than two hundred miles, much of that distance I have been compelled to walk and push my wheel, the path being so very rough that riding was impossible. I have crossed numbers of mountains, the pass over which is only a narrow bridle path winding its way higher and higher until the top is reached; at many places a misstep would have landed us hundreds of feet below. One of these passes is so very rough that we were compelled to unload the pack pony and hire a man to carry the load down the mountain. It is at the foot of this pass that I am writing this letter. Although it is the fourth of May I walked over snow to-day and there is much of it on the mountains yet.

But the roads and the travelling are not where the "rolling in luxuries" comes in. These things come while we stop in the inns, taking our meals from a box which smells a little musty with age; then too to one fond of hot biscuits, bread ten days old and covered with mold is not very appetizing. But thanks to my early training I know how to make biscuits; so when the stale bread cannot be eaten any longer, I make biscuits and bake then in a frying pan over a whorrow of charcoal. But some of the real luxury comes in when the meal is ready and I sit down on the floor in front of my rashoin box which is surrounded by natives; often dirty women with their bare breasts, and children on their backs without a stitch of clothing, except a short jacket that reaches only to the waist--and the smells--hush: please don't mention them! But the climax of luxury has not yet been reached. Only till you have been in the room sufficient time for the tribes to collect and you find yourself attacked by fleas, bedbugs, and body lice! The climax has been reached; now Roll. The luxuries are here, let the curtain fall and say no more. Please let me add that the above is no fancy picture but only a part of my personal experience on this trip. The half has not been and will not be told.

I now understand fully the meaning of a statement uttered by Dr. Potter in an address delivered before the faculty and students of Trinity College, which at that time sounded very strange to me He said 'Young gentlemen, unless you are willing to teach a negro school in North Carolina, you are not needed as a missionary in China." This is just as true in regard to Korea. How glad would I be this evening to have my surroundings changed so they would be as pleasant as the home of the average negro in North Carolina!

On this trip I have been exposed twice to smallpox, knowingly, and it is impossible to say how many times unknowingly. This trip will continue under the same circumstances, except that I expect to meet one of our missionaries -for perhaps fifteen days longer at the end of which time I hope to return to my loved ones in Seoul.

I do not want to be misunderstood. I am not complaining, far from it, I am very happy in this work and would not if it were possible exchange places with any pastor in all Southern Methodism. How my own heart has burned within me as I have told the simple story of the cross and His love to men who for the first time heard His name! I praise the Lord for the privilege of thus being His messenger to this poor sin cursed people.

On this trip I am trying in some measure to "spy out the land" in which we hope to establish our church. Much of it has been untouched by the missionary while a small part has been visited by our colportures during the past three years. In this territory the work has not been in vain. I found groups of belivers at a number of places, at two of which I baptized and organized small classes.

Oh my brethern, let us take this land for our Master! "Let us go up at once and possess the land,for we are well able to overcome it."

J. ROBT MOOSE.

Bishop Hargrove's Appointments

We give below a list of the District Conferences to be held by Bishop Hargrove:

July 11-14, Franklin District, at Robbinsville, N. C.

July 18 20, Salisbury District, at Mt. Pleasant, N. C.

July 25 27, Mt. Airy District,at Wilkesboro, N. C.

August 1-4, Greensboro District, at Asheboro, N. C.

August 8-11, Asheville District, at Burnsville, N. C.

Directions for Colic in Horses.—Contents of small bottle of Perry Davis' Pain Killer in quart bottle, add pint warm or cold water, sweeten with molasses, shake well until all mixed, and drench well. Give about half at once, then balance in 10 or 15 minutes, if first dose is not sufficient. This will be found a never failing remedy. Avoid substitutes, there is but one Pain Killer, Perry Davis'. Price 25c and 50c.

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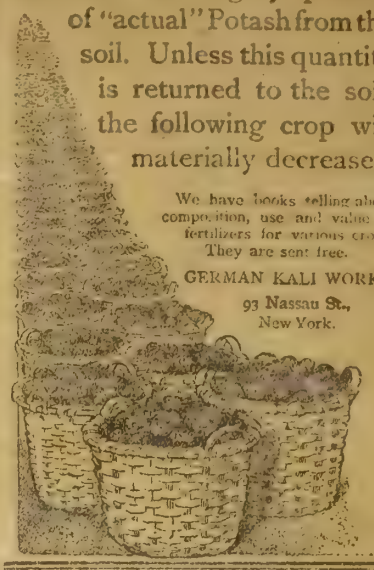
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Cataloochee Valley.

As I sit this bright July morning on the front porch of my own "hired house" and look across Richland valley up at the Eagle Nest hotel perched upon a spur of the Junaluskin mountain 1000 feet above me, and reached by a drive of four miles on the great Junaluskin road, I am impressed to give you an account of my trip to a quarterly meeting in Cataloochee valley—an ideal mountain trip. Such a trip is one of the events of a life time, and is full of romance and bristles with adventure.

Cataloochee church is about 20 miles from Waynesville and is about the same altitude. But to reach it one must over ride a range of mountains, the most prominent peak of which is Purchase mountain, which can be seen all along the railroad at different points from 10 to 15 miles. Why it is called Purchase mountain I am not able to say; evidently the Indians are not responsible for this name. The Indians have beaten the world in the selection of musical names. Witness: Cataloochee, Junaluski, Oconalufty, Swannanoa and the rest.

But to the trip. I joined brother T F. Glenn on Friday at his parsonage, in the valley of Johnathan's creek, and had his companionship until our return to the same place on the following Monday. Brother Glenn is a charming companion, cheerful as a school boy, brave as a soldier, cultured as a Grecian, dignified as a Roman, and preaches like a Bishop. We spent the first night at brother John L. Furguson's on the top of Purchase mountain. All who have passed this way before know what this means—a royal Christian welcome, milk, butter, fruit, chicken, eggs; in fact all that a well man or a sick man could ask for; and beds to rival the snow for whiteness. The ascent to this home is very steep, made chiefly on horseback; so steep that for part of the way the rider must dismount so that his faithful horse may be able to climb the mountain. I told a friend of mine from the Piedmont of Purchase and Furguson's. He said: "Well, how does brother Furguson take things up to his home?" I replied: "He does not have to take things up there. He produces things up there and brings them down to us below." This is almost literally true. He has a large farm on top of the mountain with orchards, fields, etc., producing abundance of grain, fruit, potatoes, milk, butter, honey, poultry, beef, mutton, and what else? He lives four miles from his church in the valley near brother Glenn's parsonage and 1000 feet above it. Near his house is a bold spring of cold, cold water. Ice would be worth nothing there. I am told that Bishop Keener locates the garden of Eden at Charleston, S. C. Now I have nothing against Charleston, but I feel sure the Bishop has seen very little of Western North Carolina, and am satisfied he never spent a night with Furguson on Purchase mountain, for he would have to revise his creed.

An ascent of 1000 feet to Furguson's, a descent of 800 feet, another ascent of 300 feet, again a descent of about 500 feet and we reach the beautiful, irregular valley of Cataloochee, a distance of about six miles from where we spent the night. Adown this valley gallops a creek bearing the same name, noted for its abundance of mountain trout. Fish! Did anybody ever taste a sweeter fish than these? Here is the land "flowing with milk and honey" and abounding with fish and wild animals. It almost made the hairs of our head stand on end to hear the hunters tell of encounters with wild cats and bears, of which there seem to be many till this day.

Our church is in this valley, a neat frame building finished and painted. Such also are most of the homes of the people who attend services there. Our church well-nigh has a monopoly of this valley, most of the citizens belong to it. By the way, one rarely preaches to a more intelligent looking country congregation than that which assembled at our Sunday services. Two very delightful days were spent among this hospitable, contented and happy people, and we return to our homes, by the route we went, happier, may we not say better men?

F. L. TOWNSEND.

Washington Letter.

(From our regular correspondent.)

Washington, July 3, 1901.

Rev. F. W. Moot addressed the Y. M. C. A. this week on "Is There a Personal Devil?" dividing the subject into three sub topics. "Is Evil Organized into a Kingdom Under an Actual Ruler?" "Is the Devil Omnipresent?" "Has He the Power of Putting Evil Thoughts into Our Minds?" He prefaced his address by announcing his belief in a personal devil and answering the other questions in the affirmative. He referred his hearers for evidence to substantiate his claim of the organization of evil under an actual ruler to the record of evil in the daily papers He particularly scourged the saloon section of the organized forces of evil. He quoted Christ, St. Paul, and other speakers in the New Testament as proof of the existence of a personal devil. He claimed that no one, no matter how pure and innocent, escapes meeting the devil at some time; that if the devil in his boldness dared to approach the Son of Man, it was idle for anyone to suppose that he would not dare approach them He said the devil was found in church, beguiling the eye, the ear and all the senses; that he approaches the preacher in the pulpit and tempts him to preach self and not Christ crucified. He spoke of the corrupting work the devil was doing through vicious literature and pictures, and declared most emphatically that the devil puts the evil in every man's mind and is constantly seeking to undermine the home, the state and the church.

With this week all the public charitable and reformatory work in the District of Columbia passed under the control of the Board of Charities. The following, from the act of Congress creating the Board, gives a general idea of its important duties: "The said Board of Charities shall visit, inspect, and maintain a general supervision over all institutions, societies, or associations of a charitable, eleemosynary, correctional or reformatory character which are supported in whole or in part by appropriations of Congress, made for the care or treatment of the District of Columbia; and no payment shall be made to any such charitable, eleemosynary, correctional, or reformatory institution for any resident of the District of Columbia who is not received and maintained therein pursuant to the rules established by such Board of Charities, except in the case of persons committed by the courts, or abandoned infants needing immediate care." The change is expected to be beneficial in a number of ways, and especially to result in economy, without injury to any deserving object.

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Prof. Wm. C. Webster, Principal of Webster's Music School, 600 Steinway Hall, 17 East Van Buren street, Chicago, Ill., in a recent letter, says:

"I have used your medicine and cannot say too much for it. I will recommend it to anybody. I keep it in my school in case of need."

A New Man.

N. C. May, Oak Ridge Station, Pa., writes:

"Mr. L. P. Bailey, whose health was impaired and who always felt tired and haggard, by my persuasion, began to use Peruna about a month ago, and now he looks like a different man. He says he feels 100 per cent. better." *N. C. May.*

Those desiring a free book on the cause of nerve weakness, anæmia and other devitalizing diseases should address The Peruna Medicine Co., Columbus, Ohio.

Mr. Charles Newman, 174 Loomis street, Chicago, Ill., writes the following in regard to Peruna. Mr. Newman says:

"I took one bottle of your wonderful medicine and have so improved that I feel like a new person. I am very thankful that I got hold of your wonderful remedy. I cannot say too much in your behalf. I had doctored for two years until I felt there was no relief.

"My wife has taken one bottle of your grand medicine and it has helped her so much. I find it has improved her health so much that I will recommend it to anyone cheerfully."

Yours gratefully,
Charles Newman.

Nervous Depression.

The month of July is peculiarly the month of nervous diseases, especially nervous prostration and other depressed states of the nervous system. People who are at all inclined to be nervous or suffer from weak nerves find this month especially trying. Sultry heat and electrical disturbances of the atmosphere is probably the cause of this.

Invalids need to be particularly careful during the month of July to fortify the nervous system by the use of Peruna.

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Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

He places His hand on the wellspring,
The quivering lips restrain
And the eyes smile forth in defiance,
His love upholding the pain.

He knows where the hurt is the deepest,
The tears of night and of day,
And, whispering softly, "I love you,"
Brushes the teardrops away.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

—Alice G. Howard.

The Discipline of the Sick Room.

BY THE REV. WILLIAM N. PAGE, D. D.

While every important experience in life has its permanent effect on the character, perhaps the results of a period of severe illness are more marked than any other. One always comes forth a different being from the person that laid down in pain and prostration. The sick is God's crucible, especially, we believe for God's children. Such are raised up with less dross and with clearer shining gold.

A remarkable instance of the Lord's dealings with one of His children in the method indicated, has been a subject of careful study of late to the writer. It has given new views of the comfort of the Savior by the bedside, in full accord with the promise of Psalm xli:3. It also intensifies the necessity of being prepared beforehand, in getting right with God for the solemn hour when repentance and trust may seemingly be too long delayed.

A friend had lain for weeks very ill with pneumonia, following an attack of la grippe. For two weeks the fever raged with this peculiar effect. Where ordinarily the mind is clouded or delirious, in this case it was most intensely clear, thoughtful, active. Not a suspicion of delirium, but just the opposite. The whole past life came up in review. Acts, words, scenes, everything that had long been forgotten, were beheld as if of yesterday. The memory was a recovered palimpsest that gave out clearly all the hidden past.

The sick man was one who had years ago made his peace with God through Jesus Christ, and while once a great sinner, had for a long period been an active worker for the Savior. In this vision of the past, every sin of his life stood out. They were all there, of whatever kind, not one missing. But, thanks be to God, between them and him stood the Lord Jesus, with outstretched arms and a smiling face, yet clear, transparent, beautiful. The sins were seen, but Christ was this side of them all, and they were all behind the Savior's back. He looked at the multitude of sins boldly. They gave him no atom of fear or pain, for they were all seen through the glorified body of a living Savior. The good that he had been able to do, did not appear. But in place thereof came an impression of Heaven. Here on earth the sins appear; but there shall you find some laid up treasure. Wait for it patiently. While my friend cannot say that the Savior spoke audibly to him in this vision, yet an overpowering impression rested upon him of gratitude that he had made his peace with God long ago, for now it would be too late. And he comes forth from his sick chamber determined to warn men as never before to get right with God, before it is too late. The bed of pain is a poor couch for an unforgiven sinner.

After this vision of ineffable comfort had passed away came a solemn consideration of the question of living or dying. Was he to recover, or did this very vision mean that he was to be taken from earth? At first, all the dread of death pressed upon him heavily. When one thinks of the lonely grave, and the decaying form, it is impossible to disassociate it all form the horror of being torn away from life and home and friends. It is difficult to believe that one will not suffer from the home in the cold grave. He began to pray agonizingly that he might live. But he did not pray thus for any length of time. Again the power of the Savior's presence was felt, and the sick man was quiet, merely breathing forth again and again, "Not my will, but Thine, O Christ, my Lord and Savior". All fear of death passed away; and he was ready to accept anything that the Master might deem best. This very condition of fearless rest on God's will, seemed to have much to do with his recovery.

One more phase of his experience is worth noting. All his life he has been troubled with doubts about a future. Probably many of us can understand this. And now as he lay there with an intensely quickened mind, all the old doubts came up as he looked forth beyond the grave. He might die soon. Much connected with this illness to indicate a near solution of the question: "Does death end all? The old arguments, pro and con, were all rehearsed. But yet again, came the blessed influence of the Savior; not to answer his queries in the slightest degree, seemingly, in any logical argumentative way, but still bringing great rest and peace in the thought that this tangled problem, like all others, can be rolled off on Christ. If there is, or is not, a future according to mans' conception, what matters it, as long as there is a Savior in whom I can trust. If he stands between me and my sins in the past, I may know that he will stand between me and my doubts in the future.

My friend has come out into the world again. Not yet strong, or ready to take up life's work; but with the promise of recovery. He is a changed man, however. Life has a new meaning. The disciple of the sick room, with its visions as indicated, has made him something like Paul after he was caught up into the third heaven. The Savior stands to him in new and most precious relations. But one great impression he brings forth with him, to warn his fellow men to make their peace with God now; to urge every one to examine his foundation principles and be sure they are right with God before illness comes. He does not hesitate to say, that if he had not already settled those matters long before his illness, he could not have done it then. He may be mistaken; but I am inclined to think that this too was a revelation from God, who has sent him back to the world to warn, urge, entreat, while freely declaring that now is the accepted time, and now the day of salvation. He loves to tell with beaming face of two verses that brought infinite blessing and comfort to him while undergoing the above peculiar experience. One was Psalm xl:1, "I waited patiently for the Lord, and He inclined unto me and heard my cry." The other verse was from the pen of Harriet Beecher Stowe, in that exquisite poem beginning:

"Still, still with Thee when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee."

—New York Observer.

The Unused Bank Notes

A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia and doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for £10. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within reach of all, and we may appropriate the blessing which such a knowledge brings.—D. L. Moody, in Central Christian Advocate.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No 27
Lv. New York,	P.RR.	12 55 p m	12 10 a m
Lv. Philadelphia,	P.R.R.	3 29 p m	3 50 a m
Lv. Baltimore,	P. R. R.	5 45 p m	6 40 a m
Lv. Washington,	P. R. R	6 55 p m	11 01 a m
Lv. Richmond,	S A.L.Ry	10 40 p m	2 40 p m
Lv. Petersburg,	"	11 30 p m.	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	3 45 a m	6 32 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31	No. 41.
Lv. New York,	N.Y.P.&N.	†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York,	O.D.S.S.Co	†3 00 p m	
Lv. Baltimore,	B S.P.Co.	...	† 6 30 p m
Lv Washington,	N &W S L		6 55 p m
Lv. Portsmouth,	S A.L.	9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,		...	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 30 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	3 40 p m	6 28 a m
Ar Atlanta, ‡		3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 15 p m	
Ar. Macon, C. of Ga.		7 30 p m	11 20 a m
Ar. Montgomery, L.&W P		9 20 p m	6 30 p m
Ar Mobile L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD

	Daily. No. 34.	Daily. No. 38
Lv Memphis N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville.	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgomery, L. &W. P	8 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 25 p m
Lv. Augusta, C. & W. C.	9 40 a m	...
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 28 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 16 a m
Lv Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington.	3 05 p m	...
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 38 p m	9 05 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	3 50 a m	1 15 p m
Lv. Norlina "	3 34 a m	2 01 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar Washington N &W S.B.	...	6 55 a m
Ar. Baltimore, B. S. P. Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Philadelphia, N.Y P &N	6 45 p m	5 10 a m
Ar. New York "	8 40 p m	8 00 a m

		No 33	No. 66
Lv. Tampa,	S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 46 p m
Lv. Savannah,	"	5 10 p m	11 45 p m
Lv. Columbia,	§	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 38 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	3 50 a m	11 58 a m
Lv. Norlina,	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	3 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar Baltimore, P & R.		11 25 a m	11 25 p m
Ar. Philadelphia, P & R.		1 36 p m	2 56 a m
Ar. New York, P & R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 62	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville,	9:15 a m.	9:52 a m	.....
" Gastonia,	10:13 a m.	12:35 p m	.....
" Lincolnton,	11:03 a m.	2:15 p m	.....
" Newton,	11:52 a m.	3:32 p m	.....
" Hickory,	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir,	1:10 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir,	4:30 p m	.....	1:30 p m
" Hickory,	5:35 p m	5:30 a m	4:25 p m
" Newton,	6:05 p m	8:30 a m	.....
" Lincolnton,	7:00 p m	9:18 a m	.....
" Gastonia,	8:15 p m	11:10 a m	.....
" Yorkville,	9:21 p m	1:12 p m	.....
Ar. Chester,	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway & at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway. No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

The Minister's Wife.

[By a minister's wife.]

"We are going to look out for a minister this time who has a wife that can work," declared the sewing-party leader as she snapped her thread with a triumphant glance at the workers assembled, several of whom were new-comers. "The last we had was always ill, and the one before had so many children she could never find time, but we are going to be careful how we choose now. A minister is worth as much again in these days if he has a first-rate wife!"

"At how much a year?" queried one of the strangers softly. For she was going to be joined in matrimony to a minister in the sweet by-and-by, though no one present knew her secret.

"How much a year? Why, of course we pay our minister. I never heard yet of a church paying his wife as well."

"But they do in other professions—school-teaching for instance. If the wife helps she is paid, and you say he is worth double."

"Ah, well, this is quite different. A minister's wife is expected to help. At any rate, ours will be."

The claim is not always so frankly expressed, but it is none the less tenaciously held in hundreds of churches that a minister ought to come provided with a curate in chief, who shall work and plan and maybe suffer on behalf of the community without fee or reward. The young women's class? Of course she will take it. The mothers' meetings? She will keep the books and cut the calicoes and adjust differences, and inculcate thrift, patience and cleanl[illegible]ss, and a[illegible] the other virtues mothers should know and do.

Is a tea-meeting in prospect? Workers in abundance, even in the smallest churches, will come forward cheerily to "cut up," but the responsibilities of china and supplies will fall on the minister's wife. Is there a debt on the chapel, or does the school-room need renovation? And what school-room does not? She must sit serenely in the church-meeting and hear some bachelor brother airily propose a "sale of work" and other male persons carry it by acclamation, while her heart sinks to the whereabouts of her shoes at the prospect.

The begging letters for materials—the sewing parties where it will be her bounden duty to keep gossip out and peace and pleasantry in the endless planning and stitching of garments that will be sold maybe for less than the worth of the fabric—she knows it all, and knows, too, that, however devoted the workers may be, hers will be the burden and heat of the day, and of many a night as well.

Does the minister (being human) sometimes shrink from the ever-growing claims of pastoral visitation? She will be shown on the cottage almanac exactly when he called last, or when he passed them by, and her own short comings will be darkly hinted at in the remarks that "Mrs. So-and-so, the vicar's wife, is always in and out, and that kind when there is anything the matter."

Teaching, money-raising, visiting and platform work all must find the minister's wife ready, efficient and serene, and this in addition to the home claims that mean so much where possibly children are many and shillings few. The effort to make both ends meet and tie over, to evolve fare for the family that shall be guiltless of all extravagance, to keep washing-day from penetrating to the sacred precincts of the study, and to cure baby's bronchitis without a doctor's bill, these things are done lovingly and well through toilsome days and years.

The love that prompts them is its own sufficient repayment.

To keep the minister's heart unclouded from his own labors, to feel that she can occasionally give him a point from a sermon or a story to fit a text, to pray fervently for him and with him when things are difficult, to share his joy when souls are coming home to the Father, these things ought to make any manse-mother blessed among women, and to be a home-maker of this sort is vocation enough in life.

"She is my wife and not yours," declared one minister, valorously, to the church assembled at his recognition service. For her husband's sake and for Christ's sake a wife who is a true helpmeet will be sure to labor much in the Lord, but no church has a right to demand her toil unless the finance committee has added somewhat to the stipend on her behalf.

That day is not yet; the most daring of deacons would scarcely suggest an innovation; but if her work be worthy, why should not a trifle be added to his income?

It would make all the difference in the world to many a minister's helpmeet.—Christian World.

American Roses for Queen Victoria.

Perhaps the most pleasing gift that came to the late Queen last Christmas among the myriad tokens of love from all parts of the world was the box of magnificent Queen of Edgely roses from Philadelphia. The roses were a feature of the decorations at Osborne.

It took no less than two years to produce the twelve magnificent roses presented to the Queen. Two years ago, when the British Horticultural Society held an exhibition of roses in Buckingham Palace, Her Majesty graciously asked David Fuerstenberg, a veteran rose grower of Philadelphia, what he, as an American, thought of the English roses.

He replied that they were very pretty, but that every one grew better roses in the United States. He pointed out that the roses were small and the stems short, whereas in America great roses were grown with yard-long stems.

Her Majesty expressed a preference for fragrance and delicate loveliness, rather than for size and length of stem, but said that she would like to see the gorgeous American roses.

The American, on his return home, began experimenting in order to produce the finest roses ever grown, and also to discover a method of preservation certain for at least twelve days.

After twenty-four months he accomplished both ends, and sent the dozen promised roses in charge of a famous London florist and orchid collector, on the Lucania. The roses were superb, being eight inches in diameter, and having stems one yard long.

The large blooms were shaped like the American Beauty, but were a bright pink color.

The precious flowers arrived in perfect condition. The ends of the stems were placed in long glass vials with water, and capped by rubber fitted closely around the stem. The opening buds were then wrapped in waxen paper to exclude the air, and then the roses, stem and all, were buried, each by itself, in soft moss dampened and packed in cracked ice.

The box of roses was then sealed in a strong box, and placed in the Lucania's cold storage room. When the box was opened, it was found that the buds had burst into full bloom, and were entrancingly fragrant and beautiful.

They were consigned to the Secretary of Foreign Affairs, who saw that they were safely delivered to Her Majesty. Thus it was that the loveliest and largest roses in the world came to the Queen on Christmas.—London Express.

A Cheerful Kitchen.

When women are more generally architects, kitchens will be things of beauty and comfort. Walls will be tiled half way up, so that smoke, spattering grease and other kitchen ills will be powerless to spoil them. Sinks will be high enough to prevent broken backs.

Kitchen closets will have glass doors through which their contents may be readily noted. Aluminum cookin utensils will add a touch of brightness to the scene, and altogether the kitchen may be made more habitable by a little care. Linoleum, which may be easily washed, may cover the floor, and the walls may be covered with linoleum also, so they may readily be wiped off when soiled. Sink closets may be abolished and a bad tendancy on the part of the servants fully overcome. The kitchen table may be covered with oil cloth, neatly tacked under the edges, and the kitchen labors lightened to that extent.

Glass doored cupboards may be used. A book shelf which contains a few cookery books will help the cook's memory, and a rush seated rocking chair and hassock will tend to her comfort.—Selected.

Directory—Bishops.

Bishop John C. Keener, D. D., Carrollton, La.

Bishop A. W. Wilson, D. D., Baltimore, Md.

Bishop J. C. Granbery, D. D., Ashland, Va.

Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.

Bishop W. W. Duncan, D. D., Spartanburg, S. C.

Bishop C. B. Galloway, D. D., Jackson, Miss.

Bishop E. R. Hendrix, D. D., Kansas City, Mo.

Bishop J. S. Key, D. D., Sherman, Tex.

Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.

Bishop H. C. Morison, D. D., Louisville, Ky.

Bishop W. A. Candler, D. D., Atlanta, Ga.

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NORTH CAROLINA

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THE WINSTON DISTRICT CONFERENCE.

The Western North Carolina Conference stretches from the Western boundary of Caswell, Alamance, Moore, Montgomery and Richmond counties on the East to the South Carolina, Georgia, Tennessee and Virginia lines on the South, West and North. All its territory is elevated, hilly and healthy, and much of it is mountainous.

It extends from East to West, a distance of over three hundred miles, and most of it is penetrated by railway lines. It contains a large amount of open and timbered land, highly adapted to the growth of corn, wheat, rye, oats, all the grasses, and many different vegetables. Also many kinds of fruit grow to perfection, and for certain varieties of grapes it is unexcelled.

The Conference is divided into eleven Presiding Elders' Districts, and these have an aggregate membership of 72,000—823 organized congregations, 725 houses of worship, valued at $691,245 —123 parsonages valued at $156,076

The Winston District has seventeen pastoral charges. It lies almost wholly in the tobacco belt, has Winston-Salem for its commercial center, and covers a most prosperous part of our State. Methodism is not so old as some other branches of the Christian church in this section, but it has taken deep root and is now growing vigorously.

The District Conference was held last week in the town of Mocksville. It met on Thursday morning. All the pastors were present except Revs. J. A. Bowles of Madison circuit, and J. C. Mock of Forsythe circuit. These brethren were providentially hindered from attending. There were about forty laymen present. Rev. D. Atkins, the Presiding Elder of the District, called the Conference to order at the opening session and occupied the chair till the close.

We were not present in time to hear the reports of the pastors, but learned that on the whole they were very good. Committees on various interests were appointed, and special prominence was given to our publishing, educational, missionary, Sunday-school and spiritual interests.

The NORTH CAROLINA CHRISTIAN ADVOCATE was strongly commended and the pastors urged to continue their work for it and put it in as many families as possible.

The education of our children was strongly urged and our schools commended to the patronage of our people.

There was an unusually large number of visiting brethren present. We noted the following: President C. C Weaver, of Rutherford College, President C. M. Pickens of Davenport Female College, Prof. W. H. Pegram of Trinity College, Head Master J. F. Bivens of Trinity Park High School, Rev. W. H. L. McLaurin, Rev. J W. Jones, Financial Secretary of Rutherford College, Rev J. Ed. Thompson, Presiding Elder of the Statesville District, Rev. H. M. Blair of Shelby station, and Rev R. C. Craven of Spencer station.

A special committee on church proprieties pronounced strongly in the report against the use of tobacco in the churches, of persons sitting upright at prayers, standing in front of the doors until the services begin, and it urged all preachers to conform to the order of worship laid down in the Discipline, and give especial attention to the reading of the scriptural lessons, so that all the people could hear distinctly.

Mocksville is on the Winston and Mooresville branch of the Southern Railroad It has long been noted for the culture of its people. It is now taking on new life, and cordially received and most elegantly entertained the visitors and members of the Conference. We were fortunate in being the guest of Mr. and Mrs. T. B. Baily. These are friends of many years, and it was a great joy to be in their delightful home for two days.

We are indebted to Major John Clement and Miss Mattie Eaton for special social courtesies, and to a number of friends for cordial invitations to partake of their hospitality.

Rev. W. L. Sherrill, our pastor there, is in his second year. He is in high favor with his people, and as the host of the Conference did his part well.

Rev. Dan Atkins, D. D, is in his first year as Presiding Elder. He has most favorably impressed the preachers and people of the District with his ability and efficiency. They respect and love him.

W. M. Biles and J. T. Rutlege were recommended for admission into the Annual Conference.

W. H. Leonard, J. D. Hodgins, T. N. Chaffin and F. S. Lambeth were elected delegates to the Annual Conference. Alternates: B. C. Clement and A. W. Eller.

Oak Ridge was selected as the place for holding the next session of the District Conference.

The Conference adjourned on Saturday at 1 o'clock, p. m., but many of the preachers remained over Sunday.

THE GUILFORD BATTLE GROUND CELEBRATION

It is now admitted by those who have investigated the subject that North Carolina has ample data for an elaborate history at once instructive, interesting and thrilling. Unfortunately for our state and her people much of this history has never been written and consequently is unknown.

During the Colonial period and the Revolutionary War North Carolina was the theater on which many heroic deeds were enacted and many places within her bounds were made sacred by the valor of her sons. And it is now generally recognized that in the Civil War no troops from any Southern state surpassed in quantity, quality, faithful service and brilliant achievements those from our own Commonwealth and even in the Cuban war distinguished service was rendered by soldiers from our State.

The time has come when proper effort should be put forth to set in a clear light before the general public the heroic achievements of the noble men and women who sacrificed so much, and who by their daring deeds deserve fame and immortality.

We welcome every effort put forth to rescue from oblivion the places that should ever be held as sacred by us and to perpetuate the names and deeds of valor that have added lustre and glory to our people and State.

Among the many historic places in the bounds of North Carolina, Guilford Battle Ground is now most noted. Through the untiring effort of Judge David Schenck, Maj Joe Morehead and others, this long neglected and almost forgotten battle field has been reclaimed, cleaned off, the points of interest marked, roads and walk ways opened, a number of monuments erected, a museum and pavilion built and the whole grounds made attractive and inviting.

The Association has wisely set apart the fourth of July, the birth of our Nation, as the time for the annual celebration of the battle at Guilford Court House. It has become a day and an occasion that are looked forth to with great interest and every year thousands of people repair hither to commemorate the deeds of the noble men who faught in the Revolutionary war and who met and vanquished the enemy on that bloody field.

In some particulars the exercises on last Thursday were more interesting than on any previous occasion.

Hon. Charles B. Aycock, governor of the State, was the principal orator, while Mr. R. F. Beasley, Prof. M. H. Holt and President Charles D. McIver made appropriate addresses It is the first time in the history of the Association when two granite monuments were unveiled at one time. One of these commemorates the last battle of the revolutionary war fought within the borders of the State in September 1781. The other, an imposing Colonial Column with four large shields on its sides, sets forth the State's history from May 1771 to April 12, 1776, the most heroic period in the history of the Commonwealth.

Too much cannot be said in praise of the men who have done so much to make prominent this historic place and draw to it year after year many of the best people of the State where is kindled anew in their bosoms the fires of patriotism.

We commend their example to others. Why should we not reclaim every battle field in North Carolina and erect monuments to the dead who gave their lives to defend the sacred rights of freemen.

We can never rightly educate our young people until the chisel of the sculptor, and the brush of the painter have put, in marble and on canvass, the men and their noble deeds that secured to us our independence.

ADVERTISE YOUR SCHOOL IN THE ADVOCATE

One crying need of our people is more general education. A higher standard of education for the average citizen We have people of culture everywhere, a large number who have academic or collegiate training and not a few who are recognized scholars, but with these we have large numbers who have only the rudiments of an education and many who are illiterate.

This should not be the case. What is good for the few is also good for the many. General intelligence is what we want It is painful to find a family in which there is no member who can read. In this day of enlightenment when thousands of great publishing houses and printing presses are sending out facts of history, of philosophy, of science and of religion when the current events of the world on any day are put on a page or two of a great newspaper and when every throb of the heart of humanity is recorded and pulsates around the world, it is absolutely distressing to find a family that is shut up in darkness because of its ignorance.

We want to see the Public School in every community giving, at least, primary education, and we would plant industrial schools, academies and colleges wherever they are needed and can be sustained. And the schools that are already established should be filled year after year with industrious pupils.

The ADVOCATE, under its present management, has all along been the fast friend of education and of all the schools that are doing good work. In order to help them forward we give half-rates to all that advertise in our columns. So valuable has been the ADVOCATE as a advertising medium for the schools that institutions in four states send us regularly their advertisements, and many schools not in our church. Certainly all schools that are owned or in any wise supported by our Conference ought to patronize the Conference Organ, which is largely the property of the church. It is not right or fair to send free notices and write letters for the public and send them to the Conference paper all the year, and then send the paid for matter to secular and other papers. Schools that expect the church to patronize them, either by sending pupils or by endorsing them and giving them money, ought not to impoverish the church paper by refusing to subscribe for it or pay four or five dollars a year for advertising.

We might give the name of one or more church schools that do not take and pay for a single copy of the ADVOCATE but expect the paper to keep their interests all the time before the people.

Certainly all right-minded persons will see that if it is the duty of the church paper to help the schools, it is equally the duty of the schools to help the church-paper and we hardly think that the members of the Western North Carolina Conference, who have put

their Conference fund in the ADVOCATE will ever grow very enthusiastic over schools that in no wise help on the great organ of the church.

We ask all our church and other schools to send on their advertisements and through the ADVOCATE reach the people and draw patronage.

The Epworth League Convention.

The Fifth International Epworth League Convention will be held in San Francisco July 18:21. It will be an occasion of great interest to the young people of Methodism and indeed to the whole Church.

Rev. C. F. Sherrill and Rev. S. B. Turrentine, members of the Western North Carolina Conference, will attend. The former was elected last year by our Epworth League Conference, and the latter was chosen as one of the committee of arrangements by Rev. H. M. DuBose, our General Secretary.

Rev. C F. Sherrill has kindly consented to report for the ADVOCATE items of general interest from that great gathering of young people; and Dr. Turrentine may give us a write up of it on his return.

In many particulars this will be a remarkable gathering. The whole Epworth League movement might very properly be considered a Twentieth Century movement. While the organization has been in existence for a number of years, it is just now being felt and recognized as a great power and it begins its work with renewed zeal and increased resources in this first year of the new century.

Give your Pastor a Vacation.

"All work and no play makes Jack a dull boy." This applies to preachers, as well as to pupils in school or to other persons. The demands are very heavy on every faithful preacher and his vitality is frequently exhausted.

It is impossible to recuperate in summer with constant labor. A change, new surroundings, freedom from care and anxiety for a month will work wonders. Hence send off your pastor and give him an opportunity to recruit his bodily and mental energies, and he will come back so refreshed and invigorated that the congregation will gain and not lose by it.

But another thing is important. Pay up his salary in full to date so he will have something to og upon. A leave of absence is worth very little with an empty pocketbook. In these days a preacher can't go far or stay very long anywhere unless he has money.

The clever thing to do is to raise a purse so as to save him from the necessity of drawing on the small salary promised him, all of which his family needs. But as many Methodists believe they must be just before they are generous they ought, at least, to pay his salary to date. We commend this suggestion to all our congregations, both town and country.

A Veteran Fallen.

Rev. Moses J. Hunt, one of the oldest members of the North Carolina Conference, died at the home of his son in Greensboro, on Saturday, July 6th. He had been sick about two weeks when the end came

Few men were better known in North Carolina than Brother Hunt. He had labored in many different parts of the State and wherever known was respected and loved.

He was abundant in labor as long as he had strength to travel and preach and never complained of hard appointments or large circuits. His motto was "Faithful unto death."

The remains were taken to Burlington on last Sunday for burial. Bro Hunt leaves a number of children and many friends to mourn his departure.

EDITORIAL NOTES.

The congregation of West Market Street Church, Greensboro, has given its pastor, Rev. S. B. Turrentine, D. D., a leave of absence for four weeks.

Rev. E. C Glenn is at Dobson in Surry county this week helping Rev. S. Taylor, our pastor, in a special revival meeting.

Do not forget to send to the ADVOCATE office this month $1.50 for the paper or if it suits you better hand it to your pastor before he leaves for the District Conference.

Bishop Hargove will spend several weeks in the Western North Carolina Conference, holding District Conferences. His presence will give great joy to the preachers and add much to the interest of the District Conferences.

The tent meeting at Spray, conducted by Rev. J. A. Bowles, closed last Sunday night, with very satisfactory results. A church was organized, with an accession of fifty-four members The plans and specifications for a church building are in the hands of a committee. Contract will be let and work go forward at once. The tent used in this meeting last week was purchased by Mr. B. Frank Mebane, and donated to the Methodist congregation. It will be used for public worship until a building can be constructed — Leaksville Gazette, July 4.

The forty-eighth year of Roanoke College was a successful one. Students were enrolled from 14 states, Porto Rico and Korea. Among the four Koreans was Prince Euiwha, second son of the Emperor. The College has a curriculum with elective studies, well adapted to suit the wants of all students. The instruction is thorough and the standard high. The Faculty is composed of men of liberal scholarship, five having had 17 years of postgraduate work in American and foreign universities and two others being authors of college text-books. For a copy of the Catalogue, with the June Collegian, address the President, Dr. Julius D. Dreher, Salem, Va.

District Conference Directory.

The Morganton District Conference will meet at Rutherfordton July 11-14.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Charlotte District Conference will meet at Waxhaw July 11-14.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Franklin District Conference will convene in Robbinsville, N. C., July 11-14, 1901.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

Church Dedication.

DEAR DR. CRAWFORD:—Please say in the ADVOCATE that Dr. James Atkins will dedicate our church in Marion on the 2nd Sunday in this month.

Fraternally, R. D. SHERRILL.

Marion, N. C., July 5th, 1901.

Misplaced Pity.

The Children's Visitor lately copied from Youth's Companion something I must notice.

A poor shop girl saw a blind man in sleet and rain, selling pencils, and gave him one of her two dollars.

She should not have given him a penny. He had the badge of the "Grand Army of the Republic." He was getting a good pension, and should have been in doors. He had no need to beg. He was a fraud. A. D. BETTS.

Bethel, N. C.

A Remarkable Couple.

On the night of the 19th of June, at Pilot Mountain, N. C., I united in matrimony Mr. Donnie Douglass and Miss Anna Pepper. The remarkable thing is this: They were born on the same day, in the same month, in the same year, and were married at the same time and place, and by the same preacher. Their birthday is on the 25th of December, and they will be 23 years old next Xmas. We wish them a long and happy life. Yours truly,

A. L. COBURN.

From Ascension to Pentecost.---How Many Days?

Three days in the grave, and "seen of them 40 days," Jesus had been gone only 7 days, when "they were all filled with the Holy Ghost."

Everybody calls it 10 days. Rev. Dr. Crawford copies the Senior Quarterly: "It turned out to be only 10 days." Rev. Dr. Hoss (May 9) says: "Ten days later this came to pass."

I can see in it only a "Week of Prayer."

Bro. H. will please tell us how he finds 10 days between Ascension and Pentecost. A. D. BETTS.

Bethel, N. C.

Sunday-school and Epworth League Conference.

DEAR ADVOCATE:—The fourth session of the S. S. and Epworth League Conference for the southern section of Morganton District has just closed at Forest City.

Owing to the very busy season the attendance was small but all the charges were represented. A number of questions pertaining to S. S and Epworth League work were discussed, and we feel sure that much good was accomplished.

Let us work and pray for our Sunday-schools and Epworth Leauges for in them and through them we reach the young, the pride of the home and the hope of the Church.

We call especial attention to a resolution passed which requires the pastors to instruct every Sunday school Secretary to send to the conference a written report from his school.

We ask the pastors to please remember this and see that your schools are reported.

The next Conference will be held at Cedar Grove on East Rutherford circuit, fifth Sunday in March 1902. Come and be with us.

God bless the ADVOCATE.

J. W. GRIFFIN, Secretary.

Salisbury District Conference.

The preachers of Salisbury District will please confer with their delegates to the district conference, and notify Rev. L. T Cordell, of Mount Pleasant, as soon as possible, who will attend.

Let the pastors see that all the quarterly conference records are at conference for examination; and try, brethren, to have the subscriptions for the annual collections taken in full and ready to be reported in full to the conference. We are anxious for a large and profitable conference.

The Bishop will adopt his own plan of conducting the Conference; he has had long and large experience, and will, no doubt, give such direction as will make us have a valuable session. Let all concerned try to reach Mount Pleasant on Wednesday, July 17.

Let the whole district pray for the Conference.

W. W. BAYS.

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They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man I am a preacher of the M. E. Church. South, located in the town of Verbena. Ala My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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West End, Atlanta, Ga.

Excursion From Greensboro, N. C., to Norfolk, Va., and Return, Monday, July 15th, 1901.

The Southern Railway will operate excursion train on the above date, leaving Greensboro at 8 20 a. m., arriving at about 6:45p. m , returning leave Norfolk at 8 p m. on Wednesday, July 17th, giving two days and two nights at the Seashore.

The round trip rate is only $3.00.

For further information call on or write J. B. Graham, T. A., Greensboro, N. C , or R. L. Vernon, T. P. A., Charlotte, N. C., S R Hardwick, G P A., Washington, D. C.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 14th, 1901.

BEGINNING OF SIN AND REDEMPTION.
Gen. 3: 1-15.

GOLDEN TEXT.—Where sin abounded, grace did much more abound. Rom. 5: 20.

Lesson Notes.

Rev. A. B. Hyde in Pittsburg Christian Advocate.

THE FALL.

Man was created innocent, and began his course in the comfort of the divine approval, in flush energy, and amid perfect surroundings. But innocence is not virtue. Virtue means choosing, and choice is not possible when there is no alternative or no freedom. Evil was already in the universe, we know not how it came. The Creator wishes his noblest creature to be virtuous, to be on the right side as against evil, and spares no pains for this. But he wishes the loyalty of a freeman, not the service of a machine or a slave. The crisis of choosing comes; man chooses the evil, and that is his fall.

THE TEST.

Anything would have served. The tree on which the test was hung seems prophetically named. Obedience as to letting its fruit alone would have kept man in his primal knowledge of good; disobedience brought him a sad acquaintance with evil. The whole fatal issue could not have been clearly stated, but enough provision was made for man's employment, development and enjoyment in good and lawful ways. He could complain of nothing.

THE SERPENT.

He is a creature older than man, with his present form, and some varieties, were it not for associations, we would reckon beautiful Devils in Christ's time entered men, and spoke through them: why not enter and speak through a serpent? The woman was calm and fearless among all creatures, as now among her pets, and she is not startled when one talks, for she was yet quite unacquainted. Adam Clarke thinks the serpent—"nachash." supple, adroit—must have been a monkey, and it was pleasantly asked: "Who knows so well what tempted Eve as Adam?"

ADROITNESS.

The skill of "the father of lies" is shown in his mode of approach. Eve is frank and trustful, and her visitor begins with a harmless inquiry. She soon is ready to believe his lies. Such is to-day the line of his devices—from the gentle and plausible to the ruinous and false. The gambler and the saloon-keeper and the seducer know and use his art. Safety is in "no!" alone.

AN OPEN ACT.

The United States Supreme Court can decide upon a law's constitutionality only when it comes to the trial of an overt act. So Eve had many thoughts, but her act told her final choice She freely willed to disobey, to prefer Satan's word to the divine. She involves Adam. The saintliest people have evil thoughts, but they abhor and repel them, and with divine help crush them, and that makes them saintly. If, like the Moslem, one counts all his thoughts divine, and to be acted, how monstrous his crimes!

RELATION CHANGED.

A new order of things has begun. The harmony of the parties is broken, and the weaker is the offender. It is as if a planet refused to move in its orbit; it would shock and change the glorious system of the sky. The act has made them rebels against the divine order; it has put a bitter element into the human heart to distract and mislead other elements, and evil has thus gained footing in the human nature. This broken relation is hereditary, children being born in their parents' own disordered image and likeness, with a tendency, as all history shows, towards wrong.

WISER BUT SADDER.

Thoughts before unknown came rushing fast. Shame at their weakness tells of a degradation of grace, symmetry and strength corresponding to the soul's degradation A fear, slavish, because guilty, took the place of loving reverence, bright with smiles of fellowship and approval. Disease, darkness and conflict had come to a healthful, peaceful nature, and to them was now the hardest of struggles, with the plague of their own hearts. Their eyes were open. Good was to them a remembrance; evil a dire experience.

EXCUSES

They are at once capable of answers worthy of contempt. Each had freely acted in a matter plain to both, and the serpent had used no compulsion. Frank confession was the only virtuous act left to them, though that could not repair the damage. They set an example still followed. Happy he who at the tribunal of conscience makes no quibbling! At the final bar every mouth will be shut, and the world be without excuse. Confession is the first act of penitence.

THE SERPENT'S PENALTY.

As the rainbow to Noah, so the serpent's place and posture are nothing new, but hereafter serve as a sign of the affair. Satan is the party really addressed. The serpent is odious, but the enmity is between man and evil, of which Satan is promoter and indorser. Back of the saloon, of crime, of war, of all sins and shames, using man's bent to wrong, is the dark, dreadful personality of Satan.

THE RECOVERY.

"Of the seed of Abraham he taketh hold" to restore it, and the divine effort, the divine agony, to restore his noblest creature to "the image of him who created it," is the most affecting element in history. For this a long train of teaching, training, persuasion and discipline was arranged. For this Christ died, rose and revived, calling us to be in him "new creatures," fit to enter the paradise of his kingdom. And if we gain his mind and walk with him, even this toilsome, thorny world takes on for us much of Eden's goodliness.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 14, 1901.

INDIVIDUAL WORK FOR CHRIST.
Acts 8: 26-40.

Next to Andrew's finding Peter and bringing him to Christ, the narrative of Philip and the Ethiopian is perhaps the most interesting illustration of the heart-to-heart method of leading souls to Christ. It will be profitable to study the topic in its objective features—the history of Ethiopia, the desert on the way from Jerusalem to Gaza, the modes of travel in ancient days, etc. We have in the topic a willing pupil and an earnest teacher.

Characteristics of the Ethiopian.

1. A devout personality. This is shown by his coming hundreds of miles to Jerusalem to worship. Whether we were descended from the Jews, or a proselyte, or dissatisfied in conscience with heathen ceremonies, it was no small matter to travel so great a distance in search of the place of that worship which he had heard to be the true one. The specific object of the long journey was not personal pleasure nor business of state, but he "had come to Jerusalem for to worship." He was of the type of Cornelius, described by Peter, saying: "In every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 35.) Such instances settle the question of the salvation of the heathen who live up to their light. Is it not a reproach to us that this man of Ethiopia, of great authority, treasurer of his queen, should travel so far to worship, and we can scarcely go a mile for the same purpose? Will not his zeal, in the judgment, condemn our slothfulness?

2. A student of the Bible. He was engaged seriously and thoughtfully in reading in the book of Isaiah. His attention was fixed on a passage that referred to a mysterious person, inexplicable but magnetic. His brow was knit in anxiety to know his relation to the being thus described, feeling in some strange way that mutual acquaintance would ease his conscience and bring peace to his soul. Do we read the Bible with sincere intensity to know what its teachings mean to us individually? When we are on a journey, not in rough chariots or jolting wagons, but in sumptuous and easy-rolling cars, we read papers and magazines; do we also take the Bible along, and read it with an ardent desire to know and understand and apply?

3. A willing learner. To Philip's question, "Understandest thou what thou readest?" he said, "How can I, except some man should guide me?" And then, on his invitation, Philip sat with him in his chariot. He placed himself as a little child, as a humble scholar, to the unknown evangelist, who "began at the same Scripture, and preached unto him Jesus." Willingness to learn from any source is a condition of learning. Sometimes we demur from receiving instruction from those not so well educated as we. Remember that one not highly taught in books may be deeply learned in the things of God. A pert young man said to Daniel Webster, on leaving a village church where an unlettered man had preached: "Mr. Webster, I cannot understand how a man of your great mind should be so interested in preaching such as we have just heard." The great statesman replied: "I make it a practice to listen respectfully and attentively wherever I hear the gospel, and I have never heard a sermon that did not have in it something new and profitable to myself."

4. A ready accepter of the truth. As soon as Philip "preached unto him Jesus" the Ethiopian asked for baptism as a proof of faith in Christ; and to Philip's statement, "If thou believest with all thine heart, thou mayest," he fervently responded: "I believe that Jesus Christ is the Son of God." Thereupon he was baptized, and Philip being caught away, the Ethiopian "went on his way rejoicing." Tradition makes him an evangelist to his own people, and says that the Ethiopian believers of today—the Abyssinian Church—have descended in unbroken spiritual lineage from this one man, who was led to accept Jesus by Philip's individual, face to face work for Christ. Many of us believe that "Jesus Christ is the Son of God," and yet do not accept him with the eunuch's readiness and fullness of faith. Let us roll away this reproach. Let no shadow of doubt come between us and our Lord. Let us sey with the Ethiopian's unhesitating, and even heroic, faith: "I believe that Jesus Christ is the Son of God."—Epworth Era.

Daily Bible Readings.

Sunday—Andrew Finding Peter. John 1: 35 42.

Monday—Philip and Nathaniel. John 1: 43-51.

Tuesday—A Sermon to One Man. John 3: 1-21.

Wednesday—A Sermon to One Woman. John 4: 7 26.

Thursday—The Germ of Many Conversions. Acts 9: 1 9.

Friday—Unsuccessful Fight for a Soul. Acts 26: 24 29.

Saturday—The Topic: Individual Work for Christ. Acts 8: 26-40.

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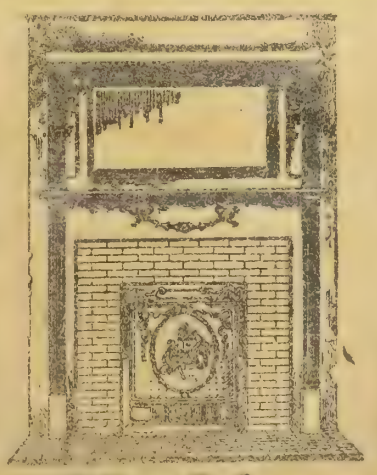
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W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

The Late Missionary Conference.

Bishop Thoburn, a sketch of whose life and synopsis, whose sermon follows, was a most interesting character at the Conference at New Orleans. Since leaving the Conference, he has expressed himself in the columns of the church press in this wise:

"The influence of this great Missionary Conference is destined to be far-reaching. The few Methodists who were present from the North could not but feel a little disturbed at times for the good name of their own church when they saw our Southern brethren forging to the front, and apparently prepared to become leaders of the great missionary movement of the new century, while the more favored church in the North seems almost ready to accept a second place in the column of advance."

He does not, by any means, stand alone in his estimate of the Conference. If it does not awaken the conscience of the church and bestir it to great activity and zeal for missions at home and abroad, great will be the disappointment of many.

Bishop James Mills Thoburn was born at St. Clairsville, Ohio, March 7, 1836. His parents were Scotch-Irish, and came to this country in 1825. At the early age of fourteen he was left fatherless, and a year later, having expressed a very strong desire to obtain a college education, he was sent, by his widowed mother, to Allegheney College, where he completed his course and was graduated as valedictorian of his class in June, 1857. He was offered an appointment as junior preacher on a mission circuit in eastern Ohio, with an allowance of one hundred dollars a year for his support. Accepting this as providential the youth went directly to his post, and began his life work. In March 1858, he was admitted on trial into the Pittsburg Conference, which embraced a portion of southeastern Ohio. Before the close of his second year he became clearly convinced that God was calling him to missionary work in India, and a singular chain of providential tokens soon confirmed him in his purpose to devote his life to that work. He accordingly left his circuit a few months before the close of the Conference year, and early in April, 1859, sailed with a party of nine missionaries for Calcutta. On arrival in India he was stationed at Naini Tal, a health resort among the mountains of North India. Here he spent nearly five years, but in 1864 was obliged to return to the United States, bringing with him a motherless child just a year old. After spending nearly two years in this country he returned again to India, and was posted to a remote province among the Himalaya mountains, where he spent two years. He was next appointed Presiding Elder of a district in Rolhinkhand in north India. At the end of two years he was transferred to Lucknow as Presiding Elder of the Ouda District, and four years later was stationed at Calcutta where he remained until his election as Missionary Bishop of India and Malansia in 1888

The Bishop preached the opening sermon, April 24th, from the text, "And the leaves of the tree were for the healing of the nations." Rev. xxii. 2. He said, in part, "The Bible abounds in object lessons. In this vision of John, the River which 'proceeds' from the throne, is the Spirit of God. While this heavenly scene is placed far in the future, it is open to the eye of faith even now. The trees, nourished by the river, are the agencies which the Spirit is today using to heal the world. Let us examine: First, the afflictions which have befallen the nations, and secondly, the healing power, which is promised. As to the first, all the world's disorders may be traced to sin. There is poverty, for example. A social reformer in London a few years ago was amazed to discover that sin seemed to be at the root of all the poverty in that city. Then there is the mental blight which has fallen upon the whole world outside of Bible-reading nations. The Chinese and people of India invent nothing, improve nothing. And there is war. Wars among Christian nations usually promote peace. They are growing rarer. But war is the normal condition of heathenism. Worst of all, is spiritual darkness, ignorance of the soul, of immortality of God, of heaven, of prayer. Turning now to the provision for this need, we find the Holy Spirit flowing to all the world. He is seeking by various agencies, first, to reveal Christ as living and among his disciples; second, to make the disciples true representatives of Christ; third, to help them do his works, and even "greater works"; fourth, to bring back in them the true Christ-life into the world. For myself, I am sanguine of the outcome. The church has not yet made a serious attempt to accept all the promises of God As Christians, we are like our fathers, with the unused electric fluid all about them. We, too, live in an atmosphere charged with power, but we are slow to avail ourselves of it. When we learn to use these divine resources, then indeed the nations will be healed by the Great Physician."

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

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QUARTERLY MEETINGS.

STATESVILLE DIST.—3rd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	22 23
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29
Lenoir circuit, Olivet	Aug	3 4
Lenoir station	"	4 5
Newton circuit, Fairgrove	"	10 11
Hickory station	"	11 12
Caldwell circuit, Ebenezer	"	17 18
Granite Fall station	"	18 19
Catawba circuit, Bald Creek, C. M.	"	27
Alexander circuit, Miedam	Aug. 31	S. 1
Stony Point circuit, Bethel	Sept	1 2
Turnersburg circuit, Turnersburg	"	7 8

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit, Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug.	3 4
Green River circuit	"	7

SALISBURY DISTRICT, 3d Round.

W. W. BAYS, P. E., Salisbury, N. C.

Salisbury, Main St	May	26 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct., Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	23 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt. Pleasant (D. C.)	"	20 21
Linwood circuit, Linwood	"	28 29
Lexington station	"	29 30
Salem circuit, Big Lick	Aug.	4 5
Norwood circuit, Rehoboth	"	11 13

Pastors will please have church registers and church conference records on hand, for examination, and be ready to answer all the questions called at this round Please do not fail.

District Conference will meet at Mount Pleasant, N C, nine miles from Concord, Thursday, July 18, at 9 o'clock, a. m., and remain until after Sunday. Editors, school men, and connectional brethren cordially invited.

GREENSBORO DISTRICT—4th Round.

J. R. SCROGGS, P. E., Greensboro, N. C.

Asheboro circuit,	Aug.	3
Asheboro station	"	3
Greensboro circuit—	"	10 11
Spring Garden Street	"	11
Pleasant Garden ct	"	25 26
Randolph circuit	Aug. 31	Sept. 1
Wentworth circuit	"	7 8
Ware's Chapel	"	6
Liberty circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct	"	28 29
Uwharrie circuit	Oct	5 6
Jackson Hill circuit	"	12 13
St. Paul station	"	19 20
Naomi station	"	20 21
High Point station	"	27
Ruffin circuit	Nov.	2
Reidsville station	"	3
West Market Street	"	10
Proximity station	"	10
Centenary station	"	17

FRANKLIN DISTRICT—3rd Round

J. A. COOK, P. E., Franklin, N. C

Macon circuit, Flats	May	18 19
Franklin circuit, Clark's Chapel	"	25 26
Franklin station Franklin	"	26 27
Webster circuit, East La Port	June	1 2
Bryson City sta. Dillsboro	"	8 9
Bushnell circuit Witcher's Chapel	"	15 16
Aquone mission, Aquone	"	22 23
Whittier circuit, Ocone Lufty	"	29 30
Murphy station, Murphy	July	6 7
Robbinsville circuit, Robbinsville	"	12 13
Glenville circuit, Highlands	"	20 21
Andrews circuit, Peach Tree	"	27 28
Hiwassee circuit, Motla	Aug.	3 4
Haysville circuit, Tusquittee	"	10 11

The District Conference will meet at Robbinsville July 11th, and continue over Sunday.

The following Committees of Examination have been appointed: For License to Preach and Admission on Trial—E. Myers J. H Moore, and R. S. Howie.

For Ordination—Ira Erwin, Geo. F. Kirby and T. P. Bonner.

We hope to have an interesting and profitable District Conference Let every member make an effort to be present at the first service. Rev T P Bonner, of Bryson City, will preach the opening sermon.

SHELBY DISTRICT 3rd Round

W. E. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30.	July 1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Gore's Chapel	"	27 28
Ebenezer circuit	Aug	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Cook Springs circuit, Bethel	"	8 11
N Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

WAYNESVILLE DIST.—3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Hazelwood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Cap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Cove	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Hazelwood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

ASHEVILLE DISTRICT—3rd Round

R. H. Parker, P. E., Weaverville, N. C

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit, Laurel	"	22 23
Bald Creek circuit at Deaton's	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct., West's chapel	"	13 14
Marshall ct., Rector's chapel	"	20 21
Saluda ct, Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31	Sept 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th.

MOUNT AIRY DISTRICT—3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's S House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m July 25th, 1901.

Committees of Examination—For license to preach and for admission on trial: Z Paris, L P Bogle and W W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28-29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Gasque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Siller, representative of Missions. D M Lutaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M T Steele, P. C., Waxhaw, N. C.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Annual Report of Conference Corresponding Secretary.

This has been to us, dear sisters, a year of unusual stress and strain. The great work we undertook to do has been a test indeed of our faith and devotion to the Master's service. As to how you and I have met that test we must each answer to her own heart. Only a few have been disposed to complain that the calls have been too many and too great; some have done all that they thought they could afford to do, and others have worked and given at the cost of burdens and of tears. I am sure it all represents love to the Master, but I dare say that the greater the sacrifices made the greater has been the reward in enlarged faith and peace and joy.

I regret to have to repeat the old story of no enlargement in our resources numerically. According to reports sent in the last quarter of the fiscal year we now have 53 auxiliaries, 1234 adult members, 42 juvenile societies and about 1000 juvenile members. Only 2 adult, 3 juvenile and 1 young people's societies have been organized, and 1 District meeting held. Several honorary life members have been made. Most of the auxiliaries have held their own, a few have put on new life, a few are languishing, and three or four have ceased to exist even in name. This makes all the more remarkable our financial success The total receipts are $6,677.18 Of this amount $5,463 60 was contributed by adults and $1,213 78 by children, making an average of about $4 50 for the one and $1 20 for the other We have fallen short over $400 on the pledge which was doubtless due to pressure on other lines. While we have not attained to all we had hoped and planned, our Twentieth Century offering, up to March 1, amounts to $4,050 which is $1,290 in advance of the gifts of any other Conference Society making ours the banner Conference. Had each of the other thirty-four given as much in proportion to membership, more than the $100,000 asked for would be in our treasury. Is it not to the everlasting reproach of the women of Southern Methodism that $60,000 00 of that amount is still lacking! It was the sense of the recent Board meeting that this Twentieth Century Offering be not further stressed, but gifts for educational purposes, especially for the Laura Haygood Memorial School, are greatly needed and will be most gratefully received. This latter school must by all means be speedily built.

Perhaps some of us do not appreciate as we should the privilege of having a missionary of our own in training to represent us in the foreign field. Our missionary candidate, Miss Blanche Howell, has had a most successful and pleasant year at the Training School, but it is deemed advisable that she should return that she may be more thoroughly equipped for a work which is coming more and more to demand the most highly skilled labor. Our schools in China especially are attracting the attention and patronage of the higher classes, and our teachers must be women whose culture and efficiency will command the respect of the most cultivated among that awakening people. I am sure we will, at any cost give, to our representative all the advantages of preparation that are at all available, and that each member will contribute liberally to this end.

Nothing is of more vital importance to the advancement of our work than information concerning our operations at home and abroad. We all know that ignorance is the greatest foe to missionary zeal. The only medium through which we can keep in touch with our own work is the Missionary Advocate. How to increase the circulation of the the Woman's Missionary Advocate and The Little Worker is a problem yet unsolved. At our last meeting several pledges were made to secure new subscribers, but the actual number today is scarcely more than one-fourth of the membership. Sadder still is the fact that many who take the Advocate seldom read its pages. What shall be done about it? We cannot afford to relax our efforts because of discouragements. I am persuaded that much of the failure is due to inefficient agents. A woman thoroughly awake to the value of the Advocate will secure ten subscribers where an indifferent one will secure none. I am also persuaded that if one does but get a good taste of missionary literature it will become to her more and more fascinating. This cannot be otherwise when among all the enterprises of these stirring times none is of more thrilling interest than the bringing of the world to the knowledge of the true and living God.

Notwithstanding the faithful, untiring efforts of our Superintendent of Juvenile Work, the membership has fallen off. The children have not done quite so well as last year, and our young women's societies are gradually decreasing. This is due in part to the fact that our preachers are carrying out more generally the instructions of the discipline to organize Sunday-schools into missionary societies, and to the organization of Junior and Senior Epworth Leagues. You will be glad to know that a memorial has been sent by the Woman's Board to the next General Conference requesting that the work of the young people of the Church be more clearly defined.

All this however should not discourage us. We know that the missionary success of future years depends upon the training of the young people of today in missionary knowledge and zeal, and nowhere do they get this training so thoroughly as in our Light Bearer bands and young people's societies. Can we not rally the young womanhood of our church with a call to some definite, specific work? If we approach them aright, do you not believe they will gladly unite their efforts to maintain one missionary in the foreign field? I am sure that if the young women who remain at home could all have looked into the faces of the noble, consecrated young women who stood around the altar at Asheville recently, testifying their love for Jesus and their readiness to sacrifice all if needs be to carry the glad tidings to heathen women and children, they would with one accord say, "Only ask us to keep one of these our sisters in the foreign field and see how nobly we will respond."

One point at which the work suffers greatly is in the lack of good leadership Not because our women have not the ability, but because so few have had that arrest of thought that will fire their hearts with burning zeal in this great cause. We know scores of women whose talents we covet for the Woman's Foreign Missionary Society. Even one enthusiastic member will stir a whole society to a forward movement. Why should not every one be that "enthusiastic member"? The only thing essential is a vision first of Christ, then of the sore needs of a world for whom Christ died, and still another vision of the readiness

(CONCLUDED ON 16TH PAGE.)

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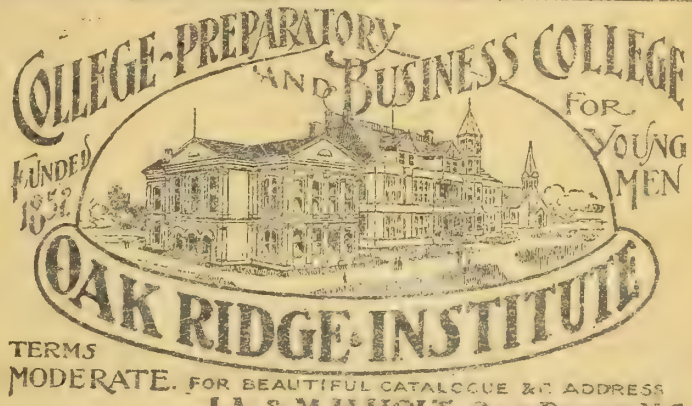
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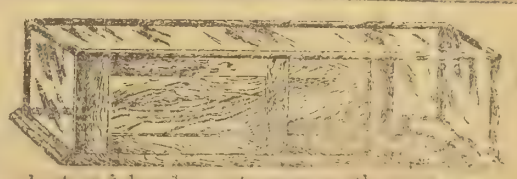
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May 5-6m HIGH POINT SHOW CASE WORKS, High Point, N. C.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

I have just returned from a brief trip Northward, and have been among the wheat fields of the Eastern Shore of Maryland, where the crop seemed to be a very luxuriant and promising one, though at time of my visit still green and subject to disaster, for the weather has been since then very unpropitious for the harvest. For years past they have been growing bearded wheats, but this year I saw very few fields of bearded wheat, the general tendency seems to be towards the bald varieties. So it would seem that there are fashions in farming as in everything else. Fifty years ago we remember that in that same county of Talbot in Maryland the only wheat grown was a bald head variety known as the Blue stem, and that with this Blue stem wheat, in that same county, the largest crop of wheat per acre ever grown in the United States was produced, sixty-four and a half bushels per acre. While the county is still famous for wheat, that crop of forty or more years ago has not been matched since, and I do not know that it would be desirable to match it under the same conditions. It was grown on a long summer fallow. The land, a clover sod was plowed in May and kept harrowed all summer without any crop and the wheat was drilled when there was just dust enough on the packed soil to cover it.

But this famous crop illustrates what I have often tried to impress upon our wheat growers the necessity for fining and compacting the soil for wheat after a thorough plowing. The man who puts in wheat on badly prepared land and covers it with a plow will never make a big crop even if his land is capable of doing it under the proper conditions.

Still, do not suppose that I am going to urge the long summer fallow, with its expense and its ruinous effect upon the land. But I do want to say that if you are going to put in wheat this fall on an old stubble or on a clover lay, the plowing should be done in July, and should be thorough and deep and the land should then be kept clean with harrow and cultivator. This, on a good wheat soil, would probably give you a good crop even without fertilizers. But summer fallows are ruinous to the soil and reduce its fertility very rapidly, and it is far better farm economy to prepare for the wheat crop that is cultivated all summer like corn or tobacco. There is no better preparation for the wheat crop than a tobacco field, for the clean culture required is just what we attain by the summer fallow without its attendant evil of a complete exposure of the bare soil to the sun. Wheat also follows well after corn, but not as it is too often treated in the south by roughly plowing the seed in late after the corn has been allowed to stand till frost. When wheat is to come after corn the corn should be cut off at the ground as soon as the ears are glazed and set in shocks in wide rows across the field. Then there are wide spaces that can be well prepared for the wheat. But this preparation does not mean a re plowing, for if the land was well plowed in the spring for the corn, and has been well cultivated and worked shallowly and flat during the growing of the corn crop, all that is needed is a light chopping and fining of the surface with the disk harrow running as shallow as possible and going often enough to completely pulverize the soil at the surface and to chop up and leave on top all weeds and trash that have grown since the corn was laid by, for if those are buried they will interfere with that firming of the soil that is essential to a good crop of wheat. Set the land as fine on top as possible but do not be in too great a hurry to sow, for there is danger of the fly in too early wheat more than there is in that sown later. So wait for a good white frost before sowing and then get it in as soon as possible. If there was flay in your wheat this summer and you put the land in wheat again you may be sure that you will have the flay worse this fall wether sown early or late. If the land that was in wheat this year is to go into wheat again, there should be a crop of peas grown on the stubble first. Then the plowing should be done for the peas and when they are cut, the stubble of the peas should be prepared with the disk just as I have said about the corn stubble, making an effort to keep all the pea stubble on top as much as possible and to get the surface fine.

In the section of the state out of the cotton country where small grains are the main crop the best rotation is a three year one in which winter oats follow the corn, peas after the oats and cut for hay and the stubble prepared for wheat. Then peas again after the wheat, the peas in both cases being cut for hay. Then after the peas that followed the wheat are cut, seed the land with crimson clover, and during the winter get on the clover all the manure you make from the feeding of the pea hay and fodder and straw and in spring plow all under for a big corn crop and the best preparation in the world for the oat crop following, without any commercial fertilizer till you plow the land after the oats for the peas, and then only a good dressing of acid phosphate. If you can then give the pea stubble a dressing of freshly slaked lime at rate of 15 bushels per acre it will make a good crop of wheat and the peas will be helped after the wheat is cut, though a direct application of lime to peas is not good. In such a rotation, with only acid phosphate applied to the land with every pea crop you will find its productiveness rapidly increasing, and your ability to feed stock increasing too. When this increases your manure pile will also increase till you will have enough to cover the corn tend all over, and then you can laugh at the fertilizer mixer. If your soil is sandy, it may be better to add a little potash to the acid phosphate, but you need never buy any ammonia in a fertilizer if you stick to the peas and feed stock all the forage you grow.

This will make systematic farming for the wheat growing lands, and you will only need a permanent pasture fenced off for the stock to run in and save your lands from being pastured. Such a course will also have the effect of cleaning your land from weeds for when the stubble of the grain fields is always followed with peas there is no chance for weeds as they are smothered out by a better growth.

A Cleveland county friend and a Methodist preacher (can't tell the laymen, but one of the preachers told me that he always reads the ADVOCATE backwards). This preacher is a farmer, for he says that he grows wheat enough to do him on the Parsonage lot, and he sows peas too. He wants to know if the plan pursued by the Tenn. man who planted peas 24 inches apart will enrich the land as well as to sow them broadcast. He proposes to try both plans. He wishes to grow celery, so I send him my bulletin on the home garden. Also wants to know how to save his chickens from the mites. In regard to the peas I am inclind to adhere to the broadcast method where the object is solely soil improvement, but you do well to try both plans. There is a growing inclination to plant peas in rows and when planted for the seed this is the best way. But for hay I would fear that the stems would get too stout and hard to cure, and for hay would sow thickly broadcast. Now as to the chickens. I am far from being a poultry man, for the only place I want a chicken is cooked and on the table. They bother my garden and flower beds and I do not want them around. To keep them clear of mites you must keep the henhouse clear of them. Whitewash well, clean the droppings out daily and paint the roots and interior with kerosene. Then take Fly powder and rub it into the feathers of the chickens. Fly powder is simply the dried flowers of a species of chrysanthemum pulverized, and while it kills mites and flies it is harmless to human beings.

A Jones county friend reads these letters in the Farmer & Mechanic, and he ought to take the ADVOCATE too. He says that I recently referred to a doctor in Edgecombe and his crop of hairy vetch and wheat. "I have an acre of stiff clay soil that I wish to sow hairy vetch, and want to know all about it. I take the Farmer & Mechanic mainly on account of your letters". Thank you my friend. I hope they will do you good. The vetch should be sown in September on well prepared land, and in your section I would make a mixture of equal parts of acid phosphate and kainit and apply it a week before sowing at rate of not less than 300 pounds per acre. If you get the plants started early they will give you a good winter bite for cattle, but it will be better not to graze too soon, as they are so easily pulled out of the ground by cows. It will be better to sow some rye with the vetch or wheat or oats for it needs something to hold it up, being inclined to tumble about too much as it matures. If you let it ripen some seed before cutting you will never have to reseed the land. The seed are yet quite high, selling last fall at $4 per bushel to three pecks to seed and acre and it will do no harm to use a bushel. The seed may be more plentiful this fall. I would prepare the land, apply the fertilizer and harrow it in and then sow the seed broadcast and harrow with a smoothing harrow.

From Mount Ariy comes some apple twigs affected by the fire blight. This is doing serious damage to pear and apple trees. The microbes or bacteria are introduced into the blossoms in the spring by insects that visit them, and they then grow downward between the bark and wood. If the first infection is watched and cut out, there will be no futher trouble that season, for the bacteria cannot get in after the wood hardens. But too many people wait till a whole limb is killed and then cut out. It requires close

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watching to detect the starting of the blight, but you can save the trees by doing so. I noticed in Virginia last week that none of the trees that have no fruit have any blight, for the blossoms fell off before the infection attacked the wood, while the trees with fruit are largely affected.

A young farmer from Union county seeks advice about some badly washed red clay land which he wants to improve "Can I sow peas and clover together and leave the vines on the land to rot, or would it be best to sow peas and turn them under in October and sow clover? I have a piece of creek bottom well adapted for a meadow which overflows in winter and spring. When would be the best time to sow it in grass and what mixture would you suggest? What fertilizer? I have some hilly land I wish to make a pasture of, which has a good deal of Japan clover on it Is this as good as any pasture I am likely to get? Is it a good plan to plant a row of peas between cotton rows? I have tried rye and peas and find the peas best". Our young friend will certianly get there if he keeps asking questions. Sow peas as soon as you can and as soon as they are dead turn them under and sow the clover with some rye and apply 300 pounds per acre of acid phosphate to the peas. As the bottom land overflows in winter and spring it would be better to sow it early in the fall. A light application of any good fertilizer will give the grass a start. Sow a mixture of Tall meadow Fescue and Red top and Foul Meadow grass about six pounds of each per acre, and get it in early in September, and plow the land deep for it. Never saw peas planted in cotton, but it may be a good plan, but crimson clover is better. We have overrun our space and the rest of our friends must wait.

MARRIAGES.

FRY—HENDRICKS.—At the home of the bride's mother on Wednesday evening, June 26th, Mr. Wm. Fry of Rowan county, N. C., and Miss Minnie Hendricks of Booneville, Rev. A. J. Burrus officiating.

BERRYHILL—BIGGERS.—At the parsonage in Derita, N. C., on June 9, 1901, Mr. Frank Berryhill and Miss Pearl Biggers were united in marriage by Rev. W. L. Nicholson.

LUCAS—EAGLE.—At the residence of the bride's grandmother, 302 East 6th Street, Charlotte, N. C., on June 26, 1901, Mr. Thomas F. Lucas and Miss Emma Eagle were married, Rev. W. L. Nicholson officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

BYERS.—Willie Dorris Byers, infant daughter of Walter and Ida Byers, was born January 26, 1901, and departed this life June 10, 1901. Her suffering was great, but it lasted only four days and the Lord said, "it is enough, come up higher." We greatly miss our little darling, but we know she has gone to be with him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

May the God of all sustain and uphold us, so that when the death summons shall come for us we will be prepared to meet our angel baby on the heavenly shore. HER MOTHER.

BEATTY.—Calvin Beatty was born June 6, 1832, and died June 15, 1901, at 1 o'clock, a. m. He was 69 years and 9 days olds

He belonged to the Southern Methodist Church at Snow Hill, on the Lowesville circuit, and has been a consistent member.

He has left a large family, all of whom are members of his church.

May the Lord abundantly bless his children. J. J. GRAY.

MORGAN.—James Chalmers, son of Solomon and Louisa Morgan, was born in Rowan county, N. C., March 17, 1879, and died in Salisbury, N. C., December 7, 1900, in his twenty-second year. He was a noble young man, much beloved by those who knew him. He served his church creditably as steward and Sunday school teacher. A young man of promise, we peculiarly mourn him. A fresh tie binds to the Celestial City the loving hearts left behind. Weep not, sorrowing relatives, as those who have no hope. If we are faithful, we shall meet him in the City of God.

B. F. CARPENTER, P. C.

Tribute of Respect.

Whereas, God in his infinite wisdom has seen fit to take from our midst our much loved Sunday-school classmate, Ida May Hawkins, who was born April 11th, 1889, and died June 8th, 1901. We realize that our Sunday-school has lost one of its most faithful members, and the father, mother, brother and sisters a most devoted and lovely child and sister.

Resolved 1st. That while our hearts are sad we bow in submission to the will of an Allwise Providence who doeth all things well.

2nd. That we feel deeply sensible of the great loss to our class, and we will tenderly cherish the memory of Ida and strive to emulate her virtues and good attendance at Sunday-school, in the hope that we will meet her again in the sweet bye and bye, where parting is no more.

3rd. That in the death of Ida the Juvenile Missionary Society has lost a true member.

4th. That we tender our sincere sympathy to her beloved father, mother, brothers and sisters, who loved her so much in their great sorrow, and pray that they may recognize that they may look to Him for consolation who is too wise to err.

5th. That these resolutions be sent to the ADVOCATE and the county papers for publication, and a copy be spread in the minutes for future reference.

Betsy Turner,
Neva Hester,
Tula Morehead,
Josie Smith,
Lottie Turner,
Rev. L. L. Smith,
Committee.

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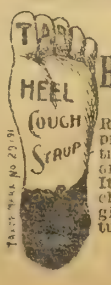
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(CONTINUED FROM 13TH PAGE.)

of the Holy Spirit to do wonderful works through any one who will allow herself to be a live wire for the transmission of His power. Beware, my dear sisters, how you say, "I am not fit to be an inspiration to my society." Beware how you disparage yourself lest you lessen your sense of responsibility, which does not lessen the responsibility itself, and you be numbered with the wicked and slothful servants. Rather be ashamed of your unfitness when God's treasures of wisdom and knowledge are available to you.

A review of the work of the past year reveals cause for gratitude to God that He has enabled us to do something for the advancement of His kingdom. But we are not here today, dear sisters, to glory in the past, but rather to wait upon the Lord, to renew our strength, to take our orders fresh from Him, and to go forth with high courage and solemn purpose to do whatever He commands. Every indication of His Providence is that we go forward. We are not the same women we were a year ago—we do not occupy the same standpoint we did then. The swift, strong currents of world-events have swept us to higher view points where we catch a larger vision of the needs of a Christless world, and with the vision comes a deeper realization that in us lies the point of contact between this dying world and Christ. Only those who have eyes and see not are disheartened over the condition of things in our largest mission field. Some one has said, "God has ploughed up China using His saints for ploughshares and the Boxers for drivers. The furrows are watered with the blood of Chinese Christians, and the fields are prepared for a new sowing." What if we should neglect that sowing? Both Dr. Allen and Bishop Wilson have told us that we must make speed and that with no niggardly plans. Commerce may carry to China our Western civilization, but what she needs is a message which only the church can give—that Jesus is the hope of the nations—that there is none other name given under heaven whereby she must be saved.

Again, God has answered our prayers that He would send forth more laborers into His vineyard. Twelve new missionaries are under appointment from the Woman's Board. Unless our treasury is largely replenished how shall they be sent out?

Last year we stood under the shadow of the great Ecumenical Conference in New York City. This year we stand under the shadow of a Conference greater than that, the Missionary Conference in New Orleans; greater to us, I say, because our church is now pulsing and throbbing with its power. A great missionary campaign is organized with purpose to pledge the whole church to prayer circles, to larger giving, to soul-winning, to missionary mass-meetings, to larger circulation of missionary literature, to sending out more missionaries. Shall we not keep step with all this forward movement? Perhaps you will be disappointed when I tell you that at the Board meeting I pledged for you the support of only one of these twelve new missionaries. This means $750 more than our pledge of last year, which was $1500, making the whole pledge for this year $2,250, or the support of three missionaries. I assure you this was not all that was in my heart to do. I have been trying to persuade my own auxiliary that it ought to and might support a missionary itself. I am sure the Greensboro District might, and why not the Charlotte and the Salisbury, and the Winston too? We have accustomed ourselves to do such little things and label them great! Christ does not fail to appreciate even a cup of cold water given in His name, but are we not contenting ourselves with doing such easy things, and never anything really worthy of our blessed Lord and Master!

Our first step of progress should be a campaign for the organization of new societies and the increase of membership. We have a noble band of workers, but we need more of them. Of the 72,000 Methodists in the W. N. C. Conference three-fourths must be women and children and scarcely one in twenty-five of these is enlisted in the work. There are women in every congregation anxious to do something if they only knew how. They only need to be told what strong claims the Woman's F. Missionary Society has upon them—how it has grown out of a distinct need in the heathen world which only women can meet—how God has prospered the organization till the help of every woman and child in the church is needed to carry forward the work so auspiciously begun. We dare believe that the day is not far distant when it shall be understood that every woman who joins the church also joins the Woman's Missionary Society, and that every child born in the church is also born into some Light Bearer band, to be transferred in due time to the Young People's society and thence to graduate into the adult auxiliary.

And then, dear sisters, we must not lose the spirit of giving. Our President said that after making our Twentieth Century Offering we are no worse off than before. Aye! Are we not better off, since we have learned that it is more blessed to give than to receive. Why might we not give as much this year for the support of added forces in the mission fields as we did to the Twentieth Century Fund?

Much has been said of the collection taken at New Orleans at the Missionary Conference. It is called a wonderful collection. The people who made those liberal offerings were the women, as well as the men, of Southern Methodism. The explanation is that the Holy Spirit was there in such power that to give was the natural expression of a heightened sense of personal responsibility for the evangelization of the world. Such results are possible anywhere, at any time, if we will only put ourselves in condition for the Holy Spirit to work His own will in and through us. Shall we not, each one of us, aspire to be a center of power in her own auxiliary this year? "He that believeth on me out of him shall flow rivers of living water."

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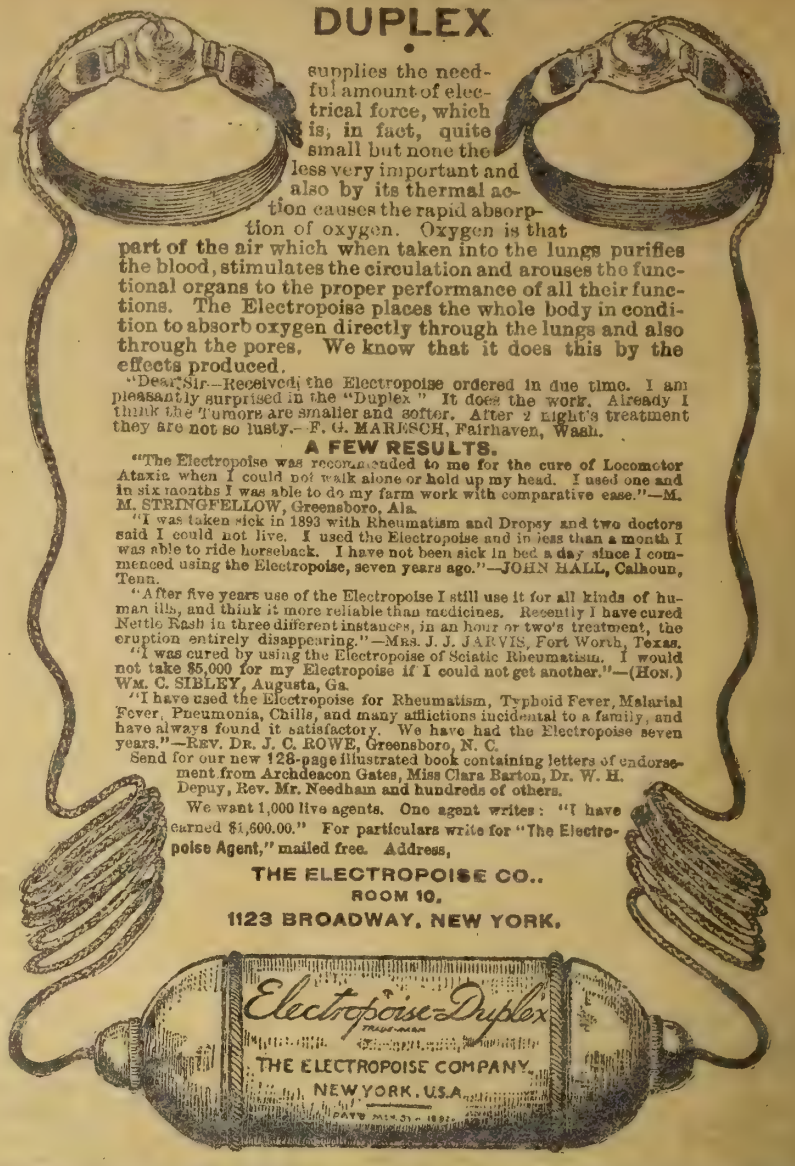
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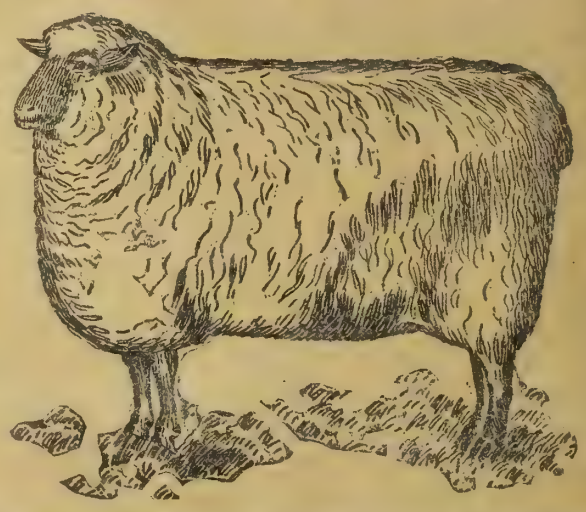
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THE DAY'S WORK.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much for fear.
Do thy day's work, though now
The hand must falter and the head must bow,
And far above the falling foot shows the bold mountain brow.

Yet there is left for us,
Who, on the valley's verge, stand trembling thus,
A light that lies far in the west—soft, faint, but luminous.
We can give kindly speech
And ready, helping hand to all and each,
And patience to the young around by smiling silence teach.

We can give gentle thought
And charity, by life's long lesson taught,
And wisdom, from old faults lived down, by toil and failure wrought.
We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy that make youth cold and hard.

And, if gay heart reject
The gifts we hold, would fain fare on unchecked
On the bright roads that scarcely yield all that young expect,
Why, do thy day's work still,
The calm, deep founts of love are slow to chill:
[illegible] may yet the harvest yield, the work-worn hands to fill.

—All the Year Round.

IN A recent missionary sermon of great power, Dr. J. Tarboux, of Brazil, made some statements that are startling in their significance. For instance: If our sons and daughters would do for Christ what they did for Lincoln and Lee, the United States alone would be sufficient for the evangelization of the world. The world would say, "How those Christians love their Saviour!" The South gave 600,000 soldiers and the North 2,000,000 for what was a mere sentiment compared with the cause of Christ. The Southern Methodist Church sends out 200 missionaries! Think of a church being assessed 30 or 100 or 200 or 1,000 or even 2,000 dollars! A man in South Carolina equipped a whole regiment—not one man in the church has done for Christ's cause what that man did for the Confederacy. Our little efforts are unworthy of Christ and we should repent in humiliation. The man whose sympathies are confined to the United States will be cramped and crippled throughout eternity. If the Southern Church would wake up to missions a great revival would follow. If Christ had 100,000 men and women fully at His command, how His love would overflow to them, and the riches of His grace and the blessings of Heaven and earth be given them, and what wonderful works might be accomplished through them!

FOUR HUNDRED human lives, $75,000,000 and 200 ships have been lost in fruitless efforts to find the North Pole. And yet there are people who criticise the spending by the Christian churches of a few millions in missionary exploration or world-wide evangelization. There are always those who are prone to raise the cry, Why this waste? But not all such critics by any means have the discernment to see where the real waste in the world occurs, or to admit that very far from being wasted are any honest, earnest efforts anywhere put forth, at home or abroad, in the cause of evangelization.—Ex.

IT HAS been observed that great hearts and great minds go together. One affects the other.—Era.

AT THE recent meeting of the Board of Missions it was decided that the missionary campaign on which the Church has entered demands for its highest success an organ of its own. Hence a new missionary paper, Go Forward, is now being published by the Board. With the Review of Missions, also the Woman's Missionary Advocate, and the weekly connectional and Conference papers each claiming the patronage of the Church, we doubted the wisdom of adding this new applicant for favor, believing that what it advocates might be just as well embodied in these established periodicals. The new paper has been launched, however, and we heartily bespeak for it a large circulation among all our people. The first issue is full of rich and stimulating matter. One of the most important features is the brief reports of what is being done in all parts of the church to carry out the ends which the campaign has in view. The zeal of one may inspire others and kindle a holy emulation among the churches. The leading editorial says:

Go Forward will advocate the evangelization of the world in this generation. With Mr. Mott, we do not prophesy that it will be done, but we believe it ought to be done, and what ought to be done can be done. With God for us, the Church willing to make the attempt, and all the auxiliary forces of Christianity at our disposal, we can in a single decade accomplish more than has been done in the last two centuries. We will discuss in these columns the missionary phase of Church extension and education. Large space will be given to home and city missions, the creation of a missionary literature in a cheap and available form, and its dissemination among our people The work being done by the women and children of the Church will be brought out, and reports from month to month of the campaign work of our presiding elders and other workers. Above all, we shall seek the creation of a missionary conscience, the deepening of spiritual life, the absolute surrender to Christ, without which there can be no ultimate victory.

To those who will read this paper from month to month we suggest the following objects for prayer:

1. A more vivid sense of the presence of God.

2. Power in intercessory prayer for the salvation of others.

3. The establishment of a system of city missions for the entrenchment of the forces of Christianity in our great centers.

4. Complete occupation of that portion of the foreign fields left to our Church.

5. An increase of our working force abroad by at least twenty missionaries a year for the next five years.

6. One hundred thousand dollars a year for five years for equipment.

7. Half a million for foreign missions the last year of this quadrennium.

8. That we honor the Holy Spirit by giving him the leadership in the Church, and give glory to God by lifting up Christ and not ourselves.

With these high resolves, let us seek to place a copy of Go Forward in every home in Methodism.

THE Woman's Boards of both the Home and the Foreign Missionary Society have memorialized the General Conference of 1902 to create the order of deaconness in the M. E. Church, South. The fact that the best women of our Church want it is the best argument in its favor. This is an era of intense religious activity and we should welcome new opportunities and movements, especially such as have already the seal of the Master's approval. We believe that the deaconness movement, which has proved such a blessing in other churches, may well be adopted in our own. At the Missionary Conference in New Orleans, Bishop Thoburn spoke convincingly on this subject. Among other things he said:

"Putting these two facts side by side (first, that Christian women are endowed with peculiar gifts for certain kinds of work; and in the next place, that a large contingent of such women are, in the providence of God, left without any special calling in life) the thought naturally occurs that out of this potential reserve force a great organization of Christian workers might be, and ought to be, enlisted, trained and employed in such parts of the Master's vineyard as require their help. The kinds of labor in which such women could render such services are manifold. The poor, who constitute an immense majority of the human race, the weak, the fallen and the falling, the childhood of the world, the widow and the orphan, the prisoner and the outcast—these and multitudes of others, who might be classed under the general head of the needy, are constantly within our reach, and seem to be waiting for the ministration of just such a class of workers as can be raised up from these women who are now unemployed. Nor does the demand for such an agency stop here. Tens of thousands of Christian pastors could be greatly strengthened in their work by the assistance which women of this class would be able to render.

"The possibilities of women evangelists have yet to be tested in the home land as well as in foreign missions. If we could only disabuse our minds of wrong notions concerning what we have come to regard as perfunctory evangelism, and give a broader and much simpler meaning to the term, it might be found that thousands upon thousands of anointed women could be employed successfully in taking Christ into darkened homes and neglected communities, where His hallowed name is never heard except in profane connection. * * * * The deaconness sisterhood in spirit dates back to the days of His earthly ministry, and follows as closely in His footsteps today as any who bear the Christian name or strive to do the Master's work. May God bless these excellent sisters, and speedily increase their number a thousandfold!"

THE report of Secretary Baer at the Christian Endeavor Convention, held in Cincinnati, gives very encouraging facts in regard to the growth of that society. In the last ten years the number of societies has increased from 16,000 to 61,000. Since 1900, 2,000 have been added. There are now nearly 4,000,000 members. During the year, 160,000 Christian Endeavorers became church members. The Quiet Hour comrades number 26,000, and the Tenth Legion has an enrollment of upwards of 20,000. Societies to the number of 8,526 gave in the aggregate to missions $504,461, of which $200,000 went directly to denominational boards.

"Both the program and speeches of the Convention," says an exchange, "proceeded on the theory that twenty years mark a turning point in this great organization for young people. As to the past, the decades have brought largest success—beyond any expectation of prophecy. In the immediate future the society must establish itself in more vital relationship with its own church, strengthen local organizations, foster missionary, evangelistic and temperance movements and cultivate sources for recruits. The accomplishments of the past are to be remembered for inspiration, the new century is to witness greater things through deeper personal consecration. This was the program's message."

CONTRIBUTIONS.

HEROES OF CHRISTIAN HISTORY.

Catherine of Siena.

BY REV. T HARWOOD PATTISON, D. D.

Among the leaders in the new life which quickened Europe in the Fourteenth Century, when the shadows of the Dark Ages were passing away, there is none more fascinating than Catherine of Siena. As contemporary of John Wyclif, the two have many points in common. Of course, she made no pretence to his scholarship, and she was no courtier as was he But both of them were heart and soul engaged in winning the world which they influenced to Christ. The coarse robe and simple mode of life of Wyclif found a counterpart in Cathe rine's ascetic self-denial, and in the old worn Dominician cloak so familiar on the streets of Siena and Florence, and in which she slept her last sleep in Rome. Alike Wyclif and Catherine were reformers before the Reformation. Each lived and died in the Roman Church. A century had to pass before the seed sown by Wyclif's Bible and preaching bore fruit in the Protestant reformation in England; and for her reformation Italy is waiting yet.

Today Siena has shrunk to a mere shadow of its former self, the vigorous and restless city where Catherine first saw the light; but still, as it crowns its hills, and looks down on the brown Umbrian plain, it carries much of its old charm, and one who knows and loves it does not wonder that it was so attractive to the sombre and pensive genius of Nathaniel Hawthorne that in it he would have been willing to live and die. The Italy of the Twentieth Century is as unlike the Italy of the Fourteenth as is the Siena of the present king to the Siena of the republic six hundred years ago. It was a wild and even savage life in the midst of which Catherine grew up. The feuds between Siena and Florence were not so much wars as raids, with the bitterest jealousies of rival in trade and politics inciting to such hand-to-hand conflicts as school boys are supposed to put away with their childish things. The noble still held his serfs in shameful bondage. The infamous Bernabos Visconti, Duke of Milan, put to death any of his vassals caught killing hare or wild boar or other game, and when two friars dared to expostulate with him on his inhumanity to his dependants, he immediately sent them to the stake Again and again, during Catherine's short life, the plague carried off thousands of victims. The land was cursed by the presence of mercenaries who, strangers to the love of home or the pride of patriotism, sold themselves out to the highest bidder for their brutal services. The Pope had left Rome for Avignon, living there with his cardinals and courtiers in shameless profligacy, while Italy was farmed out under legatees more rapacious and cruel than even the nobles and the mercenaries.

So much needs to be said before we can appreciate to the full the marvelous life of Catherine, the wool-dyer's daughter of Siena, the child of parents' pious, indeed, but wholly illiterate and entirely without influence in the republic or the city. To ascribe her successes to any other than a divine source is to refuse to recognize the supernatural only to be challenged to explain facts that can be accounted for on no human grounds. That from infancy she was conscious of a divine leading, and that, obedient to the heavenly vision, she devoted herself to God and his world; moving among the plague-stricken in ministries of mercy; pleading for peace first with her neighbors and then before the leaders of warring republics; winning the ear of political leader, prince and pope; preaching so that the tongue of the unkindliest critic was forced to say, "It is not a woman that speaks, but the Holy Spirit himself"; rousing her countrymen to launch out in a crusade for the rescue of the Holy Sepulchre from the Moslem; appealing to the consciences of the foremost men of her times by letters which are still quick with righteous indignation; and crowning her other successes by bringing a vacillating and self-indulgent Pope, in the teeth of his cardinals and of all the influences of statecraft and selfishness, to abandon beautiful Avignon, and once again make malarious and melancholy Rome the seat of the papal power—that all these triumphs of heart and mind and soul were the achievements of a poor, frail woman who died at thirty-three cannot be explained on any theory which denies the super-human a place in the government of our world.

It is my purpose now, without arguing this point, to note a few of the characteristics of Catherine, and in doing so I may commend to the reader who wishes to study more in detail this wonderful life her biography by one of the noblest women of our own day, Josephine Butler a book which should be found in every collection of devotional literature. As much as Brother Lawrence himself, Catherine "practised the Presence of God." "While I was praying," she would say, "my Saviour showed me the meaning of this, and spoke thus to me." Under a sense that she was the messenger of the Divine will to man, she would often be crushed to the earth. "I conjure you," she writes to her trusted spiritual friend, "to pray for me that I may be guided in the path of humility. Dwell ever in the remembrance of God."

Very early she learned from her Lord that she must "banish from her heart all anxious thoughts concerning herself and her own salvation." At the bidding of love, of ease or safety she dared not pause and say, "I shall find peace in doing this or that." "When we live for the honor of God," she wrote in her last letter to Pope Urban, "without thinking of self, we receive light, power and constancy and a supernatural perseverance."

And yet the Catherine of these heavenly gifts did not cease to be a sweet, simple-minded woman. "I never," writes her disciple, Friar Bartholomew, "saw the least melancholy in her countenance which was always cheerful and even merry." At the sight of a bank of mountain flowers in sunny Provence her face would flush with pleasure; and as she watched an ant hill she bade her fellow travelers believe that "these little creatures came from the sacred thought of God."

Although she had no schooling, she taught herself to read so that she might study the Scriptures, and when, many years later, she learned to write, she commanded a style in poetry, philosophy and correspondence which has been held to give her rank even with Petrarch and Dante.

The presence of the titled and wealthy seemed to awe her as little as the threats of the brutal or the blandishment of the courtly. To the fair but infamous Joanna, Queen of Naples, she writes, "If you will take up the cross, many will follow you. Awake, my sister, and act courageously. It is no time to sleep; time itself sleeps not; it flies like the wind." Sir John Hawkwood, the free-lance whose very name sent terror into the hearts of his enemies, is to her a fellow-sinner needing as much as she a Saviour. "Retire, I beseech you, a little into yourself, my brother, and contemplate the dangers and punishment to which you are exposing your soul in the service of the devil." Amid the splendors of his private room in his palace at Avignon, Pope Gregory quails before Catherine as she looks him in the face, and says, "In the name of God, and for the fulfilment of duty, you will close the gates of this magnificent palace, and set out for Rome." And Gregory had to surrender. His successor, Urban, who ran to the opposite extreme, was bidden by her "to temper zeal with charity," and to accept all contradiction and opposition with "tranquility of heart."

Over wild and depraved natures her power was equaled only by her courage. Climbing into the cart which bore the tortured criminals to execution, she pleaded and prayed with them until their hearts were melted to repentance. Her evangelistic labors over for the day, she would mount the hill to the old Dominican church at Siena, and lay at the feet of her Lord and Saviour the spiritual conquests of the hours just past. Under her appeals many a young nobleman forsook his profligate course and yielded himself to Christ and his cause, and when the world drew him back she would refuse to give him up. "The time will come," she wrote to one in words which were prophetic, "when God will enable me to throw a noose round your neck which will prevent your ever escaping again." Long after she was dead the vile Bernabos, once the powerful Duke of Milan, betrayed and imprisoned, worn out and dying, clutched with foul and bony fingers the bar of his window, and without ceasing gasped out, "A broken and contrite heart, O God, thou wilt not despise." When in the streets of Florence a furious mob, armed with swords and clubs, and thirsting for her blood, cried, "Where is the wicked woman? Where is Catherine?" she turned, and kneeling before the ring-leader as he brandished his weapon aloft, said, "I am Catherine. Do whatever God permits you to do to me." And the man slunk away unnerved.

It was in prayer, however, that her most remarkable victories were won. As we read these prayers to-day we touch the secret as well as the source of her power. In the last of them of which any record remains, she pleads; "Eternal God, I commend to Thee also my beloved children . · leave them not orphans and comfortless; visit them by thy grace, and make them to live in the perfect light." And in every prayer there is a clear note of trust in Christ as her one and only plea. Her dying words were the expression of her whole life. "Yes, Lord, thou called me, I come to thee; I go to thee, not on account of my merits, but solely on account of thy mercy, and that mercy I have implored in the name, O Jesus, of thy precious blood."

Nothing is more marked in her life than this spirit of true, pure faith in her Saviour. It would seem as though fanaticism, so rife in her day, had little power over her. To the theological subtleties of the doctors of the church she paid slight heed. In a corrupt age she was fearless in exposing the weak spots in hierarchy and ecclesiastical system. "The Church," she says, "has no need of perfumes, of incense or of precious stones and gold. She needs courage and faith." In her dying moments some one had placed before her a little table on which were some relics of saint, but she did not look on them. Her gaze was fixed upon the cross. The keynote of her whole course was trust in Christ. The words with which she incited the Pope and Cardinals to do battle for God and his righteousness were words which she must often have urged home on her own heart. "Enter into this conflict without fear. If God is with you, who can be against you? Unite yourselves with Christ, and fight like men for him . . . yes, fight: but let your only weapons be repentance and prayer, virtue and love."

To day it is not difficult, as we walk the narrow streets of Siena, to picture her as she lived among her friends and neighbors. The spiritual life is the same in all centuries and lands. The errors inevitable to her age no doubt affected her, She was no paragon of perfection, "faultless, icily regular, splendidly null," but a true woman of like passions with others. But the one clear note of love to God and to his world is what we catch as we listen now. The doctor of theology who ascended the pulpit to preach her funeral sermon found himself speechless. "This holy one," was all that he could say, "has no need of our preaching any eulogy; she herself speaks, and her life is her eulogy." So has it always been with all true lives. So may it be with ours.

The Rule of Right.

WILLIAM M. SHERRILL.

The word "right" is derived from the Latin word "rectus", "rego" to rule, and is a relative word. If (as I feel sure is correct) as Mr. Worcester says, "Right, generically considered, means no other than straight," it must in its primary sense, be considered a generic word. Barclay says, "That the original meaning of the word is . . . 'straight' appears . . . . from this that the contrary word "wrong" cannot, by any twisting, be made to signify, 'not ordered or directed'". Hooker: "Goodness in actions is like unto "straightness;" wherefore, that which is well done we term "right". Cooke: "'Right is no other than 'rectum', . . . and means 'ordered' or 'directed'".

As I will consider the word adjectively I will also append this from Whewell: "The adjective 'right' has a much wider significance than the substantive 'right' everything is 'right' which is conformable to the supreme rule of human action."

So much for the relative and specific meaning of the term It is not my purpose to try the word by the relative standard, but by the original and generic one—the conscious imprint to do what is termed "the right" implanted, in varying degrees, within the soul of every man. Why should men bother me or you with the silly queries, "Is it right to play cards," "to dance," "to go to theatres," "to races?" The very fact that doubt exists in the soul, through the mind, that such conduct is not conformable to the rule engraven on the heart, is sufficient answer to them all, once and for all. If I allow my soul to deviate even an iota, from the rule laid down in the heart, and daily made legible by the action of the Spirit of Truth, doubt takes up its abode where faith should have absolute sway, and respectful obeisance and obedience; satan is allowed the inch which he can so quickly, so wisely, and so imperceptibly lengthen into ells; infidelity (the opposite of fidelity) gains a foothold, and we begin to seek to ease and assuage the voice of

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conscience by the silly inquiry, "Is this right?" "Is the other wrong"?

Let me give you an unfailing and unerring rule: "It is never safe or expedient to venture upon the doing or saying of anything when there is even enough of doubt as to drive you to enquiry about it." If what you contemplate is "right", you will have conscious knowledge of the fact before setting about it, and a ten-fold more satisfactory knowledge of the fact after its accomplishment. On the contrary, if what you contemplate, (and I care not what it is) is wrong—even a little so, you will perceive a conscious knowledge of the fact—if not so plain before accomplishment, indubitably so afterward.

If I want to know what is "right" I have but to follow the engravure of the Supreme Giver of the law, written everlastingly on my heart and yours; if I want to know what is wrong, I simply have a quiet moment with myself and the voice; I do not doubt it tells me surely and unerringly, if I have sought to live in harmony and adjustment to its dictates. I do not guess; I do not doubt; I do not enquire; I cannot be mistaken; I am sure; I know!

I am ashamed for my race when I hear young men and young women (and some older ones) all around me repeating the silly enquiries, "What would you do in my place?" "What do you think is "right" in such and such a matter?" Do not, I pray you, ask me a question when you have the answer so handily about you. How could I answer an interrogative for which I am not answerable nor responsible? Perhaps if I should assay it, it would cause trouble to your soul. Hands off. Answer for him, O, immortal, eternal voice of the great Jehovah!

To have lived your life on earth, with knowing and wanton disregard to the rule within you, how poor comfort that will be when you come to see yourself hereafter, as you are, "face to face!" "I was a fool, Lord, I did not have any means of determining what was my duty, and the "right" for me." "Depart, ye cursed! Bind him hand and foot and cast him into outer darkness!" O heaven, forefend such a fate for anyone who shall read these lines!

Carry this thought about with you for a few days: "If I am lost, this same voice will make me to know that the fault was entirely with myself."

What, then, is it to do right? It is very simple: obey the Voice. What is it to do wrong? It is very simple, but O, so fateful! Do not obey the Voice. At the peril of your soul, I warn you here and now, obedience means eternal life: disobedience means eternal death and hell!

SOMETHING NEW.

Showing a Few Object Lessons in the Humane Kindergarten.

The gossips say that the earth is a ball and that statement will do for a mere hard fact. But ever since electricity girdled it, it has been to the mental vision a vast plain, with an extent of two hundred millions square miles, from the very center of which rises a high mountain from whose very top the seer may daily observe the whole.

With such a center of observation, it would be strange if there were not always something notable to report, and this morning what especially catches our eye is a point in the city of New York. There lives in that city a lady who is not only a lover of animals, but willing to work and make personal sacrifices to show her affection. So great has been her sympathy with horses especially, that, speaking in the metaphorical sense common to poets (and are not lovers and philanthropists?) she laughingly declares that she was "born in a stable."

This lady, Mrs. Myles Standish, having a country place in the Berkshire Hills, was especially impressed by the thoughtless and ill-instructed treatment of horses among the rich, and casting about for some means of helping this, she was inspired to gather some of the boys of the neighborhood into her own stable and instruct them in the needs and proper management of these good friends of man.

The experiment was successful, and, as every idea with life in it may grow, this small beginning became a movement in New York, which has for its aim the conversion to humane methods of thinking and acting of the entire generation.

This movement has nothing to do with schools; its founder and her helpers may be said to have simply gone into the streets, picked up the children and organized them into an army of workers, under the name of "Our Animal Protective League." This army is divided into chapters, of which the latest Report describes seventeen with such names as "Tiger Chapter," "Young Defenders," "Knights of the Round Table," "Dewey Chapter," "Lioness Chapter" (this consisting of girls) and, beautiful to relate, there is a "Deaf-Mutes Chapter."

Each chapter has a grown person to lead it, so that it is thoroughly organized and managed, with regular meetings and much enthusiasm. Indeed, in the Report it is stated that "Many thousand could at once be added to the membership of the League, but they could not yet be properly taken care of or properly organized. In the meantime, the League seeks to make every Chapter member a responsible, active and expert force in practicing and spreading kindness to animals. Every member, besides having a thorough training in general humane methods, the care of dogs, cats, etc., is taught by actual demonstration all the points of harness and harnessing, and is on the alert for tight check-reins, improperly adjusted harness, and badly shod or overloaded horses, at the same time seeking courteously to have the fault remedied, without formally reporting it, where possible."

Into this League are imported all sorts of elements of interest, which seem to make of each Chapter a real Club, and within it are a Baseball Club with a number of teams; a Glee Club under direction of Mr. Henry Burleigh, Soloist at St. George's; a Scrap Book Committee which pastes animals' pictures into books and presents them to the children's hospitals. And there is a Swimming Club. A "Field Club" is to make nature studies in the country in summer outings.

Actually, the Chapters expect to camp out for some weeks this summer! This organization costs something. Besides a great deal of work, there was expended for it last year over five thousand, five hundred dollars.

Now, what have the promoters got for their money? Practically a great growing, ramifying Society of Children, a Society filled with interesting pursuits, companionships, and founded upon the principle of loving kindness to all living creatures.

These children are, according to the proverb, the fathers, (and mothers, of a very large number of the coming men and women of New York. Are they not certain to be a real factor in raising the grade of its civilization?

Is there any city with a population too highly humanized to need this influence?

CRESTON SAND.

Make Us More Like Thee.

Make us more like Thee,
Each and every day;
That our lives may be
A living sacrifice for Thee.

Make us more like Thee,
Teach us to watch and pray.
That our hearts to Thee may nearer be,
In sweet communion with Thee

Make us more like Thee,
That we may sin defy;
And bring others nearer Thee,
From sin's fretful sea.

Make us more like Thee
That we may in that day,
Have a home with Thee
In a land of perfect peace.

E. EUGENE WALL.

Pledges for Brevard School.

DEAR BRETHREN:—Please send at your earliest convenience, either to Mr. T. L. Rawley or myself, Winston, N. C., the amounts you subscribed as below at the District Conference last week.

I publish the entire list that all may see who subscribed, what was subscribed and what paid.

Your early attention to this matter will oblige

Yours truly,
HAROLD TURNER.

Pledges for the support of two girls at Brevard Epworth School, and for the School building fund made at the Winston District Conference, Mocksville, N. C., July 5th, 1901.

T. F. Marr, Centenary S. S,	$15 00
W. H. Willis, Grace,	4 00
Harold Turner, Burkhead,	5 00
W. C. Willson, Mocksville ct.,	3 00
W. L. Sherrill, Mocksville sta., pd.	5 00
Danbury Circuit,	2 00
Kernersville Circuit,	10 00
Thomasville, (paid $1 00,)	10.00
M. H. Hoyle,	5 00
T. H. Pegram,	3 00
M. H. Vestal, Farmington League,	1 00
M. H. Vestal, Farmington S S.	5 00
Madison Circuit,	5.00
Walkertown,	5.00
Cooleemee, (paid $1 00)	1.00
W. C. Willson,	1 00
W. A. Leonard,	2.00
Philip Hanes, (paid 5 00)	5.00
E. E Hunt, (paid $1 00)	1.00
J. L. Clement,	1.00
C. M. Thomas, (paid $1 00)	1 00
J. T. Rutledge, (paid $1 00)	1.00
J. D. Gaskins, (paid $1 00)	1 00
W. A. Perry,	1.00
T. E. Whitaker, Jamestown ct.	1.00
P. A Boss, Walkertown, (paid $5 00)	5 00
A E. Conrad, Forsyth ct, (pd. 1 00)	1 00
Total pledged for girls	$100 00
A Friend, Mocksv'e, for b'l'd'g, pd.	25 00
Total pledged	$125.00
Total pd., girls $22 00, b'l'd'g 25 00	47 00
Bal. due Brevard School for girls,	$78 00
Forwarded to Bro. Taylor	$47 00

Since writing the above I have received from Bro. Heitman, Mocksville, N. C., $1 00 for Building.

Obstinate Eczema.

"Enclosed please find $1 00 for two more boxes of Tetterine. The box you sent me has almost cured the most obstinate case of Eczema you ever saw. I am very grateful for such a blessing as your Tetterine has been to me. Jas. L. Jones, Jellico, Tenn." 50c. box by mail, if your druggist don't have it, by J. T. Shuptrine.

Brevard Epworth School.

It has been sometime since the readers of the ADVOCATE have heard anything from us directly, but silence has been no necessary sign of inactivity.

We have had a number of difficulties to encounter and some of them to well nigh threaten us. But when we remember that all innovations suffer, and especially those along the line of Divine economy, we feel that we are among the successionists.

We are right much behind our anticipated progress for this date, on our building, but this state of things is due to circumstances over which we had no control.

Since the first of April, we have had an unusually heavy water fall. Five times has French Broad River overflowed her banks It rained here nearly every day in June, and work could not be carried on with any satisfaction.

Then for the last month or more I have been kept very closely confined to my home on account of sickness in my family. Then our finances have not come in as rapidly as we could desire.

But everything considered we have much to encourage us.

The building is well under way, and now we must have active co-operation from our subscribers and friends. Material must be paid for as it is purchased, and laboring men must be paid promptly if we get their labor.

Will not the Sunday schools and Leaguers help us by taking a single collection for us, announcing it sometime ahead that it may be generally known.

We have 711 Sunday-schools and 91 Leagues, making 802 in all. If we could average a dollar from each of them, the aggregate would be no mean collection.

If more convenient send your contributions to our Conference Treasurer, W. R. Odell, Concord, N. C., plainly stating that they are for Brevard Epworth School, or send direct to me, and I will send him vouchers for every dollar that comes into my hands, as this is all he wants, that he may keep his account with the Conference straight.

We are humbly grateful for every past favor, and our present needs are just as pressing as our past were.

G. G HARLEY,
Financial Agt



New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth street. Its down-town passenger office at 387 Broadway is still maintained.

Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

A Retrospect.

While darkness softly veils the earth,
And nature lies in calm repose,
When hushed exultant songs of mirth,
And stilled discordant notes of wars;
'Tis then 'mid wide creation's sleep,
As wakened on my couch I lie,
Come those reflections strange and deep,
On God, and good, and destiny.

Amid the hurrying cares of day,
Each following duty claims the thought
Its worth, its import pass away,
As with the warp of time inwrought;
But when no work for hand appears,
In the lone, still watch of night,
The scenes, the hopes of other years,
Come back again to thought and sight.

The struggles of ambitious youth,
The playful dreams of childhood days,
The yearn for love, the zeal for truth,
E'en error's sad, bewildering maze;
Steal o'er the mind and conscience then,
In varying shade of life's review,
As if their purport show, again,
Ere further I my course pursue.

Of all that life has felt or seen,
Or memory kept, or long forgot,
The trouble hard, enjoyment keen,
The face once loved, the hallowed spot;
Each claims its proper hue and space,
In mind's great picture of the past,
O'er which the pensive eye can trace,
A Spirit Hand with purpose vast.

And too, on many an early scene,
Experience has her touches placed,
The joys, or ills which intervene,
How deepened lines, or oft effaced;
The long drawn years of anxious care,
To sober age are flecked with light,
The gaudy hues success did wear,
In time's own sunlight seem less bright

But oh! the blight of that fond hope,
Which heaved expectant boyish breast,
Which bade me with earth's heroes cope,
And honor's rarest jewels wrest!
The power a city takes away,
And scattered ruins leaves behind,
Is mild, compared to that dread sway,
Which sweeps life's object from the mind.

The storm which rudely wastes the earth,
Yet leaves the straggling shrub to live,
Distress may rob the heart of mirth,
The conscious being must survive,
Wnat'er from us ill fate may take,
There is a gift he will not steal,
The strength may fail, the heart may break,
The struggling soul must bear and feel.

But as I think while others sleep,
Of fortunes' boasted boons bereft,
Consoling thoughts upon me creep,
That life and mercy still are left.
Begilding all on land and sea,
Soft through my lonely window streams,
And shunning none, it shines on me.

And as I stroll along at morn,
Invigored by the bracing air,
I mark what beauties that adorn,
The broad creation rich and fair;
Heaven smiles upon the earth and sky.
And breathes in every charming sound,
My lightened breast forget to sigh,
And join the joyful chorus sound.

Can He whose spirit lives in all,
From humblest herb to stoutest beast,
A contrite human soul inthrall,
And reckon me of all the least?
Nature spake from every side,
"The God of man and earth is just"
And points ten thousand hands to guide,
The reason to her worthy trust.

Then for a careworn blighted life,
There is a help, there is a friend,
Through wating, want and wearing strife
I'll reach at last a happy end,
O'er perished hope, God still is true,
Though varied ills afflict the sense,
If but for needful grace I see,
A Heaven will all things recompense.

RICHARD WALTER TOWNSEND
RAYNHAM, N. C.

Soochow District.

It was on the 10th inst. that we reached this station. We had informed the pastor, Bro. Dzung, of our coming, and he had given notice to the members and probationers, all of whom were expecting us.

The first night we were expected to visit the home of a brother who lives some two miles away in the country, where services were to be held. Mrs. Hendry walked and went with us. A nice Chinese supper was awaiting our coming You may be sure I enjoyed it. And had you been present, you would not have found it a task to partake of the same. The house in which the supper was served and the service held, is the home of a country gentleman, who is a scholar of the first degree, and in easy circumstances. He and his wife received us most kindly, showing us every attention and inviting us to visit them again.

There are several features of the work in this district that have impressed me deeply. First, the large number of probationers, which member is rapidly growing. Our chapel and premises here are larger than usual, as you will remember, but they are now too small for the crowds that come. The custom here is for each member and probationer to bring his pint of rice, on Sunday. All of this rice, etc. are cooked together in large pots and served up for all in common. Well, the numbers have become so large that the house is too small to meet the need. We are arranging to assist them in buying material to erect a large straw house for this purpose. Also twenty new benches are to be made to fill all the vacant space in the chapel, so that some two hundred persons may be accommodated. It will not be long I believe, before you will hear of steps being taken to buy land and build a church at this place.

Another feature of this work that strikes me is that so large a part of the converts are men of more or less means. The most of them have their own homes, lands, stock, etc. Many of them are engaged in the raising of the silk-worm, and so have their own mulberry groves.

Then another thing that impresses me in the lively interest the members have is the church. They respond so heartily to the needs of the work. On Sunday evening the pastor announced to the congregation that it had been decided to build a large straw house for the accommodation of the members, and he desired that all who were willing to assist in doing this should raise their hands, when up went some fifty yellow hands in an instant, and so heartily was the response that it was good to see. So it is that they are being prepared to build the new church when the time arrives.

Sunday opened rather gloomily as to the weather, but the attendance was so large that, had not one observed the cloudy, misty weather he would have felt that the day was a bright and beautiful one. The chapel being too small for the whole crowd, the pastor requested Mrs. Hendry to hold a service in the parsonage for women and children, while we preached to the men in the chapel. It was well filled, I can assure you, and a fine service we had. The Lord was in our midst. At 1-30 P.M. the pastor and I met a large class that was asking for baptism. After a careful examination, it was decided to administer baptism to fifteen men and two women So at 2 30 the chapel was packed full of people, the large majority of whom were members and enquirers. First, two children were baptized, then followed the baptism of 17 persons,—a night to make glad the hearts of God's children.

After this service the holy communion was administered to a large number of Christians. In fact, the members fill up the chapel till there is but little room left for the unconverted. We have now decided to crowd twenty more benches into the chapel, and then we shall be able to seat about one hundred more. Then our limit will be reached. Still, I take great comfort in the hope that the time is rapidly approaching when by the blessings of God we shall be strong enough to build a Church that can accommodate twice as many people as the house we now occupy.

It is really remarkable how the gospel is spreading out in all directions from this center At a small villagea few miles away towards the east it has been the custom to hold service out there every Sunday night in the home of Bro. Dzung. The result from this work is that almost the entire village has professed faith in our God, and have enrolled themselves as enquirers. Oh, it would do your soul good to see how the Word of Life is, as the leaven in the meal, working its way to the hearts and minds of these simple country folk! I cannot conceive of any work more glorious than that of preaching the gospel to these people, unless it be that of living it in our daily lives. This, my dear brother, is what my poor heart yearns to do. But how often and miserably I fail, only my merciful heavenly father sees and knows. Still, he knows well how I do love Him and how sincerely I do desire to do his will alone. Yes, He knows how earnestly my soul longs to please him first of all,—yea, to be his faithful servant.

Mrs. Hendry and the Chinese ministers are doing a fine work in visiting the homes of the people and in holding meetings for the women. You can understand how happy I am in having her undertake this work, for the field is so large for this work.

We are now to move on back to Song Ling where Bro. Dzung Zing San is stationed. I am happy to report well of him. He is now moving into new quarters where he will have much more room for his work. The plan is to spend a few days there with him, visiting among the members and probationers and in preaching the word. That town is one of Bro Dowie's stations, as Bro. Mason leased a house there before he left China. This house is now occupied by a native brother who is regarded as a gate keeper. Their plan is to send a preacher there at an early day. The little Baptist Church in Hoochow has almost been disbanded on account of so large a part of the membership going over to Dowie. It appears that their method is to offer material assistance to all the members of other churches who will come and join them, so quite a number of the weak, unstable members, as well as those of a sordid nature, are joining this church. Thetitle they give all other churches is "Bai Kiau". They have now two foreigners in Shanghai. But they do not associate with the other missionaries. You may be surprised to learn that Bro. Sz Tsu Ping, formely of the Northern Presbyterian church, and pastor of the Mission Press Church, has with all his family, joined this Church One of the strong doctrinal points is that of triune immersion. That bait seems to attract the members of the Baptist Church very effectually. Well, to my mind these brethren are a long way off from the right way of doing the work of the Lord; but it is to their own master that they stand or fall, so all I can do is to pray God to bless them and direct them in his own good way.

I now close as I hope to write you again as we move forward on our visit among the churches.

Asking an increasing interest in your prayers.

J. L. HENDRY.

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Weaverville College.

By a unanimous action of the committee appointed by the trustees, and after throughly examining the recommendations of the different applicants, Prof. J. M. Robison became the president of Weaverville College. The committee thinks they have done well in securing a man of such high qualifications, morally and intellectually. He is 30 or 35 years of age, a graduate of Emory and Henry College. He has been engaged in educational work since his graduation, and comes to us from the Holston Institute, where he has been remarkably sucessful in his work. Prof. Robison's father was a Methodist preacher and P. E in the Holston Conference, Rev. W. N. Robison. The trustees are satisfied they have secured a man of decided force and ability in Prof. Robison. He is recognized in the Holston Conference as a mostpromising educator.

Prof. M A. Yost, M. A, who has been connected with the College for 15 years, needs no recommendation.

Prof. J. J. Reagan, A. M, has a reputation as a mathematician. He has held that position for 10 years. No one is more popular.

Charles Weaver, A. B, of Emory College, Georgia, comes to us well recommended.

Mrs. J. W. Siler, A. M, of Salem Academy, needs no recommendation. She has been tried and proved to be all right.

Mrs M. A Yost, A M, from Martha Washington College, is all that is required of her.

Weaverville College has stood like a breastwork, helping to defend the doctrines of the Methodist church while surrounded by others she joins in no controversy, but her work shows her influence. For 27 years she has labored to elevate the educational interests of the county. One missionary, three judges, one minister to foreign lands, a number of preachers of the Holston Conference, several of Western N. C. Conference, lawyers, doctors, farmers, merchants, etc., have been educated here The College has had students from Texas, Montana, Indiana, Georgia, Tennessee, Virginia, South Carolina, and North Carolina.

A New German-American Conservatory.

Pres. Hatton, of Claremont College, has secured the services of Mr. Norman of Oxford, England and Leipsic, Ger, as Musical Director of that Institution

Dr. Norman will be assisted by some four or five assistants. He is said to be one of the finest musicians in the South, and it is Mr Hatton's intention to make this Conservatory of music equal in every respect to those of the North

An elegant $500 piano will be given to the best Musical Graduate each year. We have watched with interest the remarkable growth of this institution Those in charge are to be commended for their enterprise in securing such talent for our Southern School. We trust other schools in North Carolina will emulate the enterprise of Claremont College and then none of our North Carolina girls will have to go North to secure a finished musical education.

The True Mission of Luxury.

No luxury is justifiable that ends in simple enjoyment. It must be turned to good account by adding to our powers of usefulness. It we enjoy reading, are we enthusiastic for the public library? If we enjoy outdoor life, are we anxious for parks and pleasure grounds for the people? If we revel in art or music, do we long that picture galleries be thrown open or good music be attainable by all? Do we strive whenever possible to share our luxuries whatever they may be, with those less favored than ourselves, or are we satisfied with our own enjoyment as an end instead of using it as a means to bettering the lives of others also? Truthful answers to these questions will speedily tell us also whether our own special luxuries are building up character and life or whether they are the means of lowering the one and narrowing the other.—Philadelphia Ledger.

The Latest Dress Materials.

A very valuable feature of the August Delineator is that which illustrates by photographic process the latest dress materials, accompanying the illustrations with a running comment, so as to guide those who wish to have the fullest knowledge of materials before going shopping. This is one of the features of a practical character that makes The Delineator so highly esteemed by women. The same number also goes very fully into the subject of trimming and other dainty accessories of dress.

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THE CHRISTIAN LIFE.

The Comfort of The Stars.

When I am overmatched by petty cares
And things of earth loom large, and look to be
Of moment, how it soothes and comforts me
To step into the night and feel the airs
Of heaven fan my cheek; and, best of all,
Gaze up into those all-uncharted seas
Where swim the stately planets; such as those
Make mortal fret seem slight and temporal.

I muse on what of Life may stir among
Those spaces knowing naught of metes nor bars;
Undreamed of dreams played in the outmost stars,
And lyrics by archangels grandly sung.
I grow familiar with the solar runes,
And comprehend of worlds the mystic birth—
Ringed Saturn, Mars, whose fashion apes the earth
And Jupiter, the giant, with his moons.

Then, dizzy with the unspeakable sights above,
Rebuked by Vast on Vast, my puny heart
Is greatened for its transitory part.
My trouble merged in wonder and in love.
—Richard Burton, in the Congregationalist.

Criminal Reformation.

REV. GEORGE MATHESON, D. D.

"Lift up the hands which hang down, and the feeble knees, lest that which is lame be turned out of the way, but let it rather be healed"—Hebrews 12: 12, 13.

I understand the passage to mean, "It is better to reform the erring than to extinguish them" There are two methods by which the road may be cleared of the lame—either by turning them out of the way or by healing their lameness. The first is the drastic method. It would purify the air by killing those who are diseased; it would starve the leper and starve the Magdalene. The second is the method of Christ; it would lift up the hands that hang down and reanimate the feeble knees. The first was the world's method—the Roman's method. It said of every unpromising tree, "Cut it down; why cumbereth it the ground?" But the second said, "Wait till I have digged round about it; pause till I have tried the effect of a better environment; I would rather have it healed than killed."

Lord of love and beauty, I thank Thee that Thou hast sacrified the beauty to the love! I thank Thee that Thou hast suffered the barren fig tree to cumber the beauty of the ground; it is a breach of art, but it is a triumph of love. There are many things whose absence would make Thy world more fair. There are tares sown among the wheat, and they mar the glory of Thy field. "Wilt Thou that we go and gather them up?" cry a thousand voices. If it depended on us there would not be one spared. The tares offend our sense of beauty; in the interest of art we would sweep them away But with Thee there is a deeper interest than art, it is love. Men cry, "Put out the lame from the company of the runners, they spoil the pictures." Thou sayest, "Gather them in still more." Thou surroundest the imperfect with the pure that they may inhale their purity. Thou settest a spiritual child in the midst of the spiritually strong. Thou placest a possessed soul at the foot of the Transfiguration Mount. Thou sufferest an outcast woman to touch Thee with her tears. All the briars of Thy garden are laid beside the roses. Thou wouldst have beauty to commune with deformity. Thou bringest Judas himself to the farewell feast of love on the chance that he may catch the glow. I bless Thee that Thou hast put art below love. I bless Thee that the symmetry has been sacrified to the sympathy. I bless Thee that in Thy temple the lame man stands beside the gate of beauty; it mars the prospect to the eye, but it opens up a prospect to the heart.—Christian World.

A Message from the Mint.

The lack of money preaches sermons to most of us; yet a visit to the Government institution where money is made and where it abounds in bewildering quantities, is a still better revealer of spiritual truths. Everything in the mint is a figure. So real are the deeper meanings of the processes through which metal goes in becoming currency that one almost overlooks their first purposes.

The most distinct general impression which one bears away from the mint is that of testing by fire. The experience is a lesson in the philosophy of the furnace. Every grain of metal that comes out of the mint has passed through the fire.

First of all, is the fire of testing. In the small retorts adjoining the assayer's office the metal is tried in little clay crucibles. There its quality is determined. As you look you can see the vapors curling upward from the crucible; these you are told are the impurities. The gold and silver of the mint are proved by fire.

Next, there is the fire of refining and for mixing. The gold or silver must be freed from impurities, and then it must be amalgamated with other metals to make it good currency. It gets the right proportions in the fire. The crucibles of gold boil and bubble away at a furious rate, like a kettle of clothes on wash-day. What fearful heat! Yet it is the salvation of the gold: thus it becomes coin to provide food for the hungry and clothes for the naked. If the seething mass could speak, it might rebel; but, after it has received the Government's stamp, it blesses the hot experience that gave it power to become the servant of man.

Not only does the fire test and refine and purify and fuse together the necessary constituents of a good coin, but it also anneals. After the coin has been melted and rolled and cut into strips, it is placed in annealing furnaces, to temper and toughen and harden it. Thus it is fitted to stand the wear and tear of currency.

Is it because the gold is not considered precious that it goes into the furnace so often? Ah! it is subject to fire because it is precious. In the fierce heat of the furnace it loses nothing but impurity, and its own value is increased. Because God puts us into fiery furnaces, are we no longer dear to Him? It is because we are dear to Him that He gives us this experience. Thus He rids us of our imperfections. Thus He tests our souls. Thus He gives us characters of purity and durability. In the furnace He fits us for service. He cannot use us—we cannot be ready to receive His stamp—until His furnace has first done its work with us.

God is a refiner; for this we love Him, because we are His treasure and He wants us to be pure and serviceable.—Forward.

Yesterday, To-day, and Forever.

When Paul wrote the words to the Corinthians about the One who "delivered, who doth deliver, and who will deliver," he parsed his words in the first person singular, past' present, and future tenses. Is not the verb, and the man himself, too, a kind of paradigm, to steady and uplift us? You have been delivered. God blotted out the handwriting of ordinances against you, blotted out as a cloud your transgressions, and for His name'a sake. That is past.

Look around now, in the present. What temptations, what cares, what trials! Yes; but listen; "My grace is sufficient for thee." "As thy day, so shall thy strength be." "Who doth deliver."

Look ahead, a little way, or a long way. "In whom we trust that He will yet deliver us." He has helped countless of His children through, and brought them safely home. Doubt not, but say in your heart, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.' Give your whole mind, then, to hopeful, trustful thoughts, and your strength to conscientious work and loving service You have nothing to be anxious about. You are the timeless, deathless possession of God, and He is abundantly able to take care of you.—M. D. Babcock.

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IN EFFECT MAY 26th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co's		6 00 p m	.....
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washton, N.&W.S.B.		.....	6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 31 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	.....	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N.	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. A &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	.....
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington, "	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	05 p m
Lv. Norlina, "	3 34 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth. "	7 00 a m	5 50 p m
Ar. Wash'ton, N.&W.S.B.	....	6 55 a m
Ar. Baltimore, B. S. P. Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y.P.&N	†5 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 12 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 33 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:35 a m
Southbound Passenger.	**No. 9.**	**Mixed. No. 61**	**Mixed. No. 63.**
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Souhern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

House and Home.

A house is built of bricks and stones, of
sills and posts and piers;
But a home is built of loving deeds that
stand a thousand years.
A house, though but an humble cot,
within its walls may hold
A home of priceless beauty, rich in
Love's eternal gold.

The men of earth build houses—halls
and chambers, roofs and domes—
But the women of the earth—God knows!
—the women build the homes.
Eve could not stray from Paradise, for,
oh, no matter where
Her gracious presence lit the way, lo!
Paradise was there.

—Nixon Waterman.

The Other Side.

My friend Tabitha Tibbs tells me that, in view of some hints lately given in these pages to young wives with reference to retaining the admiration as well as the love of their husbands, I ought to say a word on the other side. Well, perhaps this is so, although I think the question assumes a little different character when it takes this form. At least, so I see it through my spectacles. In the other case it was more a matter of outward appearance, sending roots indeed below the surface, but having to do chiefly with the things external and plainly visible, when once the eyes are open to see them. In this case it deals with things rather more subtle and less easy to discern or describe. Watching a young husband and wife, however, and seeing their happiness in each other wane a little as they travel toward middle life, if we use the privilege of age in discovering the cause, we may find it in John's way as well as in Susan's. There may not be anything very bad in these ways, any more than there was in Susan's when she did not think it worth while to put on a nice dress and arrange her hair prettily when "only John" was to be seen. Nevertheless, creeping into the home they get at the roots of true happiness and come very near sometimes to killing it altogether. Let us see how they work. And now we are talking right straight to John.

Your house is your castle; in it you are master; you have a right to be and do what you please. Do you remember the pride and joy of your heart when you first had a home of your own, not so many years ago, and how the crown and glory of it was put on when the one you wanted came to be its queen? Nothing was too good or too precious for her, and your only regret was that you could not shower upon her more of the treasures of earth. Everything she did was right and lovely; and your only fear was lest you might fail, or seem to fail, to appreciate fully all her loveliness and worth. Well, the years have gone, as they have a way of doing. You and Susan are a little stouter than you were; you have a few gray hairs gathering and the freshness of your youth has departed. Susan feels this more than you do; for women have more time to think of such things, and thinking of them is more in their line than in that of men. You have been happy together and have learned to avoid each other's corners and to humor each other's caprices. Your love is an old story now, and so much an accepted fact that it is scarcely worth while to think of it, much less to give it distinct expression. So you come in from your outside life day after day, finding your home in order, your little peculiarities (possibly deserving to be called whims) remembered, your tastes consulted, your comfort studied, yourself the center and inspiration of everything there. This is a matter of course, you say; but all the same, don't you think it would touch the whole with a little light of beauty and brightness, if you were once in a while to recognize it as the outcome of Susan's faithful love for you? It may be that your old familiar companionship together will brighten with something of its first charm, if you put into it something of its first chivalry and devotion.

Many a woman is hungry for a word of appreciation for the efforts which she so dearly loves to make, to render her husband's home-life happy and comfortable, and yet it is not a sort of food for which she will ask. The sweetness of it is gone if it has to be asked for. A really happy wife should be able to remember the days of courtship and early married life, and read or recall the words written or spoken to her then, with only a glad realization of the greater and deeper love not only felt, but manifested and expressed, as the years have gone by. If the remembrance of those days and those words bring to her a sense of loss and depreciation in the present, something is wrong, and you should look to it, John.

We are not asking great things of you. Only a little word now and then, notice paid to some trifling act done simply to please you, eyes open to see some change in dress or in arrangement of hair, a look or hint of the charm that still lives for you in her now waning attractions—just a few such things once in a while will do Susan no harm; they will do her good and make her happier than you know and they will do you good also.—"Through My Spectacles."

What Ailed Mother.

Last summer a famous specialist in nervous diseases visited a little village on Cape Cod. One day a tall, awkard young man called on him. He had a weak face which bore signs of dissipation; he wore cheap cloths cut in the latest fashion; there were rings on his fingers and a gold chain swung ostentatiously over a gay waistcoat. He came to consult the doctor about his mother, who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain, and to twirl his mustache as he talked.

"She has been a very active woman," he said. "Had tremendous energy all of her life, but now she seems to have gone all to pieces. She has no pain, no disease; but she can't eat nor sleep much, and she is so weak she can hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the doctor.

"She was a tailoress, and she worked harder than was necessary," said the young man, reluctantly. "She used to sew until two or three o'clock in the morning."

"What is your trade, your business?" demanded the doctor.

"Well-I I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several different occupations, but I have not found anything suited to my peculiar bent as yet. But I came to consult you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now, when you should be supporting her and brining comfort and honor to her old age, you are a dead-weight and a disgrace. If she dies, you and you only are to blame."

When he was gone, the doctor said, "It is a common enough case. A woman is unselfish and energetic. She gives her life to serve a husband or a son. Her devotion only encourages them in idleness and selfishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother" is sinking under some mysterious disease, and who must hear from the doctor the frank verdict, "It is you, and nothing else!"—Youth's Companion.

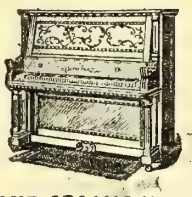
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NOTES FROM THE FIELD.

District Conferences are now being held in our territory at the rate of two and three a week. We think this is unfortunate for certain interests of the church, but all in all, it is believed to be best. Last week Waxhaw was the place of attraction for the preachers and leading laymen of the Charlotte District, Rutherfordton for those of the Morganton District and Robbinsville for those of the Franklin District. Finding it impossible to reach all three, we decided to attend, in person, the two first and send a representative to the last.

Leaving Greensboro on the fast mail of the Southern railroad on Wednesday evening at seven o'clock we went to Charlotte one hundred miles south. There taking the Seaboard Air Line next morning at 5:20 by way of Monroe, we reached Waxhaw at 9:30 a. m.

This is a town of about 1000 inhabitants, directly on the railroad, twelve miles west of Monroe, named for a creek that runs near by, which was called Waxhaw because on its banks grew, in abundance, a haw filled with wax. Thirteen years ago the town was incorporated and it is now a place of considerable business.

It has a cotton factory, a roller flour mill, four churches, a large school, a number of stores, two of which, Heath & Co., and McCane and Bro., do a large business. It is in the center of a good country and considerable produce, including cotton, is sold on its market.

The District Conference convened in the Methodist Church at 9:30 on Thursday morning July 11th. Rev. J. C. Rowe, D. D., opened the exercises with religious services and presided throughout the session. Rev. D. M. Litaker, a ready scribe, was elected secretary. The roll was called and nearly all the pastors and a goodly number of laymen answered to their names. The following visitors were also present: Rev. C. M. Pickens, President of Davenport College, Rev. E. A. Yates, lecturer in Trinity College; L W. Crawford, Jr., of Rutherford College; Rev. E K. McLarty, of the Asheville District; W. H. Broome, of the North Carolina Conference; and the writer.

Before getting down to business, Dr. Rowe set forth in an unusually clear and strong talk what he conceived to be the duty of the members of the Conference and what their constituency had a right to expect of them. He said: "The age demands certain things of the ministry and church There are great questions agitating the minds of the people. There are tremendous forces of good and evil working for supremacy. There are mighty movements going forward, whose influence cannot be measured, which must be utilized for the futherance of our gospel. Are our ministers equal to their opportunity? Has this Conference the ability to grapple with these mighty problems? We are not here to be silent hearers or negative members, but we are each to act his part and make this Conference session an occasion of great profit to its members, the community and the church in the District."

Rev. C. M. Pickens represented his school in a strong well received speech. He gave a short sketch of Davenport Female College. Showed that after much thought and prayerful consideration, it was projected before the Civil War, located at Lenoir, in Caldwell county, which is an ideal mountain section, that by remarkable liberality, beautiful grounds were secured by the church and excellent buildings were erected. That a superior faculty was employed, and that for a number of years the school had a brilliant and most successful history, but later a disastrous fire swept away a part of the buildings and greatly impaired the success of the school. For a term of years the property had been leased but had always been owned by the church.

Two years ago he was elected president, the school restored to its former relation to the church, a faculty secured, and work begun under the direction of the Western North Carolina Conference. Since that time the school has gone on successfully. The patronage, in quality and quantity, has equalled our expectation, and the Trustees have felt justified in beginning a number of needed improvements. When these are completed, no Female College in the State will have more comfortable rooms for boarding pupils. This property belongs exclusively to the Western North Carolina Conference, and no labor will be spared to make it equal to our best Female Colleges.

L. W. Crawford, Jr., spoke in the interest of Rutherford College. He showed that the school with which he is now connected, had long been a positive force in the education of our Southern boys, and has a history back of it of which Dr. R. L. Abernethy, its founder, and his friends may well be proud. That last year it was purchased by the Western North Carolina Conference, and opened for pupils in August. That 104 students were enrolled during the year, that these came from twenty-two counties in North Carolina and one in South Carolina, and that the student body was composed of an excellent class of young people. The outlook seems very bright at present for a large school this fall.

Dr. Rowe, recognizing the fact that this ADVOCATE is largely owned by the Western North Carolina Conference, and that it is the most important enterprise now before the church, gave the editor right of way, and a hearty endorsement. It is needless to say that we greatly appreciated the kindness and improved the opportunity to the best of our ability. We were obliged to leave after the first day and did not hear the speeches of any of the other visitors or the reports of any of the pastors. We learn that Rev. J. C. Rowe, the presiding elder, is making full proof of his apostleship, is abundant in labors, and is most highly esteemed by the preachers and the people. That Rev. M. T. Steele, pastor of Waxhaw circuit, is doing a fine work, has the confidence of all who know him, and is much beloved by the members of his pastoral charge. While at Waxhaw we were the guest of Mr. Ervin McCane. His is one of the leading business firms of the place, and what a busy man he is. But as a host he is all that could be asked.

We clip the last day's proceedings from the Charlotte Observer, as follows:

The third day of the District Conference was opened with devotional services by Rev. W. M. Bagby, of Monroe. The first business was the renewal of the licenses of the local preachers of the District. The committee on recommendation for admission to the Annual Conference then made its report. The following ministers were recommended for admission: Rev. E. O. Cole, of Hoskins; Rev. S. E. Richardson, of Waxhaw; Rev. B. F. Fincher, of Clear Creek circuit, and Rev. E. D. Green, who comes to the Methodist Church from the Protestant Episcopal Church.

The Conference took up the selection of a place for the next District Conference. It was decided to go to Hoskins church, Charlotte.

At the 11 o'clock hour Rev. E. P. Green preached a sermon that edified the congregation.

At the afternoon session the first business was the passing of a resolution offered by Rev. Dr. Frank H. Wood, to the effect that hereafter the members of the Conference should remain over for the Sunday services. The committee on District Conference records then made its report, after which the board of education made its report. Rev. C. M. Pickens and Messrs. J. L. Love, L. W. Crawford, Jr., and Rev. W. H. Phillips each made short talks about their respective schools.

One of the most important parts of the day's business was the election of delegates to the Annual Conference, which meets in Gastonia in November. The following delegates were chosen: W. H. Phifer, C. W. Tillett, Rev. W. H. Phillips and J. B. Boyd. Alternates: J. D. McCall, J. R. Dunn, A. J. Price and E. C. Cunningham.

The last business session of the Conference was closed with the transaction of some minor points of business.

The Conference was marked by the clear and able discussion of issues and by a spirit of unity that characterized all the proceedings. The sermons and addresses were good.

A HIGHER LATITUDE AND COOLER AIR

From Waxhaw we hastened on Friday morning to Rutherfordton, which is eighty four miles north-west of Charlotte and which lies high up among the foot hills. A change in the weather and the difference in the attitude of the places wrought a wonderful change in the temperature. In a few hours the thermometer dropped from 102 to about 87 degrees. What a relief!

We reached the Methodist church about 4 o'clock p. m., and found the Morganton District Conference well under way.

Rev. C. G. Little, the presiding elder of the District, was in the chair, and everything was running smoothly and pleasantly.

All the pastors of the District were present except two, and the attendance of laymen was fairly good. The continued heavy rains and frequent freshets have greatly hindered farm work, and the crops generally are in the grass. This fact will account for the attendance of lay delegates from the circuits being small.

Rev. C. G. Little is a good presiding officer. He is pleasant and patient, but pushes business and wastes no time. He is familiar with the District and inquires into all the interests of the church. He lays stress on matters of importance and makes prominent interests that are vital. He is loved by his preachers and lay members.

It is hardly necessary to say that Rev. J. B. Carpenter was at the secretarie's table. He is so expert with the pen, and so expeditious and accurate as a scribe that it goes without saying that he was elected secretary. As visitors, we noted Dr. J. A. Ragan, of Weaverville and Rev. W. R. Ware, presiding elder of the Shelby District. We did not hear the reports of any of the pastors, but from the reports of the committees we got the impression that the District is making good progress on all lines. The hope is expressed freely that the advance in finances will be very marked at the next Conference. We trust the number of accessions and the spiritual state of the church will be equally as gratifying.

Dr. J. A. Ragan represented Weaverville College. He gave a brief sketch of its history and showed that it had filled a great need in the work of education in Western North Carolina and that Methodism cannot hold its own in the Land of the Sky without it. It is the exclusive property of the Western North Carolina Conference, and by proper care can be made not only a most valuable piece of school property, but a great power for good in all the surrounding country.

Caroleen was selected as the place for holding the next session of the District Conference.

Charles C. Weaver and W. O. Goode were recommended for admission into the Annual Conference.

J. A. Lackey, D. F. Marrow, I. N. Biggerstaff and B. F. Davis were elected delegates to the Annual Conference. D. B. Johnson and A. B. Gilkey were chosen alternates.

Rev. J. E. Abernethy, the pastor at Rutherfordton, and the host of the Conference, is in great favor with his people. He is a close student, a vigorous thinker, and strong preacher. We predict for him a bright future.

While in Rutherfordton we were delightfully entertained by Mrs. Anna Mickle and her two charming daughters, Misses Hermeo and Bessie Mickle. In such cultured, Christian homes we find much to compensate for the fatigue of travel and the labor and pressure of a District Conference in the heat of summer.

A Peaceful Close to a Beautiful Life.

Mrs. M. A. Arnold, the widow of Rev. Isaac M. Arnold, deceased, who was for many years an honored member of the Virginia Conference, died at the home of her son-in-law, Mr. E. P. Land, of Greensboro, N. C., on Saturday, July 13th. She had been sick for several months, during which time she suffered greatly, but bore it patiently with Christian resignation.

Mrs. Arnold was born in Southampton county, Virginia, and was nearly seventy three years old. She was by baptism put in covenant relation with God in infancy, and early in life connected herself with the Methodist Episcopal Church, South, on profession of faith. As she grew older she matured in the virtues of our holy Christianity and presented to the world a beautiful, well-rounded, Christly character, with all the sweet graces that belong to the highest type of consecrated womanhood.

She was a member of Spring Garden Street church, attended regularly the services there until her last sickness, and her presence and prayers were always a benediction. Her one desire seemed, at all times to be, to have the divine approval, and to be ready at any time to hear, without fear, the summons to come up higher. Great grace was given her through many weary weeks of suffering, and she was ready for the change. There was no fear, no cloud, no doubt—calmly she met the last enemy, triumphed through Christ and joined the loved ones on the other side.

On Sunday afternoon her loved ones and many sorrowing friends followed her remains to Green Hill cemetery and beneath a profusion of flowers, laid them away until the resurrection morn.

The New President of Weaverville College.

Elsewhere, in this issue, will be found a letter from Dr. J. A. Ragan, secretary of the Board of Trustees, stating that Prof. J. M. Robison had been elected President of Weaverville College. Mr. Robinson is the son of a Methodist preacher, is about 35 years old, is a graduate of Emory and Henry College, and has been engaged in educational work since his graduation. He visited the College and met the Trustees previous to his election and presented to the Chairman of the Board the highest testimonials of standing and efficiency.

He will move from Tennessee to Weaverville next week and begin at once to canvass for the College. We bespeak for him a cordial welcome by all our preachers and people and ask their hearty co-operation with him in his efforts to build up Weaverville College. By the action of our Conference he has right of way to all our congregations, and we hope he will soon make himself felt in every part of our territory. In behalf of the ministers and members of the Western North Carolina Conference, we welcome him to our State and pledge him the sympathy and support of the church in his work.

The North Carolina Press Association.

The editors of the State met in their 29th annual session in Greensboro last week. The attendance was larger than it has been for many years. The deliberations of the body were presided over by Mr. J. G. Boylan, of the Wadesboro Messenger. A number of interesting papers were read and many valuable suggestions were made. All the editors who attended, with their wives, were entertained by the city at the various hotels.

There is no body of men that is doing more for the State than our editors, and none deserve greater consideration than they. They guard with great care every interest of the public and of their respective communities. They contribute largely to the formation of right sentiment, and wield a mighty influence in favor of public morals, education and religion. No community makes much progress without them, and everywhere business is largely dependent upon their efforts. Greensboro will ever gladly welcome these noble men to her hospitality.

A Valuable Railway System.

Last week we passed over a considerable section of the Wilmington and Rutherfordton division of the Seaboard Air Line railway. It is interesting to note the improvement in the country penetrated by the different lines of this great system. Its management gives the public superior traveling and freight facilities and well equipped trains, comfortable cars, fast schedules, and polite accommodating employees, make it a pleasure to travel even in hot weather.

Towns are growing up all along the line over which we passed, manufacturing plants are being located, farms are being improved and all kinds of industries are pushing forward. It is not easy to overstate the value this road has been to North Carolina, and judging the future by the past, with increased facilities and with a management up to date in railroad matters and thoroughly in sympathy with the wants of the people it will achieve such results in the near future as will surpass the expectations of even its warmest friends. We bespeak for this great system the sympathy and support of all our readers along its lines.

The Wedding Bells.

Prof. Walter Thompson, principal of the South Greensboro Graded School, and Miss Emily Gregory were married at the residence of the bride's father, Mr. George Gregory, on West Market Street, Greensboro, on July 10th, at 5 p. m.

Prof. Thompson is one of the best equipped young men of our State, with a bright future before him, and Mrs. Thompson is a young lady highly educated and thoroughly cultured. The ADVOCATE joins their many friends in wishing them a long and happy life.

EDITORIAL NOTES.

The total mineral production of this country last year amounted to $1,365,608,583, an increase of $147,000,000 over the preceding year.

The population of France is now 38,600,000, an increase of only 330,000 since 1896, and of these 292,000 are in Paris, leaving the increase for the rest of the country only 28,000.

During the first six months of this year 1,968 miles of new railroad was added to the mileage of this country. Texas leads with 245 miles. The indications are that 4,894 miles will be built during the year.

It is said that 17,000 farming people from the West have settled in Canada within the last year. There are great valleys on the Northern Pacific railway, which are fine producers of wheat and where cattle raising may be pursued with profit.

Some weeks ago, in speaking of the honorary degree of Doctor of Divinity conferred upon Rev. C. H. Detwiler, by mistake Rutherford College was given credit for this wise act, when it should have been Weaverville College. This correction is due Dr. Detwiler and both the Colleges.

Public baths are features of every Japanese town. There are 800 in Tokio, which are patronized by 300,000 people daily. The price charged is about a cent for grown persons and less for children. They believe the water is a good thing for other purposes than sailing ships, and putting out fires.

A fine deposit of lithographic stone has been discovered in Kentucky. What is used in this country comes from Germany and costs from forty to fifty cents a pound. Mr. Leara, of the U. S. Geological survey, who has inspected this Kentucky find, says he would rather own it than any gold mine he ever heard of.

We record with great sorrow the death of Mr. Oliver S. Newlin, a young lawyer of promise of this city. He died at his father's home in Alamance county on July the fifteenth. He was the son of Rev. John R. Newlin, who at one time was a member of the North Carolina Conference. Mr. Newlin graduated at Trinity College five or six years ago and afterwards studied law at the Vanderbilt University and two years ago began the practice of his profession in Greensboro. He was a quiet industrious young man, who attended closely to his business and was gradually building up a practice. He was a member of West Market Street Church and was consistent in his religious life. His death will prove a great sorrow to many and the ADVOCATE extends sympathy to the bereaved ones.

The fiscal year which closed on July the 6th was the greatest in the history of the country. During the year the United States has enjoyed a foreign trade, counting both exports and imports, of about $2,335,000,000. These tremendous figures exceed by $90,000,000 the totals of the preceding year. This means a balance of trade in favor of the United States amounting to about $665,000,000, against 545,000,000 for the year ending June 30, 1900. The treasury officials closed their books with the greatest surplus they have had at the end of any fiscal year since 1889. This surplus amounts to $70 000,000, thus coming very close to the prediction made by Secretary Gage a year ago, which was $80,000,000. The treasury now has in its vaults nearly $500,000,000 of gold, or an amount larger than that possessed by any other nation. Another indication of national prosperity is to be found in the circulation per capita, which is now the largest in the country's history, amounting to $28 13.

District Conference Directory.

The Statesville District Conference will be held at Maiden July 18-21, and embrace the 3rd Sunday in July.

The Salisbury District Conference will meet at Mount Pleasant, N. C., on Thursday, July 18, at 9 a. m.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

The Shelby District Conference will convene in Cherryville Aug. 28th, and close Sept. 1st.

Special Notice.

EDITOR ADVOCATE:—Will every member of the Asheville District Conference who does not expect to be in attendance notify me at once? We shall be delighted to have every member present. Methodism is amply able and joyfully willing to entertain the Conference.

All former pastors, together with our school, paper and connectional men, are most cordially invited. Burnsville circuit is growing in every good way.

We shall have for dedication in the early fall one of the nicest country churches in the conference. When complete it will have cost nearly $1200.00. Work is being done on another splendid little church. The parsonage property also is being repaired. Salaries are much in advance of last year.

Forty per cent. of conference collections is paid and the remainder pledged. We shall make a full collection on these things.

We have received thirty-nine members during the year and will organize at once a society in a newly occupied field. This point will soon be a good appointment, we confidently believe. Souls are being saved at nearly every appointment.

This people is worthy. The choicest good will has been extended to us. We are praying for and expecting a great revival of holy religion to come upon us in the near future. Let us pray that it may be so. Fraternally,

JNO. W. MOORE.

Brevard Epworth School.

We are happy to announce the receipt of $25 from "a friend" Mocksville, N. C. $1 from another friend for the building and $22 on account of board for a girl in the Home from Winston District.

The foundation of the new building is completed and the framing lumber on the ground and in course of erection. The work is progressing as fast as funds are available.

We regret we shall not be able to open in the new structure Oct. 1st next, but shall continue in the old Home hoping sufficient funds may come in to complete rooms enough to enable us to move Jan. 1st, 1902.

We sincerely thank our many friends for help in building fund and running expenses of the School and Home in time past.

Very sincerely,

FITCH TAYLOR.

WEAVERVILLE COLLEGE.

The property of the Western North Carolina Conference, was transferred from the Holston Conference when this conference was formed, and deeded to the Western North Carolina Conference. The course of study is equal to that of Emory and Henry College, but will be reviewed and changed by a competent committee and the faculty to comply with the course of North Carolina schools.

Weaverville College was erected after the war as a place where young men and women could get an education on favorable terms; and hundreds have sought and obtained an education and are now reaping the profits.

Board can be had in the dormitories, in private families, or rented rooms. The whole nine months, board, books, and tuition, can be had for less than $125. The fall session will open the second Wednesday in September.

For further information address

J. M. ROBESON, President,
jly 17-2m Weaverville, N. C.

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Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 21st, 1901.

NOAH SAVED IN THE ARK.
Gen. 8. 1–22.

TIME.—B. C. 2348 (Ussher).
PLACE —Ararat, in Armenia.
GOLDEN TEXT.—Noah found grace in the eyes of the Lord.—Gen. 6: 8

Connection.

The infection of sin spread, and soon "the wickedness of man was great upon the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). What was to be done? If left alone the race would die out by its own vicious way of living and utter cruelty; interference from above became at once a necessity and the only hope of mercy. Hence a flood, the destruction of the many, the salvation of the righteous remnant. And God said, "The earth is filled with violence through the wickedness of men; behold, I will destroy them from the earth * * * I will bring a flood of the waters upon the earth to destroy all flesh, and everything that is in the earth shall die." "But Noah found grace in the eyes of the Lord." (Gen. 6:13, 17 and 8).

The Extent of the Flood.

The judgment of Professor Dods may be taken as representing the generally accepted opinion on this mooted point: "There is every reason to believe that this catastrophe was co-extensive with the human population of the world. In every branch of the human family traditions of the event are found. * * * But we have as yet no material for calculating how far human population had spread from the original center; * * * from certain details of the narrative this part of the earth may be identified as the great plain of the Euphrates and Tigris."

Preservation of the Remnant

A remnant of the righteous was preserved by the selection of one Noah, who with his family, was protected from the devastation of the waters in an ark, into which also was gathered a selection of animals from which the earth was to be replenished. The members of the family thus preserved consisted of Noah, his wife, three sons, and their wives (Gen. 7. 7). The ark was built according to Divine direction, and was to be of gopher (cypress) wood. Its dimensions were: length, 500 feet; width, 80 feet; height, 50 feet; and provision was made for light and ventilation by door and window. The building of the ark was itself a warning to the people, who, however, had no concern about it. When all was prepared the flood came; the fountains of the deep were broken up, and the windows of heaven were opened, and rain fell forty days and forty nights (Gen. 7. 11, 12). The destruction was complete. "All flesh died * * * all in whose nostrils was the breath of life, * * * every living substance which was upon the face of the ground * * * was destroyed from the earth. Noah only remained alive, and they that were with him in the ark" (Gen. 7. 21, 23).

The New Beginning.

"The waters prevailed upon the earth one hundred and fifty days," after which they began gradually to disappear. The ark, we are told, rested upon the mountains of Ararat, and here Noah, with his company, waited until the waters were sufficiently abated to admit of his resuming residence in the plains. A raven sent out to test the condition of things reported favorably by not returning; a dove which followed could find no dry place for resting, and returned; later it went forth again, and brought back an olive leaf; then Noah knew that the waters were dried up from off the earth and he prepared himself for life upon the soil again (Gen. 8 1 14).

Leaving the Ark.

Verses 15 19. God spake. Throughout the narrative the character of Noah is that of one in communion with God, who hears God's voice, and who seeks to do God's will. This is righteousness in its plainest and most acceptable meaning. Noah built the ark at God's command, he went into it at God's command, and he stayed in it till God commanded him to go out. Just how God communicated His order we do not know; but neither Noah nor any of his disposition are ever left long in doubt as to what God wants them to do The man who wants earnestly to do God's will is never left without a way of learning that will. Bring with thee every living thing. The minuteness of God's thought for His creation is constantly in evidence in the Scriptures. It is not man alone that His love compasses; a sparrow does not fall to the ground without the Father's notice. In the ark man and beast were alike the subject of the divine care. And here, at what was the equivalent of a new creation, God finds and fixes a place for every living creature, making provision for all their wants, and giving them in charge of man, who is to use them and to care for them in God's stead Surely if He is so careful for the beast, He will be no less careful of man.

Returning Favor.

20-22. Noah builded an altar. Nothing could be more fitting than an act of worship on the part of Noah in recognition of the great deliverance wrought in his behalf. This is another indication of the genuineness of Noah's piety. True religion grows only in a soil of grateful feeling; love and gratitude are reciprocal graces. However sadly Noah may go astray in later days, at this time he shows himself the true child of God, obedient and grateful. Offered burnt offerings. It is an instinct of love to offer with itself the best it can think of among its possessions as a tribute of love. It is not necessary to think of a prescribed ritual in connection with this sacrifice, or to invest it with meanings which belong to a later and ritualistic age. Noah is not here offering in his own behalf or in behalf of his family a sacrifice for sin; it is an offering of love pure and simple, and as such it comes before the Lord as "a sweet savor." Curse the ground. That is, destroy the world by flood as He had just done. For that. Here the equivalent of "because." Even if the imagination of man's heart be evil from his youth, God promises Noah that such a catastrophe as he has just witnessed shall not occur again. In chapter 9. 13 God ratifies this assurance by the sign of a rainbow, which, "as it lights up the dark ground that just before was discharging itself in flashes of lightning gives us an idea of the victory of God's love over the black and fiery wrath" (Delitzsch).

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 21, 1901.

A STRONG WEAK MAN.

Judges 16: 20–30.

From the death of Joshua to the anointing of Saul, God ruled Israel by a class of wonderful men called judges. Samson was the most intense and dramatic of them all. We read of Goliath, Hercules, and other giants real or mythical, but Samson holds the attention of old and young as the typical strong man. He furnished a theme for a poem by Milton, an oratorio by Handel. His name means "sunny; a child of the sun; sunlike; bright and beaming." He was full of pranks and practical jokes, a brave but foolish, a strong but entirely self-indulgent, man.

WHAT SAMSON MIGHT HAVE BEEN.

He was called to a great work. An angel preannounced his birth, showing that he was for a special service; he was consecrated from birth by the vow of a Nazarine; he was especially endowed with physical strength, and commanded to deliver his people from the Philistines. Four times it is said, "The Spirit of the Lord came upon him," thus proving his connection with God, and showing that his power came not from bones of brass and muscles of steel, but from alliance with Jehovah. He was designed for great things, and could have risen to unusual heights. He might have been the Cromwell or Washington of his time. and come down in history as one of the greatest of men. Special endowments are dangerous, because they increase responsibility. Genius, eloquence, beauty, and fascination of manner are hazardous alike to their possessor and to others. They who possess them have increased capacity for good or evil. They may do grander work and gain greater victories, or suffer more overwhelming defeats and fall into deeper ruin. "What is strength without a double share of wisdom? vast, unwieldy, burdensome." The only safety of the highly gifted is to depend upon God. To depend upon themselves is to lose power for good, as Samson when his locks were shorn.

CAUSES OF SAMSON'S FALL.

Indulgence in appetite. He put no curb upon his inclinations. When of age he saw a Philistine woman and said to his parents: "Get her for me to wife." When they protested his only answer was: "She pleaseth me well." What a revelation of character! Reason and religion have nothing to do with the choice. This was the keynote of his life: "She pleaseth me well." This same unyoked passion laid his head in Delilah's lap. Unrestrained appetite will put out the eyes of the strongest. Passionate indulgence will give any one into the hands of the Philistines. Samson broke the withes and ropes that bound his arms, but not the cords of inclination that fettered his will and conscience. True success and safety depend more on moral than on physical power.

Samson's unrestrained appetite led him into prohibited companionships. What business had he, a judge in Israel, to form a matrimonial alliance with a Philistine woman? It was not only contrary to prudence and patriotism, but to the moral law. (Deut. 7: 2 4; Josh. 23: 12, 13) His history to the end is but a recital of dangers, ending with death, that Philistine company brought upon him. Of all the causes of sin, Satan has none more fruitful than bad company. Nothing will put out the eyes of duty sooner than evil associations. He who goes into bad company is half fallen. How peremptory are the commands of God at this point? (Prov. 4: 14-16; 2 Cor. 6: 14-16

LIFE OUT OF DEATH.

It is interesting to study the final scene in Samson's life. In the Philistine prison he repented and renewed his Nazaritic vow; his hair grew again as a sign of renewed dependence upon God; his marvelous strength came back; and, brought out to make sport for the Philistine nation, he prayed to God, who strengthened him for a final achievement, and he pulled down the temple of Dagon, crushing thousands of the enemies of himself, his country, and God, and effectually breaking the Philistine power for years. "The dead he slew in his death were more than they which he slew in his life."

The lesson here is that one who has fallen may rise again; one who has misused opportunities may recover and do good; one who has broken his vow may renew it and be strong again; one whose spiritual strength has been lost may find it by earnest prayer. Despair not, if you have fallen into gross sin. There is hope, provided you will turn from evil and call upon God for forgiveness and strength. In every sinner there is the making of a man and a moral hero, if he will only consent and co operate with the Lord.

It is a splendid thing to have a strong body, capable of labor and struggle and endurance. Rugged health is one of Heaven's best gifts; but the true giant, whether his body be weak or strong, is he whose spirit, in dependence upon God, rules his passions and slays the Philistines of sin. We can, if necessary, get along with feeble bodies, but the irons are in the fire for the eyes of the feeble soul. The world needs not physical but spiritual Samsons.—Epworth Era.

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If you suffer from Epileptic Fits, Failing Sickness or St Vitus' Dance, or have children that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address.

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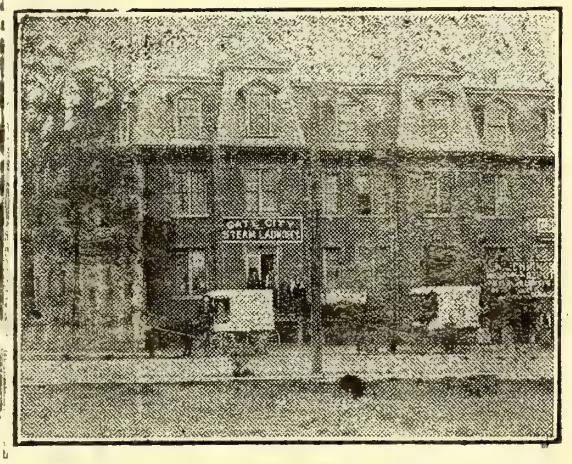
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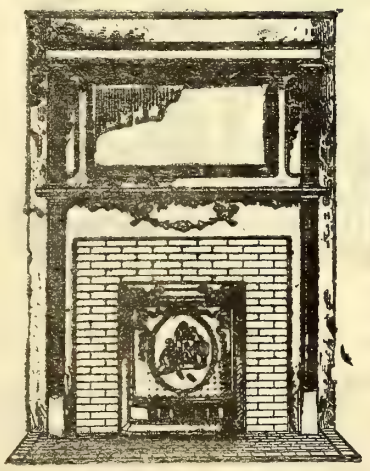


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W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

Statistics of the Home Mission Society.

Below we append statistics as given by Miss Belle H. Bennett in her address at the General Missionary Conference at New Orleans:

The work of the Home Mission Society is yet in its beginnings, but the foundations have been laid strong and sure, Christ Jesus himself being the chief corner stone. To the womanhood of the church he continues to say: "Behold, I set before you an open door." His light shines with increasing brightness upon the dark places of the earth, and all who will may lift up their eyes and see. He still looks with compassion on the great multitudes that are like sheep without a shepherd, and says to His church: "Feed my lambs."

Statistics of Home Mission Society from 1886 to 1901:

Number of members,	24,712
Receipts for connectional work,	$223,761
Receipts for local work,	$358,880
Total receipts,	$582,641
No. parsonages built and aided,	1,147
Money donated to parsonages,	$107,385.23
Money loaned to parsonages,	$31,625.00
Value of supplies distributed, besides receipts above stated,	$36,784.52
No. boarding and day schools supported,	4
No. night schools supported,	4
No. of pupils enrolled,	1,000
No. of teachers employed,	32
No. of city mission boards,	11
No. of rescue homes and doors of hope,	3
No. of missionaries employed,	14

From Miss Arabel W. Alexander's report of the Woman's Board of Home Missions at St. Louis, we gather the following: Delegates present eighty, besides the general officers, the editors and five superintendents of the work.

Reports of general officers and superintendents showed progress along every line of work. One hundred and ninety-nine auxiliaries have been organized during the year, and one thousand and three hundred members added, making the present membership 24,712. The report of the general treasurer showed receipts exceeding that of any previous year.

The total receipts were $54,486.93 including the Twentieth Century Fund, which amounted to $21,200 34. Total appropriation of the Twentieth Century Fund was as follows:

Key West,	$7,612 07
A. B. C. Mission Home	4,608 00
Sue Bennett Memorial	3,950.00
Greenville, Tenn.	550.81
Tampa (W. Tampa & Ybor City)	101.90
Chinese and Japanese	500.00
Contributions direct to other enterprises	101.81
Still subject to order of the Board of undirected funds	3,775.76

During the year assistance has been granted to 102 parsonages to the amount of $8,732 and at the Board meeting $4,000 was appropriated for aiding 42 parsonages for the ensuing year.

In future, interest on loans may be used for donations instead of being added to the Loan Fund capital. The loan fund of the society aggregate at present $21,457.27.

Weekly Crop Bulletin.

For Week Ending Monday, July 15, 1901.—The weather during the past week was favorable for crops throughout a large portion of the western district, and along the northen border of the State until Saturday. The most important feature was the development of two storms on the North Carolina coast. The first was confined to the immediate coast, and caused heavy rains in the east on the 8th and some damage to crops by high northeast winds. A local very heavy and damaging rain also occurred on that date over several western counties, chiefly Davie, Lincoln, Mecklenburg Catawba, and Iredell. The second storm started near Wilmington Friday, 12th, and the rain area gradually spread over the entire State, bringing on the average about three inches of precipitation, and causing freshets in the rivers. The temperature during the week was about normal, and no extremely high maxims were reported. The amount of sunshine was deficient.

Voluntarily and Conscientiously, and with much pleasure we recommend to our readers Pain Killer. We speak from experience when we say that it removes pain as if by magic, and is one of the best medicines in use for diarrhœa. It is applied both internally and externally, and none who have used it would willingly be without it in their homes. Avoid substitutes, there is but one Pain Killer, Perry Davis'. Price 25c. and 50c.

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New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

QUARTERLY MEETINGS.

STATESVILLE DIST.—3rd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June 9	10
West End	" 22	23
Statesville station	" 23	24
Mooresville circuit, Centenary	" 29	30
Mooresville station	"	30
Woodleaf cir, South River	July 6	7
Mt Zion station	" 14	15
Maiden circuit, Maiden (D C)	" 20	21
Statesville circuit, Chapel Hill	" 27	28
Troutman circuit, Knox Chapel	" 28	29
Lenoir circuit, Olivet	Aug. 3	4
Lenoir station	" 4	5
Newton circuit, Fairgrove	" 10	11
Hickory station	" 11	12
Caldwell circuit, Ebenezer	" 17	18
Granite Fall station	" 18	19
Catawba circuit, Fall Creek, C. M.	"	27
Alexander circuit Lliedann	Aug. 31	S. 1
Stony Point circuit, Bethel	Sept 1	2
Turnersburg circuit, Turnersburg	" 7	8

MORGANTON DISTRICT, 3d Round

C. G. LITTLE, P. E., Marion N. C

Silver Creek circuit, Macedonia	June 1	2
Morganton station	" 2	3
Forest City & Thermal City station, Thermal City	" 8	9
Broad River circuit, Tanner's Grove	" 15	16
East Rutherford circuit, Cedar Grove	" 22	23
Connelly Springs circuit, Friendship	" 29	30
Henrietta & Caroleen, Caroleen	July 6	7
Rutherfordton circuit, Dis Conf	" 11	14
Morganton circuit, Mt. Pleasant	" 20	21
Elk Park circuit	" 27	28
Bakersville circuit	" 28	29
Estatoe circuit	Aug. 3	4
Green River circuit	"	7

SALISBURY DISTRICT, 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May 25	26
Concord ct., Olivet	June 1	2
Concord, Forest Hill (night)	" 1	2
Salisbury ct., Bethel	" 8	9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	" 15	16
Concord, Central	" 22	23
Concord, Epworth	" 22	23
Gold Hill circuit, Zion	" 29	30
Albemarle circuit, Stony Hill	July 6	7
Albemarle station	" 6	7
Spencer station	" 13	14
East Salisbury sta	" 13	14
Mt. Pleasant cir, Mt. Pleasant (D C).	" 20	21
Linwood circuit, Linwood	" 28	29
Lexington station	" 29	30
Salem circuit, Big Lick	Aug. 4	5
Norwood circuit, Rehoboth	" 11	12

GREENSBORO DISTRICT—4th Round.

J. E. Scroggs, P. E., Greensboro, N. C.

Asheboro circuit,	Aug.	3
Asheboro station	"	3
Greensboro circuit—	" 10	11
Spring Garden Street	"	11
Pleasant Garden ct	" 25	26
Randolph circuit	Aug. 31	Sept. 1
Wentworth circuit	" 7	8
Ware's Chapel	"	8
Liberty circuit	" 14	15
Ramseur circuit	" 21	22
West Randolph ct.	" 28	29
Uwharrie circuit	Oct 5	6
Jackson Hill circuit	" 12	13
St. Paul station	" 19	20
Naomi station	" 20	21
High Point station	"	27
Ruffin circuit	Nov.	2
Reidsville station	"	3
West Market Street	"	10
Proximity station	"	10
Centenary station	"	17

FRANKLIN DISTRICT—3rd Round

J. A. Cook, P. E., Franklin, N. C

Macon circuit, Flats	May 18	19
Franklin circuit, Clark's Chapel	" 25	26
Franklin station Franklin	" 26	27
Webster circuit, East La Port	June 1	2
Bryson City sta. Dillsboro	" 8	9
Bushnell circuit Witcher's Chapel	" 15	16
Aquone mission, Aquone	" 22	23
Whittier circuit, Ocone Lufty	" 29	30
Murphy station, Murphy	July 6	7
Robbinsville circuit, Robbinsville	" 12	13
Glenville circuit, Highlands	" 20	21
Andrews circuit, Peach Tree	" 27	28
Hiwassee circuit, Motla	Aug. 3	4
Haysville circuit, Tusquittee	" 10	11

SHELBY DISTRICT 3rd Round

W. R. Ware, P. E, Shelby, N. C.

Belwood circuit, Kadesh	May 25	26
Bessemer City circuit, oncord	June 1	2
King's Mountain station	" 2	3
McAdensville station	" 8	9
Cherryville circuit, Lander's Chapel	" 15	16
Mountain Island, River Bend	" 22	23
Lowesville circuit, Suow Hill	" 22	23
Stanly Creek circuit, Dallas	" 29	30
Gastonia, Main st	June 30	July 1
Lincolnton circuit, Trinity	" 6	7
Shelby circuit, Sharon	" 13	14
Polkville circuit, Palm Tree	" 20	21
Lowell circuit, Moore's Chapel	" 27	28
Ebethel circuit	Aug. 3	4
Shelby station	" 4	5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	" 8	11
N Cleveland circuit, Mt Harmony	" 17	18
South Fork circuit	" 24	25

Committees —On License to Preach: Revs. B A York, J J Gray and J H Bradley.

On Orders: Revs. S T Barber, G D Herman and H M Blair

On Applicants to Annual Conference: Revs G H Detwiler, W F Womble and J H West

WAYNESVILLE DIST.—3d Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad circuit, River View	June 8	9
Clyde circuit, C. Chapel	" 15	16
West Haywood circuit, Palmer's	" 22	23
Spring Creek circuit, Poplar Gap	" 29	30
Leicester circuit, Big Sandy	July 6	7
Mills River circuit, Horse Shoe	" 13	14
Brevard station, Pine Grove	" 20	21
Transylvania ct., East Fork	" 27	28
Haywood circuit, Laurel Hill	Aug. 3	4
Canton circuit	" 10	11
Sulphur Springs ct.	" 17	18
Waynesville station	"	25

ASHEVILLE DISTRICT—3rd Round

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June 8	9
Bethel	" 8	9
Hot Springs circuit, Ottinger's chapel	" 15	16
Ivy circuit Laurel	" 22	23
Bald Creek circuit at Deaton's	" 29	30
Burnsville circuit, South Toe	July 6	7
Swannanoa ct, West's Chapel	" 13	14
Marshall ct., Rector's chapel	" 26	21
Saluda ct Saluda	" 27	28
Old Fort ct., Carson's chapel	Aug 3	4
Hendersonville	" 17	18
Cane Creek ct.	" 24	25
Weaverville ct.	Aug. 31	Sept 1
Central Church	" 7	8
Haywood Street	" 7	8

District Conference will convene August 8th, embracing the 11th.

MOUNT AIRY DISTRICT—3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June 1	2
East Bend circuit at Mt Pleasant	" 8	9
North Wilkesboro ct at N. Wilkesboro	" 15	16
Jonesboro circuit at Maple Spring	" 22	23
Elkin station	" 23	24
Jefferson circuit at Orion	" 29	30
Boone circuit at Brown's Chapel	July 6	7
Watauga circuit at Union	" 13	14
Creston circuit at Sutherland	" 14	15
Mount Airy circuit at Beulah	" 20	21
Wilkesboro ct. at Wilkesboro	" 27	28
Laurel Springs circuit at Laurel Spr'gs	Aug 3	4
Healing Springs circuit at Baldwin	" 10	11
Sparta circuit at Bryant's S. House	" 17	18
Stokes circuit at Stokesburg	" 24	25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	" 7	8

District Conference will meet at Wilkesboro at 9 a. m July 25th, 1901.

Committees of Examination.—For license to preach and for admission on trial: Z Paris, L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. ATKINS, P. E., Winston, N. C.

Thomasville station,	May 18	19
Mocksville circuit, Concord	June 8	9
Mocksville station,	" 9	10
Kernersville circuit, Zion	" 15	16
Forsythe circuit, Brookstown	" 22	23
Winston, Burkhead	" 22	23
Madison circuit, Ladford's	" 29	30
Farmington circuit, Fulton	July 13	14
Winston circuit, Bethel	" 20	21
Winston, Grace Church	" 21	22
Walkertown station Bethlehem	" 27	28
Winston, Centenary	" 28	29
Davidson circuit, Olivet	Aug 3	4
Summerfield circuit	" 10	11
Jamestown circuit	" 17	18
Danbury circuit	" 24	25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

CHARLOTTE DIST.—3d Round

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June 1	2
Monroe station	" 2	3
Matthews	" 8	9
Calvary	" 15	16
Epworth—Seversville, Epworth	" 16	17
Brevard	" 22	23
Hoskin's	" 23	24
Clear Creek circuit, Boger's	" 29	30
Pineville, Harrison	July 6	7
Charlotte, Trinity	" 20	21
Dilworth	" 21	22
Charlotte, Tryon street	" 27	28
Ansonville circuit	Aug. 3	4
Wadesboro station	" 4	5
Lilesville, Shiloh	" 10	11
Morven, Union	" 13	14
Waxhaw circuit, Pleasant Grove (C.M.)	" 17	18
Polkton, Hopewell	" 20	21
Derita circuit, Hickory Grove (C. M.)	" 24	25
Weddington circuit	"	30

District Conference at Waxhaw July 11-14

COMMITTEES.

For License—W M Bagby, L E Stacey and S S Casque.

For Order—A R Surratt, W V Honeycutt and J J Eads

For Recommendation—F H Wood, D F Carver and J H Brendle

District Board of Education—Clerical: H F Chreitzberg, P Holmes and H C Sprinkle Lay: L D Andrews, C W Tillett, J A Bivens and R B Clark.

F Siller, representative of Missions. D M Litaker, representative of Church Extension.

All representatives of conference enterprises are specially invited. Those who expect to attend must send their names to Rev. M T Steele, P. C., Waxhaw, N. C.

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From the Corresponding Secretary's Note Book.

The "best yet" is the unanimous opinion concerning the annual meeting at Gastonia. Never did so many delegates respond to roll call, nor so many distinguished visitors contribute to the intellectual and spiritual uplift, nor hosts and hostesses lay themselves out more fully for the pleasure and encouragement of guests. We thank God and take courage.

In view of our debt of love to Gastonia friends the following item from the Gazette is gratifying: "I am sure that I am voicing a general sentiment when I say that this meeting has been a great blessing to the town, and it may consider that it always has an invitation to meet here."

"As 'Madame President,' Mrs. Robertson, is a decided success She presided with all the ease and grace of a Methodist bishop." So says a chivalrous knight of the quill.

Are there not eleven district secretaries? Where were the missing six?

The society that was not represented is the loser. How it needed to catch the spirit and enthusiasm of the meeting! And let not the delegate who did go fail to be eyes and ears, inspiration and stimulus to her expectant sisters.

Charlotte district, West Market St auxiliary, and Asheville Light Bearers stood in the lead. They each throw a generous challenge to all rivals for the banner next year.

Several carefully prepared papers had to be omitted for lack of time. A better system of making reports was recommended so that matters of vital importance may hereafter receive more adequate attention. Look out for these papers in this column.

We commend the spirit of the plucky little Light Bearer band who had had more "downs" than "ups", but no "give ups."

"Rather have ice-cream suppers and build nice new churches than get missionary information." Who? Why the women who don't take the Missionary Advocate. Don't like the Advocate? Then cultivate a like for it. Think how it alone comes as a preacher from the foreign field, identifying us with each missionary and her work, and stimulating zeal for things concerning the kingdom. Think how, because you do not take it, it is an absorber of our means and not a source of income; that it costs the support of two missionaries, because it must fall back on the Board for support. Only 300 subscribers when we should have 1000! Go at once to your agent and subscribe.

The auxiliary that gave $1,122 for foreign missions gave also, as members of the Church Aid Society, $650. Missionary women are always the best church workers.

Surely somebody did not understand the urgency of the need, else the missionary candidate fund would not have fallen so short. It was painful but necessary to draw on other funds to meet this shortage. An appeal was made to each member during the year to give 20 cents. The plan was good but did not work. Something must be done to insure the needed amount this year. Miss Howell returns to the Training School early in September. This dear young sister has given up all to go in our stead to the foreign field. What if it were your daughter, or sister, or beloved friend that was called to this work? Shall we not count it a blessed privilege to give her the best equipment for service? Several ladies offer to be one of three hundred to give one dollar. This proposition, if accepted, will insure the amount, but every member should have a share in our missionary's training. Who will respond? The money will be needed by September first.

The special work for the new year is supporting as many missionaries as possible in the foreign field. We are pledged for at least three—that is, our pledge is $2,250. As there are no other specials except the Frances Bumpass Memorial and the Missionary Candidate fund, why might we not double that pledge?

A pleasing refrain to nearly every report was, "We are not satisfied with what we have done, but hope to accomplish more this new year." If it had only been "determined" instead of "hope"!

"There are some people whom God will be glad to see," said Dr. Tarboux on Sunday morning. They are the people who strive to understand the mind of Christ, to enter fully into His plans and put themselves and all they have at His command. To such He gives His closest friendship and abiding presence; their lives are constantly enriched and empowered with currents of Divine life, and already they bear His likeness and image. Will God be glad to see you and me when our work is done?

To do something worthy of our blessed Lord and Master. Let this be the aim of each one this first year of the new century. A lady has given the General Board $14,000 to keep her substitute in the foreign field as long as she lives. A lady in the North Ga. Conference proposes to be one of twenty to give $37.50 to support one missionary. One in our Conference makes the same proposition. May this missionary zeal spread from Conference to Conference, and from heart to heart, till the whole church is ablaze with it!

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C. C. WEAVER, President,
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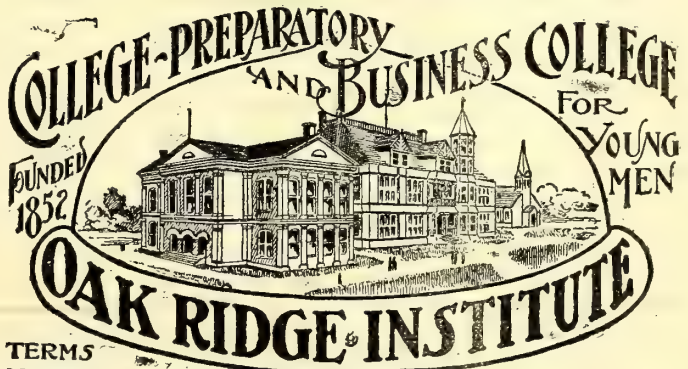
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A friend in Surry county writes that he sends some blighted twigs from his apple trees and wants to know what he can do to stop it. The trees were heavily manured with tobacco stems, and he wants to know if there can be too many stems used. Would also like to know how to check the green worms on cabbages. I believe that I have heretofore stated that the blight in apples and pears is caused by microscopic plants known as bacteria. These are carried on the feet of insects such as bees which visit the blossoms and they gain entrance in this way and grow down between the bark and wood, destroying the limb as they grow. If the grower is on the alert to discover the first evidence of blight and cuts it out at once he can check its further progress, for the trees do not become affected later in the season. But most people wait till an entire limb is blackened and the tree seriously injured. Pears, which make longer growths than apples, are worse affected, for the bacteria will not grow in two year old wood. Eternal vigilance is the price of fruit in these days. The tobacco stems have nothing to do with it except that they encourage a more sappy growth and one more easily blighted. Air slaked lime is a good thing to kill the caterpillars on cabbages. Pyrethrum powder, commonly sold as fly powder and Persian Insect powder is also good if fresh, and it is not poisonous to human beings.

A young man in Swain county says that he reads what I write in the ADVOCATE and in the Practical Farmer, and he is anxious to farm right. As his land is steep he does not want to keep it in hoed crops long at a time, but to get clover there as often as possible. He has a forty acre farm and a small apple orchard. Has 23 acres in cultivation and proposes to make a four year rotation. "Sowed six acres in clover this spring, which reaches into the upper side of the orchard. As the trees are small, can I dig and cultivate a few feet around each tree, and prevent the clover injuring them? I aim to sow the remainder of the orchard in peas, mow them and sow wheat. Is this right? My orchard is below the clover and being side hill will wash if cultivated in this way as fast as the clovered land above? I have about 150 apple trees. Is that enough? Soil is mainly black loam with a loamy clay subsoil. My plan is to sow one of my four fields in clover every spring and when I plow up one only to work it in cultivated crop one season, and to sow cow peas in the corn at last working. Can I in this way bring it up to make 25 bushels of wheat per acre? It now makes 10 to 15 bushels. Will clover and peas alone do this or will I have to buy phosphate and potash?" As I have said before, I like to get hold of a young man who wants to improve. With two years in clover, one in wheat and one in corn you need not fear the washing, for the clover roots will prevent that to a great extent. Then plow and work your land as free from furrows as possible and break it deep but work it shallow. Make no furrows of any sort around the hill to gather water but keep it spread out as much as possible. With a short rotation and plenty of clover and pea roots in the soil I would not fear the washing much. The orchard should always be cultivated till the first of July and then sown in crimson clover or peas. In your elevated region I think the best crop you can sow in the orchard will be crimson clover at rate of fifteen pounds per acre in July. This will keep the soil covered during the winter with a green crop which can be plowed under in the spring and prevent any washing while the orchard is being cultivated. But do not sow wheat or any small grain in an orchard unless you want to kill it. Ripening a crop of grain in the orchard draws the moisture from the soil at a time when the trees need it all. I would cultivate the orchard to itself and sow nothing in it but the winter growing annual crimson clover, which must be sown every year. It makes its growth after the trees have completed their growth for the season and in a little while will have so filled the soil with humus that there will be no washing. The peas will be all right in the orchard in late summer, but I expect that in your section you can get more out of the crimson clover. Then I would gradually increase the apple plantation using only those apples that are in demand in the markets such as Winesap, York Imperial, Arkansas and others. Finally I believe that you will find your profit in having all the land in apples if you learn how to grow, sort and pack them for market in the proper manner. In your section I would suppose that good apples, well packed and handled as the northern growers handle theirs, and shipped to the southern markets in winter would be the most profitable industry you could engage in. You are in the best apple country in America, and it only needs intelligent development.

A Wake county friend wants to know if there is any reason why Kentucky Blue grass may not be raised successfully in Wake county on land that is impregnated with lime water. Will alfalfa, sown in corn the first week in July, do for hogs to graze on next summer? If you will visit the Station farm and the College I will show you as fine a sod of Blue grass as can be seen in the United States. But there are no limestone lands in Wake county, and occasional dressings of lime are very helpful to the sod. The lawn at the station farm is fourteen years old and today looks like green plush and springs under the foot like a mattress. Yes, we can grow good grass in Wake county if we handle it right and keep the soil fertile and have it on a good red clay. If you can get Alfalfa in two years big enough for hogs you will do more than I have ever seen done in this land. In the more mellow clay about Hillsboro it seems to flourish, but not here. You can do more with crimson clover and peas than anything else for the hogs. Keep them on the clover till it is used up and by that time you may be able to have a lot in early peas to turn in and to be followed by successive crops of peas till frost and fattening time, when they should have some corn.

From Mecklenburg county: "Is it best to pull the soil away from onions or cultivate in ridges and let the earth remain around them. How is the best way to cultivate and train dewberries?" As soon as the onions form bulbs the earth should be pulled from them so as to leave them on top with only the roots in the soil. The fruiting canes of the dewberry should be tied up to stakes in the early spring. The young canes of the present seasons growth should be allowed to trail on the ground and remain there till the following spring, as they may be injured by the winter if tied up in the fall. Only let three or four canes grow to each hill.

A Davidson county friend sends the flower head of a plant which he found on the Yadkin river and transplanted to his grounds, where it is growing well. He wants to know its name, as it is now four or five feet high. "How will a clover sod which will make 25 bushels of wheat per acre, do for cotton? The land is a red and rather puffy soil. I read all your letters in the ADVOCATE and whatever else that has your name to it, and have been greatly helped." The plant sent is Melilotus Alba commonly called Sweet Clover. It is a leguminous plant and is valued in some sections for hay. It makes good hay but rather a light crop for its appearance, and should be cut early as it gets woody later. It spreads so that it may become a nuisance in some lands, but it helps the soil nevertheless. The clover sod will make fine cotton if plowed deeply in winter and then the cotton planted level and cultivated level so as to keep the rotting sod down for the roots to find. Level culture will ere long become the rule with all intelligent cotton growers for there is no more reason for bedding cotton and ringing it than there is for any other crop. A good application of acid phosphate and potash will be all that such land needs, say 300 pounds acid phosphate and 50 pounds of muriate of potash per acre.

From Iredell county: "I read your letters in the ADVOCATE and I send you a plant that is injuring my clover and would like to know what to do with it." The plant is Cuscuta Trifolii, commonly called dodder and love vine. It is a parasitic plant which makes no leaves and depends on the clover for its growth sending suckers into the clover stem as it twines around it. It makes a great many little flowers however and a host of seeds, and belongs to the same family as the Morning Glory. The seeds will germinate on the ground and grow to the extent of the nourishment stored in the seed. If then it does not get hold of a clover plant it must perish since it has no leaves to assimilate food from the air, but must depend on what the clover assimilates. Cut it off and burn every particle before it seeds for it will kill all the clover it spreads over. The clover seed sold often contains this seed and as it is yellow it eludes the notice of most people. But one who has studied seeds can easily detect it with a glass and I never buy clover seed without examining it with a magnifying glass so as to be sure I am not sowing weeds as well as clover. Most of our worst weeds have come in this way.

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In Memoriam.

Mary Elizabeth Graves, daughter of Stephen and Margaret Porter, was born in Wythe county, Virginia, January 7, 1839, and died May 10, 1901, being in her sixty-third year.

She was educated in her native State, and having completed her scholastic course at Prof. Nowlin's boarding school in Wytheville, she came with Dr. Reid and his wife to Mount Airy, N. C., assisted in the school and continued her studies in music under Mrs. Reid. On January 26th, 1858, at the home of her parents, she was married to Jesse Franklin Graves, son of Solomon Graves, a young lawyer who had located at his home, Mount Airy, for the practice of his profession. His honorable career as a citizen, lawyer and jurist is of common knowledge in the State. Whatever measure of success came to him, he was ever ready to ascribe a deserved portion to her, remembering her self-sacrifices, her encouraging words and untiring efforts for his professional achievement. His was a pure and noble life, and those of us who knew his home life, the tender devotion of his wife, can understand why he was loving and gentle and kind.

How often is the death of the wife of a strong and honorable man chronicled in a few brief sentences, when, perhaps, the influence and impress of her life gave inspiration and made possible the accomplishment of laudable purposes! The world too little considers the power of a devoted Christian wife in the home, and men sometimes, self engrossed, forget her ability and strive for the accomplishment of lofty ambitions, without thought as to her ability to aid.

During their married life there was community of interest and community of thought; the progress of the one was the progress of the other in their respective spheres, and thus it was the congeniality and loving spirit which was manifest on their wedding day grew more and more beautiful to the hour of final separation on earth. We doubt not there has been a happy reunion in their heavenly home.

To Mrs. Graves life meant duty, and duty to her was a most sacred word The rightful discharge of the responsibilities of living was her endeavor, and the character she builded, the example she left, the good she accomplished, answer how well she wrought. She was a member of the Methodist Episcopal Church and brought her religion and certificate with her—living a consistent Christian life.

Here was a life of noble purposes and high ideals, and she sought to inspire those whose lives she had opportunity to influence with right thinking and courageous action. Many young men and young women remember her cheering expressions and words of admonition as they were entering upon their life-work. Charity was a charming virtue, and the mantle was often spread over humanity's frailty. In deeds of kindness, she knew no distinctions in condition or class, and her liberality was measured by her circumstances only. Real education was uppermost in her mind when it came to her own children, and they were taught that honest toil would yield honorable results. The Bible was to her the foundation stone, and "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep" was the first lesson. When time came for their leaving for school, the Bible was laid in each trunk, and through school and college and yet on she prayed over those whom God had entrusted to her keeping.

Home was the dearest spot on earth to her, and here it was that love, gentleness and kindness found sweetest abode. She delighted in the happiness of others, and many of the younger people recall her cordial manner and appreciation of them. Sorrows and afflictions come to us all. In October, 1894, her eldest son, Frank, a young man of Christian worth, was called up higher, and a little more than a month thereafter her husband passed over to his reward; after, heaven was nearer, and now, freed from pain and suffering, she is with her Savior and loved ones gone before. Two precious little ones, Virginia and Lily, He took to his bosom, and she is with them.

She leaves behind, four children, a son, Stephen Porter Graves, and three daughters, Mary Blanche Hines, S. Isabel Graves and Mallie (now Mrs. B. S. Graves)

A FRIEND

In Memoriam.

Bessie Bogle McAlrath was born Jan. 9, 1887 and died March 15, 1901, being 14 years, 2 months and 6 days old. She professed faith in Christ at the age of ten years and joined the M. E. Church, South, at Bryson City where she remained a faithful member till her death.

Bessie was an obedient and faithful daughter and, notwithstanding the fact that she was the only daughter of her parents (John and Alice McAlrath), she was not a spoiled child, but obedient and helpful to her parents.

She had a great many friends both among the young and old and was held in high esteem by all.

Bessie had great faith in God, she had begun early to live the Christian life and was developing rapidly. As an evidence of her faith in God I give the following little incident: her father went to Graham Co. last winter and was talking of buying land and moving to that county. Bessie did not want to move and went out in the grove one afternoon while her father was gone and prayed a long time. When she came to the house she told her mother that her father would not be satisfied and would not buy a farm. Her mother suspected what she had been doing and asked about it when she said, "there is a higher power than this world to trust in." Her father told me that he was was never so dissatisfied with a country and a visit in all his life as he was with that one.

May He who knoweth the hearts of all men and is able to comfort all, abundantly minister comfort to these bereaved parents.

E. MYERS.

Whittier, N. C., July 5, 1901.

HAWKINS.—Olive Verona Hawkins, daughter of Jas. H. Blanton, Jr., was born Jan. 29, 1880, was married to G. V. Hawkins July 28, 1898, and died July 4, 1901. She was converted and joined Sharon Methodist Church, on Shelby Circuit, March 5, 1893, under the pastorate of Rev. A. G. Gantt, and lived a devoted member of that church until God took her. Possessing as she did those noble principles of true Christian womanhood, it is not strange that her pastor and church always found in her a true friend and a liberal supporter of every good cause. She loved her church, was a good neighbor, a devoted wife, and, in every way, a noble Christian woman. She leaves a young husband, who feels that his home is all broken up. May the God of all grace sustain him in this his time of great need

W. F. WOMBLE.

HAWKINS.—Eu'a Nitia Hawkins was born Dec. 9, 1883, and died July 2, 1901, aged 17 years, 6 months and 23 days. She was converted and joined the Methodist Church at Sharon, on Shelby Circuit, Aug. 9, 1897, under the pastorate of Rev. T. T. Salyer.

Nitia will be greatly missed in her church and community as well as in her home. Her Christian consecration was really beautiful, and she was remarkably active in all church work, especially in the Sunday school and missionary society. As her pastor, I feel that in her death Shelby circuit has lost one of its best, purest and most lovely Christian girls. She is gone, but her noble influence still lives and will continue to live for good.

W. F. WOMBLE.

FLEMMING.—James Monroe, the son of Willie and Ellen Flemming, was born on the 13th day of November, 1878. He died on the 27th day of June, 1901. His age was 22 years, 7 months and 14 days. At the age of 15 years he was converted and joined the M. E. Church, South, at Prospect, and for about 7 years was a pious Christian and a faithful member of his church, and died trusting in Jesus. He inherited the consumption, and for three months declined rapidly. He loved his Bible remarkably for one so young as he. When he could not read it because of feebleness he would have others read it for him. Bro. Flemming is at rest.

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NEWS OF THE WEEK.

Wednesday, July 10.—Turkey pays the American Indemnity claim of $95,000———The striking machinists atRichmond, Va., return to work———The Newport News machinists votes to continue the strike———Hon Spier Whitaker, of Raleigh, died yesterday of heart disease———The report of great damage by storm at Port Lavaca, Texas, is unfounded———Mrs. Patterson, the last of the children of President Andrew Johnson, died yesterday———There is a scheme on foot to unionize the school teachers of the country in the interest of labor———The offices of secretary and treasurer of the North Carolina railway are not to be separated———The independent oil producers of Texas have contracted for two steamers for their oil trade———Governor Allen, of Porto Rico, says he has not resigned and will not resign until he has seen the president———The government receipts under the war revenue act from July 13, 1898, to May 31, 1901, amount to $310,053,363———Mr. S. W. Mitchell, of Hickory Grove, S. C., sues the Woodmen of the World for $15, 000 for injuries received during initiation———Russia is rapidly completing the Manchuria railroad and will guard it with 50, 000 soldiers. All Chinese soldiers are to be withdrawn from the province.

Thursday, July 11.—Recruiting for the ten new regiments is nearly completed———The wife of Justic Brown, of the federal supreme court, dies in Italy——— Work will begin Monday on the new dormitory for the soldiers home at Raleigh———The Newport News machinists vote unanimously to return to work at the old scale———The report that Boers killed the wounded prisoners at Vlakfontein has been corroborated———The work on our warships under construction is almost at a stand-still on account of the strikes———The labor Conference in Pittsburg yesterday accomplished nothing. The men will meet again today———The private stockholders of the North Carolina railway elect their directors. D. H. McLean is elected secretary———Dun & Co., report business failures for June somewhat heavier than for the same month in the preceding two years——— The heat throughout the west yesterday was intense. In some places horses are dying and the crops are burning up———Many Christians are killed in ten days' conflict between the populace and missionaries and their pupils on the Corean island of Quelpart———Laurinburg suffered a disastrous fire yesterday afteronon. Eleven business houses were burned. The loss is estimated at from $66,000 to $75,000.

Friday, July 12.—The machinists' strike in Cincinnati has been declared off; it involved five to seven thousand men———An assessment of 100 per cent. on the stock of the Seventh National Bank of New York has been ordered by Comptroller Dawes———Morgan Line steamer El Rio rescued the captain and seven men from the wrecked brig L. F. Munson, from Mobile———United States support the Japanese application for an enlargement of their indemnity to be paid by China———Yesterday was the warmest day of the year in the central Southern States; temperature at Selma, Ala., was 112 degrees———Louisiana is in the throes of the hot wave and in Mississippi heat was intense———Heavy rain fall in western Colorado and parts of Texas———Prices for corn are so high in the Southwest that farmers there are feeding stock with wheat———The President of Chili, after a long illness, passed away.

Saturday, July 13.—Geo. W. Cobb has been appointed collector of customs for the district of Albemarle, N. C.——— The schooner Mabel Jordan was towed into Norfolk in a disabled condition——"Pat" Crowe, the alleged kidnapper of young Cudahy, is in Johannesburg, South Africa———The divorced wife of the son of Senator Hanna has gone to England with her three children——— Georgia has two noteworthy exhibits at the Pan-American Exposition at Buffalo, N. Y.———The Butte hotel, at Butte, Mont., burned; loss $90,000———The wife of the acting President of the Boer republic has been captured by the British———The National Association of Postmasters will meet in Atlantic City, N. J., September 21st to 24th———A mob in Kansas City is foiled in an attempt to lynch two rapists———Judge Speer, of the United States Court, has ordered a distribution of the prize money arising out of the capture of the British steamer Adula during the Spanish American war.

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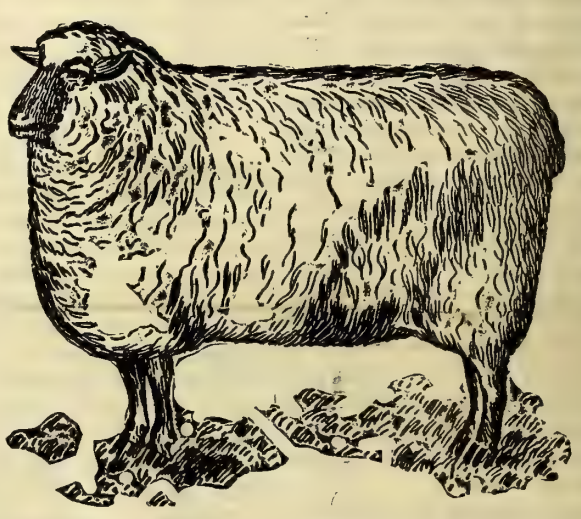
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Christian Advocate.

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REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

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The Chariots of God.

REV. E. B. TREFETHREN.

When cares thy downcast soul assail,
When friends grow few and comforts fail,
Then leave the paths which thou hast trod
And mount the chariots of God!

When skies are dark which once were fair,
When thou art filled with dread despair,
Then stoop and kiss the chast'ning rod,
And mount the chariots of God!

Before thy daily toil begins,
While joyfully the gay lark sings,
Before thy feet have trod the sod,
Then mount the chariots of God!

When stars peep through the twilight glow,
When darkness veils the earth below,
When night comes forth in silence shod,
Then mount the chariots of God!

When angels from the unseen land
Within their own inclose thy hand,
Fear not cold Jordan's stormy flood,
But mount the chariots of God!

—The Advance.

AT THIS season many of our people are scattered here and there, some seeking pleasure, others rest from a daily grind of toil and care, and still others the restoration of broken health and strength. What favorable opportunities these days of leisure afford for spiritual recuperation! The hour that would gladly have been spent alone with God had a rush of numberless duties permitted, may now be given to uninterrupted communion with Him. The Bible, that for lack of time has not been studied as one was really inclined to do, may now be a source of daily meditation and delight. And how telling among new-made friends and acquaintances is a faithful witnessing for Christ! The church at home is temporarily weakened by the absence of these dear friends. Let them not be unmindful of their vacation privileges and opportunities, but so improve them as to come back with renewed vigor of body and spirit, to do more valiant service henceforth for the blessed Master.

THE world is coming more and more to disregard any gospel that is not a gospel of character as well as of belief. Wherever the vow of the Christian is being nullified by the unethical living of the man or woman, somebody is being strengthened in his indifference to Christianity. The high vocation of the Christian is first of all to lift up Christ ethically by true, right living day by day, moment by moment.

MORALITY alone cannot save a man. On the other hand spirituality is not a substitute for morality. The more truly spiritual a man becomes the more scrupulously will he try to manifest the higher fruits of the spirit. Perhaps one reason more people do not seek to be holy is because many who profess holiness do not practice in their daily living the homely virtues of simple goodness.

The consciousness of the sluggishness of one's own spiritual life and the little inconsistencies of his daily walk is one of the greatest hindrances to personal work for Christ. And yet how many make this an excuse for justification of idleness rather than a stimulus to putting one's self in condition to do effectual service.

ESTIMATES are frequently made of the good that might be accomplished if what was spent on things useless and things hurtful were spent for benevolent purposes. Concrete examples are more telling than figures. A gift of $1,000,000 has recently been made to Columbia College accompanied with the explanation that the sum donated represented what the donor, now an old man, might have spent during his lifetime on whiskey and tobacco.

THE demand of the Church today is not economy, but expenditure; not retrenchment, but enlargement; and the laying out of our work must be not how much we can do with the money that we have, but how much money must we have for the work we have to do. A pledge to spend less money is an appeal to give less money, and the best way to getting less money.—Bishop Doane.

POSSESS yourselves with the necessary knowledge of the open doors; nourish your faith on the promises of God; make daily the prayer, without which there is no true prayer, "Thy kingdom come," saturate your mind with holy zeal in behalf of this great "Forward movement," and you will find a quickened spiritual life and liberal responses to the call of God.—Bishop Hendrix.

MANY PEOPLE who believe heartily in the gospel of getting and of saving stagger when it comes to the gospel of giving. They are like the farmer of whom it is told that he once went to hear John Wesley preach. Wesley was talking chiefly about money, and he took up three topics of thought.

His first head was, "Get all you can." The farmer nudged his neighbor and said: "That man has got something in him; it is admirable preaching."

Wesley reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought, "And all this have I been taught from my youth up." What with getting and with hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head, which was, "Give all you can." "Oh, dear! Oh, dear!" said the farmer, "he has gone and spoiled it all."

THE BRINGING of the prayer-meeting up to the highest point of efficiency is a matter of such vital importance to the church that any suggestions for its improvement are always timely. A contributor to the Christian Guardian writing on this subject makes some that strike us as eminently sensible and practicable, and we commend the following to our pastors for trial:

"Let it be understood that the prayer-meeting is the peoples' meeting. Let one Wednesday evening be given to the Sunday school superintendent. He is the leader. The Sunday-school and its all-important work is the theme. The leader magnifies this work. The prayers are all specially for God's blessings upon the teachers and their classes, the superintendent. and his work. This is the time for the superintendent to secure teachers, for the teacher who has been deeply concerned for the salvation of a member of his class, to bring the pupil to decide for Christ. The meeting closes by a proposition by the superintendent to the teachers to join him at the altar in a reconsecration of themselves to their work, and in praying for fresh baptism of the Spirit for service.

Another Wednesday evening service might be given over to the "Official Board." The meeting is led by the chairman or elder. The leader reads selections from God's Word concerning the work of those who "serve tables," and the duties enjoined upon them. Brief talks are made by the older stewards or deacons. The prayers are all specially that God's blessing may rest upon the officers of the church, and that they may be given divine help in their delicate and difficult work.

The next prayer-meeting service might be conducted by the president of the Young People's Society, Epworth League, or Christian Endeavor. Again the leaders may be the workers in the woman's societies, and so every department of church work may be brought in touch with the prayer meeting. It will thus become the means for awakening spiritual emotion, bringing the workers face to face with God, and kindling the fires of devotion until the altar is all ablaze with the sacrifice of willing hearts; until every one is ready to say, "O God, thy will be done." Is it not the true object of the prayer meeting to bring every soul to the point where it is willing to do its duty, so that decisions may be made and results may be secured right then and there?"

THE following choice advices to converts are selected from addresses at City Temple to converts of the London Simultaneous Mission:

"Look to Jesus, and not to your own feelings."

"Look at Jesus, and not at Christian professors."

"Read your Bible, and never mind so much the books about the Bible."

"You are saved to save others. Your vocation is now to witness for Christ."

"Burn your bridges behind you. Make no provision for the flesh. Let your surrender to Christ be out and out."

"Help us in our aggressive work for Christ. Nothing will keep you so eager as trying to win others for Christ."

"Be thorough; follow the Scriptures; sign the pledge; do not go to theaters; if you stumble, get up again and go on."

"Do not sit still and 'sing yourself away to everlasting bliss.' You are not ready for the Father's house. He has many lessons to teach you."

"I will pass on to you a recipe which next to the reading of my Bible has been most important to me, namely, a daily effort to speak to some other man, to some other person, about Jesus Christ."

"Join the church." Do not attempt to do without the means of grace. Always go to prayer-meeting when you do not want to go. Go right into the currents of Christian life—it is very draughty on the doorsteps. Devote your life unhesitatingly and unreservedly to Jesus Christ."—J. Tolefree Parr.

"Dare to speak for Christ (1) For your own sake. There is great value in being definitely and openly committed to Christ. (2) For his sake. He has need of you, and asks you for your help. I do not ask you to preach, but witness. (3) For the sake of other people. The very man you are afraid of may be hungering for you to speak."—G. Campbell Morgan, M. A.

A NOTED naval officer, Capt. A. V. Wadhams, recently gave to an immense audience this valuable testimony:

"It has been my privilege to see missionaries in all parts of the world. No one can appreciate the work done by them until he can compare the converted with the unconverted people in foreign lands. The missionaries need no word of commendation from me or anybody."

DR EDWARD EVERETT HALE has given three rules which have been the greatest help to him in life. They are: Be in the open air all you can; rub against rank and file daily; and every day hold intimate conversation with a superior.

CONTRIBUTIONS.

HEROES OF CHRISTIAN HISTORY.

John Vassar, the Soul-Winner.

BY REV. A. C. DIXON, D. D.

A young man has charge of a brewery in Poughkeepsie. He has a hot temper, and when provoked swears profusely. His wife is Godless like himself. They care nothing for the Word or the worship of God. His cousin, an earnest Christian, begs and hires him to go just once to a revival meeting in the Baptist church. He is so impressed that he returns the next day of his own accord. His conviction of sin is like that of Bunyan and Newton. One night on going home and finding his wife asleep, he wakes her with the words, "How can you rest when your husband is going right down to hell?" His view of the holiness of God in contrast with his own sinfulness filled him with pangs of contrition.

A friend describes his conversion thus: "I sat next to him in the first seat as you enter the door. I never saw a soul in such agony as he. The service closed, and most of the congregation had retired. He said he could not go out of the room until forgiveness had been spoken and peace had come. Half a dozen of us remained and prayed that mercy might be extended and his burden lifted off. Then he broke out into petitions for himself, and such begging for salvation I never heard from the lips of any other penitent. He was more calm before we separated, but not by any means at rest. The next night, however, he was rejoicing in the Saviour's pardoning love; there was rapture in his face, there was glory in his soul. There was glory in the old prayer-meeting room, too, as he told us that evening of his own peace and the preciousness of Jesus."

On his way home he joined with others in singing on the street, and some one suggested that people would think them crazy. He replied, "Let them think so. They said the blessed Lord Jesus had a devil!" He turned the brewery, where he still worked, into a place of prayer and praise. A fellow-workman said to a visitor: "There is one spot in this brewery that is better than any church in Poughkeepsie, and that is where John Vassar prays."

He was not long in seeing that the brewery business was hindering the cause of Christ, so he gave up his position that he might devote all his time and influence to Christian work. His wife and child died. Several years after the death of his little son he said in an address, "When I laid little Johnnie [illegible] out of my arms into the arms of the Saviour, this world and I forever parted company." He resolved that his single mission in life should be to win souls to Christ, and that he would remain in a company only so long as he could speak of the Saviour, and, when that subject was exhausted, he would seek other company.

Such is a brief account of the conversion and consecration of John Vassar, the most remarkable face-to face soul winner the last century gave to the Church of Christ. He sought "by all means to save some." With books and tracts in his hands, and a passion for souls in his heart, he traveled over this continent with the one thought of seeking and saving the lost.

In Boston he urged upon a worldly woman the importance of seeking the salvation of her soul, and prayed with her. When the husband returned in the evening, the wife said, "There was a queer old man here today, who talked to me about my soul, and before he left, he kneeled down and prayed for you and me." "If I had been here," replied the husband, "I should have told him to go about his business." "If you had been here, my dear," quietly answered his wife, "you would have thought that he was about his business." Soul-winning was the business of John Vassar. All things, however important, were incidentals. The individual and the crowd always suggested to him the possibility of saving a soul. He seemed to love people with the very heart of Christ, so intensely that he cared little about their possessions of wealth or culture. To him every soul was so infinitely valuable that he could see little difference in people. The streets they lived on, the clothing they wore, and their social position did not affect him in the least; it was the souls he was after, and all else was of minor importance until Christ possessed the soul.

His work was, therefore, in season and out of season; rather every season with "Uncle John," as his friends familiarly called him, was a soul winning season. He did not look forward four months to the harvest, but regarded each day as a harvest time, and every community a ripe field. He carried the sickle all the time. He sowed seeds of truth, but he could not be satisfied without reaping.

Dr. Perkins, of Brooklyn, told me that he was talking with "Uncle John" along a country road near Poughkeepsie one warm summer afternoon when a farmer, passing with his team, invited them to take seats beside him and ride. Dr. Perkins said, "I talked with the farmer about the weather, his crops, his horses, anything that I thought would interest a farmer, but 'Uncle John' did not say a word until there was a lull in our conversation, when, in his quiet, earnest way, he looked up into the farmer's face and said, Do you love the Lord Jesus Christ?' The farmer acknowledged that he did not, but before the ride was finished he was rejoicing in the Lord who can save to the uttermost."

On another occasion "Uncle John," seeing a farmer at work in a field, left the road and preached Christ to him as they stood in the freshly plowed furrows. Before he left they were both kneeling in the soft earth, praising God for salvation. When dining at another farmer's table he noticed that the young man, son of the farmer, for whom he had been praying, was absent, and "Uncle John" surmised that the cause of absence was the desire to escape religious conversation. He took this for a good sign that the spirit of God was moving upon the young man's heart, and rising from the table, he started in pursuit of him, but he was nowhere visible. "Uncle John" searched and called, but there was no response. At length, the earnest seeker found the young man in the barn at the bottom of a large hogshead into which he had jumped, hoping that he would thus remain unobserved, but "Uncle John," nothing daunted, leaped into the hogshead beside the young man, preached unto him Jesus, kneeled in prayer, and before they left the hogshead the young man was rejoicing in Christ.

In the army John Vassar won hundreds of soldiers to Christ. They believed in him at all times and places. He made such a stir in the 150th New York Regiment that General Ruger sent a soldier to summon him, the enthusiastic evangelist, to his presence. The soldier found him in a religious meeting. Touching him upon the shoulder, he quietly informed him that the General wanted to see him. Not the least agitated, "Uncle John" said, "Boys, go right on with the meeting, the General wants to see me." General Ruger's rather rough question was: "Who are you, and what are you here for? You are not the chaplain of either of these regiments. We shot a man as spy who came into our camp as you have come today. By whose authority are you here?" "Uncle John" replied: "I am agent of the American Tract Society, and I know the whole of the 150th regiment, and I have passes from President Lincoln through all the Army of the Potomac. And now, General, do you love the Lord Jesus Christ? We can have a little season of prayer right here." "No, no," said General Ruger. "Here, orderly, take this man back, and I will see Colonel Ketchum about him;" and before the meeting from which he was taken was closed "Uncle John" was back with the boys in a rapture of prayer and praise. He was captured by a company of General J. E. B. Stuart's cavalry. When brought before the General and asked about himself, "Uncle John" replied that he was an agent of the American Tract Society, and the servant of the Lord Jesus Christ "Oh, yes," said General Stuart, "I know that good old Society, and we need have no fear of one of its agents." "But, General," continued "Uncle John," "do you know and love the Lord Jesus?" One of the soldiers who was guarding him said, "I think, General, we had better send this man back across the lines, for if we do not we shall have a prayer-meeting from here to Richmond." So "Uncle John" was passed across the line, and they were relieved of his troublesome importunities. The Confederate soldiers were not in a frame of mind to be converted by a Federal tract agent.

These sudden questions often startled and sometimes repelled strangers, but there were few instances where permanent harm was the result. An infuriated husband once drove him from the door because he suspected that the purpose of his business was to pray with his wife, and he was determined that there should be no praying under his roof. "Uncle John" went meekly away, but, after several hours of prayer in his room, returned to the house. The husband then informed him that he might come in provided he would promise not to pray. This "Uncle John" refused to do, but he was nevertheless admitted, and prayed as much as he wished. In a certain town his sudden question and earnest persistence so angered a society belle that she circulated the report that he had insulted her. The people refused to come to his meetings and spurned him from their doors. He left that town with a heavy heart, unable, he said, to understand why God should permit such a thing; but the young lady was so stricken in conscience by her evil deed that she came with her young friends into "Uncle John's" presence and made public confession of the lie she had told, saying, as she begged his forgiveness, that it was the meanest thing she had done in all her life.

John Vassar, though so bold in his attacks upon sin and sinners, was one of the humblest of men. He delighted in calling himself "The Shepherd's dog." His work never displaced, but always supplemented, the work of the pastor.

At the close of his life he lingered for a while, with infirm body, in the twilight of the morning, and his last word was "Hallelujah!" as he passed into the presence of the King he had so faithfully served.

Boston, Mass.

Renew your subscription.

Church Extension---What Is It?

The Board of Church Extension is an organized method by which the church seeks to carry the Gospel and permanently establish the Methodist Episcopal Church, South, in all the world, and especially among the poor and needy. This Board of the Southern Methodist Church was created by the General Conference in the year of 1882, which was to be located in Louisville, Ky., and was charged with the duty of raising and administering funds for the aid and relief of Methodist congregations unable to provide for themselves suitable houses of worship without assistance from the church abroad. The constitution of the Parent Board of Church Extension also provided for a Conference Board to be organized by each Annual Conference which was charged with a like duty of the Parent Board in caring for needy and helpless congregations within their bounds, and of raising and administering a fund for this purpose. The need of such an organization as this has long been seen and felt by the church. Prior to the creation of this Board the work of aiding needy and worthy congregations was expensive and unsystematic, and in many cases ill-directed insomuch that many unfortunate and worthy congregations were unable to have their claims properly considered and were turned away without necessary aid which they should have and possibly would have obtained had there been any system in the appropriations. Besides this, there were no provisions made for the occupation of cities and towns and rural sections where, as yet, no Methodist congregations existed. All over the West towns and cities were springing up filled with busy people gone thither in search of wealth, who were indifferent in sending for and supporting the gospel; yet they constituted a part and parcel of that "all the world," to whom the Gospel must be preached. The promoters of the Board of Church Extension anticipated the evangelization of this particular section of our country which was being so rapidly populated. The Board of Missions had wrought its best work in providing the Gospel for these fields, but its modes of operation was inadequate to provide churches in which to preach the Gospel, and parsonages for our missionaries and their families. Where these could be built unquestioned evidences of permanency were assured. The whole church was put under contribution in support of these objects without any definite plans for distributing and administering funds raised by the Missionary Board. With such inadequate means provided and with such unsystematic distributions, God wrought marvelous things through the agency of the Missionary Board. But there was a paramount necessity for more ample and concentrated methods for the administration of funds raised for this purpose. Existing conditions were thoughtfully considered by great and wise men of our church, and the plan of our Church Extension Board is the outcome which has met the pressing demands of a worthy cause, and which has clearly demonstrated its legitimate prerogative to exist and do business for the Master by reason of the wise and judicious manner in which the affairs of the Board have been so faithfully and successfully managed.

In the inception of this enterprise the General Conference provided for a Loan Fund which was to be created by setting

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apart ten per cent. of all collections taken for the cause of Church Extension. This plan, however, owing to its inadequency to meet the demands was discontinued and our present "named Loan Fund plan" was substituted, which provides for a loan fund to be raised and held separate from funds collected for general distribution, and which is to be used only in loans on adequate security, and also to receive and hold in trust any real estate or personal property, and to sell and convey the same for uses and objects as the Board may declare. This feature of our Church Extension Board has achieved marvelous results and exemplifies a fundamental feature of our holy religion. It goes on its mission of mercy, helping and being helped—growing by use. Instead of diminishing in proportions, it constantly increases, like the Banyan of India! The Kavanaugh Loan Fund created in 1884 fully demonstrates the marvelous results which has accrued from this Loan Fund plan. The Kavanaugh Loan Fund started out on its mission of mercy as a centennial thank-offering at $16,000, and by additional gifts and accrued interest, loaned and repaid and loaned again and again, until the amount assumes proportions profoundly gratifying, and which has furnished help to a vast number of needy and worthy congregations which evidently would have suffered had it not been for this named Loan Fund plan of our Board. To business men of wealth this feature of our Board commends itself to their consecrated liberality. No better way could they bequeath their wealth than to this Board which stands ready to administer their gifts in a manner that will promote the cause of Christ and bless mankind after they have been translated to the Home of the soul. At present our Board needs funds to meet the extraordinary demands made upon the Parent Board which cannot be met out of its ordinary resources.

The Government of the State of Minos, in Brazil, with 4,000,000 inhabitants, has given to our Church an entire square of ground in its beautiful capital, Bello Horizonte, upon condition that within a specified time we erect thereon suitable church, parsonage and school buildings. The property is very valuable, and our Parent Board has been asked to furnish $4,000 toward this enterprise. But in view of the demands from Galveston and Cuba the Board is unable to appropriate anything at present. A door is open to our church at Havana, Cuba, which we must enter if we are to give the gospel to that people. We have purchased property there already, but it is not paid for, and the Board needs money for the Cubans. An urgent appeal has been made to our Board from Berkeley, the seat of the great university of California, to help build a church in which to take care of Methodist young women and young men who are being educated there. Our church at Jacksonville, Florida, is in ashes and many of our people homeless. They are calling for help and we should help them in this their day of calamity. But if relief is given to all these worthy and needy objects, Dr. P. H. Whisner, our efficient Corresponding Secretary, informs us that it must come from other than the ordinary annual collections for church extension purposes.

Here we find opportunities opened for large donations from men of wealth. The opportunity to help in these cases of emergency may never come this way again.

Then, my dear brethren, let us not forget the needy and worthy congregations within the bounds of our own Conference. At least two-thirds of the applications made to our Annual Conference Board last year for aid had to be turned away because of an empty treasury. Last year, our Western North Carolina Conference, with all her wealth and with a membership of 73,000, only contributed upon an average of 3¾ cents per capita for the cause of church extension.

Great stress throughout our Conference is being made and strenuous efforts are being put forth to raise all our missionary assessments in full. The cause of missions cannot receive undue emphasis. But let us not forget the cause of church extension, which seeks to co-operate in perfect harmony with the Board of Missions in carrying the Gospel to the poor and needy and establishing converts made by our Home Missionaries in suitable houses of worship. All our collections are of importance and none more so than Church Extension. May we hope for full collections in all the assessments ordered by the Annual Conference, and by no means let us forget Church Extension.

Fraternally,

J. A. BOWLES,
Sec'y. Conf. Ch. Extension Board.

Toward the Golden Gate.

MR. EDITOR:—I send you a few personal observations and impressions that you may put in the ADVOCATE, if you think them worthy of a place in your highly esteemed paper. If not, you have a good, large basket for such matter.

When I packed my grip with the thought of the rumble and rattle of car wheels for six entire days and nights before reaching the seat of the Epworth League Conference in San Francisco, the continent seemed to stretch a little farther to the westward than ever before.

But distance and the prospect of fatigue from travel was not enough to prevent the undertaking this trip.

I left Ashboro late in the afternoon of July the fifth, and when the dawn stole over the mountains our train had climbed the Blue Ridge, and having hastened down the Swannanoa and the French Broad, was nearing Knoxville, the hustling little metropolis of East Tennessee. How beautiful was the valley of the French Broad by moonlight! The river appeared like silver fresh from the mint, and the thin clouds seemed to drape the graceful outlines of the mountains with all the beauty that belongs to a bride beneath cathedral lights.

The comforts of a modern Pullman combined with the recent rains, which had added to the attractions of the landscape and gave the guarantee of no dust, made the run across East Tennessee and Kentucky quite enjoyable. And a good night of refreshing sleep between Louisville and St. Louis was a good preparation to enjoy the Sabbath and the services of the sanctuary.

Centenary church was the place of worship. The Sunday-school was well attended and there was the appearance of good work. Dr. Young, the pastor, preached a plain, gospel sermon—the kind that Southern Methodist preachers are in a habit of delivering. The Doctor is making preparations to get off to Europe before many weeks and will attend the Ecumenical Conference before returning.

It is a pleasure to know that Centenary—that massive pile of stone, possessing so much architectural taste—is not to be abandoned like so many down-town churches in the large cities have been. The building is now being improved at a cost of thirty thousand dollars—and will be very handsome when the work is completed.

GAMBLING FOR PICTURES OF THE CHRIST.

In passing a shop window my attention was attracted by a very beautiful picture of "Jesus on the Cross." Attached was a card bearing this inscription, "One of the prizes to be given at the euchre for the benefit of St. John's church." Now, St. John's is a Catholic, and it is to be presumed that this picture had for them a peculiar sanctity. Yet, for this they were to play at cards. We call that heartless when the rude soldiers sat down at the foot of the cross gambling for the garments of the Nazarine. But what shall we say when the disciples of this day take pleasure in gambling for the sacred pictures of their own Lord and his cross? The soldiers were saints when compared with these, though they say their prayers and keep their fasts.

The service of the Burlington is first class and enables one to make the thousand miles to Denver with little worry and in remarkably quick time. What fields of corn and wheat in that great western country! The corn of Egypt in Joseph's day certainly did not surpass what eastern Nebraska promises to be this year. A portion of this State, however, and Kansas are suffering terribly from drought.

Who can write anything of the Rockies and not mention Pike's Peak? But I shall not attempt a description from this famous point, nor of the train that makes the ascent. Others have done this often with far greater ability than I could command.

To me the most beautiful scene witnessed thus far was outside of the gate of the "Garden of the Gods." It is just after the sunset hour. Facing to the westward, just behind towered the red cliffs and huge stones of many and queer forms that stand about the gate; in front rose the great mountains mantled in the shadows of evening, which gave a deeper hue to what green was upon those steps. Behind and above all was lifted the bare head of Pike's Peak, veiled in a gray midst, appearing as a mighty unveiled monument—a monument to the forces that have wrought such wonders in the earth. But above the tall monumental height rose the smoke of the engine that had made its last daring ascent for the day. The smoke may have marred the scene, but it was a herald of the daring and enterprise of man.

Of the Garden itself and other things, I shall write at another time.

A. W. PLYLER.

Salt Lake City, Kan., July 12, 1901.

Cool Montreat in August.

How many of our young people know where "Montreat" is? Yes, perhaps that name will, before many years pass, be as sacred to us in the South as "Northfield" is to those who live in the North. Where is Montreat? Take your map, run your finger along the line of the Southern R. R. from Salisbury toward Asheville, up into the very "land of the sky," until you come to Black Mountain station, some 2 500 feet above sea level, surrounded by those grand old mountains that stand as witnesses of God's majesty and changelessness. Imagine yourself met at the station by a large, comfortable hack, and carried two miles futher up the mountain cove, along the swift waters of the Swananoa until you pass under a slight archway which tells that you are now in "Moutreat." But what is Montreat? It is the quiet retired home of the Mountain Retreat Association, composed of men from North and South who are seeking health, recreation, rest and spiritual refreshments in these magnificent up lands. Many a little rustic cottage, surrounded with laurel, spruce-pine and rhodadendron, is to be seen on the hillsides and along the banks of the stream. There is a peaceful look about the whole place, an air of culture and refinement, for here there are people who come from every where; people who have traveled far and wide, people who are known well in their old homes, but who have now found in Western North Carolina both rarest beauty and vigorous health. But there is more still. See the large building on that cleared slope; it is the new church, used both on Sunday and on week-days, for service and for school purposes. There a little to the left, that is the orphanage, with nearly twenty little ones in its care. And up stream a few hundred yards, the new hotel, just opened, with as fine a view from its porch as one wants to have in a year. Up here is Mt. Brushy, over there Mt. Mitchell, while down yonder stands out Black Mountain. What a place for rest and finding new strength!

But what has this to do with our young people? This, listen! During the summer large gatherings of some of the most earnest Christian people of this and other states meet here for Conference and study of God's word. Two are planned for this year.

The Christian Workers Assembly meets from July 21st to August 4th, and the Bible Conference from August 11th to 25th. Now! The last four days of the first gathering, namely, August 1st to 4th, are to be especially devoted to the needs, opportunities and difficulties of young people. This is why every Endeavorer should think of Montreat this summer and try to spend at least those four days there. There will be addresses by Rev. Arthur J. Smith, ex-president of the Georgia C. E. Union, Rev. Ira Landreth, Chairman of the splendid committee that engineered all the preparations for "Nashville, '98," and editor of the "Cumberland Presbyterian," Rev. A. D. Thaeler, of Winston-Salem, Mr. Weston R. Gales, Rev. Walter Holcomb, L. W. Crawford Jr., and perhaps others. Open parliaments and question boxes will afford ample opportunity for everyone to take part, and, above all, the personal fellowship that will be kindled by close contact amid such delightful surroundings, can this be well over-estimated?

Notice, it is not a Christian Endeavor Institute, but a Young People's. There will be just as much there for young people of other Societies or of none, as for those of Christian Endeavor. But for that very reason we want to be there ourselves in still larger numbers.

What about the expense? It will be as cheap a vacation trip as you can well take. One fare for the round trip is the rate that the Railroads are granting for the Assembly, and it is almost certain that the same will be granted to those attending the Young People's Institute alone. Then board can be had in the cottages for $4 a week and a room, for one or two persons, for $2 a week. At the hotel, of course, rates are higher, on the other hand, tents can be rented and put anywhere at the very lowest cost. Why, take it all in all, if you want a really helpful and invigorating vacation, for body, soul and spirit, and even if your pocket-book is thin, as most young people find theirs, Montreat is the place.

If you would like fuller information or think you can go, write either Mr. Weston R. Gates, manager, Montreat N. C., for the booklet just being issued, or Rev. A. D. Thaeler, Winston-Salem. And whatever you do, whether you can go and fall in love with the place, people and anew with the Master, or can't go, but will stay at home and pray,—don't forget "Montreat."

L. W. CRAWFORD, Jr.

Franklin District Conference.

The Franklin District Conference convened at Robbinsville, N. C , Thursday morning, July 11, and adjourned Saturday afternoon July 13.

Robbinsville is the county seat of Graham. The town is quite small, but the people entertaind the conference with open-door hospitality. We think it worth mentioning that the conference was held in the only finished Church in Graham county which has a population of about five thousand. Here the Baptists practically have the field and Baptists predominate.

The Methodist church at Robbinsville is a large well-finished building and reflects great credit upon the small congregation of Methodists who built it. We are told that no other church building in the county deserves the name of church.

When the roll was called every traveling preacher in the district except two answered to his name. About thirty five members all told composed the Conference. Bishop R. K Hargrove was present and presided in a manner that endeared him to all present. Rev. George F. Kirby was chosen secretary. The following committees were appointed: The spiritual state of the church: T. P. Bonner. J. A. J. Farrington, G. A. Hughes.

Missions and Boundaries: E. Myers, J. S. Ragan, E. N. Crowder.

"Financial systems, contributions and Buildings": Ira Erwin, Z. V. Cordell, C. E. Stedman, W. E. Sanderson, Lee Crawford.

"Sunday-school, Epworth League and Education:" George F. Kirby, J. J. Edwards, J. T. Patterson, F. A. Gbnnett, R. L. Madison.

"District Conference Records:" R. S. Howie, J. W. Campbell, Robt. B. Slaughter, S. L. Richardson, G. H. Haigler.

"Public Worship:" J. A. Cook, P. E , Z. V. Cordell, P. C., J. A. Wiggins.

All reports were handed in during the first session, and the committees began reading their reports at the next session, and continued throughout the conference sessions. The various interests of the churches were well dicussed by both clerical and lay delegates.

The question of Education received the best attention. This mountain section wants schools, and wants good men and women who love God and His people, to come among us and work with the earnestness of Christians. The fields are white unto the harvest, but the laborers indeed are few. The Presiding Elder appointed the following to compose the Educational commission of the Franklin District: Clerical: Ira Erwin, George F. Kirby, R. S. Howie. Lay; F. S. Johnson, L. E. Mauney, L L Marr, R L Madison.

Rev. R M. Taylor was present representing Weaverville College. He spoke interestingly to the report on Education. No other schools were repesented.

License to preach was granted to W. A Thomas, J. J. Edwards, C. E. Stedman, and W. A. Thomas was recommended to the annual conference for admission on trial.

Under the head of renewal of local preacher's license the following resolution was adopted: Resolved, that no Local Preacher's license shall be renewed hereafter by the Franklin District Conference unless he make application for same in person or in writing; and then work until he show by life and work that he appreciates the office of the Local ministry.

Cullowhee was chosen as the place for next District Conference.

Election of delegates to the Annual Conference resulted as follows: W. E. Sanderson, Robt. B. Slaughter, J. T. Patterson, R L. Madison; Alternates; R. J. Roane, T. R. Gray, G. A. Hughes. S. L. Rogers.

On motion R L Madison, R. S. Howie, and J. S. Ragan were appointed to provide for the publication of the Minutes of the Franklin District Conference for free distribution among our people.

Bishop Hargrove preached Friday, Saturday and Sunday at 11 o'clock. The pulpit was filled at other times by Rev. T. P. Bonner, Ira Erwin, R. M. Taylor, W. A. Thomas, and George F. Kirby.

The conference was a sucess in every way, and did us all good. This sucess was largely due to the work previously done by our efficient and popular presiding elder, Rev. J. A. Cook. Had we time and space we would be glad to say some thing about this dear brother's work is the district. We want to go to Cullowhee next year.

Annex to Centenary Church.

Sunday was a day of rejoicing for the members and friends of Centenary M E.Church—especially the Sunday-school.

At 9:30 a. m. the school assembled for the first time in its new quarters. The attendance was large. It was opened by Mr. R. B. Crawford, assistant superintendent. After a praise service, the school was reorganized, there being 25 large classes, with as many teachers, who were selected by the officers of the school. The names of all the scholars were read by classes, after which the class rooms were assigned by the Superintendent.

At 11 o'clock the regular church service was held in the beautiful new home of the Sunday-school, when the rooms were formally presented The program printed in Saturday's Sentinel was carried out.

The music was exceptionally fine and enjoyable It was furnished by the Sunday school choir, with seven instruments, under the leadership of Mr. W. H. Chick.

The address of welcome was happily made by Mayor O. B. Eaton. It was an earnest and encouraging message. He emphasized the importance of studying the Bible. He said that while the county builds jails and court-houses and the city maintains a police force, every dollar invested in Sunday-school property or work yields many times its equal and is worth far more to the community; that nowadays a business man judges an institution by results. The speaker added that the public schools are very great, but they are insignificant compared with the Sunday-school work. "It is the duty of every parent to see that the child's education is based on the Bible," said Mayor Eaton.

Acting Superintendent R. B. Crawford made a beautiful response in behalf of the school. He spoke of the interest manifested in Sunday-school work and thanked the building committee for the donation of the School's new home, etc. Continuing, he said: "May it ever remain a place for the dissemination of divine truth. Within its walls may many souls be born into the kingdom of God, and from its atmosphere may there be gathered by the children from generation to generation living waters of life, that shall bless and strengthen them along that way that leadeth not to darkness and death, but to light and everlasting life."

Mr. James A. Gray, Chairman of the Board of Stewards, formally presented the rooms to the School. His address was appropriate, encouraging and well received. He told how Winston and Centenary church had grown since he came to the city—at the age of six years. At that time occasional services were held in the old court-house by men of sainted memory. There was no church at that time. Mr. Gray appealed to the members of the church and Sunday-school for a more consecrated life and greater liberality. He alluded to the great work which the church might and should do, and asked why should she not send out some bright boy to be a Bishop Galloway, to go forth charming the nations with the story of love.

Mr. T L Rawley, in receiving the rooms for the school, spoke of duty and loyalty to the Sunday-school work. He also thanked the committee for its donation of the beautiful home, assuring it that the gift was duly appreciated.

DR. ATKINS COMING.

It was announced that Rev. Dr. Jas. Atkins, of Nashville, Tenn., Sunday-school editor of the M. E. Church, South, will spend next Sunday in Winston. He is expected to arrive Saturday night. He will make an address before Centenary School Sunday morning and preach at 11 a. m. and 8 p. m.

The Sunday-schools and congregations of Burkhead and Grace churches have been invited to worship at Centenary and hear Dr. Atkins.—Winston Sentinel of July 15.

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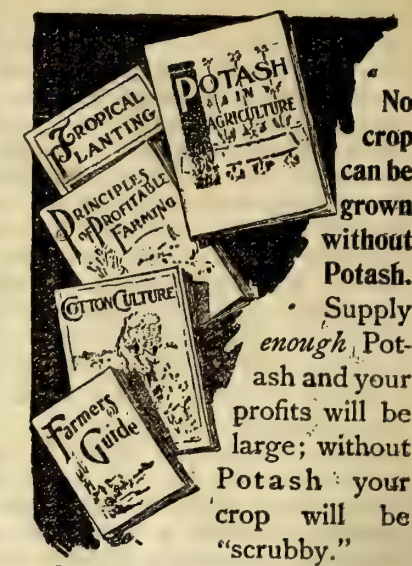
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Washington Letter.

(From our regular correspondent.)

Washington, July 17, 1901.

Mrs. L. F. Randolph, Superintendent Soldiers and Sailors Department W. C. T. U., this week made public the following letter, received from a soldier in the Philippines: "To those parties (army officers, chaplains, Senators, Congressmen, and all others) who are in favor of beer, wine, or other intoxicants for soldiers, in the army canteen or post exchange, I would like to submit the following for their perusal and opinion on same: In one troop of U. S. Cavalry, within a period of about a year, there were five men dishonorably discharged, in four of whom the cause was directly due to the drinking habit. Five men were discharged on certificate of disability, one for 'insanity,' one for 'consumption,' and three for diseases contracted through their intemperate habits. Eight men deserted. In five cases the cause was drunkenness. Two men died, one of typhoid fever and one of appendicitis, but both were drinking men, and had each been under the surgeon's knife for diseases contracted 'not in the line of duty' and their health undermined before the diseases of which they died took hold of them. In this same troop, during a period of two years, there were some 150 or 160 court martials, over 75 per cent. of which were due to drunkenness. This is a troop that is considered one of the best in its regiment. At least it is a good average troop, and when one stops to consider that the same pro rata could, in all probability, be obtained from each troop, battery, company or corps in an army of 100,000 men, it is very easy to see that it would be wise to remove such a terrible temptation, as far as possible from our soldiers. Our Congress should not only pass a law removing beer and wine from the canteen alone, but should also pass a law that no liquor of any description should be sold within 100 miles of an army post, with a penalty attached for forfeiture of property and imprisonment for any one caught selling, bringing, or shipping the vile stuff within that distance of a soldier. Drink is the greatest curse that can come to man, and they who uphold the putting of it within the reach of those poor unfortunates who cannot resist its power (in the canteen or otherwise) are on a par with the lowest sum-seller, and will be called to account when they stand before the judgment seat of God and answer for the deeds done in the flesh. I see it around me every day, and I know something of its power to degrade man and put him on a level with the pig wallowing in the mire, and I pray God that the curse of drink may be removed far beyond the soldiers of our army, and that speedily. The beer canteen has gone, now get the curse away from the vicinity altogether. A post exchange or canteen can be run profitably without beer or whiskey, if the right interest is taken in it by those in authority. It has been proved so in some cases in our army, and in the English army everywhere. What has been done can be done again.

Methodist Day was today celebrated at Chautauqua Beach, on Chesapeake Bay, by a combination of the Washington District Preacher's Meeting and the Woman's Home and Foreign Missionary Societies of the Methodist churches of the District of Columbia. Two meetings were held, the first was presided over by Dr. H. R. Naylor. At this meeting Dr. C. W. Gallagher, Miss Henrietta Bancroft and Mrs. C. L. Roach spoke in behalf of the Woman's Home Missionary Society, and Rev. W. I. McKenny, Mrs. A. H. Eaton, and Mrs. S. M. Hartcock spoke on behalf of foreign missions. At the second meeting Dr. F. M. Bristol delivered a lecture on "Solomon and Shakespeare." The attendance was very large.

The combined W. C. T. U., of Maryland and the District of Columbia, today began a week of practically all-day meeting at Washington Grove, the famous camp-meeting grounds, in Maryland, near Washington. The programme is an interesting one, and judging from the first day's attendance the meeting will be a success.

Reduced Rates Special Occasions Via Southern Railway.

Annual Meeting Parents' Conference of North Carolina, Winston-Salem. Reduced rate tickets will be sold on July 31, Aug. 1 and 2; final limit August 11th.

Annual Session State Lodge of Odd Fellows of North Carolina, Goldsboro, N. C., August 6 10: Reduced rate tickets will be sold August 4 5 and 6, final limit August 12th.

For tickets and full information call on or address.

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Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

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No distant Lord have I, loving afar to be;
Made flesh for me, he cannot rest until
he rests in me.

Brother in joy and pain, bone was he;
Now—intimacy closer still—he dwells
himself in me.

I need not journey far this dearest friend
to see;
Companionship is always mine; he makes
his home with me.

I envy not the twelve—nearer to me is he;
The life he once lived here on earth he
lives again in me

Ascended now to God, my witness there
to be,
His witness here am I, because his Spirit
dwells in me.

O glorious Son of God! incarnate deity!
I shall forever be with thee because thou
art with me.
—Maltbie Davenport Babcock, D. D.

Beauty of a Life of Service.

PHILLIPS BROOKS

No indeed, there is no wonder that God loved the world. There is no wonder that Christ, the Son of God, at any sacrifice undertook to save the world. The wonder would have been if God, sitting in his heaven—the wonder would have been if Jesus, ready to come here to the earth, and seeing how it was possible to save man from sin by suffering, had not suffered. Do you wonder at the mother when she gives her life without a hesitation or a cry, for her child, counting it her privilege?

Read your own nature deeper, and you will understand your Christ. It is no wonder that he should have died upon the cross; the wonder would have been if, with the inestimable privilege of saving man, he had shrunk from that cross, and turned away. It sets before us that it is not the glories of suffering, it is not the necessity of suffering, it is simply the beauty of obedience, and the fulfillment of a man's life in doing his duty and rendering the service which it is possible for him to render to his fellow man.

There is one word of Jesus which always comes back to me as above the noblest thing that human lips have ever said upon our earth. When he was sitting with his disciples at the last supper, how he lifted up his voice and prayed, and in the midst of his prayer there came these wondrous words: "For their sakes I sanctify myself, that they also might be sanctified" The whole of a human life is there. Shall a man cultivate himself? No, not primarily. Shall a man serve the world, strive to increase the kingdom of God in the world? Yes, indeed he shall. How shall he do it? By cultivating himself, and instantly he is thrown back upon his own life. "For their sakes I sanctify myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. That is the law of my existence. And the man which makes that the law of his existence neither neglect himself nor his fellow men; neither becomes the self-absorbed student and cultivator of his own life, upon the one hand, nor does he become, abandoning himself, simply the wasting benefactor of his brethren, upon the other.

You can help your fellow men; you must help your fellow men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workmen build upon the building which, by and by, is to soar into the skies, to toss its pinnacles up to the heaven; and I see him looking up and wondering where those pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built; and all the time he is cramming a rotten stone into the building just where he has set to work. Let him forget the pinnacles, if he will, or hold only the floating image of them in his imagination for his inspiration; but the thing he must do is to put a brave, strong soul, an honest and substantial life, into the building just where he is now at work. Let yourselves free into your religion, and be unselfish. Claim your freedom in service.

Cross Currents in the Christian Life.

With favorable winds and all sails full, a ship may yet go on the rocks because of an unnoticed current drawing it aside from its true course. David was a man after God's own heart. The stormy time of his life was over. It seemed as if he might go on to the fair haven of an unblemished reputation. Then came an unnoticed cross current of temptation, pushing him aside into a whirl of sins. Peter had faith and love, but the unperceived drift of his despairing cowardice made him deny his Lord.

God permits these deviations from the course—these lapses into sin—perhaps in part to cure us of the yet more dangerous sin of pride. David, fallen into the stifling calms of self-satisfied content, might easily have been in a more hopeless state than when the prophet came to him and said, "Thou art the man." Peter untested and unhumbled could never have been Peter the rock. God wants to give us victory, but first he means to teach us that we are in danger of defeat.

We need not look or ask for these sharp lessons of defeat. The cross currents of temptation are always pulling at our souls, and never more than when we drift, as David seems to have been drifting, in idle self-indulgence when his temptation came. Happy is he who allows for the currents while he steers his ship by chart and compass. He shall overcome without the bitterness of a great fall and deep repentance. He will leave the world that noblest legacy of an unstained name.

If we have drifted into peril or fallen into sin—as David and Peter did—there is but one course open. "I will arise and go to my father," we must say, and going we shall find him ready to forgive. The new place, even though it be a lower one, is the place for the new beginning. Even from that place where we need never have been found if we had used God's help aright, he will lead us upward to our victory. For us the beginning of will, the repentance and return. For him the loving watch and care that lets us say out of experience after sin, "He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake."—Congregationalist.

The Admiral's Bible.

Of admiral Philip, Rev. Milton Merle Smith says: "It has been my privilege to have in my possession for a day or two the admiral's Bible. I have never seen one more marked and thumbed than his. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. In the former chapter every verse except three is marked. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament, and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

"'Put any burden upon me, only sustain me.

"'Send me anywhere, only go with me.

"'Sever any tie, but this tie which binds me to Thy service and Thy heart.'

"The verse most heavily underscored in his Bible is the words of Jesus: 'Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven.'"

Mixing Faith with Prayer.

How listlessly, formally and with what little faith do many of us pray—for ourselves and for others. And yet with what boldness ought we to come to the Master's feet.

A child asked once, during revival services, that the people would pray for the conversion of his sister. The preacher was stuck by his appeal, and called the congregation at once to prayer. As they were kneeling, it was noticed that their suppliant was reaching for his hat, and about to take a speedy departure. "My little friend," said the preacher, "you have asked us to pray for your sister, and you ought to remain and pray with us."

And the child's reply was this:

"I am going to see how bright her face will be when she is converted."—Michigan Christian Advocate.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R.R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R. R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R.		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 17 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	† 7 55 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.	† 6 00 p m	... ...
Lv. Baltimore, B.S.P.Co.	.....	† 6 30 p m
Lv. Washington, N.&W.S.B.	.....	6 30 p m
Lv. Portsmouth, S. A. L..	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 40 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "	....	3 05 p m
Ar. Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 20 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, "	2 40 p m	6 28 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	.....
Ar. Macon, C. of Ga.	7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L. & N.	2 55 a m	
Ar New Orleans, L. & N.	7 30 a m	
Ar. Nashville, N.C.&St.L.	6 40 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily No. 34.	Daily No. 38
Lv. Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. A. &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	.....
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington, "	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Washton. N.&W S.B.		6 55 a m
Ar. Baltimore, B. S. P.Co	.....	† 6 45 a m
Ar, New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y.P.&N	† 6 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa. S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 12 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina, "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 36 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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Hospitality

Blest be that spot where cheerful guests retire
To pause from toil and trim their evening fire;
Blest that abode, where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jest or pranks, that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.

"Idle Silences."

Sir Montstuart Duff, in his notes from a diary, reports a lady's improvement on Franklin that "if we must give an account for every idle word, so must we for every idle silence." When we are with some moody or absent minded persons we are often reminded of the old Hebrew saying that there is a time to speak. Small talk has its use in the world and is not to be despised. In the casual meetings of summer travel and at the table of summer boarding houses, especially, it does valuable service in breaking the ice of silence and setting people at ease The man or woman who is too indolent or too reticent to offer entertainment or knowledge, or, at least, to draw out others in chat, comes under the condemnation of idleness and misused opportunities. We have no excuse to offer for the clatter of the vocal mill that runs unceasingly, but we confess to preferring it greatly to the mill that never runs at all And if the silent people more frequently asserted themselves, the chatterboxes might have time to improve their minds in occasional listening.

But the time when silence is most unfortunate is when expressions of appreciation and gratitude should be voiced. That they are not is frequently due more to indolence or thoughtlessness than to so base a trait as ingratitude. But it is true, nevertheless, that a guest who fails to express in words pleasure in a hostess's kindness, or to write a grateful note after a visit, or promptly to acknowledge a favor of any kind is guilty of an "idle silence." So is the parishioner who never takes the trouble to show appreciation of his pastor or the pupil of his teacher. It is an idle silence which is not broken by words of congratulation or of condolence on the occasion of a friend's joy or sorrow.

No plea of reticence or of undemonstrativeness can excuse silence under some circumstances. Gushing is in bad taste, but it is better to err on the side of effusiveness than indifference. A young woman, who was preparing herself to earn her own living, was received as a guest for the winter into a city home. She was depressed and moody, so to brighten her lot her friends planned pleasure, gave her tickets to the opera and lectures, took her about with their young people and treated her always as a special guest. She accepted the favors without a word; and never in the course of the winter showed the slightest enthusiasm over any of her good times. When she went away, she said to her hostess, who, attentive to the last, accompanied her visitor to the station, "It seems absurd to thank you for your kindness to me," so she did not try! She wrote a "bread and-butter-letter," telling of pleasant days elsewhere, but with never a grateful reference to the events of the winter or word of appreciation of her city friends.

This is more than an "idle silence, one may say; it was an ungenerous, selfish silence. But who shall draw the line between them? Are we not often selfish and thoughtless in our silences, and do we not all of us need a warning —Congregationalist.

A Satisfactory Life.

JOHN RUSKIN.

It may be proved with much certainty that God intends no man to live in the world without working; but it seems to me not less evident that he intends every man to be happy in his work. It is written: "In the sweat of thy brow," but it was never written, "in the breaking of thine heart." "thou shalt eat bread." And I find that as, on the one hand, infinite misery is caused by idle people who both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have had no concern, so, on the other hand, no small misery is caused by overworked and unhappy people, in the dark views which they necessarily take upon themselves, and force upon others, of work itself. Were it not so, I believe the fact of their being unhappy is in itself a violation of the divine law, and a sign of some kind of folly or sin in their way of life.

Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of sucess in it-not a doubtful sense, such as needs some testimony of other people for its confirmation; but a sure sense, or, rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.

The Thrifty Housewife.

The thrifty housewife is not the poor woman who spends her life indoors trying with might and main to make many dollars worth of work and worry to save a few cents. She is quite another variety of economist. She goes out and around, mingles with people who are apt to have ideas newer and fresher than her own. She is not too proud to adopt the theories of others if they are better than her own, and she seeks advice and peeps at the points of view of other women even if she does not entirely accept them. She considers health, physical, mental, and moral, the only thing in the world worth worrying about, and refuses to lose sleep or appetite over trifles. She keeps her servants as long as she can, but if they go she does not wear sackcloth and ashes. Restaurants, hotels, charwomen, and patience she considers better substitutes for servants than the mistress wearing out her clothes, nerves, and youth cooking meals for a hungry household. The truly thrifty woman is a creature endowed with logic and common sense, whose price is far above rubies. She knows how to take care of herself so well that she seldom needs to be taken care of. She does not work herself to death for ten years and then remain a helpless invalid for twenty. She keeps young, and her home is as attractive to her husband on his silver wedding day as it was when he and his bride entered it together for the first time.—New York Commercial Advertiser.

A Hint for the Hot Weather.

"It is astounding," said a physician to a writer for Good Housekeeping, "how little thought the people give to their food in relation to various seasons of the year. I would entreat every housekeeper not to buy a morsel of pork, ham or sausage from June till October. Reserve even beef, lamb and veal for the cooler days of summer, and in long hot spells let meat alone entirely. Nature provides for these burning days with vegetables and fruit, tender chicken and fine, firm, white fleshed fish. If you have left-over foods to be utilized convert them into chilled, appetizing salads instead of ragouts. If soups are a necessity, let them be thin consomme or chicken soup, not purees or bisques. I would prohibit pie and rich cake, and let fruit, ices, delicate jellies or milk puddings take their place. I'd also put a veto on hot breads.

"If people could turn an X ray on the poor, over woked stomachs I'm called to care for all summer long, and see the mischief done by over eating and eating things that have no business to be cooked in hot weather, they would realize I am speaking earnest truth."

How To Be Happy though Married.

A Southern lady, says Harper's Monthly, met a colored widow, guadily attired, laughing and talking, and seemingly in the best of spirits.

"Why, Lizzie," said the lady, stopping the horse she was driving, "how is it that you are so cheerful when your husband died only three weeks ago?"

"Lor', Miss Mary," returned the widow with a broad grin, "ev'rybody know there ain's no happiness in married life till one ob 'em's done 'ceasted."

TO THE DEAF

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9377. The Nicholson Institute, 780, Eighth Avenue, New York, U.S.A. ag29-1y nrm

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THE STATESVILLE DISTRICT CONFERENCE.

We spent a day and a half at Maiden last week. This is a growing town of some six hundred inhabitants, located in the Southern part of Catawba county on the Lenoir Narrow Gauge Railroad, thirteen miles north of Lincolnton. The town has two cotton factories, four churches, a livery stable and a number of dry goods and grocery stores. It has the air of thrift and its people are industrious and progressive.

The Statesville District Conference convened there on Thursday morning. Rev. J. Ed. Thompson, the Presiding Elder, called the meeting to order promptly at 9 o'clock and conducted religious exercises. His opening remarks were very fine. Among other things he said: "Our Lord estimates men by their ability and willingness to serve. Alexander the Great, Napoleon the First and other military chieftains were counted great because of their ability to command men. But our Saviour makes the man greatest who can render the most service to the largest number of people. The preacher who can minister to the necessities of the largest number is the greatest man in the eyes of our Lord. He that would be chief among you let him be the servant of all.

Christ was sending out his disciples. Peter asked him, 'Master what shall we receive?' Doubtless he meant in dollars and cents. The reply came, "He that hath followed me in the regeneration and hath left houses and lands and fathers and mothers for my sake and the gospel shall receive a hundred fold in this world and everlasting life. That is true. Some of you left the home of your childhood, and a father and mother tenderly loved. What have you received in return? Hundreds of houses are open for your reception today and fathers and mothers meet you wherever you go. These homes are not yours in fee simple, but are yours for shelter and entertainment. At the close of these remarks he said the Conference meets to transact important business. Let us again ask for divine guidance and expect it. Rev. N. R. Richardson led in prayer.

Rev. J. T. Stover, who has much experience in such matters, was elected Secretary. The roll was called and all the pastors of the District reported present except Rev. C. F. Sherrill, who was attending the Epworth League Conference in San Francisco, and Rev. T. A. Boone, of Hickory station, who was too unwell to be present. His sickness and absence were greatly regretted. A large number of lay delegates answered present.

The chair announced that the first day would be devoted to the Epworth League, Bible cause, houses of worship and finances. The second to education and Sunday-schools and Saturday to the spiritual state of the church and other matters.

Reports showed that seven out of the twenty pastoral charges had Epworth Leagues, a little over one third.

The following visitors were present and were introduced to the Conference: Rev. J. R. Brooks, Pres. Dred Peacock of G. F. College, Prof. W. H. Pegram, of Trinity College, Rev. J. W. Jones, agent, and L. W. Crawford, Jr., of Rutherford College and the writer.

At 11 o'clock Rev. J. J. Havener preached a thoughtful, vigorous sermon from the text, "The kingdom of God is at hand."

The report on church property showed that seven parsonages have been finished on the District in the last eighteen months. At present every charge on the district has a parsonage except one, and it has $267.00 on interest for the purpose of building one.

Rev. J. W. Jones and L. W. Crawford, Jr., spoke in the interest of Rutherford College. Prof. Richard Webb represented Trinity Park High School. Rev. C. M. Pickens, President of Davenport Female College, represented that institution. He said it was well attended the past session, the quality of the pupils was good and the health record fine. Considerable improvements are being made in the building which, when completed, will furnish boarding pupils as comfortable rooms as any Female College in the State.

The president of the Conference recognizing the exceeding value of the NORTH CAROLINA CHRISTIAN ADVOCATE, and it being largely owned by the Church, gave its representative full time to present the interests of the paper. The result was we got a good list of new subscribers and a number of renewals.

We were obliged to leave early on Friday morning in order to reach another Conference and hence did not hear the addresses of the other educational men.

While in Maiden we were entertained by Dr. and Mrs. Paul Klutts. In their home we found a cordial hospitality and great comfort. Dr. Klutts is a leading physician and has a large practice.

Rev. J. W. Ingle, our pastor there, brought us under renewed obligation to him for special kindness. He has been two years on the work, is a faithful, earnest worker, and his people love him.

Rev. J. Ed. Thompson has long been regarded as one of our strong, safe and growing men. He has the elements that especially fit him for District work, and he is succeeding finely. In the chair, in the pulpit and in social life he is giving satisfaction and the work is growing under his leadership.

NOTES FROM THE SALISBURY DISTRICT CONFERENCE.

On last Friday morning at 8 o'clock we left the town of Maiden in a buggy for Newton, seven miles distant. The road was hilly and some parts of it very muddy and badly cut up. Indeed one or two points seemed impassable. We have never seen bottoms and creek beds in such condition. We arrived at Newton in time for the eastbound morning train on the western division of the Southern railroad. We reached Concord by way of Salisbury at 1 p. m. and started at once in a mail hack for Mount Pleasant, nine miles south east. We found this road more hilly than the one we had traveled in the morning, and on reaching Cold Water Creek, we were surprised to find its banks overflowed for two hundred yards on either side of the bridge. The driver said: "There is no danger." And so we entered its waters, but feared before we reached the other bank we might have a similar experience to that we encountered near Asheville in May last. But to our joy we passed without delay or danger.

We reached Mount Pleasant at 4 p. m. and found the Salisbury District Conference in session with much of the business already disposed of.

Rev. W. W. Bays, D. D., is the Presiding Elder of the District, but by invitation Bishop R. K. Hargrove was present and presided. The attendance of preachers was very good. We believe all but two were present. Rev. Allen Whisner has had quite a protracted attack of Rheumatism and is now at his father's home in West Virginia trying to recuperate. We hope our ministers and others will remember brother Whisner in prayer that he may soon be restored to health. He is one of our most faithful and devoted men and he longs to be again at his work.

It is needless to say that Bishop Hargrove is giving great satisfaction in the chair. He is courteous, exceedingly affable, thoroughly informed in the law and looks closely after details. He thoroughly believes in the letter of the discipline as well as the spirit and wants preachers, trustees, stewards, Sunday-school superintendents and Epworth League officers to conform to it in all particulars.

The Bishop laid great stress on family prayer and fasting as the best means of laying a sure foundation upon which to build a strong enduring character and an abiding faith. He also made a strong appeal in behalf of the Woman's Foreign and Home Missionary Societies. In regard to the American Bible Society he said: "This is the greatest institution in the United States. You can blot out the Methodist Episcopal Church, South, or any other one religious denomination, with less injury to the cause of Christ, than would result from the loss of the American Bible Society. It furnishes us the word of God." He strongly commended the smaller schools. He said: "I am glad to know that you have a number of such schools doing such work as Rutherford and Weaverville Colleges. We need more of them. They are the only means of many boys and girls getting an education. I was the son of a farmer and we lived several miles in the country. But for an academy near by I never would have received a college education."

We did not reach the Conference room in time to hear the Bishop's sermon on Friday morning, but it was said to have been full of thought and greatly edifying.

Prof. L. W. Crawford and H. M. Wagstaff represented Rutherford College. They reported an enrolled attendance last year of 104 from twenty-two counties in North Carolina and one in South Carolina. That there was no case of serious sickness in the student body during the entire session. That in addition to the healthfulness of the climate they were near Connelly Springs and had access to that celebrated water that is a specific for so many diseases. That the Trustees have greatly improved the building and now comfortable rooms and good board can be had at very low rates.

Rev. G. T. Rowe spoke of Davenport Female College, stressing the healthy location, the delightful surroundings and the excellent work done. Prof. J. F. Totten, of Yadkin College, spoke of his school. Said it was not denominational, but positively Christian. Did thorough work and prepared students for any of the higher colleges. Prof. J. F. Bivins, Head Master of Trinity Park High School, stated that he represented one of the best equipped schools in the South. It has a faculty of seven and each is a specialist. The students have access to the college library and gymnasium, and have the inspiration that comes from contact with the college students. 118 pupils were enrolled last session. The editor of this paper, by request, announced that Professor Robinson, of Holston Institute, had been elected president of Weaverville College and would reach the state this week and begin a canvass. That this institution is the property of the Western North Carolina Conference and is prepared to do excellent work.

Rev. J. C. Kilgo, president of Trinity College, represented that institution and spoke at length on the subject of higher education. Among other things he said: "There is a lot of cheap talk in the world about education costing nothing, but it is not true. Education is a matter of money. God has always been fair in his dealings with men. He has always recompensed men fairly. We have gotten so used to cheap labor that we have let this idea get into our idea of education. Money and men are both required, to furnish education.

"We have a misconception as to what an endowment means. There are things in grace that are as much dependent upon money as in Cæsar's kingdom. My Lord needed money to meet special needs and he sent and borrowed it from a fish. One hundred thousand dollars will open a bank. Two hundred thousand dollars will build a cotton factory. Five million will build a railroad, but several million are required to build and operate a university. Your buildings at Trinity have been multiplied 100 per cent., and your library has been multiplied a hundred per cent. It costs $35,000 a year to run Trinity College. Our endowment yields $25,000, and our receipts from tuition are $2,800. Sixty per cent. of our boys pay nothing for tuition. No young man is turned away from Trinity because he has no money. The spirit of Trinity is to help young men of merit. They can give their notes for tuition without interest."

The report on church property showed that the Salisbury District has in it 55 houses of worship and sixteen parsonages.

The following were elected delegates to the Annual Conference. Dr. C. H. Barnhardt, D. B. Coltrane, Geo. Whitlock and W. R. Odell. Alternates, Eli Lentz and M. S. Parker.

The next session of the Conference will be held at China Grove.

Methodism in Mount Pleasant is taking on new life. They have recently erected a new brick church, with stained glass windows,side and front end galleries and comfortable pews. The house cost about $2,000.

Rev. L. T. Cordell, the pastor, is in great favor with his people. He has been with them over two years and they have no thought of giving him up until he completes the full limit of the law. He is worthy of their highest esteem.

Rev. W. W. Bays, the Presiding Elder of the District, has greatly impressed himself on the preachers and the people. He is a hard worker,an eloquent preacher, and a deeply consecrated minister. He has but one aspiration and that is to make full proof of his ministry.

While in Mount Pleasant we were the guests of Dr. and Mrs. Paul Barrier. In this quiet, cultured home we found refreshment for soul and body. The Dr. is a prominent physician and Mrs. Barrier is a charming hostess. We shall not soon forget their kindness.

EDITORIAL NOTES.

Rev. Allen Whisner, of Salisbury, N. C., has gone to Great Cacapon, West Va., to spend a month or two in recuperating. We hope our brother may be speedily restored to health.

Bishop Hargrove passed through Greensboro Wednesday morning on his way to Wilkesboro to hold the Mt. Airy District Conference. He will preside at the Greensboro District Conference at Asheboro and preach the opening sermon on Thursday morning, August first.

Prof. W. A. Webb, of Central College, Mo., has been for some weeks visiting his father, Rev. R. S. Webb. We were glad to have a visit from him some days ago. He is a young man of a high order of ability and has a bright future before him in the field of education. His native state may well be proud of him.

We call attention to the article in this issue of the young peoples' gathering at Montreat in August. It will be well for Epworth Leaguers to look into this for it is a fine opportunity for a cheap trip to the mountains and an opportunity to spend a pleasant, profitable time in the mountains. It is a gathering of young people for Christian work. Look up the article and read it.

Rev. D. H. Comann preached a very forceful sermon from his pulpit in Kernersville on Sunday week, using as his leading theme the importance of Christian Unity. Services will be held in his church during the week. The pastors of the other churches in town are invited to assist in the meeting. A revival of religion is earnestly prayed for by God's people in Kernersville.

When Martin Van Buren was president he excited the wrath of the public because as much as $13,000 was spent for looking-glasses, lamps and candlesticks. Much of that which is now beautiful in the White House has been acquired within the last thirty years, for during the Civil War the purchase of new bric-a-brac and the preservation of the old was nearly impossible. The White House as now furnished, shows in a measure the individual tastes of the various presidents, and is also a treasure house of valuable bric-a-brac presented by Americans and by other Governments. The Delineator for August contains sixteen photographs, most of them never having been published before, showing some of the most striking artistic specimens. For those who have never been to Washington, this article will have great value. For those who have already been there and wish to remind themselves of what they there saw, it will also have great value.

District Conference.

The ninth annual session of Morganton Distirct Conference, Methodist Episcopal Church, South, composed of the pastoral charges, in Burke, McDowell, Mitchell, Rutherford and Polk counties, met in Rutherfordton July 11th, 1901, Rev. C. G. Little the Presiding Elder of the District, present and presiding. Rev. J. B. Carpenter was Secretary.

All of the charges were represented and only two of the pastors were absent: Rev. G. J. Owen being confied at home on account of sickness, and Rev. H. H. Jordan at the death bed of his sister.

The attendance was nearly an average for our last conference.

The reports indicated a healthy state of the church, notwithstanding the destructive freshets which so largely injured our farmers.

The visitors to our conference were Rev. Dr. Ragan, of Weaversville College; Mrs. Pickens, of Davenport Female College; Rev. Dr. Crawford, Editor of North Carolina Christian Advocate; and Rev. W. R. Ware, Presiding Elder of Shelby District.

Caroleen was selected as the place of meeting for next year. J. A. Luckey, of Table Rock circuit; D. F. Morrow, of Ruthfordton circuit; I. N. Biggerstaff, of Forest City Station; and B. F. Davis, of Morganton Station, were elected as delegates to the annual conference, with D. P. Johnson, of Henrietta Station, and A. B. Gilkey, of Marion Station,as alternates.

Dr. Charles C. Weaver, of Rutherford College, was licensed to preach. Revs. W. O. Goode, and C. C. Weaver, of Rutherford College, were recommended to the annual conference for admission on trial into the travelling connection.

The preaching at the conference was done by Rev's. J. H. Bennett, T. E. Wagg, A. E Wiley, W. R. Ware, J. A. Clark, J. W. Jones, L. L. Smith, Rev. Dr. Ragan, R. H. Penland, J. P. Hipps and L. E. Peeler.

The attendance of the citizens of Ruthfordton and their friends was good, and there was apparently that feeling that the conference was well entertained and the town benefited by the occasion.

A vote of thanks was tendered for entertainment, and to the President and Secretary.

Rev. J. E. Abernethy was all attention and showed an experienced hand in dealing with visitors and hosts.

A Proposition.

We, the undersigned, bind ourselves individually, to pay one hundred dollars each to Dr. J. A. Reagan, Treasurer of Weaverville College, when 45 have subscribed, and not till that amount is made —to pay the indebtedness of Weaverville College, and make the necessary improvements:

1. Rev H F Chreitzberg, D. D.,	$100
2. Rev G F Kirby,	100
3. Alpine Weaver,	100
4. C P West,	100
5. E F Vandiver,	100
6. J J Reagan,	100
7. Weaverville Band,	100
8. D M Luther,	100
9. W H Reeves,	100
10. Z C Casper,	100
1. Mrs Brookshire,	100
12. John D Barnard,	100

Persons who are willing to help in this laudable work will send their names to Dr. J. A. Reagan, Weaverville, or Rev. L. W. Crawford, D. D., Greensboro, that we may know when the number is made up.

Brethren help in this noble work. See those who are friends of education and able to give, and get their names.

J. A. Reagan.

Rev. Dr. Crawford and the Advocate.

The following paper was unanimously adopted by the Morganton District Conference July 13th, 1901:

"In consideration of the earnest work of Dr. L. W. Crawford, Editor of the North Carolina Christian Advocate, be it resolved:

That we express our appreciation of the efforts of Dr. Crawford, and congratulate him on the marked improvement in the paper under his administration.

Be it further rosolved, that we pledge him our hearty co-operation, and assure him of our good will and sympathy.

J. E. Abernethy,
Chas. C. Weaver,
R. D. Sherrill,
Jno. W. Jones,
J. A. Lackey.

District Notes.

BY REV. W. R. WARE.

Nine new churches are in process of construction and definitely planned for in the district. Marked improvements have been made on the houses of worship at Dallas, Sulphur Springs, Snow Hill and McAdensville.

The Methodists are preaching regularly at 14 places in Cleveland county in addition to those occupied three years ago. At three of these points new churches have been built, and definite plans are on foot to build at two other places this year.

Rev. J. F. Armstrong is making full proof of his ministry. He has nine regular appointments, has held protracted meetings at two of these with good results. The people are hearing him gladly.

Revival meetings are now being held in most of the charges. Let incessant, fervent prayers be made to the Head of the church for a great hearvest of souls.

The financial condition of all the charges is hopeful. Mountain Island has suffered more perhaps, from the freshets than any other place, and yet they are not at all dispirited.

The quartely meeting at Sharon last Saturday and Sunday was well attended, and the reports showed the Shelby circuit in good condition. The necessary steps were taken to build churches at Beatyville and Earls respectively. The Sharon community is passing through great affliction. May the Lord sustain and comfort all who are in trouble.

The church at Mt. Holly will soon be completed and ready for dedication, the one at Hardin Cotton Mills is also nearing completion, and at High Shoals progress is being made.

We will soon have our second church at King's Mountain, and El Bethel has taken definite steps for a parsonage.

Main St., Gastonia, has agreed to support a converted Catholic priest as a missionary in Brazil.

Letter From Denver.

Dear Advocate: I am getting on very well with my work. I have all my collections ordered by Annual Conference secured. My churches are all in good condition. We trust to have a great revival at our Camp Meeting. Bro. Holcomb, of Mt. Airy, will be with us. You must come. It begins the 8th of August and embraces the 2nd Sunday.

Success to our Church Paper.

Yours in Christ,
B. A. York.

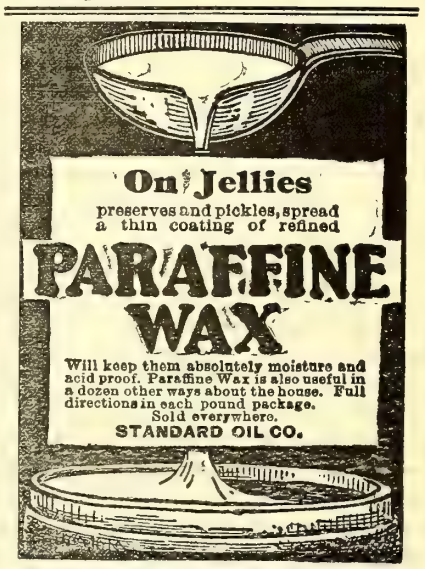
District Conference Directory.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Mount Airy District Conference will be held in Wilkesboro July 25th to 28th, including the 4th Sunday.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

The Shelby District Conference will convene in Cherryville Aug. 28th, and close Sept. 1st.



WEAVERVILLE COLLEGE.

The property of the Western North Carolina Conference, was transferred from the Holston Conference when this conference was formed, and deeded to the Western North Carolina Conference. The course of study is equal to that of Emory and Henry College, but will be reviewed and changed by a competent committee and the faculty to comply with the course of North Carolina schools.

Weaverville College was erected after the war as a place where young men and women could get an education on favorable terms; and hundreds have sought and obtained an education and are now reaping the profits.

Board can be had in the dormitories, in private families, or rented rooms. The whole nine months, board, books, and tuition, can be had for less than $125. The fall session will open the second Wednesday in September.

For further information address

J. M. ROBESON, President,
jly 17-2m Weaverville, N. C.

Rutherford College

IS OWNED EXCLUSIVELY BY THE WESTERN NORTH CAROLINA CONFERENCE.

It is centrally and healthfully located in Burke county one and a half miles from Connelly Springs.

It enrolled last year 104 pupils from twenty-two counties and one in South Carolina. The purpose of the management is to do first class work, and furnish board and tuition at such cost as will enable boys of small means to avail themselves of its advantages. The fall session

Opens September 1.

For furter information write to

C. C. WEAVER, President,
jly 17-tf Rutherford College, N. C.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for July 28th, 1901.

GOD CALLS ABRAM.
Gen. 12: 1-9.

GOLDEN TEXT.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12: 2.

Lesson Commentary.

Three hundred and fifty-two years after the flood, in Ur of the Chaldees, was born a child to whom they gave the name of Abram. Abram means elevated father; God afterwards changed his name to Abraham, meaning Father of a Multitude. In line of descent from Noah Abraham was the tenth, but he was born only two years after the death of that venerable patriarch. The human race, increasing in geometrical proportion from the three sons of Noah, had by the tenth generation become a vast multitude of millions. They had divided into separate nations speaking different languages and widely extended over the face of the earth. They had built cities upon the land and ships upon the sea. The writing used by some of these ancient peoples is still preserved on bricks found amid the ruins of their palaces and temples.

Ur was probably the city now called Mugheir on the banks of the Euphrates not far from where that river unites with the Tigris. The head of the Persian Gulf is now some hundred miles away, but the coast line has been slowly pushed southward through many centuries by the immense quantities of sand and soil brought down from the highlands by the great rivers In the days of Abraham Ur was a seaport town with ships at its wharves and the busy bustle of trade within its streets. But it was a city given over to idolatry; there were not less than a dozen greater gods to whom worship was offered, and a host of inferior gods and goddesses.

Even Terah, the father of Abraham, was an idolater (Josh. 24:2). But Abraham worshipped the Lord. It is not necessary that a son continue in the sins of his father, though it is sad indeed when the father fails to point him to the way of truth and right. Perhaps it was a mother's faith that taught his infant lips to pray, and her example that led him to put his trust in the living God of heaven.

Abraham was born about midway from Adam to the birth of Christ. He lived equally distant from our first parents, through whom we fell, and the Second Adam, through whom we are made alive. Abraham is noted for his faith. And it is by faith that we turn from the sins of Adam to receive salvation as the gift of Jesus Christ.

Terah had three sons. The oldest, Haran, died in Ur, leaving one son, Lot, whose mother was probably also dead. The second son, Nahor, seems to have remained in Ur when his father and Abraham removed to the city named Haran, and to have followed them later to that place (Gen. 24: 10) It was to Haran in after years that Jacob, the grandson of Abraham, came and dwelt with Laban, the son of Nahor (Gen. 29: 4, 5.) It appears that Abraham, who had no children of his own until he was very old, adopted Lot, his orphan nephew. The name of Abraham's wife was Sarai, afterward changed to Sarah.

While still in Ur God appeared to Abraham, and called him to leave his home and kindred and go out into a land that should be shown him (Acts 7:2 and 3) How God appeared to him is not related; perhaps in a vision (Gen. 15: 12), or else with human shape and voice, as in after years, at his tent door in the land of Canaan (Gen. 18: 1 and 2)

The call to Abraham was a call first, to go out from the land of his nativity, and, secondly, a call to come into the land of promise. So God calls us first to leave sin and pride and the love of this world, and, secondly, to enter a life of obedience, unselfishness and truth. And as by faith Abraham obeyed God's call to him, so may we by faith obey God's call to us, repent of evil, and follow in the steps of our Lord and Saviour Jesus Christ.

Why did God call Abraham out of Ur? Canaan was a land also filled with idolatry. Because it was easier for Abraham to live as he wanted to live among strange idolaters than among his own idolatrous kindred It would be the better place for him to develop in faith and righteousness and become what God would make him People away from home develop more rapidly their real character. They are free from home restraints, and the evil becomes worse; they are free from home opposition, and the good who have wicked homes serve God better in a new home of their own. People who have married and gone out from their old homes to make homes of their own, and making those homes just what they want them to be, either more righteous and godly than the houses of their fathers, or, forgetting God, are building homes of thankless unbelief and cruel selfishness. Our homes are pictures of the everlasting city towards which we journey—either homes of love, peace and purity looking towards the city of eternal life and light, or homes of suspicious pride and bitter envy, whose journeyings are towards the city of destruction.

We read of Abraham that "By faith he sojourned in the land of promise" (Heb. 11: 9). We are all sojourners in this world, we live as in a strange country, our dwelling here is but a temporary one. We are all sojourners as our fathers were. But some people sojourn in the land of disregard and unbelief, some in the land of despair and doubt, others in the land of dreams and fancies. May we, like Abraham, sojourn in the land of promise. All great lives are built on great promises. God's promises always call us upward, and they are all great promises. It is God's promise that up holds us.

No great event or wonder marked the entrance of the promised land. So no strange display may mark the hour in which we turn to God.

Abraham was a sojourner all his life; moving from place to place. So are we, too, but pilgrims with no abiding city here. But everywhere that Abraham encamped, there he reared an altar for the worship of God. Each day may we erect our altar of prayer and praise. Let us obey the call of God. Let us sojourn in the land of promise.

Questions

Give an account of Ur of the Chaldees.

Give an account of the family of Abraham.

Where did God first call Abraham? What was done?

Why was the call repeated at Haran?

Why did God call Abraham from Ur into Canaan?

What was the sevenfold promise given to increase the faith of Abraham?

How did Abraham honor God in his daily life?

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to me, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but be sure you reserve enough money to pay me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for July 28, 1901.

A TRUE PHILANTHROPY.
(Gal. vi. 1-10.)

Christian life is twofold—the inner and the outer. The one has reference to the individual alone, the other to mankind at large. The basis of the one is faith as a principle in the heart; the basis of the other is faith applied in practical Christian work. Without the inner life no one can be a new creature in Christ Jesus; without the outer no one can prove his acceptance with the Lord. Without faith it is impossible to please God; without works faith is dead. The inner life is like the sap of a tree, which coursing through lineous arteries, sends its life giving current to every moving branch and waving leaf; the outer is like the boughs of the same tree, deeply blossomed with opening flowers, and anon dropping golden fruit upon the waiting earth. Remove the sap, and no flower can bloom or fruit ripen; remove the fruit, and evidence is given that all within is dead. If faith is in the heart, it will show itself in the pleasant fruit of righteousness. If it does not thus manifest itself, the fruit-producing power, the faith, the inner life, is dead.

WHAT PHILANTHROPY IS.

It is a love for mankind. It consists of benevolence, the disposition to do good, and of beneficence, the practice of doing good. It is doing that which will promote the perfection and happiness of men. No one can do this without ministering to human need, and this is the principle that Christ, the embodiment of philanthropy, taught in his sublime saying: "The Son of Man came not to be ministered unto, but to minister."

Philanthropy, as exemplified in the lives of Jesus and the apostles, is not to expend every energy in accumulating fortune, not to seek fame upon the field of battle, not to "command the applause of listening senates," but to devote time and means to alleviate the miseries of others, to lose self in self-denying ministration; if need be, to suffer in behalf of the unfortunate, the needy, and the sorrowful.

OBLIGATIONS TO PHILANTHROPY.

1. This is seen in the constitution of man. His dependence upon his fellows is great and striking. His weakness, in himself, is beautifully expressed in the lament: "He cometh forth like a flower." (Job xiv. 2.) In infancy he is entirely helpless. In sickness he cannot nurse himself, however strong he may be when well. In age extreme he returns to second childhood with all its weakness and dependence.

2. Good works establish Christian character. They are the outward signs of inward grace: (John xiv. 11.) They strengthen faith and brighten it by exercise. They are a bulwark against temptation. Religion has no neutral ground or resting place. The Christian's trumpet must sound either advance or retreat; and retreat is ruinous.

3 The Divine promises are many and rich toward them who do good to others. As showing that his observant eye notices the smallest act of philanthropy, the Saviour says: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. x. 42.)

SPECIFICATIONS.

1. Restoring a man overtaken in a fault. Every one has a weakness somewhere, as Achilles was vulnerable in his heel. We are apt to yield at the weakest point. A child will fall over that which a man will leap over. The man should help the child over, and, if he fall, should pick him up and "restore" him to his feet. "A babe in Christ" may be overcome of a temptation which after a while he would put under his feet without hesitation. We should not look piously askance at such a "fault," but should strengthen and encourage the weak brother, "in the spirit of meekness, considering ourselves, lest we also be tempted." (See Rom. xv. 1.)

2. Bearing the burdens of others. There are burdens of poverty, of sickness, of disappointment, of sorrow, of affliction, of sin. We should try to help others bear these weights, which sometimes are intolerable without help.

3. Having a just opinion of one's self. This is necessary, that we may feel our own need and limitations. We should not think of ourselves too highly nor too meanly. (Rom. xii. 3.)

4. Bearing his own burden. We should stand alone, where independence is proper. The world does not like the man who is always seeking aid or ventilating his complaints.

5. Contributing to the support of the gospel at home and abroad. The pupil must pay the teacher; the church member the preacher.

6. Sowing to the Spirit. Good works are the seed-sowing of a splendid harvest that shall furnish food to the soul forever. If we spend time, energy, money on ourselves, and are deaf to the cry of distress and parsimonous in all the higher forms of helpfulness, such as supporting the gospel at home and sending it to the uttermost parts of the earth—then we live for self only, and sow to the flesh. In that case we shall reap corruption and make our bed in hell, like the rich fool and Dives in the parables. (Luke xii. 20; xvi. 19.)

7. Perseverance in well doing. Most philanthropy is spasmodic. A catastrophe, like the Chicago conflagration or the Galveston flood, stirs the public heart, and contributions flow in like a river. Many who give under these conditions never gave before, and never will again, unless similar emergencies arise. We should have a settled rule of giving a proportion of income, and should continue thus to give. So in personal service. There is a gracious promise here to this unwearied well-doing: "In due season we shall reap, if we faint not." (See Ps. cxxxvi. 6.)

8. Doing good unto all men. We are apt to do good to those who do us good, or to those of our own name, kindred, community, or color. We are taught that we should help any who need us, of whatever color, nation, or religion. The true philanthropist answers any flag of distress with instant rescue. The question should not be, "Who is he?" or "What is he?" but "Does he need me? If so, I must help him all I can, and as soon as I can."



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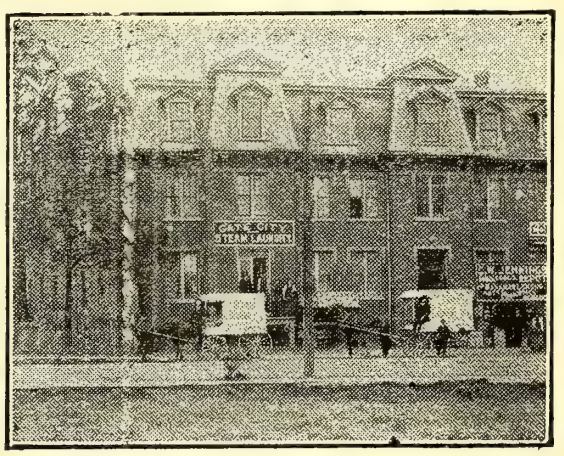
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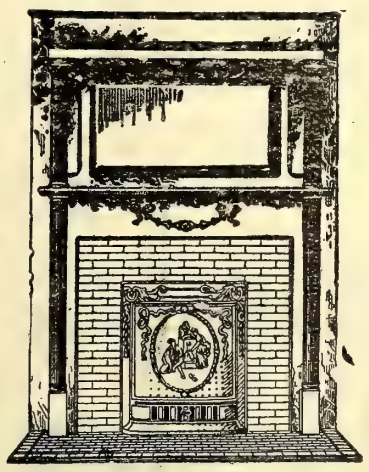


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Extracts from Annual Report of Mrs. S. C. Trueheart, Cor. Sec., of Woman's Board.

The Woman's Board of Foreign Missions has not realized fully all the hopes with which the year opened. Instead of $100,000 as a Twentieth Century Thank Offering, with which our educational work was to be strengthened, only $40,000 was collected; instead of putting into the treasury the sum paid the previous year, only $82,718.96 was contributed. Notwithstanding these figures, faithful work has been done by our organization, and success has crowned our operations abroad. Appropriations for thisy ear are $94,725.00.

The work of the Woman's Board in foreign lands is bringing forth fruit to the honor of the Master, who went out with the workers, and gave strength and patience, energy and perseverance, as they scattered the precious seeds of truth and holiness. These, who have toiled so faithfully, are growing weary of increasing burdens; and, lest they faint, God calls the Board to send out others to assist. Why did the angel of the Lord curse Meroz? Was it not because the inhabitants thereof went not up to the help of the Lord?

Never in the history of the organization was there more urgent need than now. Never have the countries occupied by the Board made larger, more persistent demands than now. China, baptized in the blood of martyrs, is looking with eager longing for peace, peace of heart, rest from the strife between death and life. Now, in her extremity, China is more ready to accept the deliverance offered by Christ, more ready to listen to the gracious provisions of the gospel. Having failed to force back the empire to the old conditions of darkness and superstition by means of sword and spear, being unable to carry out fully the fearful destruction of her Christian citizens and those who had her highest interests at heart; now, in her bitter disappointment and humiliation, teachers and preachers, full of Christian love and compassion, should hasten to her relief. For her "the fullness of time" has come, and "sorrow and sighing shall flee away." Now, more than ever before, should the Church pour out her treasures of "gold, frankincense, and myrrh."

Korea waits with open doors and gentle, beckoning hands and will gladly accept the wonderful gifts of God intrusted to his followers for her.

Pagan lands are not more needy, if more ready, than papal lands for the pure word of God.

Brazil, restless, dissatisfied, sufficiently awakened to wish to throw off fetters of superstition and ignorance, but uncertain as to the best means, would plunge into political revolution, vainly dreaming that governmental change would satisfy, not knowing that in heart they are poor and blind and miserable, and the heart needs the change. Mexico is more advanced in religious liberty, more permeated with the truth of God than Brazil, yet Mexico is not at rest. Agitated by its fanatical priesthood, driven by adverse winds of corrupt Romanism and repulsive atheism, it must be anchored for Christ. Cuba is far from being as fully emancipated from the thraldom of Spanish priestcraft as at first we thought, when, delivered from the rapacity of Spanish officials and the deadening effects of Spanish tyranny, the people were ready to submit to their deliverers because they had bread. They received the bread, and refreshed their bodies; but are they accepting the bread of life offered to them? All lands wait on us, and have a claim upon our Christianity, and should share in our divine heritage. Are the resources of the Board commensurate with the demands?

The following young ladies have been accepted as missionaries and appointed to their work:

For China—Miss June Nicholson, Edgefield, S. C.; Miss Oreen S. Alexander, Brookfield, Mo.; Miss Mary C. White, Hawkinsville, Ga.; Miss Ida Anderson, Ga., who has been teaching in Socchow, China, for some years.

Braxil—Miss Della V. Wright, Anderson, S. C.; Miss Helen Johnson, Opelonsas, La; Miss Ada M. Stewart, Hilliard, Fla.; Miss Maidee Smith, who has been teaching in Brazil for several years.

Cuba—Miss Norwood E. Wynn, Dallas, Texas; Miss Lilly Whitman, of Miss., who has been teaching in Cuba for two years.

Korea—Miss Mary Knowles, Macon, Ga.

Mexico—Miss Mary Treadwell, Decatur, Ga.; Mrs. Ellen B. Carney, Oxford, Ga.

Important.

Do not fail to note the resignation of Mrs. J. W. Alspaugh and the election of a new treasurer, Miss E. H. Bumpass, Greensboro, N. C. In consequence of this change the first annual report is somewhat delayed. A glance at this report shows that very little has been done towards the new year's work, and the second quarter is nearly gone. Remember that the sending out of twelve new missionaries and the return of seven old ones the first of September will make large demands on the Board treasury; also that a large part of our own missionary's expenses at the Training School will have to be met at that time. Will not each one try to contribute something towards these purposes in time for the second quarter's report?

FIRST QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of the Western North Carolina Conference From March to June, 1901.

	Asheville District,	Charlotte District,	Franklin District,	Greensboro District,	Mount Airy District,	Morganton District,	Salisbury District,	Shelby District,	Statesville District,	Winston District,	Waynesville District,	Amount Light Bearers,	
Dues.	$24 00	55 06	3 75	30 63	10 70	7 95	42 19	18 45	23 93	19 25	6 85	262 78	103 01
20th Century.	$ 1 50	1 35		13 00			25	6 86	7 70			12 66	10 00
Laura Ha'good	$2 06				10 00							30 66	
Mis'n'ry Fund	$1 50				1 50							3 00	66 48
Missionary Can.	$ 30			4 00		75	4 00					9 05	
Francis Bump'ss	$1 00					3 00				46		4 96	
Special.				50								17 40	40 00
Con Ex pense.	$ 1 86	3 80		5 75		7 50	4 50	2 25	1 25	2 25		27 36	2 60
Total.	$29 42	63 31	3 75	91 30	7 95	36 94	29 81	32 88	32 88	21 96	6 85	367 27	222 09

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---4th Round.

J. E. Scroggs, P. E., Greensboro, N. C.

Asheboro circuit,	Aug.	3
Asheboro station	"	3
Greensboro circuit—	"	10 11
Spring Garden Street	"	11
Pleasant Garden ct	"	25 26
Randolph circuit	Aug 31.. Sept.	1
Wentworth circuit	"	7 8
Ware's Chapel	"	8
Liberty circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct.	"	28 29
Uwharrie circuit	Oct	5 6
Jackson Hill circuit	"	12 13
St. Paul station	"	19 20
Naomi station	"	20 21
High Point station	"	27
Ruffin circuit	Nov.	2
Reidsville station	"	3
West Market Street	"	10
Proximity station	"	10
Centenary station	"	17

FRANKLIN DISTRICT—4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station, Franklin	Aug	17 18
Webster circuit, Cullowhee		24 25
Macon circuit, Union	Aug 31, Sept	1
Bryson City sta., Bryson City	"	7 8
Franklin circuit, Iotla	"	14 15
Bushnell circuit, Maple Springs	"	21 22
Aquone circuit, Tellico	"	28 29
Whittier circuit, Olivet	Oct.	5 6
Murphy station, Murphy	"	12 13
Robbinsville circuit, East Buffalo	"	19 20

STATESVILLE DIST.—3rd Round

J. E. Thompson, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	23 23
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29
Lenoir circuit, Olivet	Aug.	3 4
Lenoir station	"	4 5
Newton circuit, Fairgrove	"	10 11
Hickory station	"	11 12
Caldwell circuit, Ebenezer	"	17 18
Granite Fall station	"	18 19
Catawba circuit, Bald Creek, C. M.	"	27
Alexander circuit, Liledann	Aug. 31	S. 1
Stony Point circuit, Bethel	Sept	1 2
Turnersburg circuit, Turnersburg	"	7 8

MORGANTON DISTRICT, 3d Round

C. G. Little, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug	3 4
Green River circuit	"	7

SALISBURY DISTRICT, 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct, Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt. Pleasant (D. C.)	"	20 21
Linwood circuit, Linwood	"	28 29
Lexington station	"	29 30
Salem circuit, Big Lick	Aug.	4 5
Norwood circuit, Rehoboth	"	11 12

SHELBY DISTRICT 3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30. July	1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
Ei Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N. Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

Committees—On License to Preach: Revs. B A York, J J Gray and J H Bradley.

On Orders: Revs. S T Barber, G D Herman and H M Blair

On Applicants to Annual Conference: Revs. G H Detwiler, W F Womble and J H West

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit, Laurel	"	22 23
Bald Creek circuit at Deaton's	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct., West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	20 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug.	3 4
Hendersonville	"	17 18
Cane Creek ct	"	24 25
Weaverville ct	Aug. 31.. Sept.	1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th, embracing the 11th.

WAYNESVILLE DIST.---3d Round.

F. L. Townsend, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct. at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's S. House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m. July 25th, 1901.

Committees of Examination.—For license to preach and for admission on trial: Z Paris, L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. Atkins, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station,	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	22 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

CHARLOTTE DIST.—3d Round

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Sevierville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

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Twentieth Century,	30 66
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Missionary Candidate,	9 05
F. B. Memorial,	4 96
Bal. on scholarship in Mexico,	17 40
Conference Expense,	27 36
Conference Expense brought forward,	72 71
	$439 98

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" Miss Blanche Howell,	40 00
" Mrs. Lucy Robertson,	30 75
" Mrs. L. W. Crawford,	14 00
" Mrs. J. W. Alspaugh,	7 32
" Conf. expense retained,	3 00
	$439 98

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Dues,	$103 01
Missionary Fund,	55 10
Scholarship,	40 00
Laura Haygood,	10 00
Received from Mrs. Leith from Piedmont Bank,	11 38
Appropriated to Missionay fund	
Conference Expense,	2 60
Conference Expense, brought forward,	27 42
	$249 51

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To Mrs. H. N. McTyeire,	$219 49
" Conf. expense retained,	30 02
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Annual Meeting Grand Lodge, B. P. O. Elks, Milwaukee, Wis., July 23-25, '01.

For the above occasion the Southern Railway will sell tickets at rate of one first class fare for the round trip plus $2. Tickets on sale July 20th, 21st and 22nd, final limit July 26th. Tickets can be extended until July 22nd if deposited with joint agent at Milwaukee between July 23rd to 27th, and upon payment of fee of fifty cents.

Christian Workers' Assembly, Montreat, N. C, July 21st to Aug. 4th.

Tickets on sale from all points in N. Carolina at rate of one first class fare for round trip to Black Mountain, N. C., July 20th, 22nd, and 23rd, final limit Aug. 8th, 1901.

International Convention, Brotherhood of St. Andrew, Detroit, Mich., July 24-28.

Tickets on sale at rate of one first class limited fare for round trip, date of sale July 22nd, 23rd, 24th, final return limit Aug. 2nd; tickets can be extended until Aug. 15th if deposited with the joint agent, Detroit, between July 25th and 31st and upon payment of a fee of fifty cents.

International Convention, B. Y. P. U., of America, Chicago, July 25-28.

Tickets on sale at rate of one first class limited fare for round trip July 22, 23 and 24th, final limit July 31; tickets can be extended if deposited with joint agent at Chicago, Ill., between July 25th and 30th, until August 24th, 1901, upon payment of fifty cents.

Grand National Temple, Mosaic Temples of America, Birmingham, Ala., July 30th to August 4th, 1901.

Tickets on sale at rate of one first class limited fare for round trip July 28th, 29th and 30th, limited August 6th, 1901.

For further information call on or write to

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

One of the greatest advantages in the South for the wheat grower in the sowing of cow peas after harvest instead of sowing clover on the wheat is the ease with which the practice eradicates the rag weeds. Plowing the stubble for the pea sowing as soon as the wheat is off the land, buries the rag weeds before they have bloomed and seeded and in a few years of a short rotation with such smothering summer crop will do more in the cleaning of the land from rag and other weeds than anything that can be done.

One farmer in the Mountain Plateau of Henderson county, N. C., who lives at an elevation of 2500 feet above the sea level and consequently has a rather severe winter climate for the latitude, told us yesterday that he found that he could not afford to mow his stubble to check the rag weeds in the clover as his land is light and sandy and the taking away of the sheltering stubble and weeds caused the clover to winter kill. In that elevated section the peas hardly have time to mature after harvest unless one of the extra early sort is sown, and clover is the best thing for the wheat grower to follow the crop with. So we see that there can be no iron clad rule that will fit all conditions. The gentleman who told me this is an active and observant farmer and an enthusiast in the culture of the pea, but with him it cannot fully take the place of clover. Another fact showing that latitude has little to do with climate, he said that in his elevated section in the same or a little more southern latitude than here, he is obliged to follow the Northern plan and sow clover in spring, as it does not get strong enough to endure the sunshine unless sown in the fall. And yet while our summer sun has a great effect on the success of vegetable life humanity does not suffer here as in the North. While the papers tell us of the torrid heat in New York and the hundreds who have perished thereby no one has heard of any one being killed in the South, and the mercury has not been as high by a number of degrees as in the North. During all the heated term there was hardly a night here that we did not want some cover on the bed before morning, and all over the cotton country there has been no such heat as the Northern people suffered. The genial Temperature in the South Atlantic states have combined to put the cotton growers' worst enemy, grass, in strong evidence, and many fields have gotten hopelessly in the grass. The wonderful profusion of the natural grasses in the South is something of a revelation to the Northern man who has always been taught that there is no grass in the South, and paradoxical as it may seem, both facts are true. The cotton planter has always looked upon grass as his worst enemy and a thing to be persistently destroyed, and he has been slow to realize that the grass which bothers him so much in cotton can be of value to him if he goes to farming right. The one-crop cotton farmer fears grass He keeps no stock but his mules and fears that if he has grass anywhere it will get into his cotton, for he is simply gambling on the chances in his land with a little commercial fertilizer and does not know that grass and clover and peas will help him to make crops of cotton with less expense in fertilizers, since to grow them he will need only the cheaper forms of plant food and can get his nitrogen for nothing and make a profit in the getting of what he pays about twenty cents a pound for in a commercial fertilizer. To help the cotton farmer to discriminate between grass in the cotton field and grass in a pasture for the feeding of stock has been our effort for many years. Cotton growers as a class are desperately afraid of Bermuda grass, the best of all grasses for the cotton country, but one of course must be kept out of the cotton field. But that it is easy to do this is shown by the practice of one of the best cotton growers I know in South Carolina. He has a large standing pasture of Bermuda grass, and pastures sheep, hogs, cows and horses on it, and yet his cotton fields are models of clean culture and he rarely gets less than a bale per acre. But he grows peas and makes hay and makes manure of high value by reason of the rich feed his stock gets. He pursues a regular rotation of crops and makes good ones all around. Wherever you find a farmer in the cotton belt keeping stock and growing grass there you find the acre-to-the-bale man, while the man who keeps only mules and pays for them out of the cotton, and sells his cotton seed and buys hulls to feed his mules, generally takes five acres to make a bale. Try to get this sort of a man to read an agricultural paper or to attend a farmers Institute and he will tell you that he does not believe in book farming, and that he knows more about farming than "all the Professors." It seems a hopeless task to get these men out of their ruts, and hence we are looking to the young men who are beginning to realize that there is something in farming if done right. The class of men I have been talking about do not read these letters or anything else about their calling, but the young men just starting on the farm a reading them, and the hope of the state is in these young farmers.

After the first of September I will be the sole responsible editor of one of the leading Agricultural papers in the United States. But I will keep on writing these letters in the ADVOCATE, and while I hope to get every reading farmer in the South on our list for the Practical Farmer I do not want one of them to drop the ADVOCATE to do so, and we have a plan by which any intelligent farmer has a chance to get his paper weekly without cost. How this can be done I will tell any one interested in good agricultural reading. I am planning to do more and better work for the farmer than ever and want to reach them all.

A Cleveland friend wishes to know the best time to bud peaches, as he has not been successful. Something will depend on the weather, for in a dry season the bark ceases to slip earlier than in a seasonable one. But generally the time for budding is in August and September or late enough to prevent the bud from growing that fall, but simply getting fast in its new place and remaining dormant till the following spring. But unless there is some special reason for wishing to bud trees the man who is simply planting a few had better buy the trees from a reliable nurseryman, not from a traveling agent, unless you want to pay two or three prices. But by dealing with the Nursery direct you can get peach trees cheaper than you can grow them in small lots.

A friend from Pitt Co., says that he noted my answer to the stock law man lately and as the stock law goes into effect in his county too, soon, he wants to know what is best to sow for pasture this winter. Wants to know if crimson clover will thrive on his land, which is sandy. Also how to check or prevent the disease known as the yellow side that is killing cabbages there. I expect that the Hairy Vetch will be better for your soil than the clover. I would sow half a bushel of seed of the vetch with three pecks of wheat or rye. You can pasture this some during the winter and if the stock are taken off early in the spring you can cut a crop of hay. But if you want it solely for hogs, I would let it get well started and then turn on it and keep them there till I could get a field of early peas ready for them, then turn the lot that has been in vetch and sow that too in peas for later use, and when these peas are ready, sow the other lot in vetch and wheat for the following season. The vetch and two crops of peas should carry the pigs till time to feed them some corn.

I am sorry to say that there has no remedy been discovered for the disease in cabbages known as Yellow side. It is very prevalent in the eastern section. It is caused by a fungus of the Fusarium class similar to the one that causes in some sections the wilt disease in cotton and melons. All that I can say now is to avoid land infected with it, and not plant any land where cabbages or turnips have lately been grown. A coat of lime may help. Then sow the seed in a well burned bed away from the garden If the cabbages are grown on a small scale in the garden, I would burn over the whole patch by covering it with brush and burn it as a tobacco bed is commonly burned. We believe that this may have a good effect in ridding the soil of the infection A letter from a friend in Watauga county was mislaid and hence has not been noticed earlier. He wishes to know how to treat a crop of clover to get the best results from it, the main object being to let the clover reseed the land. If this is the object the best plan will be to mow the first crop for hay and let the second crop ripen on the ground. Turn it under for corn in the spring and then follow the corn with wheat which will bring the seed to the surface again. But the best plan would be to mow the second crop when ripe and save the seed and sow them where you want them. If the first crop is cut, it should be taken off the land and used for hay, hairy vetch sown in September will make an excellent winter cover crop, but in your section I would prefer to sow crimson clover and this in your elevated region should be sown in July. Sow 15 pounds of seed per acre. It might be well to mix some vetch with the clover as being more certain to catch. Sow rye to hold the plants up well for mowing.

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The above applies also to Tributes of Respect.

APPLE.—"One dieth in his full strength." Job 21: 23. This statement, made by Job, was fully demonstrated in the death of Stella Jones Apple, which sad event occurred in Madison, N. C., June 8, 1901. She was the daughter of J. M. and Ella Apple, proprietors of the Merchants Hotel. Little Stella, as she was familiarly styled, died at the early age of 12 years in the full strength of her young, vigorous, physical life. She was suddenly stricken down with appendicitis, which failed to yield to the very best medical treatment. The nature of the disease rendered a surgical operation necessary, and, although successfully performed, yet death insued in a few hours thereafter. Prior to this, she appeared to be the very embodiment of physical health. From all outward indications there were no germs of disease inwardly playing havoc with her vitals to produce such an untimely demise. But it was so, and she died in the full strength of her physical life—in the vigor and bloom of her youth, gracefully developing into beautiful womanhood.

Again, Stella died in the full strength of her mental, or intellectual life. She was endowed with a superior mind, and possessed a superior faculty for acquiring knowledge which designated her as one of the brightest pupils in school. She lead her class in all branches of learning as taught in the Madison Institute. Evidently she would have lead a brilliant career in the literary world. But alas! she died in the full strength of her intellectual life. The light of her bright mind has been blown out by the chilling and blighting breath of that "grim monster, Death."

Again, Stella has died in the full strength of her emotional life—her real soul-life. Her soul-life marked her striking individuality which so endeared her to friends and loved ones. Her kindly and friendly disposition ingratiated her deeply in the heart affections and esteem of not only loved ones in home life, but also those who knew her in social life. Her emotional nature was responsive and reciprocative to love and feelings of affection unstintedly lavished upon her by friends, and especially those who were near and dear to her by the precious ties of nature. But in spite of these endearing and tender ties which made life so sweet to live, and in spite of the strength of physical and mental life which she possessed to a marked degree, little Stella has gone out from among those who knew her but to love her.

Her funeral was conducted by her pastor the day following her death from the Methodist Church in the presence of a large concourse of sympathizing friends, and her remains were quietly laid to rest in the Methodist cemetery where she must sleep the silent sleep of death until the unfolding glories of the resurrection morn. When the Savior comes on that day to gather up his jewels, may she be a bright gem in that beautiful casket of love.

Her pastor,

J. A. BOWLES.

SULLIVAN.—"Not lost but gone before." A refrain of immortality concludes earth's history and announces eternity's beginning. Such is the beautiful faith of men of all ages. They will return to us no more, but we shall go to them. Elizabeth Sullivan, daughter of Thomas and Ailsy Sullivan, was born Jan. 8, 1825, died June 11, 1901, at half past three o'clock. Until about two years ago she was a remarkably healthy, energetic woman, when she had a stroke of paralysis from which she never fully recovered. Her death breaks the fifth link in the family chain of seven children. Who has no treasure in heaven? What family circle has remained unbroken? No empty chairs, no cherished mementoes. Voices and footsteps returning no more? Heaven grows nearer to us as we think of the loved ones who have gone before.

Suffering, in her case, only mellowed an already lovely Christian character, for she bore her sickness with wonderful fortitude. Truly, affliction to the unbeliever is the cloud without the bow, but to the Christian it is the cloud radiant and lustrous with gospel promise and gospel hope. Miss Sullivan was an affectionate daughter, loving, self-sacrificing sister, and kind friend. She was a woman in whom the mother instinct was largely developed, never having assumed matrimonial ties herself, Providence seemed to have left open the way for her to take to her loving heart the infant son of one of her sisters. Altho' quite a young woman, she cheerfully assumed the delicate position of rearing her little motherless nephew, T. A. Crews. How nobly she fulfilled this trust; how true she was to her legacy. Those who knew her best can testify most eloquently. The same tender love and sympathy lavished upon the nephew she exhibited to his children; so beautifully did she fill the vacancy left by the young mother, that the keenness of the loss was never felt.

Having given her heart to Christ in early womanhood, she was indifatigable in working in the Master's vineyard. Love's church, where she held her membership for so many years, has lost an active, earnest consecrated worker, and today the whole community mingles their tears with ours over the death of this noble woman. A good woman has gone to her reward.

We feel the force of her character when we attempt to write this simple tribute to her memory. Truly a woman who lives right, and is right, has more power in her silence than another in her words. It is the rain dropping from the clouds and catching the ray of light which gives hue to the rainbow, so the tears and sorrows of the present life catching the light from the new heaven and new earth will add beauty and gladness to the experience of that day.

A FRIEND.

SCOTT.—William G. Scott died at his mother's home in Leaksville, N. C., June 14th, 1901, in the 19th year of his age.

In early life Willie gave his heart and life to God and became a member of the Methodist Episcopal Church, South, at Mt. Vernon, Danville, Va., and afterwards removed his membership to Leaksville, N. C., of which he remained an acceptable member until claimed by Him who holds all events in His own counsel, whence on the date above given he was translated in triumph of the gospel faith from the church militant to the church triumphant.

Willie was endowed with a bright mind and was considered of a mechanical genius. No doubt had he lived, he would have made his mark in the world in this respect. He was fond of home and perfectly devoted to his widowed mother. He manifested an unusual fondness for the association of old people, and proved himself entertaining to them to a marked degree. He was among my first acquaintance at Leaksville, and showed me special kindness which at once ingratiated him in my esteem and love for him. I realize a loss of a friend in Willie. May God comfort his widowed mother's heart with the blessed assurance of his eternal salvation. His pastor,

J. A. BOWLES.

MECUM.—James Campbell Mecum was born December 1st, 1828, and died May 20th, 1901, aged 72 years, 5 months and 19 days. He was married to Nancy A. Hammock in June, 1854. There was born unto them 7 children, 4 of whom are living.

He professed religion in the year 1852 and joined the church at Loves, and has lived a consistent member up to his death. He was a good husband, a kind father, and was always beloved by his neighbors and kin folks.

P. J. CARRAWAY.

HARRIS.—Mrs. Narry Harris died at her home near Eldorado, N. C., July 5, 1901, and was buried at Macedonia and the funeral services were conducted by Rev. Lee W. Harris. For near half a century she was a consistent member of the M. E. Church, South. Her life was full of good works. Quiet and without display, she, day by day, lived very near her Saviour. The large concourse of people, which followed her to the grave, testified to the esteem in which she was held by all who knew her. May God comfort the bereaved children and grand children in their deep sorrow.

N. M. THAYER.

MORGAN.—Gilbert Stewart, infant son of A. Stephen and Susan R. Morgan, was born in Salisbury, N. C. Sept. 30, 1900, and died there July 9, 1901. Little Gilbert was laid away July 10, in the family burying-ground at Providence church. Sweet, beautiful child! God called him and he could not stay.

"Shall love, with weak embrace,
Thy heavenward flight detain?
No, angel! seek thy place
Amid your cherub train."

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NEWS OF THE WEEK.

Wednesday, July 17.—Fifty negroes leave Raleigh to secure work at the north ———The strikers at Rochester win their fight with the city contractors——— There was a sharp fight between British and Boers on the 14th instant———The battle ground of the machinists strike is to be moved to San Francisco———The Austrian shoe trade is much agitated over the threatened American competition in its home market———J. P. Morgan names the men who are to fill the vacancies on the board of directors of the Northern Pacific railroad———Several coal companies have granted the demands of the striking firemen. The strikers are well satisfied with the situation ———The long drouth in the corn belt has been broken by good rains. At several points yesterday there were violen rain and electric storms———A girl claims police protection in Goshen, Ind., from her alleged abductor. She claims to be Irena Canning. of Galveston, and worth $300,000. No such person is known in the latter city———Lord Pauncefote says the negotiations for a Nicaraguan treaty are progressing slowly, but satisfactorily. He expects to settle the question the coming fall. He pays a high tribute to the Americans——— There have been no propositions for a settlement of the strike by the Amalgamated Association men. The latter have been promised aid by the Federation of Labor and other labor organizations. The mill at Wellsville was not started up yesterday. The strike leaders are well pleased with the situation.

Thursday, July 18.—The drouth in Texas is still unbroken———The prohibition convention of Virginia meets and nominates a ticket———J. Franklin Andrews, of the Southern railway, commits suicide at Memphis, Tenn———The streets of Roanake, Va., were flooded last night by a sudden rise in Big Lick creek ———An Australian estate valued at $40,000,000 is inherited by the Tyson family of Georgia and Alabama———A government agricultural department expert discovers in Georgia a new enemy of the cotton plant———The federal judge at Chicago refuses an injunction prohibiting railways to refuse mixed carload freight———The Alabama constitutional convention discusses the question whether the negro shall hold office in that state———The heat in London is intense. Water is becoming very scarce in Manchester, owing to the great drouth in that section———It is suggested to the navy department that Admiral Dewey be put in command of a squadron of our finest warships to attend the coronation of King Edward———The publishers who secured contracts for furnishing public school books will establish large depositories in several towns to supply the smaller ones on short notice.

Saturday, July 20.—The ice factory at Elizabeth City, N. C., demolished by boiler explosion; one firemen killed and another injured———Another hot wave in the Southwest———Aguinaldo is considerably irritated at the continued surveillance by the American authorities ———British government declines to release any Americans captured while serving in the Boer army———Two more deaths from bubonic plague at Honolulu ———Seven revenue officers ambushed by moonshiners in Putnam county, Tenn. One officer was killed and one badly wounded———Sensational scene in the Alabama convention———Gov. McMillin, of Tennessee, says he will not be a candidate for a third term as Governor ———Three persons struck by a railroad train and killed at Tuscumbia, Ala——— Some of the striking firemen have returned to work in the coal mines——— An injunction against the striking machinists in Cleveland, Ohio, has been applied for———Cotton in Alabama is two or three weeks late———Gov. Longino, of Mississippi, offers reward for the arrest and conviction of the persons who murdered two Italians recently at Erwin, in that State.

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Rev. John P. Sanders Writes:

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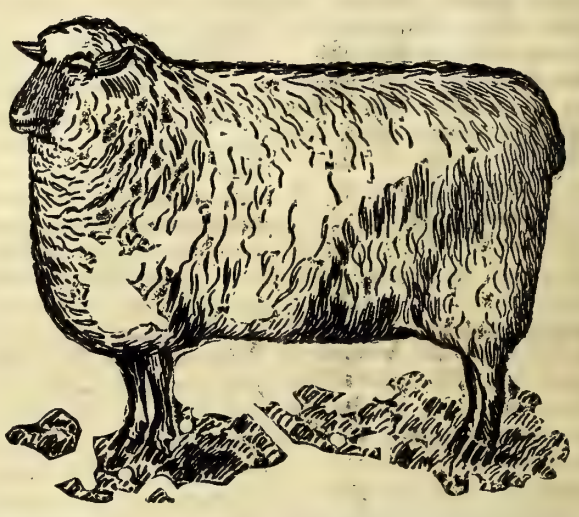
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NORTH CAROLINA

Christian Advocate.

Mrs. Elia Peacock

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The Heavenly Gifts.

What gifts, what myriad gifts, are given to all
As rains upon the just and unjust fall!
Blue sky, and winds that bear the breath of flowers,
Gray mists, and shining threads of summer showers,
Sunsets blown red from battlements of even,
Sunrises opening all the gates of heaven,
The emerald sheen of harvest-fields at hand,
Dark bloom of distant valleys rainbow-spanned,
Purple of mountain-forms that take the soul
Close to the stars where drifts their silver shoal,
Infinite seas that lead the thought away
Into a world of everlasting day,
The hope that lifts us like an angel's wings,
And makes us glad among immortal things,
Song, love, and sorrow, and the joyous tear
When delicately music meets the ear,
The beauty of the little child, the strength
That feeds the hero's arm, the happy length
Of summer days to lovers, and the night
When through the sleet the fires of home flash bright,
Then on our knees the will to bless the Power
That follows us with love from hour to hour,
While roars the storm with purifying breath,
O lovely life and just as lovely death!

—Harriett Prescott Spofford.

"WHATEVER gets your attention gets you. Hold yourself in the presence of the best."

TO HOLD one's self in the presence of good people, good books and good associations is well, but he misses the most ennobling and elevating influences who does not daily commune with God and meditate in His Word.

IT HAS been truly said that the Bible is a sword. To be sure, it is a medicine chest to go to when you are sick. It is a pillow, to lie upon when you are weary. It is food to strengthen you when you are feeble. But chiefly it is a sword, to be studied for action, to be stored in mind as a weapon. And yet how little reading of the Bible is for power!

NO DEPARTMENT of church work calls for the best talent more urgently than the Sunday-school. The need of an elevated standard of qualification for the religious instuction of the young called forth recently a discussion in the Christian Herald as to whether this might be procured by paying Sunday-school teachers. The preponderance of opinion is that service rendered voluntarily is the most effective. Truly the labor of love always carries with it more spiritual power, and this qualification is the one above all others, for that teacher misses his opportunity who, while he imparts scriptural knowledge does not lead his pupils to make choice of the way of eternal life. The spiritual power of the Sunday-school is fitly expressed by the words of John Wanamaker, who says:

"I'd rather be a Sunday-school teacher than anything else, because when you save a man or woman you save only one, but when you save a boy or girl you save a whole multiplication table."

NO DETAILED accounts of the proceedings of the International Epworth League Convention have yet reached us, but various letters of travel have made good journalistic literature. No other convention ever brought to San Francisco so many people. The transcontinental railroads have been taxed to their utmost capacity, but landed their thousands of passengers without serious delay, and safely with one exception. In a wreck on the Chicago and Alton road near Marshall, Mo., several Leaguers were among the killed and injured. Dispatches from San Francisco say that the Convention has been a most gratifying success, fully equal to the highest expectation of those in charge and those in attendance.

"California's welcome resembled the height of her mountains, the wideness of her ocean, the richness of her mines, forests, and fields, and the geniality of her climate. San Francisco greatly rejoiced in the convention's presence, putting on holiday attire, adorning her streets with flags, streamers, and flowers, and brightening the night with splendid electric displays. Ample provision was made in every particular for the comfort of the visitors by competent and enthusiastic committees. Mechanic's Pavilion, headquarters of the convention, was superbly decorated with choice flowers, banners and mottoes. It will accommodate ten thousand people, and was often filled. The registration approximates 20,000, being next to Toronto, the largest yet."

The programme was varied, giving special prominence to practical questions of vital interest to the new century. Addresses were of a high order—timely, strong, thoroughly prepared and earnestly delivered. The California press was deeply smypathetic and local papers vied with each other in enterprise, in giving full and accurate reports, and in sensible and cordial editorials concerning the League. The Examiner, on Monday preceding the convention, issued a superb Epworth League number. Glorious results are anticipated from this great convention.

THE Sunday-school lessons of the present quarter are taken from the most interesting part of the Bible, but a difficult one to teach to thoughtful pupils. There is much difference of opinion regarding many facts therein stated and the teacher is in danger of putting too much emphasis on his own understanding of them. The Michigan Presbyterian has a thoughtful word on this danger: "There are those who insist upon their theories in regard to the Bible, as the true test of its infallibility and authority. 'Prove to me,' said Mrs. Ballington Booth, 'that the world was not made in six days of twenty-four hours each, and I have done with the Bible.' The wise teacher will make no such rash statements, but will carefully refrain from imposing any theories upon the scholar, concerning matters on which Christian men differ, and which have not yet been finally settled. The history of the past should be our guide in the matter. The Copernican system of astronomy was vehemently opposed on the ground that it contradicted Scripture. But the alleged fact did not prevent its acceptance, nor did it destroy the Bible. . . . When the geologists told us of the great age of the earth, when Darwin advanced his views as to the origin of man, we were told by alarmed divines that if these theories were accepted, the Bible was destroyed. But nobody today believes that the world was made in 144 hours, and yet the Bible has not been discredited or destroyed. . . The Sunday-school teacher should therefore be careful that the scholar's faith is not made to rest in certain theories regarding the book which may or may not prove true, but which in either case do not affect its inspiration or authority. It is a very dangerous thing to say to a scholar, "unless my theory on this subject is true, the Bible is false." For when he gets out into the world he may become convinced that our theory is wrong—and he will then probably accept the conclusion we have taught him. We should exactly reverse the argument. The right course is to teach that the Bible is true, but that human theories regarding its composition and authorship are constantly changing, and liable to be mistaken. He is not therefore, to identify the Bible with any particular theory regarding it—whether old or new—but to hold its moral and spiritual lessons as not dependent upon any man's view of its history or composition. This is the only safe and wise plan. Any other course is fraught with danger to the faith of the pupil, and the authority of the Book." "Let us," says Prof. W. J. Beecher, "steadily avoid, as criminally foolish, the habit of staking the inerrancy of the Bible on our understanding of it."

AMONG the many eloquent addresses delivered at the recent Christian Endeavor Convention a most timely one was on the Power of the Pew, by Dr. J. S. Henson. One way he said, in which the pews may help the preacher, is by eloquent hearing, and this he illustrated by telling of how he once had a deaf auditor who sat in the front seat and turned up at him his gospel trumpet and an eager face as if he thought that the speaker would really say something sometime; and often the preacher would lean over and fill that trumpet full of truth, and hear it gurgle, gurgle down to his soul.

"Then," said he, "praise your pastor. Lay it on thick. He can stand it, so long as your consciences can. I had a dear old deacon once that always came up after my sermon and said, 'I praise you, pastor.' Even when I kerflumuxed, as the boys say, and covered myself with mud instead of glory, he would come up at the end and say, 'I praise you, pastor; you did as well as you could.' I believe in having your trumpeters about you. I came from Chicago. Have you ever seen a watchspring burning, flashing, coruscating in an atmosphere of oxygen? O what a difference it makes to the preacher when the atmosphere in which he speaks is charged with the ozone of faithful and expectant prayer!

"And the pew can help mightily by its living. It isn't the higher critics that are destroying the influence of the church,—and I have no more sympathy with the destructive critics than you have; but the trouble is not with the higher critics, but with the lower living of Christians. The fog of higher criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained old representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through.

"Then, by giving. It's the business of the pews to make the money. It isn't a sin to be rich; it is a sin not to be rich, if a man might have become rich by a wise use of God-given opportunity. I bless God for the power of the pews to hold up the hands of the pastor by their financial support.

"Finally, by preaching. I deprecate the division of things into secular and sacred. This making a shut-up cold storage ware-house of the church is a sin of the day. It is the business of all Christians to preach the gospel. The Lord never meant that the preaching of His truth should be left to a little company of men. You can't hire a substitute. Rockfellow, with all his millions couldn't. A business man can preach better than a preacher in one point,—no one suspects that he does it because he is paid to do it. We haven't preachers enough to go around. It is the business of the whole church to win the world for Christ."

IN CHINA, says Dr. Anent, little is made of denominations. The native Christians have denominational names of their own. They call the Methodists the "hand-shakers;" the Presbyterians, the "won't-let-women-speak-in-meeting society;" the Baptists, "the bathing society," and the Congregationalists, the "one-man-as-good-as-another society."

CONTRIBUTIONS.

HEROES OF CHRISTIAN HISTORY.

Livingstone and Judson.

BY REV. THEODORE L CUYLER, D D

In the centre of the nave of Westminster Abbey is a large dark slab that bears this beautiful inscription, "Brought by faithful hands over land and sea, here rests David Livingstone, Missionary, Traveler, Philanthropist. Born March 10, 1813, at Blantyre, Lanarkshire, died May 4, 1873, at Chitambos Village, Ilala." For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa—where with his last words he wrote, "All I can say in my solitude is, may heaven's richest blessings come down on every one, American, English or Turk, who will help to heal this open sore of the world."

The condensed biography of one of the most sublimely heroic characters in Christian history is written on that slab, beside which more visitors gather than about any other tomb in the Abbey. Sir Isaac Newton's ashes slumber a few feet away. How appropriate that these two great discoverers, who brought their trophies and laid them at the feet of their Lord and Saviour, should repose together in that "temple of silence and reconciliation!" Livingstone came of the best stuff that heroes are made of. His God-fearing father, Neil Livingstone, could have sat for the portrait of the pious peasant in Burn's poem of the Cottar's Saturday Night. His mother was of a sweet spirit—delicate and slender in person, with a remarkable beauty in her eyes. She lived to rejoice in the fame of her illustrious son. At the age of ten David was put to work as a "piecer" in a cotton factory, and was soon promoted to be a spinner. The first half crown he earned he brought home, and laid in his mother's lap. There is much in the humble and godly parentage and early history of the most famous of living missionaries, John G. Paton, that resembles the boyhood of Livingstone. They were both cradled on the rocks, and both fed with the strong meat of God's Word.

David Livingstone was converted at the age of twenty, and at once the missionary spirit began to burn within him. The spark that kindled the flame was Gutslaff's "Appeal for China." His first desire was to labor in China, but the Master had other work for him, and the way in which he was led to it was one of the beautiful illustrations of a special guiding Providence. Robert Moffatt, the celebrated South African missionary, was on a visit to England, and had occasion to call at a boarding-house in London where some young missionaries were lodging. Livingstone sat and listened to Moffatt's talk about Africa, asked several questions, and finally said, "Would I do for Africa?" The reply was yes, if he would go into some new and unexplored region. The decision was instantly made. On the 8th of December, 1840, Livingstone sailed for South Africa; and four years afterwards he was married to Mary Moffat, the daughter of the man who had first led his thoughts toward the Dark Continent.

In this brief article it is impossible to trace the marvelous career of this greatest of modern missionaries through the thirty-three years of his travels, his toils and his triumphs. No romance from the pen of Walter Scott compares with it in startling events and thrilling interest He traveled twenty-nine thousand miles in Africa, and added about one million of square miles to the known part of our globe! He discovered Lakes Nyassa, Ngami and Bangweolo, the Upper Zambesi, and the wonderful Victoria Falls, and did more to unlock the secrets of the Dark Continent than any previous explorer. He turned the lightnings of his holy wrath upon the abominations of the slave trade He performed his heroic marches when often suffering from fevers, or when his sturdy frame was tortured with pain. Incidentally he has left some most valuable testimonies in favor of total abstinence from alcoholic stimulants; for his father was a zealous teetotaller, and had trained David up in the same orthodox faith. Livingstone was a medical student before he became a missionary, and he, with all his theoretic and practical knowledge of the human system, declared "that he could stand any and every hardship best by using water, and water only." This testimony from the torrid heats of Africa tallies with the experience of many an explorer of the frozen regions towards the Arctic pole.

I have often said that, to my mind, about the three most heroic figures in Christian history were—Paul on Mars' Hill, Martin Luther before the Diet of Worms, and Livingstone dying alone, upon his knees, in the savage wilds of Africa! The negro boy, at four o'clock in the morning, looks in at the cabin, and by the candle light sees the form kneeling at the bedside, with his head buried in his hands upon the pillow!—Alone with his blessed Master! What a sublime translation from that hut to the glories of the celestial world and the vision of the King in his beauty! Well might the same London journal that contained the finest lines ever written on our martyr Lincoln, utter the following verses on the interment of Livingstone's remains under the nave of Westminster:

"Open the Abbey doors, and bear him in
To sleep with king and statesmen, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame,
Let marble crumble; this is Livingstone."

In the course of my long life it has been my privilege to see three illustrious foreign missionaries. At Birmingham, England, (in 1842) I heard Robert Moffat plead for Africa before an immense assemblage. In the Broadway Tabernacle, New York, I heard Alexander Duff deliver the most magnificent address for missions ever heard on this continent; to report it was as impossible as to report a thunder-storm. During the Christmas-week of 1845, when on my way from Princeton Seminary to Philadelphia, I found a crowd of passengers gathered about a gentleman with a very benignant countenance, and to my great delight I learned that he was that king of American missionaries, Adoniram Judson. He was on his final and memorable visit to his native land, and was received everywhere with the most unbounded and reverent enthusiasm. To those not familiar with his splendid career as a pioneer in foreign missions, let me indicate a few of its headlands. He was born in Malden, Massachusetts, on the 9th of April, 1783. Before he had reached the age of twenty he had graduated from Brown University with the highest honors. While in the divinity school at Andover he joined the Congregational church. In 1810 he, in company with some of his fellow-students, was seized with a burning desire to carry the Gospel to the heathen; he was sent to London to ask the Missionary Society there to co-operate with American Christians in the foreign field. It was a happy thing that he did not succeed; for the "American Board" was at once organized, and Judson was sent out to India as one of its pioneer missionaries. Becoming convinced of immersion as the Scriptural mode of baptism, he was, on his arrival at Serampore, immersed by that famous father of British foreign missions, William Carey. This step led the Baptists of America to organize a society of their own, and they took Mr. Judson under their care and support.

In 1813 he began his work in Burma, but under great difficulties, It is said that during the first six years he made no converts; he defied the demon of discouragement, labored on with increasing faith and zeal, and then came an abundant harvest. The colossal work of his life in Burma was his translation of the whole Scriptures into the Burmese language. To this work, which is likely to endure, he added a short Burmese and English dictionary. Hard toils and exposures broke down his vigorous health, and he was obliged to take several voyages in adjacent waters. Mrs. Judson being taken ill, he left with her for America in 1845, but she died and was buried at St. Helena. Having married Miss Chubbuck, he returned to Burma in 1846. The old conflict between the holy and heroic heart and the failing body was soon renewed. He resorted once more to the sea for relief; but died during the passage on April 12, 1850.

When crossing the Atlantic in the summer of 1885, I was "exceedingly filled with the company" of that noble minister, Rev. Edward Judson, of New York. A burial at sea occurred; and as the remains were disappearing in the waters, brother Judson said to me, with solemn tenderness, "Just so my beloved father was committed to the deep; his sepulchre is this great wide ocean." That ocean is a type of his influence. Not only in priority of time as a fearless pioneer into unknown dangers but in profound and patient scholarship, and in magnetic power of a holy and loveable personality, Adoniram Judson still holds the primacy among our American missionary heroes.

Support of the Ministry, etc.

In a recent copy of your paper we read a piece on the "Support of the Ministry". Another upon "Statistics of the Conference", dwelling upon the demand for "educated preachers", stating, too, that "Conference was full", etc.

Now, relative to the first. It is Scriptural, sensible and Methodistical; i. e., Scripture enjoins it, common sense agrees it is proper and right, and it is Methodistical since it is enacted into the law of the Methodist Church.

Now a question; If the above is true why such deficiencies, in salary, so generally always on the same fields and to such amounts?

What does it help to lower the salary to pay it, when people are able, and should pay all asked? Sometimes one member or family may be well able to pay the assement on their Church, yet, on the other hand they may pay little or nothing themselves and stand between the pastor and his support. And yet, strange to say, they may have and wield as much, or more influence, than the pastor among that class or on the charge Yet these same ones can and will manipulate the machine, move preachers they wrong and rob, and remain to repeat the same line with others. Why is such tolerated, or "let alone" to run from bad to worse; ignore their vows, violate God's law, shape and mould sentiment to wrong Church and pastors for the years to come?

Yet this is done from year to year, by the same who hold a preacher to strict account, who, if he makes a turn or move to supplement a needed support (of which he may and has been systematically for years wronged out of by his church and members) he is arraigned, reproved or sidetracked for the time, when he earns, deserves, and needs his promised support or even more than is promised. And this too in face of the fact that he may be as deserving, and as abundant in labors, as faithful to duty, counting not his own life dear, standing not on the order of his going as any man, and may perhaps have as large family, do as much or more travel in a broken and rough section, and at as much or more exposure and expense as some who may receive more or twice as much as he.

It is very common for preachers to be forced to buy goods or borrow money under embarrassing conditions. This should not be the case and could be very well, generally, prevented by proper, judicious plans, and business-like methods in financial support and judicious management on the preacher's part.

As to statistics, membership and Finance, Local preachers, etc. We hold that members should pay to the Church where they belong when the assessment is made. And aside from moral and Christian grounds have not discharged their obligations until "Their Financial duties are discharged to said class and charge;" see discipline on assessments and the excusing therefrom by The Board of Stewards or vote of Church Conference for "good cause shown."

The opposite to this is often in vogue, which is an affliction and wrong to the class, charge and preacher. (To the Law and to the Testimony.)

We have had the best element of the Church (the Christian and Financial stays) with us, when we had to write certificates and drop matters when to do so was to violate Law (Discipline and Bible), wrong and afflict the Church and stab our own conscience.

We have done such the last time for anyone, or to please anyone, under such circumstances, more particular if as we think or know such to be violating the letter and spirit of discipline and Bible, and it was.

We say such wrongs and defrauds the preacher. We have been counselled to not pay a debt we owed, that we would need the money, and afterwards was on a field formerly filled by such counsellor, of whom the owner of house occupied by him while there said, "that quite a sum of rent was yet unpaid", and as one result of this, or some other cause, his wife, daughter, and every Methodist in that community had left our church.

As to town, stations and circuits, increase, etc. The country is feeding the town and city churches. As a rule, the best, and mostly financially able element are going to town, stripping the country of both members and means. We think, in the main, that herein will be found much of the numerical gain of town and city churches; moreover, financial ability, intelligence of church duty, and self

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respect, all combine to be a triple cable to raise and pay collections and salaries, along with this, too, sometimes, a lever to secure the preacher desired: this, too, when we profess to be a church and people who, as a church, surrender choice of preacher, and preacher surrenders choice of field ——— Where are we drifting to?

EDUCATED MINISTRY.

We believe in Christian Education. Let a man get all he can and the best he can. We had rather have a practical Academic education, supplemented by a four years conference course, well read, and digested, with four years active circuit work, than some Seminary Diplomas. We think, too, that many men in our pulpits and membership, who may have had to work for and acquire their knowledge of books by close application, rigid economy, and no little self denial, are as successful preachers and church workers as any in our connection. In support of this we appeal to the miuntes for the results, numerical and financial. Let us consider, too, thin fields, its nature, territory, etc., together with all their difficulties, financial support and needs.)

We are not ready for a High and a Low Church in Southern Methodism.

The Master said "By their fruits ye shall know them", again it is said of Him, "He did not many mighty works there, because of their unbelief." This will evidence that a preacher needs more than simply financial support, but moral support from church and presiding elder is essential.

LOCAL PREACHERS

It is said they are decreasing in numbers, not many being licensed. etc.

The local preacher has been a power in planting Methodism in these lands. And are, and may remain a great help to both the church and itinerancy. But a local preacher who is not loyal, prudently sensible, and helpful to the itinerant, is an unnecessary 5th wheel, and only an evil. Such a man can but handicap his pastor, estrange him and his people, and greatly diminish his financial support, do all this, and may yet console himself with the idea (he thinks) "that he is innocent of any wrong" !!! It was the abuse and misuse of his license that demanded in our last General Conference the regulations thus made in regards to the local preacher. Such action does not affect or injure the loyal and proper disposed persons. "Law is for law breaking, not law abiding." But anyone who cannot read, nor interpret the discipline, nor act accordingly, needs to post himself and act differently.

CONFERENCE FULL, ETC.

Allow us to say that if our conference is full, why so many appointments "supplied." Moreover, if stations and circuits were divided as they often should be, and people paid willingly, according to their ability, we think there would indeed be a sad want of preachers.

We have lived in sections where there was a saloon for 8 voters, and 1 in the town for every 15 souls in the town.

Now, if circuits were so arranged as to give the preacher say four appointments, make his field less, let him then cultivate it better, not kill man and horse to meet appointments on Sunday. We think 350 to 500 members is plenty for a pastor, who proposes to be a pastor, and supply our people with our books and periodicals This, we think, would be better for both preacher and people, Home and Foreign Missions.

IN CONCLUSION.

We are not in favor of a man for the General Conference who goes there to make law, then who ignores and counteracts it when he returns home.

And we want a man to have due regard for Bible and discipline and be governed by the same, if he expects our sympathy, confidence or support.

As Bro. McLaurin has said, we need not choose the less of two evils. On the other hand choose neither. "Come out from among them, etc.," "Abstain from all appearance of evil."

Very truly,

THOS W. MANSFIELD.

A Fragment.

A short time ago the devotional lesson of the League was Religion and Patriotism. A beautiful lesson it was, taken from one of the most heart touching pictures given us in the Bible. A nation carried from their homes to a strange land, and then asked to sing songs. At our devotional meeting, which convenes at the church at half past nine every Sabbath morning, several of the members remarked that they did not exactly understand the lesson, for some of the most patriotic men this country has ever produced, were known as being not devotedly pious. Quite a discussion arose as different names were quoted. The last words of Prince Albert were mentioned. "I have had position, fame and wealth, what a wretch I would be if I did not possess something else, the religion of the Lord Jesus Christ"

Since that meeting the chariot of God has descended and the old battle-scarred veteran, Rev. Moses J. Hunt, has ascended to glory. Like the departing sunset he leaves glorious reflections behind. When the N. C. Conference met at Washington in 1900, he was present, and what a benediction it was to those who grasped his hand and looked into his honest face. In my home I have a Confederate corner in which you can look upon the faces of those who lived in the troublesome times of the sixties, and too, you can see little trifles, to many, but to me they are worth their weight in gold. When Uncle Hunt came to see me, at once he was attracted to the corner, sat down there—looked, but said nothing. In the room, at the same time, were men in their young manhood, others who fought for the cause, but none seemed to be so impressed as he. When he was leaving he said, "Sister, I am coming again to study your Confederate corner." He returned all alone and in quiet studied this little bit of deficient history. When he bade me goodbye he said, "My dear sister, when Gen. Lee surrendered, I went off to a room alone, shed bitter tears, got down on my knees, agonized with God, and asked Him to make me able to say, 'The will of the Lord be done.' I have the submissive spirit, but it hurts me still."

Here you see religion and patriotism beautifully blended. In the light of his useful life, I tell this simple incident, and it speaks volumes. From the East I would lay a wreath of white roses to his precious memory, but now must be satisfied by placing upon his new made grave a little fern leaf, with tenderest sympathy for his wife and children.

MAGGIE ARTHUR CALL

A Severe Pounding by the St. Paul's Methodist Congregation.

There is an old saying that "it never rains but what it pours." This time it was a regular cloud-burst, not of wind rain, hail or snow, but of flour, hams sugar, coffee, lard, soda, chickens, soap, canned fruit, eggs, dry goods and the like. The dining room looked more like a store than a Methodist parsonage. We have received a great many nice poundings on other works and on other occasions. This is the sixth one we have received since coming to Randleman, but we have never seen it in this wise before. We have never had such a severe pounding, either as to the number engaged in it, the size and weight of weapons used or the effect produced by it.

About sunset Monday the people began to gather in the front yard and porch at Sister Pickard's just across the street from the Methodist parsonage. They came bringing their valuable gifts—old and young, male and female, rich and poor, employees and employers. At 8 o'clock the procession was formed, led by that noble Methodist woman, Mrs. J. O. Pickard, followed by the children, then the older people, the servants bringing up the rear.

There was only one thing lacking to make the occasion one of perfect enjoyment. They left too soon after the pounding was over. They did not stay to see the effect or to help bind up the wounds. It would have afforded Mrs. Tabor and myself great pleasure to have had an hour of social enjoyment; to have looked into the faces and taken the hands and spoken a word to those who were so kind and thoughtful and liberal. We can only breathe a prayer and try to show our appreciation by our renewed effort in the Master's work.

J. B. TABOR.

July 16, 1901.

The Bird on The Hat.

Volumes have been written on the subject of the bird on the hat, and it is sometimes asserted that in spite of it all, this decoration is more worn than ever. But this may be doubted. At any rate, any woman who chooses,—and a great many do choose—to wear a hat unadorned with the defunct body of a bird, can do so nowadays without appearing either singular or ill-dressed.

The hope of the Audubon Society and of various other organizations for the protection of birds, is that the time may come when a hat trimmed with plumage will be as curious an object as the feather crown of an Ashanti chief. One thing is certain, if fashion ever does take a decided turn in this direction it is unlikely that the old barbarous custom will ever come back. It is so essentially ugly and unpleasant in its suggestiveness that it need only go out of style for a few years to be abhorred in its true light. But there are people who, if gloves and belts made of tanned human skin from the dissecting room happened to be the fashion, would wear them without more compunction than an Iroquois warrior felt in putting on his necklace of cut—off human fingers.

The custom of decorating women's hats with the plumage of birds is probably as old as headgear itself, and may have arisen in part from the notion common to many savage tribes that the qualities of an animal slain become the property of the slayer. Moreover, before the invention of velvets, gauze and lace, the feathers of birds were among the most beautiful things available for the adornment of the human head. Tradition is partly responsible for the persistence of the custom in these later days.

But there is nothing pretty in its later developments, however appropriate the wings or body of a bird might have seemed to the head of the hunter's wife. The modern hat is constructed to fit the modern face, and there is no beauty in the juxtaposition of a fair, intelligent, essentially civilized countenance and the body of a blackbird with its neck in a suggestive twist. It hints at ugly possibilities existing underneath the charm and grace of the wearer. As for the face which is not charming, or intelligent, or kind, the bodies of two or three humming birds or the head of an owl, speared with a hatpin and surrounded with bows of ribbon, lend to such a visage an aspect positively sinister.

It would be unjust, of course, to assume that there is real cruelty under all this passive obedience to the dictates of fashion. But since hats and bonnets quite as becoming and pretty can be evolved without the bird decoration as can be devised with it, it does seem that women of sense and feeling might be contented without shocking the sensibilities of the Audubon Society and outraging the fitness of things by demanding a yearly sacrifice of bird life to adorn their heads. There was much sense in the retort of the little boy who, when reproved by his pretty Sunday school teacher for robbing birds' nests, and asked, in pathetic tones, where the poor mother was, replied, "She ain't sufferin' none, miss—she's on yer hat." There is no excuse of ignorance to be pleaded. The public has been told over and over again that wearing ospreys means the death of multitudes of helpless little birds, since the feathers are best at the breeding season and the parent bird must be shot then. The fact that birds of particularly fine plumage are often skinned alive has also been made known; and the silence of woodlands and meadows, where the milliner's agent has been, speaks for itself. It is about time this senseless and cruel fashion should go the way of nose-rings and war-paint.

A Cure FOR Fits

If you suffer from Epileptic Fits, Failing Sickness or St Vitus' Dance, or have children that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address,

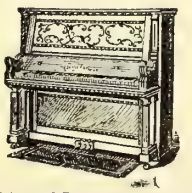
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The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



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July 26-25t eow

Statesville District Conference.

The District Conference of the Statesville district held at Maiden, N. C., July 18-20, was in every way considered a success.

The attendance of preachers and delegates was good, and the attendance of the people of the community was most excellent; the entertainment courteous and abundant; and, best of all, the presence and blessing of the Holy Spirit was manifest from start to finish. This last, of course, rendered the preaching excellent and highly edifying.

Four of the pastors were absent, viz, Rev. R. B. Shelton was at home sick, Rev. J. F. Triplett was by the bedside of a sick child, Rev. T. A. Boone was also kept away by sickness, and Rev. C. F. Sherrill was off for the great Epworth League gathering in California.

It is often said that a district conference is noted for passing resolutions and adopting papers—ours was unique in this respect, for we only passed one resolution, that of thanks to the good people of Maiden for hospitality; and two reports lie before me for recording on our Journal. However, every interest of the Church was inquired into, except outlying Missionary territory, which is very scarce within the bounds of our district.

Parsonage and church building is square to the front. The first will soon cease to be reported from this district, except as occasioned by the formation of new charges, and by an occasional fire, as we now have a comfortable parsonage on every charge except one, and that one has a fund of $267.30 on deposit for that purpose. Seven of these parsonages have been built in the last eighteen months.

Trinity College, Davenport College, Rutherford College, Greensboro Female College, and Trinity Park High School, all had able representatives before us and right ably did they plead their noble cause. As a result it is pretty certain that several young ladies and gentlemen will enter our Church schools this fall who, but for these pleadings, would have taken a different course in life.

Two young men were licensed to preach, Jas. H. Harvell of Mooresville, and Clinton P. Moore of Hickory.

Revs. H. Harper, H. L. Turner, K. W. York, Valentine Starnes, J. T. Downs, W. F. Elliott, and J. W. Ingle received renewal of license as local preachers. The license of John S. Deal was not renewed on the grounds of physical disability. Brother J. F. Downs passed the required examination and was recommended to the Annual Conference for ordination to Deacons' orders.

Delegates elected to Annual Conference are: F. K. Oswall from Troutman circuit, W. L. Lefler from Maiden circuit, P. J. Johnston from Lenoir station, and J. F. Anderson from Statesville station; alternates, J. L Smith, J. C Smith, D. Matt. Thompson, and L. T. Stimpson.

Mooresville was chosen as the next place of holding the district conference for this district.

Our sub-Bishop, Rev. J. E. Thompson presided with the ease and dignity of one "to the manner born."

Our complement of visitors was select and serviceable. All of them were representatives of our schools except Dr. L. W. Crawford, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, and Dr. Jno. R. Brooks, D.D., preacher in charge Reidsville station and author of "Scriptural Sanctification." He was among us specially in the interest of his book, and I am glad to say that he sold quite a number.

Such a cheerful and hopeful spirit ran through the whole proceedings that a visitor would hardly suppose that the ubiquitous and ever dreaded old "hard times" had made his usual crusades through our district; and we adjourned with bouyant hopes of closing out a "good year" both spiritually and financially.

Fraternally,
J. T. STOVER, Secretary.
Granite Falls, N. C.

Two Suggestions Put into Execution.

On my first round of Conferences I was asked again and again by business men: "Have you begun your building?" The answer was, "we have not. We don't think we have sufficient funds in hand yet." We were urged to begin with what we had, and when the business men of the Conference knew that we had begun the building, they would freely help us.

We have begun the building. The basement story, which is of brick, is up. The second story, which is of wood, is going up, and our funds are about used up. And now we ask our subscribers and friends to come to our rescue, in sending, at least something, (as much as possible) to us, that this sacred work go on. From a melancholy standpoint, the time for its completion to where it can be occupied, might be in the dim distance, but from a hopeful standpoint, if our friends will immediately come to our help, there is no earthly reason why the building may not be occupied by Oct. 1st, 1901.

The suggestion. Some few weeks ago it was suggested that if all the Sunday-schools and Leagues give a week's, or such a matter, notice, make a clear statement to the effect that this collection is to assist in putting the roof on our own Brevard Epworth School Building for poor girls, and there is not a Sunday-school or League in the bounds of our Conference that would not gladly give one collection to the cause and make that collection as large as possible. This is being demonstrated at this writing. Thus far, not a town I have visited nor a superintendent I have asked, has refused to take this collection. There is not a pastor to whom I have spoken who disfavors it. Then I would ask, in the name of our Master, every preacher and superintendent of Sunday-school in our Conference bounds, who reads or hears of this proposition, to take this collection during the month of August or as soon after as possible, and send the proceeds to me at Brevard, N. C.

Some one says: "O we are so heavily burdened already—" But upon serious reflection, would you not say: God pity the church, or Sunday-school, or League that is not burdened with souls and the uplifting of His unfortunate ones? "In helping others, we help ourselves." Some of the schools are even going to make up a nice little program for the occasion.

As the Schools and Leagues send in their collections we will report them through the ADVOCATE. God bless and help you.

Yours in the work,
G. G. HARLEY, Fin. Agt.

Negro labor is becoming scarce in the rural districts of Georgia, and in other Southern States, this included. The negroes are migrating and flocking to the towns.

Weekly Crop Bulletin.

Very favorable weather conditions prevailed generally throughout the State during the week ending July 29th, and most correspondents report some improvement in crops and good progress in farm work. The entire week was bright and sunny, with high temperatures, but not sufficiently so to cause suffering in crops, although the mean for the week averaged 6 degrees daily above the normal; the hottest day of the summer occurred on Thursday, when the maximum temperature slightly exceeded 100 at some points. Throughout the larger portion of the State no rain fell during the week, but at some places light and beneficial rains occurred on the 23d and 27th. Towards the latter part of the week the need of light rains began to be felt generally, and in some western districts—Surry, Wilkes, Yancey and the extreme western tier of counties—drought may be said to prevail with some severity. As a whole, the soil was in good condition for plowing, and farmers were able to kill much grass. Laying by all crops is proceeding rapidly, and will perhaps be nearly completed with another week of favorable weather. Farmers have been forced to lay by many crops in rather bad condition as regards grass.

Cures Eczema and Itching Humors Through the Blood.--Costs Nothing to Try.

B. B. B. (Botanic Blood Balm) is a certain and sure cure for eczema, itching skin, humors, scabs, scales, watery blisters, pimples, aching bones or joints, boils, carbuncles, prickling pain in the skin, old, eating sores, ulcers, etc. Botanic Blood Balm cures the worst and most deepseated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Other remedies may relieve, but B. B. B. actually cures, heals every sore and gives the rich glow of health to the skin, making the blood rich and nourishing. Especially advised for old, obstinate cases. Druggists, $1. Trial treatment free and prepaid by writing Dr. Gillam, 42 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given.

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Panacea Water kept in the building.
Nineteenth Annual Session begins September 18th.
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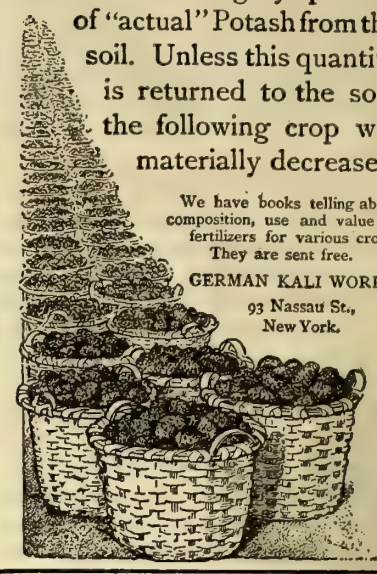
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The Effect is Worse.

One serious objection which lies against one's professing to possess a very superior type of piety is the fact that when people discover that that person's conduct is considerably inconsistent with his extreme profession the effect upon them is much worse than is the case when another person, claiming to be only a weak and very fallible Christian, commits some wrong deed. There are those who tell us that the reason why people, including many professed Christians, have a dislike for the Christian who maintains that he possesses the very highest type of godliness is because they hate holy living. This is a very grave charge to make against sincere Christians. It is a false accusation, for no one can be a true Christian and at the same time dislike pure holiness. The simple fact is, honest people are far more repelled by one who, professing to be exceptionally spiritual, resorts to questionable practices, or shows an evil temper, than they are by one who humbly acknowledges his tendency to commit sin and who expresses the desire to become better. The latter may somehow mistreat another, but its effect is far less hurtful to the feeling and respect of that person than is the case when the Christian of superior profession does precisely the same things. I take a religious paper whose editor has repeatedly stated that he has not even an inclination to do anything wrong; and yet for a long time I have had no satisfaction in reading his writings, for the reason that long ago I saw that he was in the constant habit of printing articles in his paper as though they were directly contributed to it when in fact they were copied from other papers. The effect upon me of such a thing is worse than it would be if the editor did not profess so much.

C. H. WETHERBE

From Rockford Circuit.

DEAR ADVOCATE:—We have just closed a very interesting meeting at Dobson. The meeting began on the 1st Sunday in July and continued eleven days. There were more than forty conversions and reclamations. Sixteen have already joined the Methodist church and others will join later.

The old people in Dobson say that this was the most gracious revival they have ever had.

Rev. E. C. Glenn did the preaching. He goes below the surface after religious thought, and when he has found it, he presents it in so simple a way that a child can understand it. His sermons on the New Birth and the Barren Christian are worthy of a place in any volume of sermons.

We humbly thank God for what he has wrought. Fraternally,

SEYMOUR TAYLOR.

Rockford, N. C., July 22, 1901.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

"Backsliders' R. R. to Ruin"

Via Danceburg, Tattletown, Topersville, Saloon Siding, Devil's Curve and other bad places. A new book of 13 chapters, 25 cents. Circulars free. Write Prof. C. J. Burton, Christian Univ., Canton, Mo.

District Conference Directory.

The Asheville District Conference will convene at Burnsville, N. C., Aug. 8th, embracing the 11th.

The Greensboro District Conference will be held at Asheboro, from the 1st to the 4th of August, 1901, embracing the first Sunday.

The Shelby District Conference will convene in Cherryville Aug. 28th, and close Sept. 1st.

Week End Excursion Tickets

The Southern Railway has on sale Week End Excursion tickets to summer resorts at the following rates for round trip from Greensboro, N. C.:

Asheville,	$4 75
Black Mountain,	4 35
Round Knob,	4 15
Marion,	3 75
Morganton,	3 20
Connelly Springs,	2 95
Hickory,	2 70
Morehead City,	5 50
Wilmington,	5 50
Ore Hill,	1 00
Mount Airy,	1 50

These tickets are on sale for all trains each Saturday, and for Sunday afternoon trains, good returning Monday following date of sale.

For further information, write or call on,

J. B. GRAHAM,
Ticket Agent.
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Cramps, Dysentery, Cholera Morbus, diarrhœa, and, indeed, all bowel complaints quickly relieved by Perry Davis' Pain-Killer, a safe, sure and speedy cure, for all the troubles named. Every reputable druggist keeps a supply. Each bottle has full directions. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

Pyny-Balsam Stops the Tickling,
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"Enclosed please find $1.00 for two more boxes of Tetterine. The box you sent me has almost cured the most obstinate case of Eczema you ever saw. I am very grateful for such a blessing as your Tetterine has been to me. Jas. L. Jones, Jellico, Tenn." 50c. box by mail, if your druggist don't have it, by J. T. Shuptrine.

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If 6 months treatment don't cure any case of bad health, catarrh. bad blood, bad taste, bad breath, bad complexion, irregular appetite, bowel trouble, weak kidneys, lazy liver, rheumatism, dyspepsia, headache, backache, stomach, or heart trouble.

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THE CHRISTIAN LIFE.

If I Might Kneel.

If I might kneel
Where Jesus' smile could courage give;
If I sometimes might feel
His hand in comfort on my head,
And hear him say: "My little child,
I know it all; I still will heal
Each wound; be of good cheer;"
If I close to his side might stand,
And kiss the bruised feet,
And know he knew it first, and loves me
still—
Perhaps, then, in Gethsemane,
I might make a song above my prayer,
And feel his face bending to see
My need, and clasp my faltering hand,
And guide to the white gate, and say,
perhaps;
"Well done! This is thy Father's house,
Where many mansions be."
Perhaps, all spent with carrying weight
In life's sojourn.
Give humble faith unto his will,
And say, in prayer: "Thou knowest best,
Thy will be done,
So I thy presence earn."

British Weekly.

Bread Upon the Waters.

REV. J. F. JENNESS.

Some of the readers of The Epworth Herald have heard Mr. Edward Kimball tell the story of the conversion of Dwight L. Moody. It is a simple story, and Mr. Kimball tells it in a straightforward manner. Moody was an awkward country lad, who had grown up under Unitarian influences and knew very little of Christ. When seventeen years of age he went to Boston and found employment in his uncle's shoe-store. His uncle took him only on condition that he should go to church and Sunday-school. The church which he attended was the Mount Vernon Congregational Church, and here he was a member of Mr. Kimball's Bible class. Though ignorant of the Bible, young Moody paid such attention to the teaching as to arouse the keen interest of his teacher. Mr. Kimball felt that he ought to speak to the young man about his personal relation to Christ. The tact of this Christian worker is revealed by the fact that he did not have this talk in the presence of the other members of the class; for Mr. Moody was bashful and sensitive, and the Word might not have been received with gladness. His Christian zeal is shown by his going to the place where his friend was employed, at the cost of some personal sacrifice and struggle with inclination, and accomplishing his mission. Finding Moody alone in the back part of the store, wrapping up shoes, Mr. Kimball put his hand on the young man's shoulder and talked to him of Christ, and the importance of loving him who so loved us. While neither the speaker nor the listener could remember afterward what was said, the simple, earnest words had their effect, and that young life, which was to become such a power for good in the world, was entirely consecrated to God and the work of winning souls for him.

Years afterward, that bread which was cast upon the waters returned to the house of Mr. Kimball. In the biography of Mr Moody the story is thus told: "Mr. Kimball's eldest son was visiting an uncle in Worchester, Mass., while Mr. Moody was conducting a mission in that city. After one of the services young Kimball introduced himself to Mr. Moody as the son of his old Bible-class teacher.

" 'What, are you the son of Mr. Edward Kimball of Boston? What is your name?"

" 'Henry.'

" 'I am glad to see you. Henry, are you a Christian?'

" 'No sir, I don't think I am.'

" 'How old are you?'

" 'I am seventeen.'

" 'Henry, when I was just seventeen, and you were a little baby in your crib, your father came to me and put his hand on my shoulder and asked me to be a Christian, and he was the only man that ever came to me and talked to me, because he loved my soul; and now I want you, my boy, to be a Christian. Henry, don't you want to be a Christian!'

" 'Yes, sir; I think I do,' said the boy.

"They sat down together, and Mr. Moody opened his Bible, the boy listening attentively to the words that impressed him more and more, till at length they brought him to where their speaker bad been himself led so long ago."

There has been but one Dwight L Moody, and not always does the bread cast upon the water in such tangible form return to the house of him who casts it. But there may be those whose lives, if consecrated to the service of God, may be as great a blessing to the world as was that of Moody. The quiet word, fitly spoken, has been the means of bringing to the point of discision for Christ thousands of those who have been efficient workers for God; and always, in his way and in his time, the blessing will return to him who speaks the word. The promise is sure: "Cast thy bread upon the waters; for thou shalt find it after many days."—Epworth Herald.

The Inwardness of Joy.

REV. MALTBIE D. BABCOCK, D. D.

This is what Jesus Christ meant when He spoke in the upper room of "My joy," for where was joy in the outward? Deserted by the crowds who once had followed Him, with a handful of friends ignorant and selfish and half-hearted at best, and one of them plotting His deliverance to relentless enemies—what outlook had one flash of joy for Him?

It was inward joy, the joy of the eternal, "for the things which are seen are temporal, but the things which are not seen are eternal." He could see through things to God's purpose and the coming victory. He could read music from the score without an instrument, and have songs without words in His heart. By the vision of faith He saw the invisible, and for the joy that was in Him and the joy set before Him, endured the cross and despised the shame.

This is the joy He wills His disciples to have—"that My joy should remain in you." What prospect of joy had those friends who sat with Him that night? To be hated for His name's sake, to be persecuted, to be killed, and yet to have Christ's joy filling their hearts! This is the triumph of the eternal, the possession of heaven, though spoiled of earthly good; the health of the soul, though the outer man perish. "The joy of the Lord is the strength" of the hidden man.

Look Upward.

It is wise for us to look at the dangers, to be fully aware of the perils, to be tremblingly conscious of our own weakness; but it is folly and faithlessness to look at the danger so exclusively, or to feel our own weakness so keenly as that either one or the other, or both of them combined, shall obscure to our sight the far greater and confidence-giving truth of the knowledge, the sympathy and the extended protecting hand of our Brother and our Lord. We belong to him if we have yielded our hearts to him, and he will not "suffer his holy one to see corruption," here and hereafter.

If you look down from the narrow ledge of the Alpine arrete, to the thousand feet of precipice on either side of the two or three inches where you have your footing you will get giddy and fall. If you look up you will walk steadily. Do not ignore the danger, nor presumptously forget your own weakness; but "when I said my foot slippeth, Thy mercy held me up." Recognize the slippery ice and the feeble foot and couple with them the other thought, "the Lord knoweth them that are his."—Alexander McLaren.

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SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		†8 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	....	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	... .
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, A &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	....
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar. Athens,	2 48 p m	11 23 p m
Ar. Greenwood,	5 01 p m	2 01 a m
Ar. Chester,	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington,	3 05 p m	... .
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines	11 28 p m	9 03 a m
Lv. Raleigh,	1 29 a m	11 30 a m
Lv Henderson,	2 50 a m	1 15 p m
Lv. Norlina,	3 54 a m	2 00 p m
Lv. Weldon,	4 40 a m	3 10 p m
Ar. Portsmouth	7 00 a m	5 50 p m
Ar. Wash'ton, N &W S.B.		6 05 a m
Ar. Baltimore, B. S. P.Co	...	† 6 45 a m
Ar, New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y.P.&N	6 46 p m	5 10 a m
Ar. New York,	8 43 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 12 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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THE HOME.

"We pass this way but once.
Then weave thy robe with care.
Life's robe ill spun
Is ne'er undone;
The robe we weave we wear.

"We pass this way but once.
Then live to-day thy best.
In all you do
Be kind and true,
With God leave all the rest.

"We pass this way but once.
The ripened harvest white
Has waited long
The reaper's song,
Thrust in thy sickle bright."

A Run of Bad Luck.

It is next to impossible for some people to find out that what they term "bad luck" is simply poor management. Mrs. Huff is one of this sort. She is a frail, discouraged-looking woman, once pretty and sprightly, but now hopelessly borne down by work and all the hardships of a close economy.

She had come to sit with me one afternoon, and while she talked and "rested" she laboriously felled a long seam with her fingers, because Tommy had tampered with her sewing-machine, and it "wouldn't run right any more."

"Dan and me ain't had anything like such a run of bad luck since we was married as we have gone through with in the last month," she complained in a hard, hopeless voice. "First, we had three fine, fat hogs in the pen. They ought to have been killed long ago; for they was that fat they couldn't get up when they was down hardly; and corn was six bits a bushel already. They was just simply a-eating their heads off with corn at that price; so I kep' at Dan to kill. And I said to him to sell off anyway two of 'em; only he says: 'Oh, maybe we can use the meat.' 'No,' I said, 'we have got scores of bacon already out of them first fourteen hogs you killed out of the swamp, and I don't really believe we could destroy all the lard.' But Dan he is set in his notions; he just naturally loves to see a smokehouse bulge with meat. I like meat too; but I want something to go with it. So I told Dan: 'Well anyway, I ain't got a blessed thing in the house fitten to put the lard in; you just go and tell Wilkins & Co. to send me two good fifty-pound tin cans, and I'll swap 'em the lard for a barrel of flour; and you tell 'em I want Perkinses patent—I ain't a-going to take just any old common flour for that lard, and you tell 'em so.' Dan he wanted me to get a dress with it; there was a beautiful pattern of fancy worsted at Lundy's that I had been a-harping on buying ever since I sold my goose feathers in the fall, only we was never able. When Dan got home with the can's he said he could a-got a real good price for them hogs, only he didn't have 'em with him. I said to him: 'Well, it ain't too late yet. Hitch up the wagon right quick, and take all of that pork and sell it.' But he said: 'It ain't hardly worth while, I guess; maybe we can use it. But if I had a-knowed it sooner I'd not a-let Jake cut it up. Let 'em go.' It was a mighty cold day; the ground never hardly thawed around the pot all day long, but me and the negro woman what was a-helping of us soon rendered out about a hundred pounds of as pretty lard as ever you laid your eyes on. We could a-had the pot indoors, only the kitchen 'back' had fell in, and Dan he hadn't never took time to fix it. I went out once in awhile and let the negro come indoors to warm her feet, which was near frost-bit already, and I saw the cracklings was nearly ready to strain out. I was in the clothes press a-lookin for something to strain the lard through; I knowed there was a piece of good quilt lining somewhere about; I would have done used it, only the calf chewed it half up the time I laid it out on the frost to bleach. I wanted to quilt it to a light 'top,' you know. Well, all at once I heard that negro raise a yell, and I just felt it in my bones that here was some bad luck. And, sure enough, it was, only with the woman a-squalling to me to 'come there,' and the awfullest squealing I ever heard out of the mouth of a mortal pig a-joining of her—only the pig didn't call me in particular, like she did—I couldn't hardly hear myself think. Seemed like they would both bu'st their throats 'fore I could get there! If you'll believe me," and Mrs. Huff dropped her voice to the tragic whisper of one who recounts a dire calamity, "that pig—it was of the red Chester stock—had rooted the pot over and scalded itself so bad it afterwards died, and there wasn't a drop of that lard that wasn't spilt."

"And you lost it all?" I asked sympathetically, though I could not have expected other than an affirmative reply.

"Well, no, not quite, I reckon, either," Mrs. Huff answered to my astonishment. "The negro she took up what she could when it hardened on the frozen ground; it made a nice turn of soap-grease. I gave her half to take it up."

"Well, how came the pig to be there?" I asked; for Mrs. Huff looked so melancholy that I felt myself obliged to say something.

"O Dan he forgot and left the gate open," she said patiently.

"Accidents will happen." It was vain to try to cheer her up; she had not finished.

"That ain't near all," she continued lugubriously, "I had a long row of nest-boxes nailed up behind the kitchen, where the north wind couldn't strike 'em; it's a fine place to hatch early chickens, because the eggs ain't so apt to get chilled. I had set seventy-five hen eggs and twelve turkey eggs, and eggs was a-selling high then, too. I would a-lost more turkey eggs only I was a-waiting for a bigger hen—a common-sized chicken hen can't take more than twelve turkey eggs, you know, they're so big.

"Well?" I reminded her; for she seemed to have lost herself in thought—gloomy thought, too, to judge from her face.

"If you'll believe me," she resumed, "if them nests didn't fall down the very day after the lard spilt, and break every egg but two! The whole backyard looked like it might a been dressed in omelets."

Mrs. Huff laughed a little dispirited cackle. "It is strange you risked so many eggs in an insecure place," I remarked.

"O the nests was all right," she insisted, "only Dan he kerelessly turned his horses loose in the yard; they was after the hay, and pulled the nests down. I was that provoked I wanted Dan to kill them horses, only he said: 'No; it wasn't no use now, seeing as how the mischief was done already.' "

Mrs. Huff looked up from the seam in pained surprise when I laughed at her evident seriousness in proposing to kill the horses. I may not have appeared fitly sympathetic, but I think I was sorry for her even while she amused me. She cut my apologies short; for she resumed almost fretfully.

"Then, in a few days, Tommy—he is mighty mischievous for his size and age—he up and swung on the safe door, when over it come and smashed every dish I had in the world, besides nearly a-killing of Tommy. It cost Dan three dollars to get his head sewed up." Mrs. Huff sighed and rolled up her sewing. "We been a-eating on tin-ware and china fragments ever since, for with so much bad luck, I tell you, we just ain't able to buy more. Dan he would get 'em on a credit, only I tell him, 'No, let's wait till our luck changes; something would be sure to happen to 'em before we got 'em home and paid for. Why, it was only last week that Dan he got up before day to make the fire, so as he could go down in the swamp and look for a cow that had a young calf; the river is a-rising, you know. In his hurry he forgot he had put his shoes on the pile of fire-wood to dry over night, they was so wet, and he up and throwed one of 'em on the coals with some blocks and chunks he had brought in to burn, thinkin', no doubt, that it was a chunk; and he never once suspicioned what he had done till he smelt it a-burning! Of course he couldn't go after the cow in his sock feet so the poor little calf got drowned. But we saved the cow, which was lucky."

Mrs. Huff was ready to go now, and she arose from her chair stiffly, as one old or weary. "I have done one smart thing today, though," she said in pathetic boastfulness, tying her sunbonnet strings in a tight, ugly little bow under her thin chin. "I made a pot of beautiful soft soap, twenty good gallons, if it isn't a pint, in three hours. I never saw soap thicken faster."

"Ma! ma! O ma!" Tommy bawled at the front gate, "come home quick! the chickens has pecked off that dough what you stuck on the pot to stop the hole where it leaks, and all the soap is just a-pouring out!"

And Mrs. Huff hurried away to face this new disaster.—Christian Advocate.

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BISHOP HARGROVE IN WILKESBORO.

We spent nearly three days of last week at the Mount Airy District Conference. This body convened in the town of Wilkesboro on last Thursday morning. Rev. J. J. Renn, D. D., the Presiding Elder of the District, was present but, as previously announced, Bishop R. K. Hargrove presided. We had an opportunity to study the spirit and methods of the Bishop and we feel safe in saying that his presidency of several District Conferences will prove highly beneficial to the best interests of the church in the bounds of our Conference.

The Bishop has prepared blanks that cover all items of interest. These he sends to the pastors and on the first day of the Conference calls for them. Committees are appointed to receive them and add up the figures and submit reports. These are discussed at length by preachers and laymen and also by the chair—and then such action is taken by the Conference as the specia interest demands.

The Bishop steadfastly believes in conforming in all things to the letter of the Discipline and in looking closely after details. He strongly urges the pastors to have all the various organizations provided for by the law of the church and to work these to the greatest possible advantage, but not to go outside of the law.

He is an earnest advocate of schools for the higher education of our young people, but he emphasizes the necessity for academies, secondary and primary schools. He thinks hundreds and thousands of our boys and girls will never get an education without these. He has the highest estimate of the work of the Woman's Home and Foreign Missionary Societies and of the American Bible Society. He thinks every congregation ought to have the former and make liberal contributions to the latter.

The Bishop had expected to preach each morning at 11 o'clock during the sitting of the Conference, but in consequence of the intense heat and overwork, he was quite unwell and only preached on Thursday morning. His sermon at that hour was most highly spoken of by those who heard it. He is the first Methodist Bishop that has visited Wilkesboro or that part of the State in recent years and it was thought that an immense crowd would be present on Sunday to hear him.

The Mount Airy is called the Empire District of the Conference. It covers the larger portion of five counties, Surry and Wilkes lying east,and Ashe, Alleghany and Watauga on the west side of the Blue Ridge, without a railroad to connect the two sections. This necessitates a large amount of travel on horseback and in light vehicles on the part of the pastors and especially the Presiding Elder. Two or three railroads have been chartered and it is believed that in a few years this fine section of the state will be penetrated by two or more railway systems and its vast timber and mineral resources made available to the outside world.

There are 116 organized Methodist congregations in the District. The houses of worship are generally comfortable. There are sixty-five Methodist Sunday-schools. These aggregate 3285 pupils. Thirty-four of them suspend in winter. We had expected to incorporate the most excellent report on the general and spiritual state of the church, but the secretary did not have it ready when we left. It will appear later if received.

Evidently the District is making rapid progress under the superintendency of Dr. Renn. He has much experience as a Presiding Elder, has considerable acquaintance with men, is a strong preacher, with capacity for original thought, and, we were told, reaches all parts of the territory in his District. Most of his preachers are comparatively young men and they are good talkers and hard workers and the fruits of their labor are manifest.

We have had the privilege of being present at the last three sessions of the Conference. This one was more largely attended by laymen from the other side of the mountain than any previous one and from the reports made the outlook for the work on the District is more encouraging.

Our educational men were at Wilkesboro in force. Rev. N. R. Richardson made a strong plea for Davenport Female College, located at Lenoir. He emphasized the fact that this school owned by the Conference has a claim on all our people. He spoke in high terms of the work of Rev. C. M. Pickins, the president, and his faculty.

Rev. J. W. Jones, financial agent of Rutherford College, with great earnestness presented the claims of that school. Prof. S. W. Brown, who has for the last 13 years so successfully run the Sparta Academy, reported that his proposition mode to the District Conference last year had resulted in the Sparta Academy becoming the property of the church.

We learned that Prof. Brown had done a most remarkable work in all that section and that the school under his management has a bright future before it.

Prof. Flint of the Dalton Academy,a successful educator; Prof. W. M. Cundiff of Siloam Academy, who has for a number of years been at the head of this popular school, and Prof. Gibbs who has been in charge of the Pilot Mountain Academy for the first year, all attended the Conference.

S. Porter Graves, Dr. J. M. Turner, W. M. Holsclaw and Prof. W. M. Cundiff were elected lay delegates to the Annual Conference. Geo. Pell, S. W. Brown, J. M. Ashby and C. F. Morrison were elected alternates.

Rev. John R. Brooks of Reidsville visited the Conference and presented the claims of his book, Scriptural Sanctification.

Mr. Shackford, of Vanderbilt University, was present and discussed the origin and work of the Students Volunteer Movement of Foreign Missions.

The Wilkesboro congregation has just built a large handsome brick church with a Sunday-school annex. It is a substantial structure and seats comfortably a large congregation. Rev. J. P. Rodgers the pastor, is now in his second year on this charge. He is one of our most resourceful men and knows how to build up all the interests of the church. He is also a student and a strong preacher. He is a builder in every sense of the word.

Rev. L P. Bogle has charge of the North Wilkesboro work. For lack of time we could not mingle with his people, but we know him to be a diligent and successful preacher. It is hardly necessary to say that Dr. Renn is meeting fully the duties of a Presiding Elder. He has fine excutive and preaching ability and is loyal to every interest of the church.

Our host and hostess at the Conference were Dr. and Mrs J. W. White. Certainly Bro. Rodgers could not have pleased us better than to assign us to that delightful home. Our stay was altogether pleasant and will long be remembered. If the other visitors were as fortunate in getting homes as ourselves Wilkesboro extended elegant and refined hospitality to the Conference.

HELP A WORTHY CHURCH SCHOOL.

It is not generally known by our people that the Western North Carolina Conference owns a valuable piece of school property in Buncombe county, eight miles North of Asheville. It is Weaverville College. It came to us from the Holston Conference. It is located in the town of Weaverville and is one of the most beautiful places in Western North Carolina. Here we have eight or ten acres of land, very good buildings and an excellent chapel.

For twenty-five years this school has been doing excellent work and has been a positive educational force of great value in that section of country. From its halls have gone out a large number of men so well equipped for life's work that they have achieved success in most of the professions and many other callings.

Very few of our preachers or people this side of the mountain understand the conditions that exist in that section and the absolute necessity for the perpetuation of this school. Our best and wisest men over there do not hesitate to say that without the work of Weaverville College Methodism cannot hold its own in Western North Carolina, and, of course, without its influence our church cannot achieve the great work it has to do.

The new president recently elected, Prof. J. M. Robeson, has entered upon his work with zeal, and it is now the purpose of the Trustees and faculty to inaugurate a movement that will mark a new era in the history of the College. They want our preachers and laymen to co-operate with them This school has a field and place of its own. It does not seek to supplant any other institution or to antagonize any educational enterprise, but simply to go forward in the accomplishment of its work. It is owned and controlled by the Western North Carolina Conference and seeks to build up all its interests

The time has come when we must rally to the support of our weaker schools or lose them. They have no endowments and they are in debt. Not enough, we think, to cause alarm, if the church will rally to their support. Weaverville College owes something over $4,000. This debt ought and must be paid. The trustees are anxious to get forty-five persons to give one hundred dollars each to pay it. Seven gentlemen have already pledged themselves for seven hundred dollars. Thirty-eight more are wanted. Can't you be one?

We have studied the situation and think we understand it, and we assure our readers that the money given to this school will be judiciously spent in the education of our young people. If it be possible, help this institution. Write to Dr. J. A. Ragan at Weaverville, the treasurer of the Board of Trustees, and tell him you will respond to his call.

An electric car line is now being constructed from Asheville to Weaverville, and when it is completed, if unfettered, the school will take on new life and start on a career of usefulness that will surpass all expectation.

EDUCATE YOUR CHILDREN IF POSSIBLE.

It is a great grief to us to know that hundreds of our boys and girls are growing up in ignorance, and many hundreds of them are beginning life with only a common school education. We are aware that in many cases this cannot be avoided, for their parents have not the means to send them to school, and in not a few instances the children have to work for the support of the family.

While this is so, there are hundreds of parents who are able to give their children a liberal education if they are willing to do so, and who are letting them grow up in ignorance. This is a serious matter, and the parent as well as the child may greatly suffer from it. There are men all through our country who are comfortable livers, own their homes, and have good stock and live well, who never think of sending their son or daughter off to a boarding school or college. This is a wrong, in many cases, done the child. Every year it is becoming harder for men to succeed in any calling without an education. There are persons of native talents who by dint of effort will forge their way to the front and stay there, but the great body of people will not. As a rule, to start a boy out now in the world without a liberal education, is to handicap him for life's race.

In selecting a school for your son or daughter, consider first the best interest of the child. Give preference always to your own church schools. As a rule, it

is better to patronize these. We now have schools of almost every grade and every price. Our understanding is that they are all doing good work. You will run no risk, we trust, in patronizing any of these. You know what you want in the way of locality, course of study, surrounding and expenses. Send for catalogue and decide where you will send.

Trinity College Offers Fine Advantages to Women.

In 1896 Mr. Washington Duke donated $100,000 to the permanent endowment fund of Trinity College on condition that women should be admitted to all the classes and courses of study on the same terms as young men. The trustees accepted the donation and directed the faculty to admit women.

The Mary Duke building with all necessary apartments and modern conveniences was at once erected as a home for girls while in College. Since 1896 ten young women have received the A. B. degree from Trinity. Nearly all of these have obtained good positions and are making records of which their friends are proud.

The College offers superior advantages to young women who have capacity and are willing to apply themselves closely. Quite a large number can be furnished comfortable rooms, excellent board and the best advantages. At least one hundred ought to enter this fall.

Clerk and Carrier Examinations.

The United States Civil Service Commission announces that on Sept. 7, 1901, an examination will be held in Greensboro for the position of clerk and carrier in the post-office service.

The nature of the examination is a test of practical, general intelligence and of adaptability in post-office work. The age limitations for this examination are as follows: Clerk not less than 18 years; Carrier between 21 and 40 years.

Applicants for mail clerk must have the medical certificate in Form 101 executed. Applicants for carriers must be at least 5 feet and 4 inches high and weigh not less than 125 pounds.

Applications must be on file with R. W. Hodgins, Greensboro, Secretary of the local board, on Aug. 26, 1901.

EDITORIAL NOTES.

The subscription for Soochow University, to date, is $102,337 64, of which $26,000 has been paid.

Mrs. Martha Patterson, the only surviving child of the late President Andrew Johnson, died recently at her home in Greenville, Tenn.

Mrs. Jefferson Davis, wife of the late President of the Southern Confederacy, is reported to be dangerously ill at Portland, Me.

Mr. John T. McTyeire, eldest son of the late Bishop H. N. McTyeire, died in Nashville, Tenn., on the 13th instant, in the fifty-second year of his age.

The Board of Missions has accepted Rev. W. B. Court, of the St. Louis Conference, for work in Japan; also Rev. George D. Parker, of the Louisiana Conference, for Brazil.

President and Mrs. McKinley are at Canton, where they expect to spend the summer quietly. Mrs. McKinley still shows evidences of her recent illness, but she is improving rapidly.

Dr. J. A. Ragan writes that Professor Robeson, the new president of Weaverville College, is in the field at work and is making a good impression. We bespeak for him a cordial welcome by all our preachers and congregations.

Rev. Dan Atkins went to Walnut Cove this morning to conduct the funeral services of Mrs. A. J. Farrar, who died yesterday. The deceased was a member of the Methodist church at Walnut Cove and was highly esteemed by all who knew her.—Winston Sentinel.

Littleton Female College, advertised elsewhere in this paper, has made a record of which every citizen of the State, interested in education, should be proud. The success of this institution has been very remarkable. Look up the advertisement and send for a catalogue.

The Southern Pacific Railway management showed its appreciation of the services of J. A. Fillmore, manager of the Pacific system, who recently resigned, by putting him on their honor roll with $1,000 a month pay till the end of the year and after that $500 a month as long as he lives.

Rev. D. H. Coman, of Kernersville, spent Monday in Greensboro He was returning home from one of his churches near Thomasville. We were glad to have a call from him. Brother Coman stands deservedly high as a preacher and has special gifts as a revivalist. We are always glad to see him.

Our subscribers can greatly help us at present by sending us a remittance. One dollar and a half from one hundred people each means to us $150.00. The fruit, melon and wheat crops are now being marketed and many can spare a little money. Remember every dollar sent the paper helps the wornout preachers of our Conference and the widows and orphans of deceased preachers.

Twenty-five years ago the name of Dr. Kenealy was known the world over because of his defense of the Tichborne claimant. One of his sons is an American citizen. His daughter is becoming well liked in America for her literary work. A clever and charming story by her appears in the August Delineator. There is love in it of course, but it is love mixed with sense, and we think our lady readers will appreciate and enjoy her little story entitled "Dr. Fordham's Daughter."

The Progressive Farmer, the organ of the State Farmers' Alliance, which was established years ago by Col. L. L. Polk, and which has been for years the leading farm paper of the State, has been sold to Mr. J. W. Denmark, for six thousand dollars. Mr. Denmark is now, and has been for some time, business manager of the paper. There will be no change in the policy of the paper or the personnel of its editorial or business force. Mr. C. H. Poe is a very competent editor, and has made the Farmer one of the best weeklies in the State.

Bishop Hargrove reached Greensboro after holding the Mount Airy District Conference at Wilkesboro on Monday evening and remained over until Wednesday morning and then went on to Asheboro, where he will preside over the Greensboro District Conference.

We regret to note that the Bishop was quite unwell while in Wilkesboro, and was unable to preach on last Sunday. We know that this was a great grief to him and a sad disappointment to the large crowd that wanted to hear him.

We are glad to say that this indisposition was temporary and brought on, doubtless, by the intense heat and overwork. He held the Franklin District Conference three weeks ago in the very heart of the mountains; the following week the Salisbury, and last week the Mount Airy District Conference. This involved a good deal of travel on rail and in private conveyances, and besides presiding, he did much preaching.

North Carolina is one of the best states for the production of apples of the purest flavor and greatest size. And yet the apple crop of this state is not a tenth, nay, not a fifteenth what it might become. The apple crop of the north is great. In 1900 the crop of this country was 215,000,000 barrels, which at $2 per barrel aggregated $430,000,000, or $125,000,000 more than the cotton crop. If these figures can be relied upon then the south should begin to grow more apples. Here is a field for "big money." It may lead in the multiplying of cotton spindles and mills, but here is an industry capable of great development.

When The Cosmopolitan, in its April number, published an essay, at once clever and philosophic, on "The Ideal Wife," a demand was created for a paper on "The Ideal Husband" by the same author—Lavinia Hart. The August Cosmopolitan contains an essay on this subject—on which few people agree—which is certain not only to prove widely interesting, but to cause lively discussion. In the same number Mrs. Van Rensselaer Cruger (Julien Gordon) tells the story of the life of the French wife with all its tragic commonplace narrowness. "The woman of small capacity puts up with, and, perhaps, does much toward maintaining present conditions," says the author, "but there are women of brains who die at an early age of no disease known to doctors, but simply from utter weariness."

Associate Justice Walter Clark has gone to New York for a sojourn of a month or more, during which time he will assist in editing a new law encyclopedia of 35 volumes, the first having already come from the press. Judge Clark is one of 10 Supreme Court judges employed as editors of this work. In speaking of it he said that it will be by all odds the most complete legal work ever attempted, and will cite every Supreme Court decision on all questions that has been presented. The orders received have already exceeded a $1,000,000. All the manuscripts for these volumes passes three hands before it reaches the printer, the State Supreme Court Justices chosen for editors being the last to examine the copy. Justice Clark will remain in New York on this work until the Supreme Court meets this fall.

This country has been for half a century bent so on tree destruction that it has got itself into trouble. The south with blindness has followed the bad example, and is now engaged in trying to destroy all the timber possible. In Europe and in the north there is talk now of a prospect of a world-wide timber famine. It is urged that if the tree slaughtering continues that in a few years there will be a genuine timber famine. Dr. W. Schick made an address but recently before the London Society of Arts. He discussed the great question of preserving the forests. He showed that "while consumption in the four leading countries of Europe has increased to fourteen cubic feet per annum, and will soon reach twenty feet, the world's supply is rapidly diminishing. "If this supply diminishes as the demand increases the ultimate result can be nothing short of a timber famine which must affect the entire world."

Letter From Miss Lizzie R. Martin.

McTyeire Home,
Shanghai, China, June 29, 1901.

Dear Dr. Crawford:

Among the best things that have come to me in China has been the "North Carolina Christian Advocate." I have enjoyed it, and it has been a blessing in my life.

It is my expectation to leave China for the home land in a few weeks. I am writing to ask that you do not send the paper to me here. When I know my home address I shall certainly send for the Advocate to be sent me there.

Thanking you for your kindness and wishing you great success in your work, I am,

Your sincere friend,
Lizzie R. Martin.

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Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church. South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
West End, Atlanta, Ga.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 4th, 1901.

ABRAHAM AND LOT.
Gen. 13: 1-15.

GOLDEN TEXT.—Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

1. "Abraham went up out of Egypt, he and his wife and all that he had and Lot with him into the south." They came into the region of Beersheba and Hebron, the country afterward given to Simeon.

2. "And Abraham was very rich in silver, cattle and gold." Under the typical dispensation riches symbolize spiritual wealth. Hence the patriarchs were very rich. We are to be rich in grace and heirs of the Kingdom of Heaven. At that time there were so few people in the world, that land had never been appropriated. Consequently they had choice of the richest and the best without money and without price.

3-4. "And he went on his journey from the south, even to Bethel unto the place where his tent had been at the beginning at Hai; unto the place of the altar which he had made there at the first; and there Abraham called unto the Lord." During his journey southward he visited the land of Egypt, the richest country in this world and at that time standing at the front of the nations. There Abraham was scared into the serious mistake of prevaricating to Pharaoh in reference to Sarai, his wife, reporting her as his sister, though there was some plausibility in this from the fact that she was his half sister, being the daughter of his father and not his mother, yet God requires the whole truth so far as it may concern the transactions and the parties interested. In this case he witheld part of the truth, by far the most important, which should have been told, whether the less important fact of her being his consanguinity had been reported at all. This unfortunate mistake of Abraham's got him into trouble in Egypt, which would have been really serious if God had not protected him and his wife and his possessessions and delivered him. Consequently he hastened away, fortunately making his escape out through the country. At that time they all travelled overland from Canaan into Egypt, et vice versa. The formation of the Suez Canal through that intervening isthmus forever discontinues that old style caravan route so celebrated in the days of the patriarchs and prophets. This Canal is a hundred miles long, a hundred yards wide and thirty feet deep, elegantly walled with solid masonry and constructed at the cost of one hundred millions of dollars. Great Britain holds the controlling stock in it.

5-13. "And Lot also, who went with Abraham, had flocks, herds and tents. And the land was not able to bear them that they might dwell together; for their substance was great so they could not dwell together. And there was strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle; and the Canaanite and Perisite dwelt then in the land. And Abraham said unto Lot, Let there be no strife, I pray thee, between thee and me, and between thy herdmen and my herdmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; if thou wilt depart to the right, then I will go to the left. And Lot lifted up his eyes and beheld all the plain of the Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar. And Lot chose him all the plain of the Jordan; and Lot journeyed east, and they separated themselves one from the other. And Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." The vale of Syddim, encompassing the Dead Sea and the Jordan valley running down into it, is this day exceedingly fertile, but all the region about the sea, where those populous cities, Sodom and Gomorrah, flourished in the days of Lot, has been a desert ever since the destruction of Sodom and Gomorrah. You see it was well watered in the days of Lot. It is now a burning desert without an inhabitant, as no rain falls on it. Doubtless Sodom and Gomorrah were built on bituminous strata, which were consumed with those wicked cities. Consequently the sea poured in its thundering floods, ingulfing the very site of those notoriously wicked cities. Meanwhile all the rich plain around was turned into an arid desert without an inhabitant except the robbers, who so infest all that region that I had to take an armed escort both times I went into it.

14, 15. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest to thee will I give it and to thy seed forever." We see here that God gave the land of Canaan to the Jews forever. For about eighteen hundred years they have been driven from it by usurpers and robbers. God's word never fails. Hence the restoration of the land to the Jews is a foregone conclusion. Already two hundred thousand have gathered back, and still they come with marvelous rapidity from every country under heaven.—Rev. W. B. Godbey in Zion's Outlook.


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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 4th, 1901.

GAINING BY LOSING.

Mark 10: 28 30.

This glimpse into the life and relationship of Christ and Peter is very suggestive and profitable. We are here presented by one of those many practical paradoxes that we find in the study of truth. This one is from the lips of the Lord himself. Peter said, "Lo, we have left all and have followed thee." He stated a fact, because they had left their occupation, the superior obligation of home ties, their purposes and ambitions for life. With faith sufficient for the hour, they had linked their lives with his, and awaited his destiny as one with their own.

Jesus said, "Verily, I say unto you, there is no man that hath left house, or brethren, sisters, or father, or mother, or wife; or children, or lands, for my sake and the Gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Of course, this cannot be taken literally, as promising a hundred times as many houses, mothers, etc., but it means that the loss shall be a hundred times compensated. The great fact is, that in religion in this life, returns a hundred times the value of all that we forsake.

Topic Thoughts.

1. Whatever we put into a thing, or expend thereon, we so often consider as lost. Whatever we receive back therefrom, we consider as gain. The difference between these determines our gain or loss.

2. We might make out a list of what we lose by coming to Christ. We lose all the so-called pleasures of sin, all evil associations, all bad habits, all wicked living, all temporal ease and self-indulgence, all escape from persecution.

3. Let us consider what we gain by coming to Christ. We gain the forgiveness of sin and a good conscience; the ties of spiritual friendship and adoption into the household of faith; a goodly portion of the temporal blessinga of God's people, and eternal life in the world to come. The Romans had a proverb, "The gods sell all good things for labor." The Christian life is in his conscious being a life of sacrifice and self-denial, but it passes to the stage in which self-denial, as Ruskin says, "is self-culture."

4. As intimated above, this passage sets forth a very valuable paradox from our Savior's lips. The plain lesson is that true gain comes only through loss. This is a great truth of wide application, prevailing in the realms of mind, of matter, of nature and of grace. The fact is that hoarding is impoverishing in its tendency. There is no better way of keeping hold of a desired good than of parting with it. "Dividing is multiplying; scattering is increasing; spending is saving; giving is getting," in the service of Christ. Acquisition in his service is always the result of expenditure. Jesus condensed the paradox of this passage when he said, "It is more blessed to give than to receive."

5. This truth might be illustrated and applied along many lines of life. It is the arm in constant use that becomes stronger, not the arm that is bandaged to the body. Keenness of hearing, and clearness of vision, are the results of constant, persistent application. It is not what you possess, but what you use, that gives force and value to your life and character. Food is only valuable for eating; unless you have appetite and the power of digestion, you might starve to death in the heart of a wholesale grocery. Solomon well said, "There is that withholdeth more than is meet, but it tendeth to poverty."

Practical Points.

Seneca—"A great fortune is great slavery."

Sir T. Browne—"He hath richos sufficient, who hath enough to be charitable.'

Erasmus—"Great abundance of riches can not of any man both be gathered and kept without sin."

Plutarch—"Riches, for the most part, are hurtful to them that possess them."

Some one—"Poor man he toiled day and night, until he was forty, to gain wealth, and he has been watching it ever since, for his victuals and clothes."

"It pays to have a good conscience at any cost. It pays to be pure, upright and holy. It pays to have a faith and hope that will abide and endure. It pays to be at one with God and to be in fellowship with the loving Christ. It pays to be right and obey God at any cost! It does not pay to serve the Devil and then go to hell."

Daily Bible Readings.

Monday.—A truth of nature.—John 12: 21-26.

Tuesday—John's testimony—John 3: 25 31.

Wednesday—Helping ourselves best—Luke 16: 19 26.

Thursday—Spending for gain—Mark 14: 3-9.

Friday—Christ's teaching about service—John 13: 4 15.

Saturday—Following Christ's example—John 15: 17-27.

Sunday—Topic—Gaining by losing—Mark 10; 28 30.



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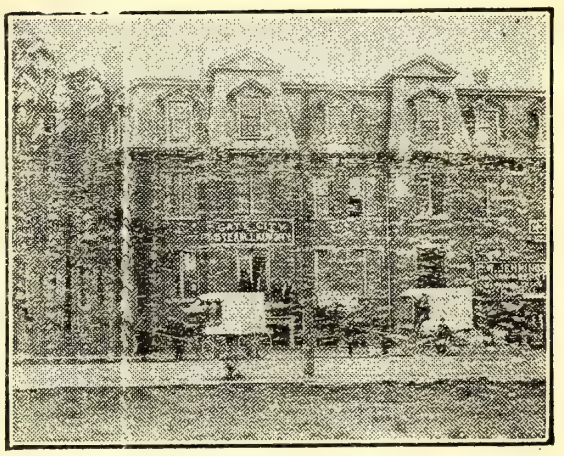
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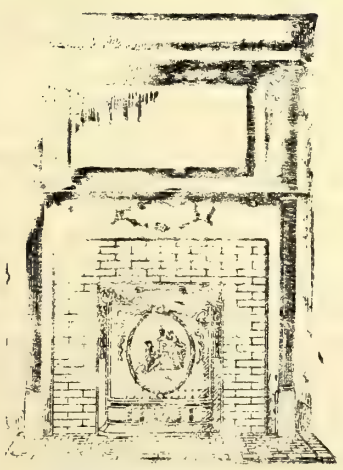


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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Some Facts of Interest Concerning the Work of the Rockingham Auxiliary W. F. M. Society of the M. E. Church, South, Since 1879.

MRS. J. T. LEGRAND.

Twenty-two years a few of us have been members of the Rockingham Auxiliary. Our society, the first existing in N. C., was organized by Mrs. N. H. D. Wilson, President of the W. F. M. Society of the North Carolina Conference, Feb. 28th, 1879.

Twenty-eight members were enrolled and great interest manifested at our meeting. The President told us of the work already being done in other States, especially in our own Southern land. Let us call the first roll:

Mrs. Geo. W. Neal, S. W. Webb, Mary Rishton, Ann C. Leak, T. W. Guthrie, Noel Wilson, J. W. Jenkins, Frank Biggs, W. S. Fowlkes, John Holt, J. T. LeGrand, Sue Sanford, P. W. Stansill, M. J. Ledbetter, R. L. Steele, Rosa Johnson, M. U. Cooper, M. L. Steele, F. H. Everett, Cora Covington, W. C. Thomas, T. C. Leak, Misses Ella Usery, R. McKinnon, Ida Stansill, Mamie Leak, Lizzie Rishton, Ella Steele.

More than one third of our members then have answered the roll call above. Some of them left us with hallelujahs on their lips; all we believe died trusting in Jesus.

Some of our most faithful members have moved to other Auxiliaries where they have ever been willing and earnest workers, and still answer to their names ready at all times to give loving service in the Master's vineyard. One of these "Aunt Lucy Cunninggim," is President of our Conference society now. Through all the years since 1879 she has given unsparingly time, talent, and strength to this loved cause, and we all know that her influence, united to the great work of her now sainted husband, serves to build up and strengthen our Society in North Carolina more than words can tell.

Through the years of our existence the attendance and interest have varied greatly. The faithful few have been present at our meetings always and sometimes we would arouse the lukewarm. Then so many would come, such a spirit of prayer prevail, that it was indeed good to be there. Again interest would flag, our love for Chirst grow cold, and only the faithful, praying few attended. Some of these never wearied, never became discouraged, but as long as life lasted were in their places when able to come. It is needless to name the faithful ones. Those who have gone "Home" have their names written in the "Lamb's Book of Life," while those still among us whose hearts are filled with the Love of God, and whose lights shine brightly and clearly till the end, will be enrolled when they pass from Life to Immortality.

Our membership varied as some lost interest, moved or died, but there were from 25 to 30 during most of these years. Our pastors' wives enrolled their names and helped us cheerfully, many of them and their children leading us. Tears rise to dim our eyes as we call to mind that pastor's wife who so loved the work that she gave many days to it when life was slipping fast away, and whose heart was turned in loving thought and prayer to her Bright Jewel Band after her voice was hushed. A dear little curly haired girl (our pastor's daughter) was once a member of our society. A short while after she left us she joined the Angel Band. A well beloved teacher who belonged to us a few months (a consecrated intelligent woman) was called from us to her home and her starry crown.

We all know of the Mother in Israel whose three daughters gathered around her in our missionary circle here. They have all been singing the praises of our Saviour and the Saviour of the World, many a day.

Other mothers and friends have left vacant places in our society, whose children and friends should fill their places.

Memory calls up the faces of loved and honored pastors who preached us Christ and Him crucified, telling us over and over again that He died on Calvary, not for our sins only, but for the whole world. Our eloquent and consecrated Presiding Elders, too, have often urged us to send the Gospel to those who sit in darkness and know not the light.

Our Presidents have tried to make the meetings interesting, though the small attendance often discouraged them.

They have been without doubt real Christians, and their godly lives were known of us all, while the many heartfelt prayers sent up by their lips from our small gatherings still linger in my heart. The sweet voice of that aged teacher, our President, pleading that God would richly bless our work even now rings in my ears. She is spending the evening of her life far away from us, but her teaching and her prayers will never be forgotten.

These meetings have blessed many of us who attended far more than the pitiful sufferings gave us any right to expect. But the members who paid the dues with a prayer that God would bless the gift, did not fail to realize God's promise that it is more blessed to give than to receive.

With the membership ranging from 15 to 35, the money contributed by us to the work of the W. F. M. Society has reached more than $700.00, nearer $750. I do not intend to say this is all the women of Rokingham have given to missionary work in twenty-two years. Many members give to the regular Missionary collections of our church and add their mite to our work.

Even these dollars, so few when compared with the large sums spent for ourselves, have no doubt under God's blessings been the means of life and light and salvation to some souls who were perishing without hope on earth or of heaven. So much for a glance at the past life of Rockingham Auxilliary.

We stand here to-day with a new century before us. Every door is open to the Christian church. All heathen nations receive the Gospel message, many are begging for the light. Men and women have offered themselves for the work and are eager to go. Send them or die spirtually is God's command to the Christian church. You may say "our small Church can't make itself felt even if our contributions were 100 times as large."

The would is so large and there are so many millions unsaved, while the number of converts is so painfully small to each missionary.

We may not know what our money does for the heathen world "till the Judgement Day," but we will feel the good it does us very soon. Let us double our membership and with each contribution send an earnest prayer that souls may be saved and God glorified. Let us come together and learn of the work being done, let us read, study about it, let us pray for our missionaries, and as sure as God lives and His Word is true our own hearts will be blessed, Rockingham will surely feel and know that our religion is a reality, that Christ is our Savior.

QUARTERLY MEETINGS.

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Asheboro circuit,	Aug.	3
Asheboro station	"	3
Greensboro circuit	"	10 11
Spring Garden Street	"	11
Pleasant Garden ct	"	25 26
Randolph circuit	Aug. 31	Sept. 1
Wentworth circuit	"	7 8
Ware's Chapel	"	8
Liberty circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct	"	28 29
Uwharrie circuit	Oct	5 6
Jackson Hill circuit	"	12 13
St. Paul station	"	19 20
Naomi station	"	20 21
High Point station	"	27
Ruffin circuit	Nov.	2
Reidsville station	"	3
West Market Street	"	10
Proximity station	"	10
Centenary station	"	17

FRANKLIN DISTRICT—4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station, Franklin	Aug	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug 31	Sept 1
Bryson City sta., Bryson City	"	7 8
Franklin circuit, Iotla	"	14 15
Bushnell circuit, Maple Springs	"	21 22
Aquone circuit, Tellico	"	28 29
Whittier circuit, Olivet	Oct.	5 6
Murphy station, Murphy	"	12 13
Robbinsville circuit, East Buffalo	"	19 20

STATESVILLE DIST.—3rd Round

J. E. Thompson, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	23 23
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt Zion station	"	14 15
Maiden circuit, Maiden (D C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29
Lenoir circuit, Olivet	Aug.	3 4
Lenoir station	"	4 5
Newton circuit, Fairgrove	"	10 11
Hickory station	"	11 12
Caldwell circuit, Ebenezer	"	17 18
Granite Fall station	"	18 19
Catawba circuit Bald Creek, C. M.	"	27
Alexander circuit Liledann	Aug. 31	S. 1
Stony Point circuit, Bethel	Sept	1 2
Turnersburg circuit, Turnersburg	"	7 8

MORGANTON DISTRICT, 3d Round

C. G. Little, P. E., Marion, N. C

Silver Creek circuit, Macedonia	June	1 2
Morganton station	"	2 3
Forest City & Thermal City station, Thermal City	"	8 9
Broad River circuit, Tanner's Grove	"	15 16
East Rutherford circuit, Cedar Grove	"	22 23
Connelly Springs circuit, Friendship	"	29 30
Henrietta & Caroleen, Caroleen	July	6 7
Rutherfordton circuit. Dis Conf	"	11 14
Morganton circuit, Mt. Pleasant	"	20 21
Elk Park circuit	"	27 28
Bakersville circuit	"	28 29
Estatoe circuit	Aug.	3 4
Green River circuit	"	7

SALISBURY DISTRICT, 3d Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct., Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir, Mt. Pleasant (D. C.)	"	20 21
Linwood circuit, Linwood	"	28 29
Lexington station	"	29 30
Salem circuit, Big Lick	Aug.	4 5
Norwood circuit, Rehoboth	"	11 12

SHELBY DISTRICT- 3rd Round.

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend	"	22 23
Lowesville circuit, Snow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30.	July 1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N. Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

Committees —On License to Preach: Revs. B A York, J J Gray and J H Bradley.

On Orders: Revs. S T Barber, G D Herman and H M Blair.

On Applicants to Annual Conference: Revs. G H Detwiler, W F Womble and J H West

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's Chapel	"	15 16
Ivy circuit, Laurel	"	22 23
Bald Creek circuit at Deaton's	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct., West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	20 21
Saluda ct Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug.	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct.	Aug. 31	Sept. 1
Central Church	"	7 8
Haywood Street	"	7 8

District Conference will convene August 8th. and ending the 11th.

WAYNESVILLE DIST.--3d Round.

F. L. Townsend, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

MOUNT AIRY DISTRICT--3rd Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	June	1 2
East Bend circuit at Mt Pleasant	"	8 9
North Wilkesboro ct at N. Wilkesboro	"	15 16
Jonesboro circuit at Maple Spring	"	22 23
Elkin station	"	23 24
Jefferson circuit at Orion	"	29 30
Boone circuit at Brown's Chapel	July	6 7
Watauga circuit at Union	"	13 14
Creston circuit at Sutherland	"	14 15
Mount Airy circuit at Beulah	"	20 21
Wilkesboro ct. at Wilkesboro	"	27 28
Laurel Springs circuit at Laurel Spr'gs	Aug.	3 4
Healing Springs circuit at Baldwin	"	10 11
Sparta circuit at Bryant's S. House	"	17 18
Stokes circuit at Stokesburg	"	24 25
Rockford circuit at Siloam, July 31	Sept.	1
Pilot Mountain ct. at Mt. Hermon	"	7 8

District Conference will meet at Wilkesboro at 9 a. m. July 25th, 1901.

Committees of Examination.—For license to preach and for admission on trial: Z Paris, L P Bogle and S W Brown

For Orders: W H Leith, W L Dawson and J D Buie.

WINSTON DISTRICT.—3d Round.

D. Atkins, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station,	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead	"	23 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

CHARLOTTE DIST.—3d Round.

J. C. Rowe, P. E., Monroe, N. C

Monroe circuit, Center	June	1 2
Monroe station	"	2 3
Matthews	"	8 9
Calvary	"	15 16
Epworth—Seversville, Epworth	"	16 17
Brevard	"	22 23
Hoskin's	"	23 24
Clear Creek circuit, Boger's	"	29 30
Pineville, Harrison	July	6 7
Charlotte, Trinity	"	20 21
Dilworth	"	21 22
Charlotte, Tryon street	"	27 28
Ansonville circuit	Aug.	3 4
Wadesboro station	"	4 5
Lilesville, Shiloh	"	10 11
Morven, Union	"	13 14
Waxhaw circuit, Pleasant Grove (C.M.)	"	17 18
Polkton, Hopewell	"	20 21
Derita circuit, Hickory Grove (C.M.)	"	24 25
Weddington circuit	"	30

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and that our love for Him prompts us to send the blessed tidings to all the world.

This should not be the Society of a few, but every member of our church should join us,giving cheerful, loving service for our Blessed Master. Our Risen Savior and the Savior who died for the whole world.

It is a remarkable fact that we have made the largest contribution when our Society had a small membership. In 1886 with only 13, $1 00 per year, we secured three life members paying $20 00 each, the only life members we have ever enrolled. 26 members in 1893 sent an average of more than $2 00 per member, this being gathered in parts from public services at Easter when God's Holy Spirit was in our midst stirring the hearts of the people. For the year ending March 1st, 1900, we have a total of $48.65 from twenty one members. For the year ending March 1st, 1901, with 27 members on our roll, the contributions amount to $51.55. When I say that $10.00 of this was given by our Pastor's wife (besides her full share of the remaining $41.55,) not one of us should boast of our average.

These facts mean just this: Faithful work of the few brings more money in our treasury than half hearted work from double the number. Some say, our money is all you care for then. No indeed! your dues and thank offerings are sorely needed to send out many missionaries now waiting to go and we beg that you give with a liberal spirit and a lavish hand. But we ask for much more. We want your intorest in our work, we greatly need your prayers as you meet with us and as you kneel in your own homes. We ask the hearty united work of every woman, (young and old) in the Rockingham church for the salvation of the world. Join us dear sisters now. Some who have been true and faithful members, and yet love the work, are now denied the privilege of meeting with us, on account of failing health. Let us be diligent, steadfast laborers, consecrated to the service of Christ now and to the very last hour of our lives.

He does not claim us for one or two meetings but asks our joyful willing service till he calls us Home.

We invite all to join us and call especially on the young women of our church to work in life's morning for Christ. They will ere long be called upon to bear Life's burdens. Loving work for their saddened sisters of heathendom, who now grope their way staggering under their crushing load of sin and sorrow will strengthen and elevate the soul and life of any woman. We have unnumbered blessings and the heathen so few. It is surely our duty and privilege to help them gain the greatest of all blessings. We pray Thy Kingdom Come, Thy will be done, but it is hollowness and mockery, unless we work to extend Christ's Kingdom. We must see to it that our part is done to tell The Will of Christ to all the world. How can any one do Christ's will unless they know it, and how can the heathen know his will if we do not send Bibles and teach the Word?

Shall we drag through another 22 years, half hearted, or shall each woman among us work and pray and give as if she owed God her whole life's work for His rich blessing poured out on her past years? Study our work, learn what others are doing for the cause of Christ, read of the faithful lives and glorious deaths of many converts inheathen lands. Read carefully Our Advocate with its letters from our own Missionary Workers, telling how "God's love and grace is sustaining and uplifting them and blessing the converted heathen.

Native Christians endure persecution, torture and death in most terrible forms rather than give up their religion, daring the worst that man can cause them to endure, but holding fast to Jesus their Savior. So wonderfully was this courage and joy in Christ manifested in China that Boxers cut out the hearts of murdered Christians to find what made them so happy in death. There is much of encouragement as we view the present results of our work and we can find no excuse for our own want of interest by saying the work does't amount to much. If one soul is taught to love and serve Christ it will pay for all our efforts.

Instead there are many thousands who love and honor His name in heathen lands and whose devoted service should cause us to blush for the feebleness of our efforts.

Let us wake up! We can do more—we must do more! With God's help and blessing we will do better work, pray more earnestly, and give more liberally.

W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

Our New Work.

L. H HAMMOND.

At the recent meeting in St. Louis three new enterprises were definitely taken up. One was an effort to make better preparation for doing all our work; one was an extension of mountain work to a new class of people; and one was an untried work in a new field.

In order to prepare our workers more thoroughly, the Board resolved to memorialize the Board of Managers of the Scarritt Bible and Training School to allow the Woman's Board of Home Missions to place in the school a woman to teach distinctively the subject of home missions. Up to this time we have been dependent for the training of our workers on the teachers who are paid from the funds owned by the Foreign Board, and employed to train workers for the foreign field. We are greatly their debtors, not only for the training of our candidates, but for the generous willingness with which the training has been given. But the leaders of our Society have from the first agreed with the Board of Managers of the Training school that as soon as possible we should pro vide a special teacher for our own work. The course of Bible study, which is very fine, will of course remain a necessity for our students, and they will work in the same classes with the candidates for the foreign field as heretofore; but for those who expect to work in our own country there is required a fuller knowledge of our country's needs, of the different forms and methods of religious and social effort which best meet those needs with practical application of them as far as possible, and an acquaintance with some of the laws of our social and economic life which make for or against the higher life of our communities, and assist or hinder the Church in her effort to influence the great mass of our population.

The cordial welcome which the Board of Managers gave to our proposition is a gratifying proof of the oneness of mission work, both in fact and in the hearts of our leaders. It remains to find the right woman, by God's help, and for this Society to bear her and her work constantly before God in prayer. The call for trained workers at home is constantly growing, and must grow more and more, not only as missionaries employed by this Society, but as helpers to the pastors in our city churches. This is coming, whether we are allowed to call the women deaconesses or not; and we must

(Concluded on 16th Page.)

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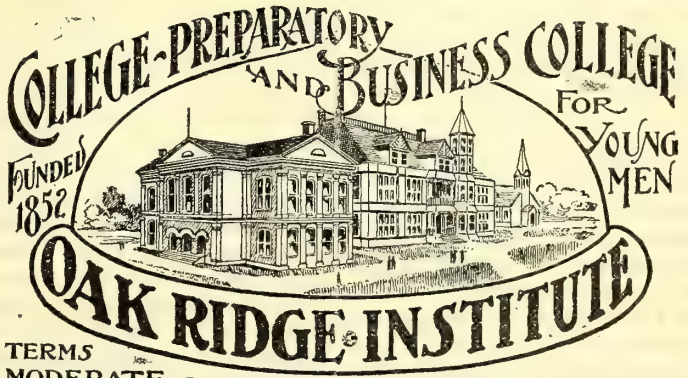
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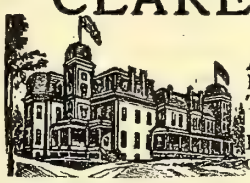
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A correspondent from Halifax county writes that the Chinch bugs are now infesting his corn, and he wants to know what to do to check them. It is very difficult to successfully fight insects of any kind after they have appeared in force on crops. An ounce of prevention is worth here many pounds of cure. Farmers should study the habits of insects and take measures for preventing rather than driving them after they are in possession. The full grown chinch bugs pass the winter secreted in rubbish piles around the fields and come out in the spring to lay their eggs on the grass and small grain during April or sometimes earlier. The eggs hatch into minute yellowish forms that begin at once to eat on the roots of the plant and at the surface of the ground or just below. The small bugs feed and grow rapidly and pass through several moults until they become dark in color, and are fully grown before wheat harvest. After the wheat or other small grain is cut they are forced to migrate, and it is then that they begin on the corn. In travelling from the wheat stubble to the corn they always go on foot and never fly. Now is the time to check their advance. Run V shaped furrows around the corn field on their line of march and keep the sides loose and dusty by dragging a log through it occasionally. They can crawl on a smooth surface but not on a dusty or loose one. Then when they are collected in the furrow, sprinkle them with kerosene. When they have just gotten a foothold in the corn they may be stopped by cutting down the rows infested and sprinkling them with kerosene. But the best way to check the increase of the chinch bugs is to clean up the whole premises and burn in the winter all rubbish and brush around the fields. Millions may be destroyed in this way and if every farmer would regularly clean up and burn all rubbish around his fields there would be little trouble from these bugs, but if allowed to harbor during the winter, there will always be plenty to breed in the spring. From Forsythe Co.: "I am a constant reader of your letters in the CHRISTIAN ADVOCATE, and find them very helpful. May you long continue the good work you are doing for the farmers of the state. I notice that you advise the sowing of Turf Oats in the fall. There has long existed the opinion that winter oats are very exhaustive to the soil. Is there any truth in this belief? Do oats exhaust the soil more than wheat? What is your opinion of the Johnson grass? Some look upon it as an unmitigated pest, and some regard it as the best hay grass grown. Does it exhaust or improve the soil?"

A crop of winter oats will not exhaust the soil as much as leaving the ground bare of green growth in winter. In our climate we have more rain than hard freezing in winter, and the process of nitrification, or the change of organic nitrogen that may be in the soil to a soluble nitrate, goes on all winter. If there is no green growth on the land this soluble nitrate is washed away and lost, but if there are green plants on the land, they get and keep the nitrogen that may be in the soil to a soluble nitrate, which goes on all winter. If there is no green growth on the land this soluble nitrate is washed away and lost, but if there are green plants on the land, they get and keep the nitrogen that would otherwise be lost. Oats need and take more nitrogen from the soil than wheat, but so far as the mineral matters are concerned they are not any more exhaustive than wheat. Any crop tends to exhaust the soil of plant food, and the wise farmer is the man who so contrives his cropping as to restore the loss as far a possible and a little more than restore it by keeping the soil improving while getting increased crops. Properly used in a short rotation and always followed by peas on which the mineral fertilizers are used, the winter oats crop may be made one of the means for building up the fertility of the land instead of exhausting it. All this talk about exhaustive crops comes from men who try to grow one crop continuously on the land and neglect the recuperative crops and the judicious use of fertilizing matters in the right place for the building up of the soil. If a farmer whose ihterest lies in wheat in yonr section will adopt a four year or a three year rotation he need not fear the oats. In such a rotation I would use all my manure broadcast on the corn and follow that with the fall oats without fertilizer, and the oats with peas on which 300 pounds per acre of acid phosphate and potash are used. Would cut the peas for hay and disk the stubble fine and drill in wheat using a little more acid phosphate simply on the wheat. I would at once follow the wheat with peas, and cut them again and sow crimson clover on the pea stubble in September, and during the winter get out again the increased pile of manure I had made from feeding pea hay and fodder, and spread it on the clover and turn all under in the spring for corn again. In two or three rounds of this you will find that the oats are becoming an important crop when you can make 75 bushels per acre, and in a few years you will need no fertilizer except the acid phosphate and potash on the peas, and you need not stop to argue with any man as to the exhaustive nature of oats or any other crop. Oats are not near so exhaustive as corn and yet you will not allow that to cause you to stop growing corn. Now as to Johnson Grass, both opinions are nearly right. There is no doubt that it is a very valuable hay grass. But the man who introduces it into a section where it is not now should be regarded as a public enemy. If this grass could be kept in bounds it would be of immense value. But unfortunately it cannot, and once introduced into a neighborhood it soon overruns the whole section and is found anywhere but where it is wanted. If you want an opinion about Johnson grass being a pest I would advise you to go to the neighborhood of Mocksville and ask any farmer there whether it is a nuisance or not. Ridding through that section it looked to me to be the worst pest they have. It is a pest here too. Hence, with all its value, if it is not now in your neighborhood, let it alone by all means. There are other grasses that are valuable and have not the bad qualities of the Johnson. The only way to get rid of it is by pasturing sheep on it till it dies, for it will stand everything but hard grazing. As to improving the soil, peas will do that better than any grass.

From Jackson County. "Through the influence of some Northern and Western people some farmers in this vicinity have planted Alfalfa. Yesterday, while walking through a field of oats where Alfalfa was growing I found some sort of a blight had attacked it, and enclose some of the stems for your inspection? Was it planted too early for this climate?"

It is a common thing for Alfalfa to turn yellow the first summer, and if it is not mown off it is apt to die. It is not a good plan to sow the seed of Alfalfa with a grain crop for it will do far better sown alone, and then it can be treated as it needs. The best growers of Alfalfa now mow it over once or twice during the first summer, not for any hay of course, but solely for the purpose of re invigorating the plants, and to get a good bottom growth that is essential to the production of a good crop the following summer. Then too, it has been found that lime is essential to its success, and one reason for the great success of the crop in the arid west is that the lime has not been washed out of the soil as it has in rainy regions. The second winter or early spring the Alfalfa should have a dressing of freshly slaked lime at rate of about 20 bushels per acre. Then if the soil is suitable you may have a permanent field. Alfalfa, in fact, is rather TOO permanent and cannot be made to join in a short and improving rotation of crops. But where it will grow well it is a valuable thing to have a patch to help out hay crop and to furnish a valuable feed for cows and sheep. One of the most successful Alfalfa growers we know is Mr. J. E. Wing, Ohio, who on a farm of 150 acres fattens 1200 lambs every winter mainly on Alfalfa hay. He buys the range lambs of the western plains in the fall and puts them in his barns and feeds the hay with some grain and sells the fattened lambs in the spring at a good profit. He is thus enabled to very rapidly increase the fertility of his acres by the great quantities of the richest manure he makes, for he can easily make up whatever loss there is to the soil with a little acid phosphate and potash annually on the Alfalfa, and he gets all the nitrogen he needs in the manure from the feeding of the nitrogenous hay.

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OUR DEAD.

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The above applies also to Tributes of Respect.

TROTTER.—James William Trotter was born March 14, 1868, and died July 17, 1901, aged 33 years, 4 months and 3 days. He was converted and joined the Methodist Church at Mt. Vernon, and lived a consistent and faithful life. He leaves a number of relatives and friends, who mourn his departure. May the grace of God sustain them.

JNO M. PRICE.

JORDAN.—Miss Margaret A. Jordan, daughter of M. C. and Lucy A. Jordan of Lenoir, died on July 10th, after being confined since last Fall. She was born in Iredell county Janbary 20th, 1865. She has three brothers ministers of the gospel—Rev. H. H. Jordan of the Western N. C. Conference, Rev. T. C. Jordan of the M. E. Church, and Rev. R. A. Jordan of the Baptist Church. Her parents, only sister, and four brothers survive her. She was a sweet spirited Christian woman—joined the M. E. Church, South, when a girl. With her gentle and saintly life, she adorned the name of Christian.

N. R. RICHARDSON.

ALLEN.—W. E. Allen was born Aug. 30th, 1850, and died May 17th, 1901, aged 50 years, 8 months and 17 days. He was converted and joined the church at the age of 29, under the ministry of Rev. G. W. Ivey.

He died with assurance of eternal rest. May the bereaved wife and children rely on the grace of God, and be faithful in his service.

B. A. YORK, Pastor.

WHEELER!—Oliver C. Wheeler, son of Cyrus J. Wheeler and Mary A. Wheeler, was born in Guilford county, and died at his home at Cascade July 3rd, 1901, aged 58 years.

He served as a Confederate soldier and lost an arm and all of the other hand but thumb and three fingers. He was first married to Miss Mollie Starbuck, who died a few years ago, leaving two sons, Carlton and Stephen. He was married the second time to Miss Dora S. Sapp. He was jailer at Greensboro for some time and was elected as sheriff for two terms—four years. He was a successful farmer and merchant.

He professed religion and said his future was bright before him.

His father, C. J. Wheeler, three brothers, two sisters, his wife and two sons survive him.

His funeral, which was conducted by Revs. Joseph and Albert Peele and others, was attended by a large crowd, amongst whom were all the sheriffs who have held office in Guilford county for 36 years, viz.: J. F. Jordan, the present sheriff; R. M. Stafford, sheriff 16 years; Joel H. Gilmer, sheriff 6 years; Joseph A. Hoskins, 6 years; John W. Cook, sheriff 4 years; and his term of 4 years. J. C. Cunningham was elected and died a few months thereafter.

A. G. KIRKMAN.

LITTLE.—Sister Mary Ann Little was born Oct. 12th, 1841, and died July 9th, 1901, being 59 years, 8 months and 27 days old.

Four children preceded her to the future world, and 5 still live to mourn her departure. She was converted and joined the church at Mt. Pleasant 44 years ago, in a wonderful revival conducted by Dr. J. A. Sherrill. It began from an old-time class-meeting. Then there were 42 male members, and 39 of them prayed in public. Sister Little was a faithful wife, an affectionate mother, and an excellent neighbor. She was a woman of sterling worth. She possessed a very sweet temper. She rarely ever was known to speak ill of any one. May the children emulate her example.

She has finished her work and entered into rest. May the husband and children follow on.

B. A. YORK, Pastor.

SMITH.—William E. Smith departed this life at his home near Guilford College July 19th, 1901, aged 74 years. Under the wise discipline and careful training of his Christian father and zealous mother, he and his three brothers were never known to play cards, drink liquor or chew tobacco. At Summerfield, in 1852, he professed religion under the much loved and sainted Charles H. Phillips. He has been a good citizen, kind neighbor and faithful church member. His faith strengthened, and after a lingering illness he died triumphantly. He leaves six sons and one daughter, his second wife and a large number of friends who weep not as those who have no hope. Funeral services conducted at Guilford College where his body awaits the resurrection morn.

A. G. KIRKMAN.

In Memoriam.

E. M. Gray was elected a delegate to the Morganton District Conference and having died before the conference met, his name was referred to the committee on Memoirs and the following paper was reported and adopted:

"Elias McFadin Gray was born Sunday, January 20, 1817. His parents, David and Mary Gray, who were leading Methodists of the past century, David Gray being converted in 1800 and joined the Methodist church in 1802 at the age of 19 years. He settled on Broad river, seven miles west of Rutherfordton, after his marriage to Miss Mary Dickey about 1803. His home became noted as the preachers' home, and the home where the family altar meant worship. So that it is not to be wondered at that Elias was early drawn to his father's religion and church, and at about 16 years of age he was converted and joined the church and continued faithful till death. He was one of fourteen brothers and sisters. His father died in 1870 and his mother in 1879. On the death of his father he became the Priest of the home and continued his father's custom of holding family prayer, and making his home the resting place of the weary itinerant, and dispensing its noted hospitality to all comers and goers. There is not a home in the county, nor perhaps one in the State, that has entertained more ministers and church people, and it still continues a model home for the lovers of the Lord Jesus.

It would perhaps not be out of place in this connection to say that when Bro. Elias took charge of the business when his father died, that his estate was involved in debt by reason of loss of property at the close of the war, and endorsement for others, in an amount that would have swept away the old homestead, but by good management he paid off all the debts from the proceeds of the farm without charge to the brothers and sisters, and that fine farm was divided only a few years ago among the heirs.

Brother Elias was never married, yet his life was given to home and loved ones with all the devotion of a parent, and seen in the ascending scale in his love for his church, where as trustee, Sunday-school superintendent and steward he showed what consecrated piety would make one do. The records of Rutherfordton circuit shows that he was appointed steward in 1862, which office he held continuously till his death. He represented his circuit frequently in the district conference, and was elected to this, but was called to a Higher Conference.

On the 3rd day of May he was engaged in burning brush when the fire getting beyond his control, and in his efforts to prevent its spread he was overcome by the heat, and falling in the leaves was so severely burned that death ended his sufferings at 10 o'clock, a. m., May the 4th, at the ripe old age of 83 years, 3 months and 14 days: while he suffered severely, yet he was comforted with the presence of the Lord saying only a few moments before he expired, "The Lord is with me, it is all right."

Two brothers and one sister, with numerous other relatives, mourn the departure of uncle Elias, but he will live on in the memory of all those who knew and loved him. He was buried at Gray's Chapel Sunday, May 5th, 1901, by his pastor, Rev. G. J. Owen, and his former pastor, Rev. J. B. Carpenter; a very large concourse of relatives, friends and even colored people were present, attesting their love for him. Now therefore, be it

Resolved 1st. That as a District Conference we can say, truly a good man has departed from us, and that we will cherish his memory, and commemorate his life as he followed Christ.

Resolved 2nd. That a copy of this paper be furnished the family of Brother Gray, and that the NORTH CAROLINA CHRISTIAN ADVOCATE and The Rutherfordton Tribune be requested to publish these proceedings.

Resolved 3rd. That a page of this District Conference Record be dedicated to the memory of Bro. E. M. Gray.

J. B. CARPENTER, Secretary
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(Continued from 13th Page.)

be ready to furnish them as they are called for.

The mountain work undertaken is not among the mountain people altogether, but among the miners of the Bluefield district in West Virginia. There are forty thousand of these people, many of whom are foreigners unacquainted with our institutions or our laws, and a large number of them in the depths of ignorance. The Holston Conference, in whose territory the district lies, has opened work among the miners, and a number of night schools are carried on, to which the people come eagerly after their hard day's work. The Home Mission Society of the Holston Conference has appropriated three hundred dollars for this work, to which the Board added three hundred dollars as a beginning of what we trust will grow to a great and successful enterprise.

Our untried work in a new field is really a well-proved work in an old field, but taken up with the new methods which new conditions call for. It is work among the negro women of the South, the giving them an industrial training under Christian influences. It is the same kind of work done by our mothers which made the old colored "mammies" what they were, and the lack of which made this younger generation what we find them. If the depth of the need measures the depth of the Christian's debt, what do we not owe to these people?

The Board has called for $5,000 to build an industrial hall for colored girls at Paine Institute, Augusta, Ga., the one school for the negro owned by our Church. Of this amount $3,140 has already been subscribed. It has been given with a willingness of spirit beautiful to see, but we cannot begin building until the remaining $1,850 is subscribed. He gives twice who gives quickly in a case like this. No call is made to the auxiliaries to give to this enterprise; they must attend to running expenses. But scattered through our ranks are many women who can give from twenty-five dollars up, and in every Conference are men and women, not connected with this Society, who should give gladly and liberally. For the love of Christ and for honor's sake in the sight of God and men, let every portion of our territory be represented in this work. We trust that it is to be a great blessing to the colored women; but we believe it will be yet a greater blessing to the white women, inasmuch as we are told on the highest authority that it is more blessed to give than to receive.

We have begun to pay our debt to at least two classes of the least of Christ's brethren—two classes whom only the spirit of Christ has ever moved the world to help—to the needy children in our schools and to the outcast women in our rescue work. Let us thank God that we have set our hands, by his grace, to this work also. Let us pray for it in faith and work for it in joy and in hope, until our Master sees that we have done our part as Christian women of the South to solve the problems and lift the burdens that press both upon the negroes and the whites.

NEWS OF THE WEEK.

Wednesday, July 24.—Senator James K. Jones says the next president of these United States will be a democrat——Last evening several of the vertical cables of the Brooklyn bridge pulled out of their sockets——E. St. John is to become general traffic advisor of one of the great western groups of railways——For twelve consecutive hours yesterday the thermometer at Kansas City ranged about 100 degrees——The First national bank of New York, offers $275 for stock of the National Bank of the Republic——Captain J. B. Batchelor, now in the Philippines, has been ordered before the army "returning board."——A member of the crew of the steamer Honhenfels, arrived at New York from Calcutta has bubonic plague——While practicing off Newport the Kearsarge sends a 1-lb. shell into the city. Luckily no damage is done——The negro lynched at Port Royal was a British subject and in his insolence to the whites he boasted that King Edward would protect him——The wages of section men of all railroads entering Columbus, Ohio, except the Nofolk and Western, are raised. The men on the latter road strike.

Thursday, July 25.—M. Dumont is waiting suitable weather to prove the success of his air navigation——It is said Empereror William is to act as peace negotiator between England andthe Boers——The democratic executive committee of South Carolina fires Senator McLaurin out of the party——The drought in Kansas continues and in many places drinking water for the people is becoming very scarce——There are a larger number of candidates for the pontifical chair as successor to the present pope than ever before——A train load of negroes who go to Illinois to take the places of strikers are sidetracked because of fears of serious trouble if they are taken to the Mills——The Seventh national bank of New York is to be reorganized with a capital of $2,500,000. One of the stockholders has brought suit against the directors——The president issues his proclamation giving notice of free trade with the island of Porto Rico and the establishment of a civil government in that island.

Saturday, July 26 —There were general rains in Kansas yesterday and last night——The first meeting of the legislative chamber is held in Manila——Brooklyn bridge has been repaired and opened to service of all kinds——Porto Ricans rejoice over declaration of free trade with the United States——There has been a slight relief from the drought and intense heat in the corn belt——A bill is introduced in the house of lords to allow King Edward to assume what title he pleases——There has been much fighting among the Boer prisoners in St. Helena on taking the oath of allegiance to King Edward——The steel mills are checkmating the strikers by signing up individual contracts with their men for twelve months——The navy department makes public the precept issued to Admiral Dewey for holding a court of inquiry into the conduct of Admiral Schley during the Spanish war.

Saturday, July 27.—The drought has been broken by heavy rains in 20 per cent. of the cotton growing districts of Texas —— Passenger train on the Southern wrecked at Marshal, N. C. The engineer was killed and several others were wounded——The Battleship Maine was launched at Cramp's ship yard; an immense crowd of people were present——The Chinese question is finally settled——Boers attack British troops at Bremersdorp, the latter losing ten killed or wounded——General rains have fallen in Kansas and Missouri——Another steel combination is to be formed——The President has pardoned John F. Johnson, former president of the State National bank of Logansport, Indiana, sentenced to the penitentiary for ten years——A mob at Lincoln, Neb., threatens to lynch a negro in jail there for murder.

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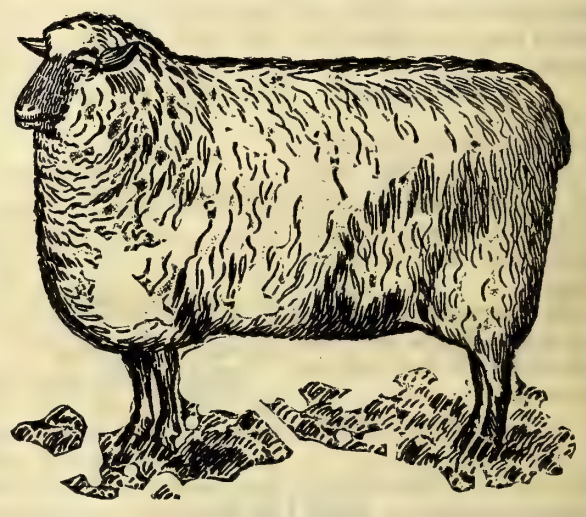
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 7, 1901. VOL. XLVI., NO. 32

Methodist Book

LOVE.

If suddenly upon the street
My gracious Saviour I should meet,
And he should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of mine
Dare offer to that heart divine?

His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, "I love, thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved him well.

If on the day or in the place
Wherein he met me face to face,
My life could show some kindness done,
Some purpose formed, some work begun
For His dear sake, then it were meet
Love's gift to lay at Jesus' feet.

—Charles Francis Richardson.

THE man who has the deepest religious experience, who knows what a struggle it is to keep the heart right, the motives wholly pure and the daily walk perfectly upright, will be the last man to judge another, much less to cast a slur upon his religion.

BISHOP WILSON, in a recent sermon, took high ground when he said, there is nothing worth caring for that God does not care for. He is only a fragment of a man who does not love all whom God loves.

A MOST hopeful sign of the speedy coming of the kingdom is the growth of the missionary spirit among the young people of the church. From all accounts the dominant note in their recent meeting in San Francisco was missions, and their next year is to be pre-eminently a missionary year. Beside the twenty-five who previously offered to go as missionaries, several others gave their names to the Mission Boards, and a strong purpose was manifest on the part of others to support these volunteers in the foreign field. Bishop Joyce created great enthusiasm when he said:

"If I were a young man, I should go into the missionary field. It is the greatest work in the church. Our young men and young women should give it the best that is in them. They should thank the Lord that they have a chance to participate in spreading Christianity. If I had a dozen boys and as many girls, I would send them all into the missionary field."

TWENTY-FIVE hundred subscribers have been secured to the published proceedings of the Missionary Conference in New Orleans. Orders will be filled early in August. This book should be in every Methodist home.

THE Pacific Methodist Advocate, the organ of Southern Methodism in the West, commenting on the International League Convention, expresses the conviction that great good has been thereby accomplished for all Methodism, and especially for our Southern Church. The Church in the West had been looking forward to it with great expectation, and while there was regret that none of our Bishops were present, and only about three thousand of our people attended, it was not disappointed as to results.

Of our own speakers the Advocate says that among the very best addresses heard were those of Dr. Simmons and Dr. Palmore. Dr. DuBose, our Secretary-Editor, managed his forces with great skill.

Dr. Tigert's contribution to the Convention was representative in the highest degree; from every quarter were heard most enthusiastic reports of his work. Dr. Alonzo Monk of Knoxville, Tenn., delivered four addresses and one sermon and won the admiration of the vast crowds that heard him. The service conducted by him in Centenary church was alone worth to our Coast Methodism all that we invested in the Convention.

Of the work, also, of Rev. C. O. Jones of Bristol, Tenn., Rev. J. A. Burrow, editor Midland Methodist, and L P. Cobb, Assistant Missionary Secretary at Nashville, we heard most favorable reports. The truth is, all the platform work was of a very high order. Methodism was at its best, and our branch of the family did not suffer by comparison.

AMONG the strongest utterances made at the Convention were those on Systematic Benevolence. One speaker, Dr. O. A. Monk, said:

"Free salvation, without money and without price, has always been the most attractive. Sermons on prayer, sermons on song, sermons on Bible reading, may win large audiences, but let a minister announce that he is going to preach a sermon on tithes, and he will preach to empty pews. It takes the wind out of many a Methodist shout when you ask for tithes. But I have no confidence in the piety of the church member who, after proper instruction, holds back the Lord's tenth. In common honesty he owes it. He is an embezzler in the sight of God to withhold it. We cannot shout while we are not on shouting ground. Go home to instruct your own in the principles of common honesty. A tenth is the Lord's. Let it be given and in leaps and bounds our work will go forward. Then, and then only, can we send out the splendid army of volunteers waiting to go into the darkness of foreign lands, where the field is ripe for the harvest."

Rev. R. S. Cantine, D. D., of Los Angeles, Cal., made this fearful arraignment:

"Our giving—for we do give—is not benevolence, and we have no system whatever. We profess to be benevolent, but we are robbers in practice. We say the earth is the Lord's and the fullness thereof; we say the cattle on a thousand hills are His, the gold and silver are His, but in practices we deny the whole thing. We claim the earth for ourselves; call the gold and silver our own. God owns the whole earth, and He puts into your hands and mine a certain investment upon which He expects us to pay Him interest. Talk about Christian beneficence! It is a sham and a fraud—too much like giving a donation to a minister when the church owes him ten times as much as they donate. It is robbery in the name of charity. With our entire Protestant church membership of over 13,000,000 we owe the Lord $407,228,670 a year and $4,072,286,700 for the decade, but give only one-sixth of these amounts, which leaves us with the fearful debt of $339,357,225 a year, or $3,393,572,250 for the decade. Is it strange that God should say, "Ye are cursed with a curse, for ye have robbed Me, even this whole nation?" Can we expect His favor on the pitiable pittance we pretend to give Him, when we owe Him six times the sum? Should we not remember that we are stewards, not proprietors, and that the debt must be paid, not because God needs it, but because we owe it to Him as the custodians and managers of this property?"

"THE result of the Convention," says the N. Y. Advocate "may be at least partially stated thus: For California and San Francisco, a truer conception of the magnitude and character of the Epworth League, a quickening of the moral life of the city, an encouragement to those fighting hard for God on the Pacific coast; and for the visiting thousands from the Union and from Canada, a greater knowledge of the Golden State and its advantages, a finer and deeper feeling of Christian fellowship and fraternity, a stimulation of mind through the hearing of great themes presented in masterly fashion, a greater devotion to the cause of Missions, and a high resolve to live for Christ alone."

AT NORTHFIELD recently, Rev. G. Campbell Morgan made a plain, sensible statement on faith cures, with which all right minded people will agree, when he said: "I am sometimes asked if I believe in faith healing, and I always say absolutely 'No.' I believe in divine healing, which is a very different matter I do not think there is any healing that is not divine. When I am ill I will get the best medical skill I can and thank God for it every time, perfectly sure that under certain conditions and at certain points for certain reasons God can heal me without medical skill if he will to do it. What I object to in the nonsense talk of today is that God must heal me if I want it, whether he wills or not."

A NOVEL but commendable benevolence is reported recently from Lewis Elkins, of Philadelphia. He has left an estate of $2,000,000, most of which is to create a fund for the benefit of disabled female school-teachers in that city who have taught twenty five years and need aid to make their old age comfortable. No class of public servants are more deserving than these, and rarely do they receive the financial compensation that will enable them to make provision for the future.

FEW men would undertake to open themselves wide in a great Convention to any sort of interrogatory, and yet this is what Rev. Charles H. Sheldon did at Cincinnatti. Here are some of the serious questions propounded. The answers are good food for thought.

"Will you not kindly define a sermon?' (This from G. Campbell Morgan)

"A sermon is anything that puts God's truth into the hearts of men."

"Do you always write your sermons?"

"Very seldom."

"When do you have the most conversions?"

"I think that conversions should come all the year around."

("Hear! Hear!" from G Campbell Morgan.)

"How do you choose your themes for sermons?"

"By what happens among the people during the week. I go out among them every afternoon of the week."

"Do you get definite results in conversions from the Sunday school?"

"Yes, I believe we preach too much to the old people. I don't believe any preacher could do better than to preach for two solid months, every Sunday morning, solely to the children of the Sunday school."

IF OUR preachers could only see the inside workings of a "cabinet," they could be more careful about every condition of itinerant life. Everything comes into the account, education, culture, dress, habits, social powers, preaching ability, pastoral work, manhood, tidiness of a wife, behaviour of children, care of a parsonage, and so on. A failure at any one of these points often unfits a man for an appointment. And the man sometimes lays it all up against a presiding elder who, of course, is to blame! And the poor elder not infrequently lets it go at that rather than tell the whole hurting truth.—Midland Methodist.

CONTRIBUTIONS.

LETTER FROM ROME.

Great Men of Italy---Lectures on Dante---Sixth Centenary of Dante's "Vision"---The Towers of San Gemignano---Monument to Virgil at Mantua--Donatello--Cellini.

BY MADAME SOPHIA BOMPIANI.

Italy glories in the great men who, in the past or the present, have made her illustrious. No other nation can boast of so many who have been supreme in their several lines. When the centenaries of their births or their deaths occur, some monument is searched and eloquent tributes are paid to them. These monuments or mural tablets or statues indicate the changes in popular thought. They are no longer statues of the Popes, the Medici, or the Bourbons, but of the kings of Italy, of the once imprisoned patriots and of the victims of the Inquisition. The statue of Giordano Bruno stands now in Rome on the spot where he was burned, and an inscribed tablet marks the place where Savonarola suffered death in the Piazza della Signoria at Florence.

But the greatest honors are accorded to the poets, the sculptors, the painters and discoverers. Dante, the "divine" poet; Leonardo, the painter, architect, sculptor and scientist; Michelangelo, the sculptor ond painter; Raphael, the painter, are revered with little short of worship. Here in Rome, all through the winter, on Sunday afternoons, in the hall named after the poet, the first part of the Divina Comedy has been studied by the most cultured people in the city. Titled ladies, professors, students of all kinds, bend over their copies of Dante as if they were Bibles, as one by one the Cantos were read and explained by a competent scholar. Two thousand youths met in their different school-houses one morning in April of the Anno Santo or "Holy Year" to hear lectures on different parts of Dante's "Vision," begun in Rome in April of the year 1800. Six centuries ago Dante came to Rome as an ambassador from the city of Florence, asking the Pope, then Boniface VIII., to prevent the entrance of Charles of Valois into that city Boniface gave him good words, but secretly favored Charles and the Guelphs. From the triumph of that faction and the intrigues of the Pope the exile and the misfortunes of Dante, arose, and he dated his great poem—the monument of his glory—from the spring of that year. The Divine Comedy expresses the grief and disgust which Dante felt on discovering the contrast between his own high ideals of truth and justice and the evil and corruption he saw in Rome. The political ideal of Dante, which is that of Italy, and that of the Roman Church are absolutely opposed. The one is greatness, the other decay. It was a wise thought of the Minister of Public Instruction Baccelli to educate these two thousand youths in the doctrines of separation of Church and State, in the purity and nobility of life and government. This jubilee was a kind of antithesis to that held throughout the year in the Vatican. The enthusiastic admiration for Dante is an index of national health. The poet and reformer, afflicted and disgusted at the sight of the ambition and luxury which had taken the place of evangelical humility, cherished the idea of a vast moral and religious reform. Rome should be purified and ennobled—not the Rome where "Cristo tuttodi si merca," but another filled with heroes, apostles and martyrs. This idea he expresses by placing virtuous Cato, although a pagan and a suicide, as guardian of purgatory, because, without religious light or ceremonies, he lived nobly and well according to the dictates of his conscience. For Boniface the Pope he prepared a place in hell—not for revenge, but on account of his evil deeds and wicked life.

Among other honors paid to Dante is the editing of a library of Dantè literature which is intended to collect all that has ever been written about him. But, although there is so much of this, scholars confess that much more must be written before the art of the great poet can be understood and the secrets of his learning, his heart and his life fathomed.

Not only did they study and discuss what is in the works of Dante, but what is not there and especially his complete silence regarding the Waldenses, the Albigenses, and other so-called heretics of his time who were persecuted. The Abbot Tosti, of Monte Cassino, dedicating his life of Boniface VIII to Dante Alighieri, strove to remove the stain placed upon that Pontiff's life by the great poem, but the truth of history is too well known to be canceled by a few smooth words. Tosti himself was the victim of a Pope when he published some years ago his famous project for a reconciliation of Italy and the Papacy, and was forced to retract what he had been beguiled to do.

The tall two-windowed house where Dante was born has become the property of the Government. Florence, which exiled her greatest citizen, and threatened to burn him alive if he should return, would now, oh! so gladly, reclaim his bones from Ravenna. There was quite a newspaper discussion about a little parcel of his ashes that was gathered on a cloth thrown over the tomb at the time it was opened in 1866 to certify that the body was there. This precious dust is now in the National Library at Florence, and even of that Ravenna is almost zealous.

In the year 1899 the town of San Gardignano, near Siena, celebrated the 6th centenary of Dante's visit there as ambassador for a political question from Florence. The hall where he spoke is still there, and now bears his name. On this occasion a mural tablet was inaugurated in memory of the festival, one of the most romantic of this romantic Italy. The mediæval town of San Gamignano still preserves eleven of the seventy-two towers that adorned it in the twelfth century. Surrounded by walls with narrow streets and high, solemn palaces, its singularity attracts many travelers from foreign lands. It has been likened to Pompeii by some, but the poet Carducci says that if there is any resemblance, this is Pompeii not dead but alive. That day of the Dante festival it was gay with music and flowers and young life. Ten thousand visitors came there, and were received by fifty cavaliers dressed in the gay costumes of the Middle Ages, and one hundred young girls sang an anthem in honor of Dante.

These monuments and festivals take us leaping back along the centuries, exalting and admiring one great man after another.

Now it is the turn of the poet Virgil, whom Dante calls his "master," and from whose verses he professes to have learned his own "belio stile."

Mantua, the birth-place of Virgil, now proposes to erect a statue in his honor, but it will be only one of a series of honors which from earliest times have been paid to the poet. It is a tradition that a statue of Virgil stood in the Roman period in a public square of Mantua, and that it was destroyed by Carlo Malatesta in the year 1397 because the people adored it with almost pagan rites. In 1257 the city abandoned the imperial system of coinage, and adopted the Venetian, substituting for the figure of Christ seated the figure of Virgil, also seated. At that time a sculpture in high relief, representing Virgil seated on a sort of throne under an arch supported by two columns, was placed on the front of the great palace, the pride of the city and one of the wonders of Italy. In 1499 Isabella d' Este, Marchess Gonzaga, hearing of the destruction of the Roman statue by Malatesta a century before, proposed to erect a new monument on the same spot. But troublous times, lack of money, and the numerous expenses which Isabella's love of art gave her, prevented the execution of the project. Still, the design was made by Mantegua, and is now in the museum of the Louvre at Paris.

The centre of the artistic life of Italy was always Florence, and there, more than four centuries after the death of the great sculptor of the Renaissance, Donatello, a monument was dedicated to his memory in the church of San Lorenzo. There he lies near some of his own exquisite productions, and in the ancient Bargello of Florence, the prison, once the scene of tragedies and death, now a national museum, there is a large hall filled with originals or copies of his works. When in youth, as yet poor and unknown, he went to Rome with Brunelleschi and sought among the buried urns and columns of antiquity for graceful designs, the populace called them seekers for treasure. Such in truth was Donatello, who revived the beauties of classic art, putting them with the study of nature. Like some other great men, Donatello was careless of riches. "I have nothing," he said to a magistrate who invited him to give an account of his possessions, "and I have some debts that I do not know how to pay, and some credits that I doubt will ever be paid to me." His works are now, after four centuries, almost priceless.

The festivals in honor of another Florentine, the goldsmith and sculptor Benvenuto Cellini, have just terminated. They consisted of ceremonies and speeches made by artists at his tomb in the Church of the Annunciation, and of a bust mounted on a beautiful pedestal that serves as a fountain. This is near the Ponte Vecchio, the centre for jewelers in his time. A more impressive ceremony was held in Rome, where so much of his life was spent on the third of November, 1900, four centuries from the date of his birth. On the historic Campideglio, in the hall painted all over with scenes in the battle of Crazil and Curazil, the flower of artistic Rome gathered to do him honor. The Perseus, the chief ornament of the Piazza della Signoria in Florence, belongs there. But in Rome he made the exquisite cups and urns, the buckles and rings, the plates and jewels which rendered him famous. Many of these have been lost or melted for the gold, but he has left descriptions of them in the autobiography which he dictated. The events of his checquered and adventurious life are known through that work, which frankly displays all the defects of his character and the evils of his time, and yet may not have expressed the better qualities. It does injustice to one who felt the utmost admiration for the austere and elevated spirit of Michelangelo. In a sonnet addressed to him, Callini says: "Give me but one leaf from thy crown, divine Michelangelo, and I shall ask for nothing more, for that is beautiful and good."

Rome, Italy.

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CONSUMPTION

The Pastor in His Study.---I.

BY "AMICUS."

How to find time for reading and study is one of the serious problems with which a pastor must contend. So multiplied are his duties, and so pressing the demands upon his time from other directions, that the temptation to neglect this study is very great. To assist those who are seriously struggling with this problem is the purpose of these articles. They are written by one who has felt the pressure and can sympathize with any young pastor who is seriously endeavoring to solve it. In considering this subject, let it be understood first of all, that the pulpit is the preacher's throne. In saying this the other functions of ministerial life are not depreciated. No man can reach the largest results in his ministerial life who neglects the pastoral or administrative departments of his work. These are important, very important, but are secondary to the preaching of the gospel. Two things are necessary for affective preaching, piety and knowledge. Neither of these can be secured and retained without study. No man can be deeply pious who does not give himself to meditation as well as prayer. The holiest men in the Christian Church have been the most studious men. Augustine, Calvert, Baxter, Fletcher, Wesley and Edwards were hard students. Without study, careful systematic study, piety will degenerate into an empty sentiment or run into fanaticism. Piety means character, and character is the great human force behind every sermon. But effective preaching demands not only a superior religious character; but a superior and eminent intellectual character. This can only be secured through communion with the very finest and loftiest intellects of the race. The pastor may learn the needs of his people through the knowledge of their lives, but to supply these needs he must be a teacher, and as all true teaching depends upon knowledge, he must, therefore, fill the empty cistern of his own mind from the rich stores of literature, human and divine.

The amount of work done by the pastor in his study will depend largely upon whether he has acquired the habit of study, for without this very little can be accomplished. The command of all the faculties is absolutely necessary to the accomplishment of intellectual results. This power comes only through discipline and is not easily self acquired. One of the principle benefits from a college education lies in this direction, but those who have been deprived of this privilege may acquire it through self discipline. The mental forces are subject to the will and this faculty must be trained into skillful and forceful generalship. Any influence that prescribes a task and insists upon its performance will accomplish this result. The prescribed four years of study, with the annual examination at Conference, is a very good substitute for scholastic training and comes to most ministers early in life while the mental forces are yet pliable and obedient. Strength of intellect is measured by power of concentration and he who can bury himself in a book or a subject until oblivious of his surroundings, is not only a thorough student, but will

coin great thoughts. This is the point of weakness with many men and renders their mental efforts not only meager of results, but irksome and unpleasant.

This leads me to say, in the second place, that the results of mental application will be heartily increased by a love of study. The man who is driven to his books by a sense of duty alone, will never accomplish much. His will be the unwilling service of a slave, and the man who scourges his intellect to its task, turns his study into a dreary tread mill, and will gladly hail his first opportunity for escape. Such men ease their conscience by laying the responsibility of failure upon the pressure of other duties. The pastor's study is no lounging place, and he who there substitutes mental browsing for steady grazing, or who there gathers to himself congenial spirits for ministerial gossip, is guilty of intellectual laziness which is an unpardonable sin. To such shall surely come the fate of all sluggards: "So shall thy provity come as one that traveleth, and thy want as an armed man."

Intellectual grasp is another determining factor as to the amount of work possible. Phillips Brooks read with great rapidity and yet retained the substance of all he read. So have other great men, but the average man must be content to plod. With pick and shovel he must patiently, and slowly delve into the rich mines of truth. With him a great book must be mastered by paragraphs and sometimes by sentences. To gather substantial results he must therefore be content to plod and accumulate his mental stores by patient toil and the most rigid economy. Mental grasp is determined mainly by the power or preception and memory. Some men perceive quickly but soon forget, while others hold firmly in memory what comes slowly to the perception. Fortunate is the man who possesses in equal measure both of these powers.

But one of the most important requisites to study is time, and to secure this the pastor must recognize the fact that reading and study are absolutely necessary to his success, and must be provided for. Other duties are to be recognized and given proper attention, but in no case should be allowed to absorb all his time. The pastor who will carefully estimate his labors and strictly adhere to a well formed plan, will find himself able to give all the time necessary to the pastoral and administrative functions of his office, and have a good margin left for reading and study. The pastor has the greatest liberty in the disposition of his time. The mechanic, book-keeper and clerk have their prescribed hours for service and soon fall by force of circumstances into a fixed routine. So with the professional and business man, but aside from the fixed hours for preaching and conducting other public services the preacher's time is entirely at his own disposal. He must, therefore, be both a judicious and consecrated man; he must weigh his responsibilities and discriminate as to the relative importance of his various duties. It is true he is embarrassed by an unlimited field for service in each department, for there is absolutely no limit to the amount of pastoral work before him, nor is there any limit to the number of books he may read, or the number and extent of the subjects he may pursue. He must, therefore, establish the metes and bounds of each department and strenuously insist that neither tresspass upon the other. Nature and circumstances suggest a practical division of his time, into mornings, afternoon and evening. The morning is especially adapted to study, the afternoon to pastoral visiting and the evening to recreation and public meetings. The pastor who will spend from three to five hours in his study, at least five mornings of each week, will accomplish substantial and gratifying results. Dividing this time about equally between the preparation of his sermons and the reading of good books, he will come before his people with the confidence and authority of one who has a well defined message and is ready to deliver it; and he will in process of time make his mind a rich storehouse full of systematic and valuable truth always at ready command.

The Spirit Lighted Life.

God has something for us to do,
In heaven our names to confess;
And if we our duty do,
Will at the end, a crown possess.

Thy highest choice Lord, let us fill,
In usefulness for Thee;
Our hearts with mercy fill,
That we may follow Thee.

Lord help us from day to day,
Us our own faults to see,
As other looks on us do play,
And we Thou dost see.

We want our names in heaven confessed,
And Thy seals on our forheads bear;
We want Lord Thy holy name to bless,
And crowns of glory wear.

We want in this short life of ours,
Thy sweet communion true;
That we in strength and power,
Our whole duty may do.

In days of darkness and in woe,
Lord we ourselves to Thee submit;
Help us to help our friends and foes,
To Thee themselves to submit.

E. EUGENE WALL.

A Trip to California and Return.

C. F. SHERRILL.

A kind request from the editor has brought me under obligations to write one or more letters to the ADVOCATE about my trip to California and the great Epworth League Conference at San Francisco. Now that I am at home and in my study, and look back over the six thousand and five hundred miles of travel, over and under mountains, across plains and deserts, over bays and lakes and rivers, through fifteen States and in the dominion of Old Mexico, by rail, ferry-boat, electric car and carriage, and when I review my notes of the mammoth Convention of Leaguers from all parts of the United States and Canada—when all these things in panoramic vision rush before me I scarcely know where to begin, what points to touch, and where to leave off. One dream of my childhood has been realized—a visit to the far West and the Pacific Ocean by diverse routes. I am impressed with two things:

1. Great is our country. It takes nearly a week to go from ocean to ocean. A hundred times I felt like crying out, "Great is our country!"—when I came back from Old Mexico under our flag; when I stood by the Pacific Ocean and looked at the Golden Gate where the argocies of all nations float is safety; when the train went thundering over the Rocky Mountains; when I walked through the Garden of the Gods; when I stood by Pike's Peak and saw its snow-crowned summit; when I saw our great cities, etc., etc. Great is our country!

2. Great is Methodism. Our country is great, and great is our Church. It is estimated that forty thousand delegates were present. For the entertainment of the Convention thousands of dollars flowed in from governors, bankers, merchants, statesmen, etc. San Francisco floated League colors and badges everywhere. The city by night was lighted up in our honor. Governors, senators and bishops were present. The President and many governors who could not be present sent telegrams of regret. The pavillion where part of the services were held was a city in miniature.

I spent Sunday in Los Angeles, and worshipped in Trinity church Sunday morning. This is our strongest Southern Methodist church on the Coast. At 3 p. m., there was a great rally of League workers at the First M. E. church, a magnificent edifice that cost seventy-five thousand dollars. Drs. DuBose and Berry made fine addresses. Here I heard cheering in the house of God for the first time. It did not accord with my good old Southern notions of worship. At night I had the pleasure of preaching at Pico Heights on "God is Love." The first League organized in Southern Methodism was organized in Trinity church, Los Angeles. A three days' Conference was in session. Dr. DuBose unveiled a memorial tablet. Los Angeles is a city of palms, flowers, and magnificent homes. It is the most beautiful city I ever saw next to Washington, the capital of our country.

Next to Texas, California is the largest State in the Union. I rode through its borders from Yuma, the extreme southern point, to Sacramento, its capital. It is a land of fruits and flowers. The palm with its two hundred and forty varieties, is its most beautiful growth. The wheat fields are immense. Orange and lemon groves are by the tens of thousands. They bear from April to September. On the same trees I saw blossoms and green and ripe fruits. One man sold his orange crop last year for $25,000 before a bloom appeared. $22,000,000 were taken from the California gold mines last year.

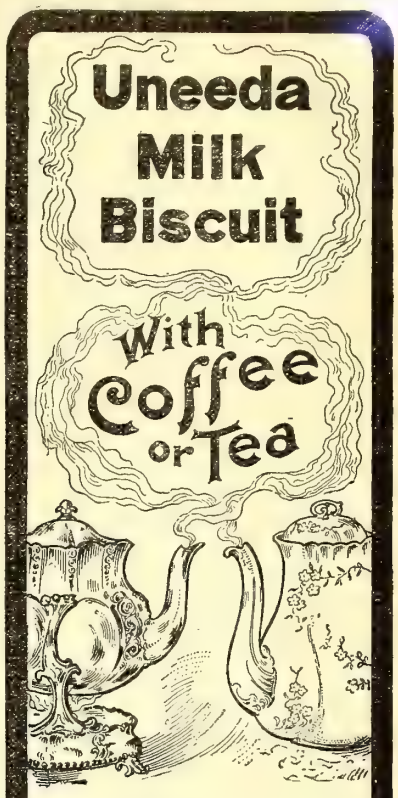
A ride of 425 miles from Los Angeles to San Francisco along the Coast is delightful. For 122 miles the train was in sight of the Pacific Ocean. We passed in sight of Mt. Hamilton, on whose summit is the Lick Observatory.

Our train pulled into San Francisco on Wednesday, and the Convention was not opened until Thursday, so we had a day for sight-seeing. Well was it used in parks, museums, at the Golden Gate, at the Cliffs, and in China Town. This latter place is the Chinese quarters, and here are about 35,000 Chinese. Here are their homes, places of business, and their temples. Many of them are Christians, and worship in our churches, and dress as Americans. The body of them hold to their antiquated faith, costume and costems. They fight among themselves, but rarely with the whites.

It was interesting to go through the United States Mint, to see gold and silver bricks, liquid gold, the rolling of the plates, the stamping of the coin and the vaults where the millions were stored away. One of the men was kind enough to put in my hand a newly stamped five dollar gold coin. I asked him to leave it there as a souvenir, and he said that the twenty-ninth of February was the only day in the year when every visitor was given a five dollar gold piece. He assured me that it was all our money, that it belonged to the people of the United States, but I was none the richer for the assurance.

Gold and silver are in circulation in California as silver and greenbacks are here. It is a rare thing that you see any greenbacks. You never hear any one say a quarter or fifty cents. It is "two bits" or "four bits." A western "bit" is twelve and a half cents. At first this seems odd to an Eastern man. The climate is cool. I wore my heavy winter flannel, and if I had had my heavy overcoat I would have worn it at night. I took my umbrella with me, but never raised it until I came back home. It never rains from the last of March until the last of November, and the sunshine feels good like our November sunshine. One of my many delights was to order an oyster stew.

I have just reached the Convention, and I am at the end of my article. My next two articles will be of the Convention, its great speakers, and my impressions of it, and my homeward trip through the Rockies, etc.



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Annual Conference Anniversaries, etc.

DEAR ADVOCATE:—For years I have been of the conviction that our Annual Conference Anniversaries, as the Missionary Anniversary, Church Extension Anniversary, etc., are not accomplishing a good which is easily possible to them. And I have waited and looked in vain for some one to suggest a reform in this matter. So at the risk of criticism I ask space for a few words on the subject.

What is the matter with our anniversaries? To state it in a few words: They are not well planned, not very attractive and not very effective.

We go up to the Conference, usually most of us much broken down from the final pull of finishing a year's work, the fatigue of travel, etc. At the close of the first session of the Conference the different boards are called to meet in their respective places. This is Wednesday afternoon, and Wednesday evening one of the Anniversaries must be held. And during this meeting only a few hours before the public meeting is to be held, a programme is arranged, a speaker secured, and if no one chances to be present representing that special interest, one must be secured, simply because he is ready on all subjects and not because he has made any special preparation on the great subject to be discussed, and especially for the present occasion. Under such circumstances the speaker must appear at a great disadvantage, and the great interest he represents must suffer in the estimation of the people, because it is not properly presented.

I know it may be said that usually the general representatives of these great interests are present and are prepared to present the claims of the cause they represent.

I reply, that it frequently occurs that they are not there, and that one or two men are put up on almost every occasion, and from fatigue, want of preparation, and the frequency of their coming before the same audience are not able to do justice to the subjects and occasions. And frequently when they are present—though great and good are all our connectional officers—it so happens that, as one of our Bishops said of himself, they make the same speech again, and it loses its effectiveness because to many it is an old story in an old garb. Maybe I am out of my place to speak this about our great Conference gatherings and our connectional officers. But let all who would object remember that I have said nothing against either. Our connectional officers are good and great men. We have usually had such men in these offices; and I doubt if they were ever better filled than now. But very few men ever make more than one or two great addresses on any one subject. And if they should make a dozen, no connectional officer, unless he chances to be a member of the Conference where he is to speak, and thus familiar with the peculiar wants of the people on any subject can be as well prepared to present the claims of a great interest as the men who are members of that Conference, and hence familiar with its peculiar conditions. Moreover, by the use of just a few men on these occasions we disparage many other men just as capable, and produce the feeling that we have just a few, or, perhaps, not one, capable of presenting the claims of a great subject on a great occasion.

It seems to me that we would greatly improve these meetings if we should, now, three and a half months before Conference, by correspondence, agree upon some capable member of our Conference, all the better if he be a young man, and let him have three months to prepare an address on missions, education or any of the great subjects. This would lead him to make a thorough study of the subject, and carefully prepare at least one address thereon. It would be fresh, the man would be new in that capacity; the brethren would want to see how he would acquit himself, and thus the interest in the occasion would be doubled to begin with. This speaker would not require more than 30 to 40 minutes, and if the connectional officer should chance to be there he might have a like period. Let this go on from year to year, making preparation, not as I have suggested above for our coming Conference, but from one year to the next, and soon you would have called a large number of our young men to the front, or a number of our older men would have a chance to do what they can do just as well as it is done. Such a course would largely increase the interests in these occasions, recognize the capabilities of the men of our own conference, bring to the conference much new thought on these great subjects, and give to our connectional officers many new ideas which would help them the better to serve the great causes they represent. Let me add that the speakers on these occasions need not always be preachers. We have many laymen admirably adapted to such work, who would be much benefited by rendering the church such service. But I have written enough. What say you, Mr. Editor, Brethren of the Board and of the Conference?

H. L. ATKINS.

Salisbury, N. C.

Dying Testimonies.---Saved and Lost.

WILLIAM M. SHERRILL.

Be ye also ready; for in such an hour as ye think not, the Son of man cometh. —Jesus Christ.

An aged Christian man, being asked how his soul was, when nearing death, gave this glorious and sweetly grand testimony: "I am going home as fast as I can, as every honest man should do when his day's work is over, and I bless God that I have a home to go to." Lord Jesus—Saviour, Redeemer—grant that my last end and yours may be like unto that!

The picture changes. Now look in horror upon this:

R. Thomas, of Nebraska, says that, when a boy, his father lived near an infidel. The infidel had several sons, all of whom, but one, was irreligious. The last words of the father was, "O God, save my soul, if I have a soul." The requiem of a damned soul!

Read again:

B. F. Closson, of Nebraska, says, that a lady—a non-believer—came under his personal observation. Calling to see her in her last sickness, he found her in an awful state of mind. "She would begin in a low measured tone to say, 'It must be done! It must be done!' Her husband asked her, 'What must be done?' She answered, 'Our hearts must be made right!' And again she would entreat me to take them away, affirming that she could see devils all around her. She would say, 'See them laugh!' I tried to get her to look to Jesus," continues Mr. Closson. " 'It is no use; it is too late,' she would say. Among her last words were, 'Devils are in the room, ready to drag my soul down to hell!' " O Lord, God grant that no reader of mine shall have an end like unto that! Listen to the Voice! Begin to serve God now, today, this moment, O man, O woman, out of Christ!

The wicked king, Charles IX, of France, said when "in extremes," "O my God, pardon me and have mercy on me, if Thou canst. I know not what I am! What shall I do! I am lost; I see it well!"

O yes, men may scoff and deny a God in this life to wake up to the awful fact that an eternity of merciless hell—woe awaits them at the last. Beware, O man, O woman!

On dying, Jeremiah Evertt—American author and editor, and engaged in foreign mission work—said: "O wonderful, wonderful, wonderful! Glory that cannot be apprehended! Wonderful glory! I will praise him! Jesus reigneth!" Truly, a blessed, realistic earnest of eternal peace and joy.

"If this is death, let me always be dying," said Mrs. Eliza Lamphore, of Illinois, when on her death-bed. "Victory and glory," were her last earthly words, as she passed from earth to eternal joy and glory.

"Jesus hears me! Why, the angels are around me," said a dying young Christian man. "If you could see them as I do, you would be glad too."

I could repeat instance after instance, but space forbids me. I would especially warn young men and young women that there is death and eternal hell in living a worldly, giddy, godless, indulgent life of the flesh. That young man and young woman who dances, plays cards, attends balls and the like, is serving the devil. You may deny it at the peril of your immortal soul.

Contrast the ends of the followers of Jesus and the child of the evil one. O may we all strive mightily to die the death of the righteous, and go to our long home in sweet peace. Give me grace to live for the Lord; as to the dying hour, then shall I have no need to fear!

Epworth League Convention Notes.

S. B. TURRENTINE.

Leaving Greensboro July 11th, and spending Sunday following at La Junta, Colorado, I reached San Francisco, July 17th, in time to attend, that night, the reception given the Epworth League delegates of M. E. Church, South, at Centenary M. E. C., South. After talks by Rev. Messrs. Moore, (P. E. here), Palmore, Harper, (Georgia), and others, we had an informal Methodist hand-shaking.

The Epworth League Conference opened enthusiastically, with a great attendance, July 18th. The large Mechanic's Pavilion was crowded at this opening session, and the addresses of welcome, &c., by the Governor, Mayor, Bishops Hamilton and Joyce, Dr. DuBose and others were well delivered and received. After this meeting the exercises were conducted in the three places indicated on programme.

Among the noted addresses were those delivered by Dr. Alonzo Monk on Methodism's Spirit, Dr. Palmore on the Saloon, Dr. Buckley on the Work of the Epworth League in Cities, Dr. Matt. S. Hughes on the Epworth League Work of the Twentieth Century, and others.

The leading work indicated for the Epworth League for 1901 and 1902 was "Missions," expressed by a large motto within the Mechanic's Pavilion. The Conference gave positive utterances on the question of temperance, missions, and other vital issues.

Dr. Matt Hughes said the Epworth League of the Twentieth Century represented the idea—"Opportunity." The idea emphasized by Dr. Buckley was: The greatest danger in the city is not any special institution of evil, but the atmosphere of the city. The work of



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the Epworth League is to change this atmosphere of corrupt public sentiment to cure the numerous evils of the city.

I was impressed with the testimonies given regarding the soul-saving work that is being done by the Epworth League. I am still more confirmed in the belief that the Epworth League is a permanent institution in Methodism, that the true spirit of Methodism is embodied in this movement, that the spirit of federation among the great bodies of American Methodism is thereby promoted. I was impressed especially with the idea, at the Chattanooga Epworth League Conference, that what the North and South needed was to get better acquainted. While there I was amused at hearing the Northern people express surprise to find such hospitality in the South, and at hearing the Southern people express surprise to find so much religion among the "Yankees."

During my stay out here, I have visited the Leland Stanford Junior University, the University of California, several of the Chinese Missions in the city, the Japanese Mission, and many prominent places of interest.

I leave this evening for Salt Lake City where I expect to spend next Sunday.

San Francisco, Cal., July 26, 1901.

Mr. Hadley's Conversion.

Mr. S. Hopkins Hadley is superintendent of the St. Bartholomew's Mission in New York City. For quite a number of years he had been a most terrible drunkard and a gambler. In a condensed account of his career he writes of going to that mission, which was then superintended by the noted Jerry McAuley, when he himself was a despairing drunkard, and attending a meeting one evening, concerning which he says: "There was a sincerity about this man (McAuley) and his testimony that carried conviction with it, and I found myself saying, 'I wonder if God can save me?' I listened to the testimony of twenty-five or thirty persons, every one of whom had been saved from rum, and I made up my mind that I would be saved or die right there. When the invitation was given I knelt down with quite a crowd of drunkards. Never will I forget that scene! How I wondered if I would be saved! If God would help me! I was a total stranger, but I felt I had sympathy, and it helped me. Jerry made the first prayer. I shall never forget it. He said: "Dear Saviour, won't you look down in pity on these poor souls? They need your help, Lord; they can't get along without it. Blessed Jesus, these poor sinners have got themselves into a bad hole. Won't you help them out? Speak to them, Lord! Do, for Jesus' sake, Amen! Then Mrs. McAuley prayed fervently for us, and Jerry said: 'Now, all keep on your knees and keep praying while I ask these souls to pray for themselves.' He spoke to one after another, as he placed his hands on their heads, saying, 'Brother, you pray. Now, tell the Lord just what you want him to do for you.' How I trembled as he approached me! Though I had knelt down with the determination to give my heart to God, when it came to the very moment of grand decision I felt like backing out. The devil knelt by my side and whispered in my ear crimes I had forgotten for months: 'What are you going to do about such and such matters if you start to be a Christian tonight? Now you can't afford to make a mistake. Had not you better think this matter over awhile and try to fix up some of the troubles you are in, and then start.' O, what a conflict was going on for my poor soul! A blessed whisper said, 'Come!' The devil said, 'Be careful!' Jerry's hand was on my head. He said, 'Brother, pray.' I said, 'Can't you pray for me?' Jerry said, 'All the prayers in the world won't save you unless you pray for yourself.' I halted but a moment, and then, with a breaking heart, I said, 'Dear Jesus, can you help me?' Dear reader, never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom I felt the glorious brightness of the noonday sunshine into my heart. I felt I was a free man."

Ever since then he has worked wonderfully for God. May his conversion be your encouragement.

C. H. WETHERBE.

Notice.---Shelby District Conference.

All members of the Conference who intend to come by private conveyance will please inform me by mail.

Representatives of our church enterprises who expect to attend will kindly favor me with a postal notice.

All who cannot come on or before the first day of the Conference will greatly oblige me by dropping me a postal card stating what day they expect to arrive.

J. W. CLEGG,
Belwood, N. C.

Bethlehem Camp-Meeting.

There will be a camp-meeting at the old Bethlehem camp-ground near Climax, N. C., beginning the fourth Sunday in August. All former pastors are invited. Those of them expecting to attend will please notify the undersigned at Pleasant Garden, N. C.

E. J. POE.

North State Items.

News and Observer: The Gattis-Kilgo-Duke case will not be tried until the November term of Granville superior court.

Wadesboro Messenger: Corn is almost a complete failure. We doubt if more than 25 per cent. of an average crop will be made.

Lumberton Robesonian: Crop reports generally throughout this section are more encouraging than a few weeks ago. The improvement is greater perhaps in tobacco, though the indications are that the cotton yield will be much heavier than was expected if the seasons continue as favorable as now.

Charlotte Observer: Work on Charlotte's two new cotton mills, the Chadwick and the Elizabeth, has been pushed rapidly within the past three weeks, and the machinery is being placed in the Chadwick. The Elizabeth mill will be under cover within a week, and ready for the machinery, which is now on the way.

Greenville Reflector: On Sunday afternoon several young men were bathing in a swimming hole in Grindle creek about eight miles from town. They were amusing themselves by standing on a log and diving off in the water, turning a summersault in the descent. When Mr. Percy Manning was making a jump from the log his footing slipped and instead of falling in the deep water he fell where it was very shallow. The back of his neck and shoulders catching the force of the fall on the sand, his spinal column was dislocated near the neck.

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THE CHRISTIAN LIFE.

The River Road.

Always the river road is green
With grass that waves and trees that lean;
Always the ferns grow thickest there,
And faint sweet perfumes fill the air;
And little care I for the load
If I may walk the river road.

For rippling down a silver tide,
The stately river floweth wide;
And evermore its full cups be
Borne onward to the brimming sea;
And never shuts the sea its door,
It wooes the river evermore.

I loiter near the river's bend,
Across the loop a stone I send,
The river turns and twists and strays,
Much like a little child that plays;
Now broad, now narrow, everywhere
Serene and strong and deep and fair.

Beside it lovers linger, fain
To listen to its sweet refrain;
And mothers sometimes sit and dream
And watch the waters fade and gleam;
Why will may rest from toil and task
And in God's blessed sunlight bask,
If but they'll bring the weary load,
And walk beside the river road.

Margaret E. Sangster.

Breathing and Praying.

REV. MARK GUY PEARSE.

If we do not get breath it matters very little what else we get. Food, warmth, sleep, are of no avail if we cannot breathe. The entering into the presence of God and communing with him is the renewal of our spiritual atmosphere.

Set before your mind the case of the diver who has to go down to work in the depths under the sea The water is the beath of the fish, but it is death to him. The condition of his life is that the air of this upper world be pumped down to him. Then he goes down without fear, careful beforehand to see that all is right with the atmosphere above him, and careful, however deep he goes, or however busy he is, to keep the communication open with that upper world to which he belongs. He is not always thinking about his breathing, but he cannot do without it for a moment, and he knows better than to suffer any trifling with the apparatus that secures his safety.

So are we in this world; the atmosphere is too dense for our new life. And yet our duty lies down here. Well, fear not, go down; only, first of all be sure about the communication with that higher life to which we belong. If that be broken off or neglected, we die. Take not Thy Holy Spirit from me! is a cry for every life, and this hiding of ourselves with God in prayer is the adjusting of the apparatus with that source whence comes the breath of life to us.

Nothing can take the place of this quiet walking with God. It were a mad folly to try to live without sleep or food; but what of the man who tries to live without breath? That is what you are doing if you suffer prayer to dry up into a mere set of phrases, which are repeated without any thought or heart.

Prayer is more than a kneeling and asking from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of his countenance. Tarrying in his presence we must have the breath of God breathed into us again, renewing the life which he created at the first. This is the first, the great need of the life of holiness.

Thought He Was a Christian.

Here is a story that Rev. A. W. Crews picked up on the train the other day. It was related by one of the most prominent laymen in Canadian Methodism. Into a public institution with which he is connected there came one day an old man, who desired some information. The clerk to whom he applied was very curt and disobliging. Our friend, who instantly took in the situation, stepped up, and in a very kind and courteous manner answered the visitor's questions, and sent him away satisfied.

Some little time after this the gentleman's door-bell rang late at night, and he was requested to go and see a sick man whose name was not familiar to him Upon arriving at the house he found that the summons had come from the old man whom he had served in a business way, and who was now dying. When our friend asked why he had been summoned the sick man said: "Do you remember giving me some information a few weeks ago? Upon that occasion you treated me with such thoughtful kindness that I felt sure you must be a Christian man, and I have sent for you to pray with me."

What a lesson there is in this incident for young and old! We are all making an impression upon those with whom we associate, by the temper which we exhibit, and the disposition which is shown in the common and ordinary duties of everyday life. The religion which does not make a man sweet and pleasant in words and actions will have little effect in influencing others in the direction of godliness.

Courtesy is a coin which passes everywhere, and its language is understood by people of every nation.—Selected.

She Found Her Spectacles.

D. L. MOODY.

This bull's-eye lantern may be used as an illustration of how persons may have the best of light, and fail to use it. See, I have shut it up, and no ray of light comes from it. I am told that, when the Bible Society first started, its agents were very diligent in calling round to see whether householders had Bibles, or not. One of them called upon an aged person, and said: "Please, madam, have you a Bible?" The excellent lady was astonished, not to say indignant, that persons should dare to come around, insulting respectable Christian people, and asking them whether they had a Bible. Of course she had a Bible! She would let the visitor see it with his own eyes, and then he would not think her a heathen any longer! "Mary, go upstairs, and fetch the Bible from off the bureau, and let the gentleman see the family Bible which my father left me." The volume was brought down, and laid on the table; and when it was put on its back, it opened itself naturally at a certain place "Ah!" said the venerable lady, "well, after all, I think there is a Providence in your coming; for here are my spectacles which I lost years ago, and I could not imagine where they were." If she had not possessed a Bible she would have thought herself a heathen; but, having a Bible and never reading it, she thought herself an exemplary Christian. Bibles which are never read are like lanterns which are never turned on. How shall we answer for our neglect at the last great day?"

The Lord Hath Need.

That is a significant phrase in the account of our Lord's triumphal entry into Jerusalem—"The Lord hath need of them." At the moment it was of a sheass and her colt that the Lord had need. At other times other things are needed—time, thought, hand labor, special aptitude for special tasks, money in large or small amount s "according to ability." But first of all, and above and beneath all, the Lord needs the man, the owner of the things. It is an exalted honor that the mighty God, the Maker and Ruler of the universe, thus puts upon the creature of His hand, that He should take him into partnership in the execution of His great plan of salvation for a ruined world. Yet, while we toil for and eagerly grasp at earthly honors, which soon fade into empty air, how lightly we esteem the glory offered us by the King of kings! The Lord has need of me, and I refuse my help! Could anything more clearly reveal the infinite folly of our sinful nature than this?—Examiner.

No Sudden Falls in Character.

No one falls all at once. What seems like a sudden fall is really the sudden breaking of a shell from which the interior has been gradually removed. A boiler suddenly bursts over on the Westside in this city and a half-score of men and women are killed, but that boiler had for many years been preparing for the final catastrophe. Rust and wear had done their work. How much we need the exhortation of the apostle, "Examine yourselves whether ye be in the faith; prove your own selves."—Northwestern Christian Advocate.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11-30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		†3 00 p m	..
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W.S.B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	....	8 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St. L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N		8 00 p m	....
Lv. Mobile, L. & N.		12 30 a m	
Lv Montgom'ry, A. &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W C.		9 40 a m	
Lv Atlanta, ‡ S. A. L. Ry.		12 00 noon	8 00 p m
Ar. Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester,	"	7 03 p m	4 10 a m
Lv. Charlotte,	"	7 25 p m	5 20 a m
Lv. Wilmington.	"	3 05 p m	.....
Lv. Hamlet	"	10 35 p m	8 10 a m
Lv. Southern Pines	"	11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	3 50 a m	1 05 p m
Lv. Norlina,	"	3 54 a m	2 00 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Wash'ton, N &W S.B.			6 55 a m
Ar. Baltimore, B. S P.Co		.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.		.....	† 1 30 p m
Ar. Phila'phia, N.Y.P.&N		†5 46 p m	5 10 a m
Ar. New York.	"	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Souhern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

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THE HOME.

Family Prayers.

A SEWING SOCIETY SYMPOSIUM.

A little group of ladies sat sewing for a "missionary barrel." On the previous evening, at the church prayer-meeting, they had listened to a discussion by their fathers and brothers, of the reason for the decadence of family worship. Theirs was a suburban town whence many went daily to the city.

"What did you think about it, Miss Dorcas?" asked one.

"I don't think the men quite 'hit the nail on the head,' in giving their reasons. It is the women who are to blame for this giving up of family prayers."

There was a look of surprise on the faces about her, so Miss Dorcas proceeded:

"Now just take the cases you know of where they have given up the habit. There is the Russell family who used to live where I do, before they moved into the city. You remember the oldest son died suddenly a few months after the father died. Mrs. Russell was so broken down by her afflictions that she came to stay with me awhile—my house being a sort of 'city of refuge.' Poor woman! she was afraid to think where her boy's soul might be. Well, one morning when we rose from prayers, she sat thinking awhile and then burst out:

" 'I remember when my husband and I used to have prayers in this very room. He used to sit there, and I here with the baby in my arms. Oh! why did we ever give it up!' And then she sobbed as if her heart would break.

"What could I say? I knew how, from being a tender-hearted little boy, even hoping sometimes he was a Christian, he had grown up to be a worldly man, wholly neglectful of religious duties.

"As for family prayers, I knew well enough why they were given up. Mr. Russell used to take the Bible as soon as breakfast was over, and sit ready to begin, but she would say, 'I'll put away the butter and the cream before I come into the sitting-room.' Then she would perhaps think the cat might get the meat, so that must be put away; then the bread might dry so that must go into the closet. Then she would think of some directions to give the kitchen maid and by that time the baby would cry or the grocer's boy come for orders, and so by the time she was ready for prayers he would be hurrying off to catch his train.

"This sort of thing happened so often he concluded it was of no use to try to have prayers. When they moved into the city the habit was lost and never resumed."

"Well, he should have done as my Uncle Charles used to," said little Miss Dodge. "He was a Methodist minister, a good pious man as ever lived. His wife was one of the behindhand kind, and some of his nine children were like her. But as soon as breakfast was over he used to go right to the parlor and begin to read the Bible and then to pray whether anyone else came or not."

"Miss Dorcas," said Widow Jones, "if you lived all alone, like me, would you have prayers, besides your private prayers, I mean?"

"Yes."

"When you have summer boarders, Miss Dorcas, do you have family prayers just the same?"

"Yes, I always tell them at the outset that it is my custom, and they are welcome to come in or free to stay away. Some come in, especially the older ones. Last summer that Mrs. Page, the first morning she was with me, when we rose from our knees, threw her arms around my neck and cried like a child. She said, 'Oh! this seems so like the good old times! I haven't heard family prayers till now since my father died!' And Mrs. Goff, that woman that was suffering from a cancer, thanked me over and over for the comfort our family prayers gave her. Though she was a church member, she used to say, 'Where do you find so many beautiful chapters to read?'

"I am getting to be an old woman and can't get about to help other folks much as I once could, but thank God? one's own house can be 'a little sanctuary!' "

Mrs. Deacon Benson remarked: "My husband says he feels sometimes as if he would have to give up prayers, Aunt 'Liza plagues him so; you know he is a very nervous man and 'Liza is like Martha in the Bible, so much more anxious about the housework than to hear the Lord's word. She will come all in a rush, after we've been waiting for her ever so long, and right out before the children, say to my husband: 'Amos, don't read the whole Bible through this morning,' or 'Don't pray more than half an hour, for I've got a lot of sweeping to do!' Or she shows all the time he is reading that her mind is on somethihg else, stretching her neck to see who is going past the house, or picking up threads off the carpet, or jumping up to pull the curtains straight. Mr. Benson says it takes away all his spiritual enjoyment and he does wish she would keep still. She never seems to realize the bad example of irreverence she is setting before my children. To her it is all a mere human performance without relation to the Almighty."

"Miss Dorcas," said timid Mrs. Crosby, "do you think very young children can be interested in family prayers? You know my husband isn't a Christian, but after he goes off to the city I might have prayers with the children I suppose, but I don't know how I could make it attractive to them."

"If you wan't to make children, young folks' or the uneducated enjoy family prayers you must use a kind of language they can understand. Most men seem to think they must use a special dialect for prayer. For children the simplest speech is the best, such words as they use themselves. Don't read to little children the Minor Prophets, or the Epistle to the Romans. When Harry lost his wife you know I took his children and kept them till he married again. Neither of the little girls could read, so I used to take some Bible story every morning, putting it into language of my own as I went along My version would have scared the critics, 'higher' or any other kind, but it carried the meaning to baby intellects. Then when I prayed I tried to let the story suggest my petitions. For instance, if I read about Moses found by Pharaoh's daughter, then I thanked God for loving and protecting little children, even when he took away their mothers, and I prayed that these children might be spared to become very useful as Moses was. Or suppose I read about Joseph sold by his naughty brothers and carried away off to be a poor slave in a strange land, then I could thank God for giving them a safe, happy home and friends to love them, and pray that they might be kept from quarreling or being unkind to one another."

"But Miss Dorcas, we are not all as bright as you—so ready to think of things."

"Nonsense! you are any of you bright enough to tell a Bible story and find some lesson in it. What do you ever read the Bible for yourselves but to get some practical lesson? Well, those children liked the prayers better than anything else in the day. Annie was a frail child and it seemed best sometimes to let her sleep, but she would surely cry if she found she was dressed too late to be with us at morning prayers."

"I think," said Miss Thompson, the village dressmaker, "the chief reason for dropping family prayers is that folks don't get up in the morning as early as they used to. When our family were all together there were four of us who used to go daily to the city; we had breakfast, summer and winter, at 6 o'clock. Of course that meant very early rising for mother in order to get a hot breakfast and put up the lunches."

"Oh! it's family government that is wanting," said Grandma Gould. "Parents are now-a days too indulgent."

Here the ladies were called to supper and the symposium ended. But as they went out, young Mrs. Nichols said in low tones to Miss Dorcas, "My husband and I have talked over this matter, we would like to have family prayers, but you know George wasn't religiously brought up, he wasn't converted very young, he isn't an educated man, and we have those two High school teachers boarding with us. What can we do? I don't urge him, for I should be so worried myself lest he should make a bad break."

"Dear child, you can surely repeat the Lord's Prayer together or a psalm, and there are books made on purpose for use in just such cases. Try some good Manual for Family Worship."—Evangelist

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THE GREENSBORO DISTRICT CONFERENCE.

The counties of Rockingham, Guilford, Randolph and a part of Montgomery, constitute the eastern boundary of the Western North Carolina Conference and these cover most of the territory of the Greensboro District. This tier of counties belong to middle North Carolina and it is said the geographical center of the State is in Randolph.

The District Conference met in Asheboro, Aug. 1, at 9 o'clock, a. m. The Presiding Elder, Rev. J. R. Scroggs, and Bishop R. K. Hargrove, were both present. The Bishop presided throughout the session. Rev. John G. Staples, who is so expert with the pen, was elected secretary. All the pastors in the District were present except five. Rev. S. B. Turrentine was attending the International Epworth League Conference, Rev. John R. Brooks and Rev. W. Legett were hindered by personal affliction, Revs. John F. Butt and S.D. Stamy by sickness among their people. There were more laymen present than at any Conference we have attended this year, possibly seventy in all. The clerical and lay members in attendance aggregated ninety.

The following committees were appointed: On the Spiritual State of the Church, Sunday-schools and Education, Epworth Leagues, Finances, Missions, Quarterly Conference Records, Applicants for Admission, for License to Preach, and on Public Worship. Written reports were made by the pastors present, on the blanks furnished them, on the morning of the first day, and the various committees began wook at once.

The visitors present were Rev. T. H. Law, of the American Bible society, L. W. Crawford, Jr., of Rutherford College, Miss Mamie Bays, of Salisbury, and Prof. R. S. Webb, of Trinity Park High School. All these were introduced to the Conference and represented their special interest.

From the reports submitted we gathered the following facts. There are 84 churches in the District with a membership aggregating 6,540. There have been 336 accessions this year and 257 persons have made a profession of faith. Eleven thousand dollars have been assessed for salaries of ministers, and four thousand of this amount has been paid.

Rev. J. E. Gay presented the report on missions. This contained a good deal of valuable information and elicited considerable discussion. Every heathen country is now open to the gospel and well equipped young men and women are ready for the work. The only hindrance is money to support them. Our people have this. Will they give it or not? If half that is spent by our country in war, or by the people for things they would be better off without, the world would soon be converted to Christ and every heathen nation would become a Christian people. Can we remain quiet and satisfied while this is the case? If so will we be guiltless before God? Nay verily.

Rev. H. K. Boyer offered a resolution recommending that we raise $14,000 next year for home missions. Bishop Hargrove said: "There are more than twenty million foreigners in our country who can not speak the English language. These represent all nationalities and all forms of belief. Our church is doing very little to give them the word of life. If we do not christianize them they will heathenize us." Evidently the time has come for a forward movement on this line. One hundred men of the right sort can be used in mission work in our own Conference. The field is white unto the harvest. On motion of Rev. C. A. Wood it was resolved, That each pastor offer himself to the Presiding Elder for two weeks work in unoccupied territory.

L. W. Crawford, Jr., presented the claims of Rutherford College. Its motto is thorough High School work; the best Christian influences and the lowest possible rates. Rev. A. A. Crater announced that he had been put in charge of Trinity High School. That the school would open September the first. That students would be prepared to enter the Freshman class at Trinity College. Prof. R. S. Webb spoke in behalf of Trinity Park High School. The equipment of this school is second to none in the South. Five specialists constitute the faculty. The object of education is not to make money but men. There are no long roads or short cuts to education. Give your boy a good education and then give him special training. Trinity Park is not a free school, but it proposes to give value received. President Peacock spoke in the interest of Greensboro Female College. He said in part: "The school I represent and the North Carolina Conference were born the same day. Strictly speaking we have a literary institution that turns out educated women. 'By their fruit ye shall know them.' All that the average woman needs is a chance and all that we can do is to throw wide open the door of opportunity to her. We have produced a type of woman that is everywhere recognized. We have put in the catalogue as nearly as possible what we do. Our claim for patronage is merit. When we can't stand on that we will go out of the school business. When I can't get as good advantages for my children in church schools as elsewhere I will not send them. They must have the best.

The report on the financial condition of the District was presented by J. A. Odell. It contained much valuable information and was largely discussed. The Bishop made it the occasion for catechising the stewards and preachers in regard to the duties of the stewards as set forth in the Discipline. A number were caught knapping. He hews to the line. He believes in the law being strictly followed in its letter, and thinks the reason why so many charges fall behind in their finances is because they disregard the instructions of the church. He thinks next to the Bible the Discipline is the wisest book and should be conformed to in every particular.

A resolution was passed directing the pastors to nominate no man for steward who would not promise to inform himself in regard to his duties and perform them.

The report on the spiritual state of the church in the District was presented by the writer. It contained some very encouraging facts and also some that were very discouraging. While a number of good meetings have been held and 257 people have made a profession of faith this year, 34 churches are without prayer-meetings, very few have class-meetings, family altars are exceedingly scarce, and only about one member in ten take a church paper. After much wholesome discussion the report was adopted and resolutions were passed pledging the pastors to make a special effort to have family altars erected in the home of, at least, every official member, the Bible read systematically in every family, and fasting commended by example and precept.

Randleman was chosen as the place for holding the next session of the District Conference, and it was resolved that only two days be given to the business of the session. Bishop Hargrove stated that two days gave ample time and that if this rule had been conformed to he might have held every District Conference in Western North Carolina. The main reason why the bishops cannot meet the District Conferences is, so much time is given unnecessarily to them, and so many of them conflict. If one was held on Tuesday and Wednesday and another on Friday and Saturday, it would be very different.

The following were elected lay delegates to the Annual Conference: Prof. P. P. Claxton, W. H. Ragan, W. C. Scarboro and William Lindsey. Alternates: J. A. Odell and W. S. Bradshaw.

The people of Asheboro dispensed a royal hospitality to the members of the Conference and visitors and the social feature of the session was delightful. We were the guests of Col. and Mrs. N. C. McAlister. In their elegant Christian home we found all that is needed to refresh body, mind and spirit, and our stay there was most enjoyable.

Rev. A. W. Plyler, our pastor there, and host of the Conference, is closing his fourth year on the work. He had just returned from San Francisco and the International Epworth League Conference and was in the best of health and spirits. He and his people have just completed a beautiful new church in which the Conference was held. It is semi-gothic in architecture, cost $3,000, has a pastor's study near the pulpit and a Sunday-school room in the annex, has an elegant auditorium that will seat comfortably some four hundred people. The Methodists are the largest of the denominations in the town, but the best feeling exists among the members of the different churches. While our church was in process of erection the Presbyterian congregation offered the use of their house of worship. It was accepted and they become one people for quite awhile. All denominations shared in the hospitality extended to the Conference. How pleasant it is for brethren to dwell together in unity.

Rev. J. R. Scroggs, the Presiding Elder of the District, is in high favor with the pastors and people. He is thoughtful, systematic, and diligent—a good preacher and a successful worker.

BISHOP HARGROVE AT ASHEBORO.

It is a fact to be regretted that many of our towns and congregations never have had a visit from one of our chief pastors, and in truth there are hundreds of Methodists in our Conference who never saw one of them. This, we think, is a strong argument in favor of an increase in the episcopacy. How wide is the field they are to cover and how many thousands of people can be reached and benefited by them who could hardly be influenced by others.

Bishop Hargrove spent three days in Asheboro. In addition to presiding at every session of the Conference he preached each day at 11 o'clock. He had not fully recovered from his recent indisposition, but was willing to preach without putting forth special effort. The house was filled each day with anxious worshippers, and preachers and people delighted to hear him. The Bishop has long been a close student of the Bible, and his sermons are an exposition of its truths. He magnifies the law of the Lord and sets forth the riches of His Word.

It is hardly necessary to say that his presidency of the Conference was very satisfactory. While he pressed the brethren very closely at certain points and exposed the evils of negligence, he did it in such a way as not to offend. His manner is altogether pleasing, his spirit kind and his methods straight forward and effective. Great good will come to the community and to the District from his visit to Asheboro. Both the pastors and the stewards will study the Discipline with greater care and follow it more closely in their work. New methods will be adopted in dealing with the finances of the church, and the individual rights of members will be more strictly guarded and the interests of all will be better subserved.

We think that more time will be given to reading the Bible than ever before, and secret prayer and fasting will be observed by a larger class of people, and with an interest hitherto unknown.

A BEQUEST TO OUR CONFERENCE.

Mr. J. B. Weddington, who resided near Matthews, in Mecklenburg county, died at his home last week. His will was probated the next day, and we learn that he left a valuable tract of land to the Western North Carolina Conference. Mr. Weddington, some years ago, donated land to the Conference and built Weddington Academy upon it. Later he wrote his will and made a larger gift. The treasurer of the Board has

taken the proper steps to protect the right of the Conference in this interest. We hope others who love the church will follow the example of this good man.

A Worthy Cause.

The McTyeire Memorial Church, which was destroyed by the great fire in Jacksonville, Fla., was probably the finest house of worship in the state. It had already become a great center of power for all good causes, and the congregation was growing with steady steps from year to year. This house must be rebuilt. There is no alternative. Our Methodism cannot afford to go out of business, not to contract its operations, in the chief city of that prosperous State. The appeal of the Bishops, which we published some weeks ago, puts the case none too strongly. We trust that it will be heeded in every part of the connection. Large contributions will be thankfully received, but small ones are likewise in order. Whoever can give five dollars or even one dollar ought to do so. Ten thousand Southern Methodists ought to respond before another week. Send a money order or a draft to Dr. P. H. Whisner, Secretary of the Board of Church Extension, at Louisville, Ky. By this method proper credit will be secured.

Pastors who have not complied with the request in the appeal of the bishops, will greatly strengthen the hearts of this sorely stricken people by calling for and forwarding that special offering at once.

EDITORIAL NOTES.

A fine rain fell in the middle section of the State on Sunday night and Monday. The ground was thoroughly wet and left in fine condition for turning stubble land. This will make the early corn, and greatly help the pea crop.

Bishop Hargrove left Asheboro on Saturday afternoon for Asheville, where he desired to visit a relative and get a few days of much needed rest. He expected to go to Burnsville on Wednesday and hold the Asheville District Conference, which meets on Thursday next.

The following are the different committees for Shelby District: On License to Preach—Revs. B. A. York, J. J. Gray and J. H. Bradley. On Orders—Revs. S. T. Barber, G. D. Herman and H. M. Blair. On Applicants to Annual Conference—Revs. G. H. Detwiler, W. F. Womble and J. H. West.

Mrs. Kruger's death is a great blow to the aged president. When he learned of it he wept and very naturally. He asked to be left alone. He exclaimed: "She was a good wife. We quarreled only once, and that was six months after we were married." He prayed for a long time and then went to sleep with his Bible beside his bed.

South Carolina now ranks second as a cotton manufacturing State, surpassed only by Massachusetts. The probabilities are that as South Carolina has reached this place within twenty years, in the next twenty there are at least three Southern States which will lead Massachusetts—South Carolina, North Carolina and Georgia.

Ex-Treasurer Worth, of Raleigh, when he learned that he would probably fail to collect Major Martin's insurance from the guaranty company, immediately called a meeting of his bondsmen and turned over to them all his property. This was done to insure them against loss in the event the surety company should successfully resist the claim. Sympathy is expressed for the late State Treasurer on all sides.

A movement is on foot in Charlotte by which it is proposed to establish public reading rooms at a number of the mill settlements about the city. The plan as now outlined is about as follows, says The News: Rooms will be secured at each mill where a reading room is to be established, and this will be placed in charge of competent persons living in the neighborhood, who will act as librarians during the hours when the rooms are open.

The Sultan has recently issued orders forbidding any more Jews to settle in the Holy Land. This will stop for awhile the steady flow of pilgrims and immigrants, and may result in the culmination of the Zionist movement. There are 5,000,000 Jews in Russia, suffering persecution. Some place of refuge must be found for them. A great mass meeting of Jews was held in one of the Northern cities the other day in the interest of a fund to buy the entire land of Palestine and settle the poor Jews there.

The Richmond Dispatch in its query column gives the following names and addresses of dealers in old coins that may prove interesting to ADVOCATE readers: S. H. and H. Chapman, 1348 Pine street, Philadelphia. Charles Steigerwalt, 130 East King street, Lancaster, Pa. Lyman H. Low, 36 West 129th street, New York. New York Coin and Stamp Co., 854 Broadway, N. Y. J. W. Scott, 36 John street, N. Y. H. E. Morey, 31 Exchange street, Boston. S. C. Stevens, Room 16, 69 Dearborn street, Chicago.

Occasionally we get a letter from a brother saying if we can't send the ADVOCATE to them for one dollar a year to stop it. The Conference now owns a controlling interest in the paper and we have no right to reduce the price unless so directed. We do not think it possible to make expenses at a lower price than $1.50 a year with our present issue. But if the subscription list was run up to twelve thousand and the terms made cash we think it might be sent out at one dollar a year. We hope none of our subscribers will stop their paper. Everybody wants to help our worn out preachers and whatever profit the paper makes it goes to them. So let all do what they can for the ADVOCATE.

Professor Ellen H. Richards of the Massachusetts Institute of Technology, who has been contributing a series of articles of a practical character to the Delineator, in the August number utters some very plain truths regarding the difficulties that the women of several families would probably have in learning to get along with one another. The conclusion of the article, although not so stated by Professor Richards, is rather to suggest that successful co-operative house keeping is a long way off yet. The article is worth reading because of its frank statement of the difficulties that people find in subordinating their own will to the wills of others.

The Cosmopolitan for August reveals the late Grant Allen in a new light—that of a clean and clever satirist of modern society, not only in England, but in the world at large. The Cosmopolitan, immediately on his death, secured from his son, all his papers, and the clever allegory—"The Temple of Fate"—in the August number, is one of those selected. Like "The British Aristocracy" in the April Cosmopolitan, the present article impresses itself on the reader with a direct fearlessness which is a new quality in the author's work. If it is true that all the world loves a lover, then Edgar Saltus's clever, epigrammatic story of the princes who have relinquished thrones, position, wealth—everything—to marry the women they loved, should indeed be popular.

Rev. S. B. Turrentine, D. D., returned from San Francisco last Friday night and filled his pulpit on Sunday. He reports a delightful trip, and his verdict is that the Epworth League Conference was a great success, amply repaying all that was invested in it. Dr. Turrentine delivered two addresses at the conference, one on "Personal Work for Christ" in the Mechanics' Pavilion Friday afternoon July 19th. The other was in the Alhambra theatre Saturday morning on the theme, "Does the Literary Department Pay?" He preached in the First Baptist church at Alameda Sunday morning at 11 o'clock. On Monday morning he delivered an address before the California State Epworth League Conference in Centenary M. E. Church, South, San Francisco, on the "Mission of Methodism."

We clip the following from the San Francisco call: When the chairman, Prof. R. S. Copeland, M. D., Ann Arbor, Mich., called the meeting to order the floor of the theater was well filled. After prayer had been offered and hymns of praise had been duly sung, Rev. S. B. Turrentine of Greensboro, N. C., was introduced and delivered an eloquent address on "Does the Literary Department Pay?" He devoted the greater part of his time to describing the influence which the Methodist church, in regard to education has had on the national life of the United States. In part he said: "Does a literary department pay? Yes, the literary department is the educational part of the League, and it is part of the Methodist system of education. The relation which the Methodist church sustains to the nationall life is vital. The work of Methodism in the past is the best evidence of its being a providential agency called forth for the performance of a particular mission. It is claimed the founding of Methodism not only resulted in a revival of religion, but that it saved England from the revolution which later swept over France. In order to be effective Methodism does not reject crude methods where better could not be had. She has adapted herself to the needs of the nation without a compromise of principle and has performed hard, plain work without a compromise of honor. The readiness to adapt herself to the needs of national life is due to her nature, polity and doctrine, whereby she has been styled the great popular church of America. Methodism, according to the great philosophers of the world, is in accordance with education. The influence of Methodism on our national life has increased with our growth in education. In proportion as the Methodist church influences the United States she is influencing the world for Christ.

An Experienced Teacher Wanted.

Rev. C. M. Pickens, president of Davenport Female College at Lenoir, having recently resigned, the Trustees desire a good man to take his place. An experienced educator is preferred, but not required. The school will open September 1st and a president is wanted immediately. If you want the place or know a suitable gentleman to fill the place write to Mr. J. L. Nelson, Lenoir, N. C.

Rev. C. M. Pickens Resigns.

MR. EDITOR:—Rev. C. M. Pickens having resigned as President of Davenport Female College, and his resignation having been accepted, the Board of Trustees deem it necessary to make a statement to the public so that there may be a proper understanding of the matter. Briefly stated, Mr. Pickens' reason for this action was that under present conditions he did not think it advisable for him to assume the work of the college for another year. This being the case, he thought best to resign the presidency now, so that the Board of Trustees could have time to fill the vacancy before the beginning of the school year.

The Board is taking steps to fill the vacancy, and expects to be able to do so at an early date. In the meantime the improvement of the property, now in progress, will be continued by painting, refurnishing the rooms and such other work as is necessary to make the building comfortable and attractive. The patrons and friends of the college are hereby assured that the school will open, as announced in the catalogue, on September 11th, 1901, under efficient management and a competent faculty.

J. L. NELSON,
Chairman Board of Trustees.

Notes From Montreat.

DEAR ADVOCATE:—Montreat is an ideal place right in the heart of the Blue Ridge, in the very bosom of nature—wild, picturesque and rugged nature. The hotel is full of guests, and the morning prayer and praise service in the reception room is well attended and will give some insight into the spiritual atmosphere that is here.

The Young People's Institute closes tomorrow. It has been well attended, and able speakers have been present. The Bible Conference begins August 11th and continues to the 25th. Among the speakers Rev. Dr. G. H. Detwiler will conduct six studies in Ephesians, Aug. 11th to 16th; Rev. R. A. Torrey, D. D., of Chicago, will be also here Aug. 20th to 25th, and Dr. E. O. Guerrant of Kentucky, and several others. Mr. Lawrence Greenwood, of Massachusetts, will lead the singing. Montreat is an ideal place for rest, recreation, and for spiritual growth. The Northfield of the South is rapidly growing.

Among the brethren here are Dr. W. L. Grissom and family, Rev. F. A. Boone and wife, and Rev. J. A. B. Fry and wife.

Rev. Weston R. Gales is the efficient manager of the Montreat Association; and W. D. Paxton, the proprietor of Hotel Montreat, will gladly furnish any hotel information.

L. W. CRAWFORD, JR.
Montreat, N. C., Aug. 3rd, 1901.

New Century Knights.

This is the name of a new order of Knighthood which Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, is organizing. Many thousands are joining. Any boy of any age who can say: "It is my purpose to BE something and to DO something for the betterment of the world, and my determination never to use profanity, alcohol or tobacco in any form," can join. Inclose a two-cent postage stamp and you will receive the beautiful badge pin by mail free. Your name and address, if written plainly, will be printed in the St. Louis Christian Advocate catalogue. Address W. B. Palmore, 1414 Locust St., St. Louis, Mo.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 11th, 1901.

GOD'S PROMISE TO ABRAHAM.
Gen. 15: 1-18.

GOLDEN TEXT.—I am thy shield, and thy exceeding great reward.—Gen. 15:1.
Time.—B. C. 1913. Place.—Hebron.
Persons.—Abraham. Eliezer. God.

Lesson Commentary.

[Rev. E. P. Mickel in Christian Observer]

The chapter preceding our present lesson gives an interesting account of the capture of Lot, his rescue by Abraham, and the defeat of Chedorlaomer; the appearance of Melchizedek with food and blessing, and the generosity of Abraham in refusing to share in the spoils of his victory.

"After these things, the word of the Lord came unto Abraham in a vision." This was not a dream, but a realization of God's presence and a communion with him, in which the surrounding scenes of the material world were for a time forgotten. This is the first place in the Bible where the expression, "The word of the Lord" is used to signify God's miraculous revelation of his truth and will, though as we study further, we shall find it often employed, especially where God spoke to Moses and the prophets.

Why God again came to Abraham with promises of blessings may have been for a number of reasons. Abraham may have feared that the defeated kings would soon return with larger forces, and that his life might be filled with the anxiety and disaster of continuous war. The first words of God would remove his apprehensions, "Fear not, I am thy shield." He may have been disappointed in the worldliness of Lot and disheartened by the wickedness of the surrounding tribes, even of those that were his friends. But it is not to them that he shall look for aid or comfort; God would bid him know that it is only from the Lord himself that he should expect protection and assistance. God alone is our reward, but it is enough; the gifts which God bestows are always exceeding great. He ever is our refuge—"a very present help in trouble."

So God would speak through his written word and by his Holy Spirit to every trusting heart, "Fear not." And he knows our names and watches over us even as with Abraham in that olden day. God never changes. Nor need we fear if we are in truth the children of his love. He is our shield, protecting from every foe and every danger.

Often like Abraham we are ready to ask "What wilt thou give me?" Let us abide in patience; the coming days will reveal their blessings as we pass the many turnings in life's pilgrimage; enough for us to know that God will never forget nor forsake—the blessings will be there.

But as Abraham talked with God, it was not wrong for him to ask. It was nine years since God had promised this land of Canaan to his descendants, and he was still without either son or daughter, a childless old man of eighty-four.

So he asked God for a more full understanding of the promise. He may have thought that he had not interpreted it aright and that his trusted steward Eliezer, who would be his heir if he should die without a child, might be the one whom God had meant as his successor. In reply God tells him plainly and unmistakably that it shall be his own descendants that shall enter into the blessings of the promise.

Then God led him out beneath the brightly beaming stars, shining with the full beauty which they possess in that clear southern sky. God's promises never grew less but always greater. At first he had promised to make Abraham a great nation (Gen. 12 : 2). When in repentance he returned from Egypt, God promised him the land forever and his descendants to be "as the dust of the earth" in number (Gen. 13 : 16) But now God directs him to look upward to the stars; like the dust they are more than man can number, but they are also bright and beautiful and high and pure.

But who is fully righteous? Who is it that fully submits to God and fully obeys his holy will? Alas, not one! For all have sinned and come short of their glory of God." Even Abraham did not attain perfection. How then could he enter into God's promises, how receive the gifts that were to be a reward for his integrity and service. "He believed in the Lord, and he counted it to him for righteousness."

Abraham did not doubt God; he relied upon God's truth and love and power. He confided himself to the strength and wisdom of the Lord as a child confides in the mothor by whose arms it is enfolded. He gave his heart to God; he committed his ways to God; he was ready to use all that he possessed for God.

To us God the Son has appeared, not in vision, as to Abraham, but as our brother clothed in flesh; and if we trust in him as Abraham believed in God, it is counted to us for righteousness, and we enter into the fold of salvation and everlasting life. "By grace are ye saved through faith" (Eph. 2 : 8).

To increase the faith of Abraham, God reminded him of his care and guidance in the days gone by. Let us meditate upon the goodness of the Lord to us; we should praise him for his mercies with thankful hearts,—and as we look upon the ways by which we have been led, our faith will take new life and courage, and we will look upon the future without a fear; for we know that our Saviour is beside us.

Abraham asked a token of assurance, not because he doubted, but because he would have his faith made stronger. God often gives us, too, some answer to prayer or some hour of peace that we may trust him more.

At God's command Abraham prepared a sacrifice. A sacrifice denoted the submission, love and self-denial of a true faith and consecration. It foretold the great sacrifice of Jesus Christ on Calvary. Joined to our Saviour, our daily lives should be a continual offering to God, a continual worship of prayer and work, of trust and love.

God now gave to Abraham a most complete outline of his children's future history. And in token of his grace and presence a smoking fire-pot emitting a flaming torch passed between the separated pieces of the sacrifice and probably consumed them as a token of divine acceptance.

How good of God to love and bless us. What wondrous love that he should receive our trembling faith and our weak service, and, by his grace and might lead us on to victory and happiness. May he say to each of us, "Fear not: I am thy shield, and thy exceeding great reward."

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 11th, 1901.

ENEMIES AND ARMS.
Eph. 6: 10–18.

The life of the Christian is often represented as a warfare. In the present topic we are invited to look upon the conflict. It is no sham battle with blank cartridges for the delight of a multitude on the Fourth of July; no dress parade to show immaculate uniforms and polished weapons. It is a hand-to-hand conflict, fought on the battle ground of the soul. If Satan sat on his throne of darkness and shot forth his arrows of destruction, they might fall short, as cannon balls from a blockading squadron at a besieged city. He knows better than thus to waste ammunition. He comes out to fight at close quarters, and hurls the sharp end of his spear full at us. Sad stroke if we are not behind "the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked."

OUR ENEMIES.

These are generally arrayed under three classes:

1. The world. This means everything incident to mortal life which tends to keep us from serving God. It signifies the pleasures, associations, riches, and honors of the earthly state, the earnest seeking of which may so engage the spirit and occupy the mind, and employ the energies, that no time is left or desire found for preparing to meet God and enjoy him forever. Most worldly things are not wrong in themselves; they become so only when wrongly used. "Use this world as not abusing it." (1 Cor. 7: 31; John 15: 18; 1 John 2: 15-17).

2. The flesh. This is self, the carnal nature, the unregenerate heart. "The carnal mind is enmity against God." (Rom. 8: 7.) It raises the standard of revolt against the divine law, and seeks to make us rebels against our Master and King. It is a fruitful soil, where weeds of temptation grow. Of many a one we have heard it said: "His greatest enemy is himself." If a foe should attack us, we would bravely defend ourselves; but we have within us that which may become a greater foe than highway robber or midnight assassin. Luther said: "I fear my own heart more than the pope and all his cardinals: I have within me the great pope—Self."

3. The devil. He is the great enemy of God and man. By "wiles of the devil" we may understand the methods, plans, and machinations by which Satan attempts to lead us from allegiance to God, and finally to destroy our souls. He tries to win us to himself and his cause by false maxims of the world, by fascinating examples, by the pleasures, riches, and honors which he promises to give. His various methods are shown in the temptations of our Lord.

(1) The evil angels. These are Satan's helpers. By "principalities," "powers," "rulers of the darkness of this world," "spiritual wickedness in high places" are meant different orders of evil spirits employed by Satan, as their head, to tempt, wound, and destroy the souls of men.

(2) Evil men. These also are among Satan's chief allies. The traffickers in alcohol, the panderers to vice, and many respectable sinners, are enemies to God, the Church, and all righteousness.

OUR ARMS.

Our Leader. "Be strong in the Lord, and in the power of his might." We need not fear any enemy if we follow closely the Captain of our salvation.

2. "The whole armor of God." The classical heroes were supposed to receive their armor from the gods. The Christian's is forged in celestial armories. The parts of it are described:

(1) The girdle of truth. This is to know and sincerely believe the gospel.

(2) The breastplate of righteousness—a just and holy life.

(3) The sandals of peace. This signifies obedience to the gospel, and readiness to preach it anywhere, to run on divine errands.

(4) The shield of faith. That is, trust in the Lord, taking God at his word. The shield was the most important piece of defensive armor. It was not for a particular part of the body, like the helmet or breastplate, but worn on the left arm it was moved in the direction of attack. It defended not only the whole body, but also other parts of the armor. Faith protects the whole Christian character, and also particular traits. It preserves all the graces. It is the foundation of obedience, of holiness, of hope. When one has the shield of faith, he is armed in a panoply.

(5) The helmet of salvation. This is hope. "We are saved by hope."

(6) The sword of the Spirit. This is the word of God, the Bible. It is the only offensive weapon mentioned. The Christian must not only ward off, but strike back. Gibraltar could be taken if its guns were silenced. The stoutest shield could be pierced if it were held as a stationary target for arrows. "Resist the devil and he will flee from you." (James iv. 8) The Bible is called the sword of the Spirit because it was inspired and is rendered efficacious by the Holy Ghost. To wield the sword of the Spirit means to use the Scriptures. An Epworth Leaguer should know his Bible as a warrior knows his blade.

3. The animating spirit. This is prayer and watchfulness. "Praying always," and "watching thereunto." The other helpers mentioned are objecfive—external. These will not avail unless used and re-enforced by the soldier's spirit within. No captain can win a battle unless his army shall trust, obey, and follow.

The Christian soldier must pray to the God of battles, and must watch the enemy with the eagle's eye.

The whole armor of God, the sword of the Spirit, the heart of a soldier—these are the arms of the soul. Let us put on this armor, grasp this two-edged blade, be animated by the spirit of conquest. Then we shall be able to stand, to fight, to conquer. So armed, we shall be irresistible in this hand-to-hand conflict fought on the battle ground of the soul. (Rom. 8: 38, 39.)—Epworth Era.



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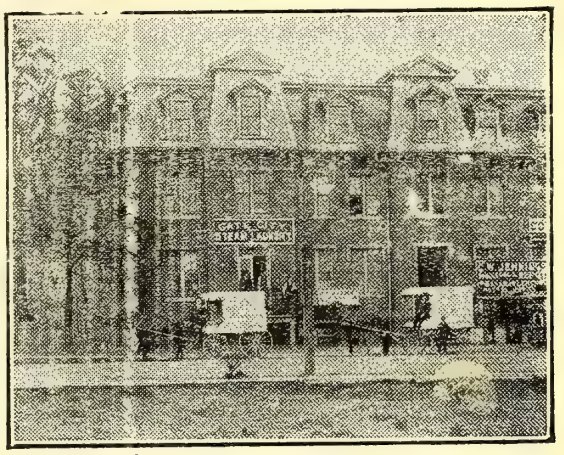
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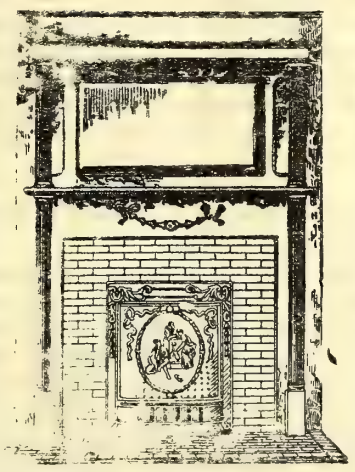
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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A District Secretary's Experience in Bringing up Her District.

MRS. W. S. STEWART.

The main points to be considered are Organizing societies and Sustaining them. In a church where there are even a few women consecrated to the service of God in hastening the coming of His kingdom, there can be an organization of a missionary society easily effected, but unless the pastor gives his able support the work cannot be a complete success. And still the object of this "Woman's Work for Woman" is to reach more than a few women in each church. "Missions is God's thought", His work. He asks our co-operation. The great commission, "Go ye into all the world, and preach the gospel to every creature" confronts every person. Each interested woman must be the means of interesting others. The pastor's influence is perhaps the farthest reaching. The ultimate aim is to have every woman in the church a member of the Missionary Society. Where there is a thriving woman's Society, it is likely there will be found young people and children interested in missions. It is an assured fact that the greatest, best people in the world are engaged in this work, and the reason there are not organizations in all our churches is due to the lack of knowledge and interest in missions. Eyes must therefore be opened to see the condition of our sisters in darkness.

A district secretary must endeavor to organize in every church either by visiting or writing to the pastors and leading women of the different churches, for without their sympathy no one can organize. Organizing is simply a beginning, the hardest point is to sustain a society. A few members in each, just as in every other good cause, bear the burden of the work, and it is surprising how many sit with folded hands depending on the leaders. Would that all trusted Jesus and had the faith of the few!

Wherever a district secretary can find several or even one interested woman in a church, she must hold on to them, keep in close touch, encourage, strengthen and pray with them. Who knows where the seed sown will fall? God will cause the fruit to ripen. He will reward the faithful. Paul may plant and Apollos water, but God must give the increase. We must remember that missionaries have labored for years before they were rewarded with a single convert. Sometimes it seems a great task to interest persons in mission work, though they have been in the sound of the blessed gospel all their lives.

Our Woman's Board, in its well-arranged and systematic management, has provided a help to the Conf. Cor. Sec. by forming the offices of District Secretaries, whose work is one of, if not, the most important, as she comes in a direct, closer contact with the workers. She should be so clothed in the garment of Faith, and graces of Jesus Christ, and so well informed about the work, that she will be capable, at all times, of serving her District in any and every call, whether it be for enlightenment, encouragement, or meeting any emergency. She must know her workers, their ability, and their hindrances as well.

She stands in a position to give great strength and help when a little band becomes weak and needs lifting up. She must pray much, remembering every society and member at the mercy-seat. She should be the very right arm of the Conf. Cor. Sec., and stand ready to uphold her in every relation she bears the Woman's Board. She must constantly stress the importance of the Woman's Missionary Advocate and Little Worker, without which the work cannot be successfully carried forward. While she gets a great source of her strength from the Conf. Cor. Sec. and is supposed to always be ready to encourage societies, ond lay their duty before them, we do not lose sight of the fact that she must bear troubles and disappointments too. How often does she need to call on God for the necessary supply of grace to fulfil her duty. She relies upon her cor. secretaries, presidents and lady managers for her strongest support. How anxiously she awaits quarterly reports after sending out blanks. When the report is opened and a falling back is noticed, how keen her disappointment, but oh, when no report comes she is so sorrowful, but worst of all is to hear a society has disbanded. Then her grief is complete. She must know the cause and set about to reorganize.

The severing of even one band, however weak or small, means so much to the district secretary, and more to the missionaries, and most to the members of that band.

Whenever practicable district meetings must be held that interest may be increased, and the work enlarged.

Promptness is a necessary attribute. Every Cor. Sec. should report promptly, so that the Dist. Sec. can do the same. Every line of work mapped out by the Woman's Board, she must carefully study, and present to the societies. Great tact must be exercised in dealing with different societies and their capabilities considered.

The Presiding Elder and pastors can be the greatest help to district secretaries. It must be a privilege to go to a district conference, and be assured of their co-operation.

Lastly, nothing gives a district secretary more happiness than to meet and shake hands with the workers at the Annual Meeting. That tie of sympathy, friendship and love that has been formed of God is strengthened, thereby laying the foundation for a stronger and enlarged work for the New Year.

Report of Committee on Extension of Work.

Resolved 1, That we are in sympathy with Mrs. Wightman's resolution in regard to the noon hour of prayer and recommend that we pray especially that God will bless our ministers and stir their hearts to give us more missionary instruction and exhortation, and to help in the advancement of our work on all lines.

Resolved 2, That we co-operate heartily with our Juvenile Superintendent in her effort to bring all the children of the church into Light Bearer bands.

Resolved 3, That a special effort be made to enlist the young women of our church in missionary work. That to this end a suitable leaflet be prepared for circulation among them and that they be requested to take as their special work for the present the maintenance of one missionary in the foreign field.

Resolved 4, That we increase as largely as possible the circulation of the Woman's Missionary Advocate and the Little Worker, and that mission study classes be formed in every society.

Resolved 5, That the adult and juvenile societies combined pledge themselves for $2,250 for the support of three missionaries, and that the young woman's societies do all they can for the support of a missionary of their own.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept	8 9
Jonesvill ecircuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct	2 3
Watauga circuit at Henson	"	5 6
Creston circuit at Creston	"	9 10

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug.	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station, Forest City	August 31. Sept	1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Klstlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersville	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel	Nov.	2 3
Morganton station	"	10 11
Connelly Springs ct, Ruth College	"	16 17

CHARLOTTE DIST.—4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31 Sept	1
Monroe circuit, North Monroe	"	7 8
Monroe station	"	8 9
Clear Creek circuit, Big Bethel	"	14 15
Charlotte, Calvary station	"	21 22
Charlotte, Epworth and Seversville	"	22 23
Charlotte, Brevard station	"	28 29
Charlotte, Hoskin's station	"	29 30
Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Morven circuit	"	19 20
Polkton circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	91
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Asheboro circuit,	Aug.	3
Asheboro station	"	3
Greensboro circuit—	"	10 11
Spring Garden Street	"	11
Pleasant Garden ct.	"	25 26
Randolph circuit	Aug. 31. Sept.	1
Wentworth circuit	"	7 8
Ware's Chapel	"	8
Liberty circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct.	"	28 29
Uwharrie circuit	Oct	5 6
Jackson Hill circuit	"	12 13
St. Paul station	"	19 20
Naomi station	"	20 21
High Point station	"	27
Ruffin circuit	Nov.	2
Reidsville station	"	3
West Market Street	"	10
Proximity station	"	10
Centenary station	"	17

SALISBURY DISTRICT, 3d Round.

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, Main St	May	25 26
Concord ct., Olivet	June	1 2
Concord, Forest Hill (night)	"	1 2
Salisbury ct., Bethel	"	8 9
Salisbury, First Church (night)	"	8
China Grove ct., Harril chapel	"	15 16
Concord, Central	"	22 23
Concord, Epworth	"	22 23
Gold Hill circuit, Zion	"	29 30
Albemarle circuit, Stony Hill	July	6 7
Albemarle station	"	6 7
Spencer station	"	13 14
East Salisbury sta	"	13 14
Mt. Pleasant cir., Mt. Pleasant (D. C.)	"	20 21
Linwood circuit, Linwood	"	28 29
Lexington station	"	29 30
Salem circuit, Big Lick	Aug.	4 5
Norwood circuit, Rehoboth	"	11 12

SHELBY DISTRICT—3rd Round

W. R. Ware, P. E., Shelby, N. C.

Belwood circuit, Kadesh	May	25 26
Bessemer City circuit, Concord	June	1 2
King's Mountain station	"	2 3
McAdensville station	"	8 9
Cherryville circuit, Lander's Chapel	"	15 16
Mountain Island, River Bend.	"	22 23
Lowesville circuit, Suow Hill	"	22 23
Stanly Creek circuit, Dallas	"	29 30
Gastonia, Main st	June 30. July	1
Lincolnton circuit, Trinity	"	6 7
Shelby circuit, Sharon	"	13 14
Polkville circuit, Palm Tree	"	20 21
Lowell circuit, Moore's Chapel	"	27 28
El Bethel circuit	Aug.	3 4
Shelby station	"	4 5
Gastonia, West End and Ozark	"	7
Rock Springs circuit, Bethel	"	8 11
N. Cleveland circuit, Mt Harmony	"	17 18
South Fork circuit	"	24 25

Committees —On License to Preach: Revs. B A York, J J Gray and J H Bradley.

On Orders: Revs. S T Barber, G D Herman and H M Blair.

On Applicants to Annual Conference: Revs. G H Detwiler, W F Womble and J H West.

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	June	8 9
Bethel	"	8 9
Hot Springs circuit, Ottinger's chapel	"	15 16
Ivy circuit, Laurel	"	22 23
Bald Creek circuit at Deaton's	"	29 30
Burnsville circuit, South Toe	July	6 7
Swannanoa ct., West's Chapel	"	13 14
Marshall ct., Rector's chapel	"	26 21
Saluda ct. Saluda	"	27 28
Old Fort ct., Carson's chapel	Aug	3 4
Hendersonville	"	17 18
Cane Creek ct.	"	24 25
Weaverville ct	Aug. 31. Sept	1
Central Church	"	7 8
Haywood Street	"	7 8

FRANKLIN DISTRICT—4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station, Franklin	Aug	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug. 31, Sept	1
Bryson City sta., Bryson City	"	7 8
Franklin circuit, Iotla	"	14 15
Bushnell circuit, Maple Springs	"	21 22
Aquone circuit, Tellico.	"	28 29
Whittier circuit, Olivet	Oct.	5 6
Murphy station, Murphy	"	12 13
Robbinsville circuit, East Buffalo	"	19 20

WAYNESVILLE DIST.--3d Round.

F. L. Townsend, P. E., Canton, N. C.

French Broad circuit, River View	June	8 9
Clyde circuit, C. Chapel	"	15 16
West Haywood circuit, Palmer's	"	22 23
Spring Creek circuit, Poplar Gap	"	29 30
Leicester circuit, Big Sandy	July	6 7
Mills River circuit, Horse Shoe	"	13 14
Brevard station, Pine Grove	"	20 21
Transylvania ct., East Fork	"	27 28
Haywood circuit, Laurel Hill	Aug.	3 4
Canton circuit	"	10 11
Sulphur Springs ct.	"	17 18
Waynesville station	"	25

WINSTON DISTRICT.—3d Round.

D. Atkins, P. E., Winston, N. C.

Thomasville station,	May	18 19
Mocksville circuit, Concord	June	8 9
Mocksville station,	"	9 10
Kernersville circuit, Zion	"	15 16
Forsythe circuit, Brookstown	"	22 23
Winston, Burkhead.	"	23 23
Madison circuit, Ladford's	"	29 30
Farmington circuit, Fulton	July	13 14
Winston circuit, Bethel	"	20 21
Winston, Grace Church,	"	21 22
Walkertown station Bethlehem	"	27 28
Winston, Centenary	"	28 29
Davidson circuit, Olivet	Aug	3 4
Summerfield circuit	"	10 11
Jamestown circuit	"	17 18
Danbury circuit	"	24 25
Southside	"	28
Cooleemee	"	30

District Conference at Mocksville July 4-7.

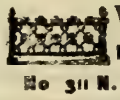
STATESVILLE DIST.—3rd Round

J. R. Thompson, P. E., Statesville, N. C.

Iredell circuit, Pisgah	June	9 10
West End	"	23 23
Statesville station	"	23 24
Mooresville circuit, Centenary	"	29 30
Mooresville station	"	30
Woodleaf cir, South River	July	6 7
Mt Zion station	"	14 15
Maiden circuit, Maiden (D. C)	"	20 21
Statesville circuit, Chapel Hill	"	27 28
Troutman circuit, Knox Chapel	"	28 29
Lenoir circuit, Olivet	Aug.	3 4
Lenoir station	"	4 5
Newton circuit, Fairgrove	"	10 11
Hickory station	"	11 12
Caldwell circuit, Ebenezer	"	17 18
Granite Fall station	"	18 19
Catawba circuit, Bald Creek, C. M.	"	27
Alexander circuit Lliedann	Aug. 31	S. 1
Stony Point circuit, Bethel	Sept	1 2
Turnersburg circuit, Turnersburg	"	7 8

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Resolved 6, That each auxiliary hold a public meeting during the year, and make continued effort to increase its membership. We recommend the observance of the Week of Prayer and of Easter, the use of mite boxes, the making of life-members, and social gatherings.

Resolved 7, That we commend our missionary candidate, Miss Blanche Howell, to the love and prayers of all our members, and that we give her the best possible advantages for preparation for her great work.

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Weekly Crop Bulletin.

The reports of crop correspondents for the week just passed again indicate, on the whole, very favorable weather conditions for farm work and the growth of crops, except that in many northern and western counties the need of more rain is beginning to be seriously felt. The early part of the week was very warm and dry; local showers fell at many places on July 31st and August 1st, which were very beneficial, though the amount of precipitation was generally small, except over a few southeastern counties where over an inch was reported. A period of more moderate temperatures with cooler nights followed. The temperature averaged about 4 degrees daily above the normal, while the rainfall was an inch and a half below. The counties chiefly suffering from a lack of sufficient moisture are those in the northeast portion—Hertford, Northampton and Warren; some in the central district—Guilford, Wake and Alamance, and nearly all the extreme western portion of the State. Generally fair weather enabled farmers to accomplish a good deal of work, chiefly in cleaning out late crops, sowing peas, haying, and turning stubble land for wheat, which has begun on a small scale.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

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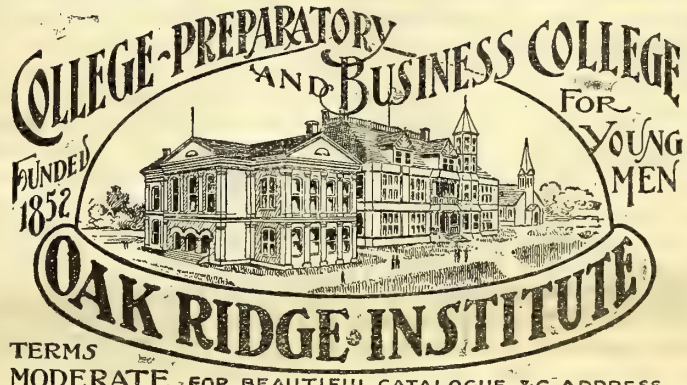
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A friend in Wayne county sends some apple leaves spotted all over with the fungus of the apple rust and wants us to tell him what is the matter. We have, time and again, said that the rust on the apple leaves is caused by spores that are produced in spring on the so called cedar apples, and so long as you have cedar trees about the apple orchard so long will the leaves and fruit have the rust. If the apples are kept off the cedar tree and no spores allowed to form you can after a while banish the rust by spraying the trees regularly with Bordeaux mixture. But it is a disease that is hard to get rid of when it once gets established on the trees and it will effect the fruit as well as the leaves and no good fruit can be produced on trees that lose their leaves in summer.

A friend in Rowan county asks for information in regard to the Canada field pea. He says that he saw an article written by some one in North Carolina, saying that he sowed them in November and cut them in July, and they made 12,000 pounds per acre. That story bears its own reputation, for if he had sown Canada peas here in November they would have been dead and dry long before July, and no one in North Carolina whom I ever heard of has made 12000 pounds of forage per acre from them. In certain favorable seasons Canada peas sown with oats in the fall will make a fine crop of forage cut late in April or early in May, but they are more uncertain here than north, and we have become satisfied that the best legume to sow in the fall here is the Hairy Vetch. The finest crop of forage we have seen the past season was grown in Edgecombe county from wheat and Vetch mixed. A correspondent in California told me lately that there they find wheat to be the best hay crop they can grow, and the wheat hay brings from $1 to $3 per ton more than any other hay sold in the market of San Francisco. It is certainly far better than rye and will make a heavier crop than oats. I have a piece of land on which I intend to try the crop this fall and see how far an acre can be made to go towards the feeding of my horse. The gentleman who grew the Edgecombe crop said that after selling a lot his acre would feed his buggy horse.

A Lincoln county correspondent says that he has ten acres of very fine cow peas and wants to know how to cure them. We have often told in these columns, and would say here that the method is fully given in my bulletin on "Farming in North Carolina" which will be sent to all farmers in the State who ask for it.

A friend in Gaston county says he reads these letters and is benefited by them. He wants to sow Canada peas and oats and wants to know all about the crop. I have written a personal reply and have given him the same advice as above. I feel sure that the wheat and Vetch will make a better and more certain crop here than Canada peas, which are very good when they hit right, but are more uncertain than the wheat and Vetch.

A Franklin county farmer sends specimens of Trifolium arvense, or Rabbit Foot clover and asks how to kill it out as it is getting a start on the lands there. There is no difficulty in killing this clover as it grows only on thin sandy soil, and disappears when the land is improved so that it will grow better crops. It does no harm to the land however, but the presence of rabbit foot clover is an indication that the man on whose land it is is not farming well. There ought to be peas there in its place. The Commissioner of Agriculture is planning a series of Farmers' Institutes for the western part of the State in August and those who particularly want an institute should write to him and promise to get up a committee to work up a crowd for us.

When to plant and what to put in for an early feed for milch cows is the question of a Montgomery county friend. This is fairly well answered in what we have written in regard to the wheat and vetch. Crimson clover is also good when a catch can be made, and both should be sown in September. We intend to sow a bushel of wheat and three pecks of vetch per acre and will put 300 pounds per acre of a good cotton fertilizer on it.

A Caswell county farmer says that he has peas growing on which he applied 200 pounds per acre of acid phosphate, and wants to know if it will pay him to apply 200 pounds of raw bone meal to them now? No, it would not pay you. The bone has a large percentage of phosphoric acid and about four per cent. of nitrogen. The peas do not need the nitrogen and you have already given them phosphoric acid in the acid phosphate, and the phosphoric acid in the acid phosphate is just as good as that in the bone, in fact better, for it is soluble, while that in the bone must decay in the soil to become soluble, and the phosphoric acid in the acid phosphate costs less than that in the bone. Farmers have a notion that the phosphoric acid in bones is a better article than that in the rock, while both are the same identical thing, and one per cent. of phosphoric acid from rock is just as good as one per cent. from bone, and the dissolved phosphate being made soluble it is better for immediate effect than the acid in the bone.

A Guilford county friend wants to know if Alfalfa can be grown there, and how to treat it. Doubtless it can be grown in the subsoil if mellow, but on a hard clay subsoil the chances are against it. It should be sown at rate of about twenty-five pounds per acre in the spring, and if you get a stand, clip it over two or three times during the summer with a mower to keep the weeds from smothering it out and to strengthen the roots. The next spring give it a dressing of 15 bushels of freshly slaked lime per acre and you may get a good patch. But in the mean time you can grow more hay from peas, and better hay in two months of summer than you can of the Alfalfa in two years. Alfalfa is the crop for the arid regions of the west where the lime has never been washed out of the soil and where its roots can strike down deeply into the subsoil and thrive where other plants die. But here, while there are locations where it does well these places are rare and the pea thrives everywhere here.

From Wilson Co.: "What breed of swine are the best to keep and grow the largest? How may a family live well on a few acres of fairly good land?" We prefer the Berkshire because they are hardy, prolific and good rustlers and fatten at an early age. Pigs dropped in March and well cared for, can be made to average 200 pounds by killing time easily. As to your second question it will depend on how few acres and the location and the man. Intensive gardening on very few acres with plenty of glass may be made in some places to yield a very good support. I knew a man who made a fortune and left his family wealthy on three acres of land. But he was near a large city and was a skilled Florist, and his three acres increased in value till they sold for a hundred thousand dollars after his death. I know a man in North Carolina who has raised a family on 36 acres and lived well, and says that it takes but four acres to raise and educate a boy. And he is a good Methodist too. Then I know an adjoining farm of five hundred acres where it takes all that the negro tenants make to atone for what the owner loses on what he cultivates or pretends to cultivate himself. A few acres of good land well cultivated by a skillful man may be made more profitable than a good many are in the hands of some men, so it depends on the land, the location and above all on the man.

From Guilford County.: What will stop the spread of Chinch bugs in corn? Nothing that I know of. I believe that I have given the method of fighting the chinch bug. If not I will give it. The mature bugs harbor all winter in trash and brush piles around the field. They lay eggs in the spring and the young at once begin to eat on grass and small grain, and are at first of yellowish color. By successive moults they grow and finally are of a dark, nearly black color. When the grain is reaped they at once travel to the corn, and then is the time to stop them by running a furrow between them and the corn, and keeping the furrow crumbly by drawing a log through it frequently. They will not fly, though the males have wings, and they can crawl on a smooth hard surface, but not on a dusty one. When they collect in the furrow, sprinkle them with kerosene. But in all cases of insect depredations prevention is better than cure, therefore clean up and burn all trash and brush around the fields in the winter and thus burn the bugs before they lay eggs. The trash and rubbish around hundreds of fields in North Carolina are the breeding places of more than one pest, cutworms included, and when a man cleans up head rows and roadsides and keeps them clean he will not have half the insect troubles his neighbors have who do not take this trouble. When the Chinch bugs get on the corn they have got you for that season.

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MARRIAGES.

CRANFORD—SCOTT.—At the home of the bride's father, Z. A. Cranford, on May 15, 1901, Miss Carrie M. Cranford of Randolph county, N. C., and C. W. Scott of Cary, N. C., Rev. W. S. Hales officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

DELLINGER.—Noah Winslow, child of Eugene and Savena Dellinger, was born December 10, 1898, and died June 8, 1901.

"Little Winslow" was a bright, promising child, the sunshine of the home, the idol of the parents' hearts, and loved by all who knew him.

Having filled his little mission here he is gone to fill a larger mission in that better land where parting is no more.

J. W. CLEGG.

ASBURY.—Osborn Walter Asbury was born May 21st, 1835, and died April 4th, 1901, being 65 years, 10 months and three days of age.

He testified that he was ready and willing to go, if it was the Lord's will. He was laid to rest at Bethel to await the resurrection. He left a wife and five children behind to mourn their loss. May they all meet in peace in the better land. B. A. YORK, Pastor.

Denver, N. C.

BENNETT.—Ruth Emeline, wife of W. G. Bennett, was born Sept. 22, 1842, and died July 15, 1901, being 58 years, 9 months and 23 days old.

She joined the church when she was but a girl.

During her illness she often spoke of her religious condition, and said that she had the assurance that God was with her, and that she was ready to die if it were the Lord's will.

Just before she departed this life she called her own people and friends, who were present, to her bedside, then she sang a part of the song: "Oh heaven, sweet heaven, home of the blest," etc., and spoke of her home above.

She died happy in the full triumphs of faith. J. C. KEEVER.

MILLER.—Callie Lee, infant child of Lee and Euphie Miller, was born January 19th, 1901, and died June 18th, 1901, of that dread disease, cholera infantum, lacking one day of being five months old.

Little Callie's stay with us on earth was short, but oh! how we do miss her, for she was a dear, sweet child. She was father's pride and mother's joy.

May the God of all good, who makes no mistakes, guide and direct us all so that when the summons comes we may, as a family, be prepared to meet little Callie in that home beyond the skies.

Go to thy rest, fair child!
Go to thy dreamless bed,
Gentle, and meek, and mild,
With blessings on thy head:
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this blighting land
Where flowers so quickly fade.

SISTERS.

GAY.—Mrs. J. F. Gay, of Greenville, died at her home at the Finishing Mills, July the 14th, 1901. She professed religion and joined the Methodist Church in her childhood. She was a consistent Christian, a devoted wife, and a sweet spirited neighbor. The funeral service was held at her home, and we then laid her body away to rest in the cemetery at Greensboro. She leaves a broken hearted husband and many loved ones to mourn their loss. May God bless and comfort them in their lonely hours.

"Let us pray for each other
Nor faint by the way,
In this world of sorrow and care;
For that home is so bright,
And is almost in sight,
And I trust in my heart
You will go there."

J. W. STRIDER.

MAHALEY.—Mrs. Mary M., wife of J. A. Mahaley, quietly closed her eyes in death July the 5th, 1901. Mrs. Mahaley was in the prime of life, being only a little over thirty-two years of age. She had been married twelve years.

Though Mrs. Mahaley was not a strong woman, yet until very shortly before her death she bade fair to live many years. And it seems peculiarly sad that she should be called away just now. Three small children are left behind. And it is always sad for a mother to be taken from her children just when they seem to need her most. Another circumstance that seemed to lend pathos to the death was the fact that they were just completing extensive repairs on their house, and getting the home arranged to suit her tastes and desires. But God doeth all things well, and hence we are sure it was best to release her from the care of her children and call her to the home above.

Mrs. Mahaley was a victim of typhoid fever. Being a frail woman, and the disease being very malignant, it did its awful work in a very short while.

No doubt she was ready when the summons came. She was a Christian woman and had for years been a consistent member of the Methodist church.

May God mercifully bless the husband and the children. H. L. ATKINS

SMOOT.—At 2:30 o'clock Sunday morning, July the 7th, 1901, Mrs. Virginia Brittingham, wife of Rev. J. F. Smoot, having finished her course on earth, and met and by divine grace conquered the last enemy, left her body and her earthly home for the home above.

For a long while her health had been failing and for several days her life had been despaired of. All her family, consisting of the aged and bereaved husband, Rev. J. F Smoot, her sons A. Lee, W. B., Dr. J. E., Rev. T. A. and Marvin Smoot, and the daughter, Miss Cora, were at her bedside during the last few days of her illness. Also a sister and neice of the deceased, Mrs. O. H. Edwards and daughter, of Portsmouth, Va, who were to have spent the summer with Mrs. Smoot, were present, having arrived a few days before her death.

All that medical skill could do was done to prolong her days, but the time had come when human skill could do no more, and disease and death completed their work. It is thought that the life of Mrs. Smoot was prolonged at least two years by the constant and unusual medical attention of her son, Dr. J. E. Smoot. He watched her like she had been an infant, took her to Johns Hopkins Hospital for treatment, and gave her every attention that modern medical skill could render.

In the afternoon following her death we laid her remains to rest in the church cemetery at old South River. The number of friends present and the interest they manifested show the esteem in which she was held by those who knew her most intimately.

Mrs. Smoot's maiden name was Britingham. She was born in Portsmouth, Va., in 1838, and married to Rev. J. Frank Smoot in 1861. Her pleasant and easy life in a comfortable Virginia home was not calculated to make the hardships incident to a traveling Methodist preacher's wife, during and after the civil war, very pleasant. But her high sense of honor, her devotion to God, love to her husband and interest in his work, made her just the woman for such a life: with hands ready for all work, a brain equal to the problems of the times, an eye for all that was good, a heart beating true to God and her home, and the culture characteristic of the Southern woman in the first half of the 19th century, she was an adept as a home-maker and a trainer of children. It was in this sphere, as queen of the home, trainer and mother of her large family, and helpmeet of the head of the household that Mrs. Smoot appeared at her best. How strong she was here no one knows. Under the most trying conditions she met and discharged every obligation, and all in such a way as to manifest no sense of strain, or consciousness of hardship. Her husband said of her she could do more with a given amount and accomplish more in a short time than any one he ever saw. Bravely she fought life's battles; patiently she bore its burdens; and lavishly did God reward her. Her reward here was in the rest of a good conscience, and supreme joy of a very superior, Christian, and honorable family of children. She rests well, for her rest was well earned.

Lo! the pris'ner is released,
Lightened of her fleshly load:
Where the weary are at rest,
She is gathered into God!

May God bless those who are left behind. H. L. ATKINS.

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NEWS OF THE WEEK.

Wednesday, July 31—The house of commons votes Lord Roberts £100,000 for his services in South Africa——— The Cuban convention adopts as a whole the election law reported by the commission———J. A. Hinsey, late of the endowment rank Knights of Pythias, is indicted for perjury in Chicago——— There are no material changes in the strike at San Francisco. Two more unions were called out yesterday——— The First national bank of New York declares a dividend of 1,900 per cent. on its original capital of $500,000———No decision was reached yesterday by the Amalgamated Association board over the proposals for ending the strike——— President Spencer says his road purchased 80 per cent. of the bonds and 80 per cent. of the stock of the Mobile and Ohio railroad———In a twenty-acre field near Lincoln, Neb., twenty-four mortars were being fired at minute intervals last night in the hope of producing rain——— The navy department at last admits receipt of Schley's letter to Secretary Long. The admiral's attorney is watched by an official all the time he is examining the records and no newspaper reporters are allowed to approach him.

Friday, Aug. 2—Kruger commands the Boer generals to continue fighting ———At Columbus, O., yesterday Cresceus trotted a mile in 2:02¼———The funeral of Bishop Moore, of Florida, was held yesterday———It is thought the San Francisco strike will soon be settled ———Interruption of traffic across the Isthmus of Panama is threatened by the revolutionary troubles in Colombia——— The proceedings in open court of the Schley investigation are not expected to occupy more than two to four weeks——— Gov. Aycock's son, Charles, is desperately sick and his physicians have given up all hope of his recovery———A syndicate with $50,000,000 has been formed to control the soft coal business of West Virginia, Ohio and Pennsylvania——— In an address before Monona Lake Assembly, Wisconsin, Captain R. P. Hobson advocates a powerful navy for this country——— The naval department makes public the correspondence with Admiral Limberly regarding his being excused from serving on the Schley court. The vacancy has not yet been filled.

Saturday, Aug. 3.—A private in the Tenth U. S. artillery at Sullivan's Island killed his wife and then blew out his own brains———The Agricultural Department is preparing an exhaustive report on truck farming in the United States ———Another steamer, El Siglo, was launched at Newport News yesterday, for the Morgan line———The efforts to compromise or settle the steal workers' strike failed, and the conflicting sides are as widely divided as ever———Bishop Littlejohn of the Episcopal diocese of Long Island died suddenly yesterday ———Steel workers at McKeesport are trying to prevent the importation of negroes to take the place of strikers.——— Jas. Rodney killed Charles Price, his brother-in-law, at Wrightsville, Ga.——— Steamer Avera, from Galveston with cotton and grain for Hamburg, wrecked near Cape Race; crew saved———J. W. Adams was drowned while bathing in the surf at St. Augustine, Fla.

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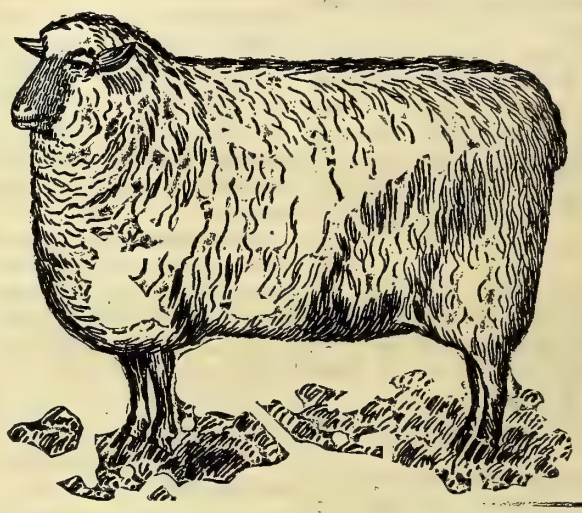
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Christian Advocate.

GREENSBORO N C
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College Message

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 14, 1901. VOL. XLVI., NO. 33

EMANCIPATION.

Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay. Oh, glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind,
A day and you will meet—A night and you will greet.

This is the death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear;
And work, nor care to rest, and find the last the best.

—Rev. M. D. Babcock, D. D.

The Conference year is rapidly advancing. You expect your pastor to help you, have you done anything to encourage and strengthen his heart? Flattery he detests; words of sincere appreciation are always grateful, but what he prizes most is some sign that you are growing spiritually under his ministry. Let him see that you are more attentive and responsive to the preached word; more regular at the mid-week prayer-meeting; more ready to testify to a deepening work of grace in your own heart; more prayerful in your home; more active in some department of church work; more liberal in your gifts for building up the Kingdom at home and abroad, more deeply concerned about the salvation of souls. Then will his heart rejoice and he will delight to give you the very best he can command.

Many helpful suggestions might come to the minister if he could divine what is in the hearts of the different people who make up the great congregation from Sabbath to Sabbath. Sometimes he would hear something like this, written by one friend to another:

"I go to church when away, if possible, but oftentimes at the close of a discourse I wonder why the preacher could feel called upon to preach the sermon he did. Discussions of abstruse subjects, not abstruse discussions, ordinarily find place, while what the poor wayfarer wants and needs is a reaching out of something that puts him in touch with his brother man and his Father in heaven." And again it would be something like this: "I went to church today heart-sick and longing for a spiritual uplift in some way, but somehow I did not get what I want." It is a fearful thing to stand between God and waiting souls. Who is equal to it, save the man who keeps so close to God on one hand and his people on the other that he can, in a sense, bring down the resources of the One to meet the needs of the other.

The importance of a pastor's giving several of his freshest hours daily to close study cannot well be overestimated, but he who gives so much time to books that he has little for mingling with his people is in danger of coming to care more for a book than he does for a man. And presently he will be wondering why his congregation is slipping away from him.

Mrs. Bottome, whose heart talks have helped so many people, says:

I wish more ministers had the courage of the young man who received a call immediately after he had left the theological seminary. He had graduated from his college with honors, and then prepared for the ministry. He was very much elated at his call to fill a pulpit so soon. He started on Sunday morning with his manuscript to preach his first sermon. As he approached the pulpit he saw the words, made with scarlet pinks on a bank of white pinks behind the pulpit, "Sir, we would see Jesus!" The Holy Ghost did his work on the conscience of the young preacher. The preacher gave out the hymn, and the congregation sang, and then before kneeling he said: "I answered your call I am your minister. I came to your church this morning with my sermon, but I can not read it. All that I can see are the burning words you have placed for me to look at: 'Sir, we would see Jesus.' O, my people," he exclaimed, "how can I show him to you when I have not seen him myself? But bear with me. I will seek him. I will see him, and then I will show him to you." And then he prayed, and the people wept, and they all prayed: "Show me thyself! I beseech thee, show me thy glory."

Need I tell you that that young man preached Jesus, showed Jesus, and that the people saw him? O how hungry the people are for Jesus and if the ministers know him—not about him—the people will see him.

If the world in your judgment is growing worse, do something to make it better. Give it the benefit of your prayers, your example, your purse and your experience. Attempts at reformation are better than wholesale complaints against its failures and vices.—The Presbyterian.

Two agencies are now at work in our new possessions, the Philippine Islands, which will be far mightier than armies to bring peace, order and prosperity to the natives. One is the teachers sent out by the United States Government. Five hundred and eighty of these sailed from San Francisco a short while ago. They expect to remain at least three years teaching the English language and branches of learning in that language. Their expenses from home to Manilla are paid by our government and a fair salary given them while engaged in the work. Another agency is the Bible, sent out by the American Bible Society. As rapidly as possible the Bible is being translated into the multitude of dialects. The Chinese and Spanish Bibles were at hand for a large portion of the population and the New Testament was put into Tagalog at the beginning of last year, and about 11,000 copies sold by one colporteur. The people seem eager to buy when the nature of the book is made plain to them. An important part of the message of the colporteur is to the outlying garrisons of American soldiers, some of whom have had no religious influence for a year. The field seems prepared for the sowing, and now surely is the time to scatter broadcast God's Word. Are we, as a church, doing all that we should to support such a splendid evangelical agency as is this American Bible Society?

Last week's Epworth Herald has a page or more of "Jots and Dots," from the Epworth League Convention, and "Sparks" from the Convention anvil. We note the following:

The man who said that the day of great Epworth League Conventions has passed away will please revise his prophecy.

It was a Methodist Niagara

It was a Pisgah-top view of Twentieth-century Methodism. Inspiring view!

It was no pic nic party, but a meeting for serious business.

There was much denominational loyalty, but not too much bragging.

Three or four speakers got through without any reference to "the dawn of the twentieth century." They are to have medals.

Few speakers seem to realize that if a section of an overlong speech is omitted nobody will weep.

Dr. Crews affirmed in presiding that he believed in the command, "Thou shalt not steal," and hence proposed to keep each speaker to his own time.

Speakers at the Pavilion talked to people by the acre. Fact!

Rev. J. E. Simmons, who delivered one of the addresses of welcome, has preached fifty years in California and can do a good thing in that line yet.

No bishops, unless embryo ones, were present from the Church, South.

Dr. Buckley was introduced to the Convention as the most widely-known and influential man in Methodism; a positive preacher, a comparative editor, and a superlative debater and master in deliberative assemblies.

The Convention was an eye-opener to workers who mourn the departure of good old days.

Not back to Christ, but close to Christ should be our motto.—Monk.

The golden rule must supplant the rule of gold.—Bashford.

A purse-consecrated church is what the twentieth century needs.—Saunby.

The magna charter of the temperance war is the total abstinence pledge.—Palmore.

Every church and school-house symbolizes liberty, law, and patriotism.—Gov. Gage.

God has in all ages made history by men whose enthusiasm was at a white heat.—Joyce.

The missionary is the world's pioneer. He has blazed the way for civilization.—Reed.

To solve the social problem we must do more of our religious work in person, and less by proxy.—Keeney.

The laborer feels that the church caters too much to the man with the gold ring and costly apparel.—Turk.

It costs more to be philanthropic than dogmatic. It is easier to propagate faith than demonstrate love.—Helms.

The crying demand of the hour is for consecrated personality. Money is more plentiful than men.—Pickard.

If I were a young man, I should go into the missionary field. It is the greatest work of the church.—Bishop Joyce.

Christ did not say ye are my orators, my rhetoricians, but ye are my witnesses. Give us more testimony.—DeLong.

If there is something in your religion worth having, put it into your faces, set it to music in your homes, go out into the world and laugh it.—C. T. Scott.

The press competes with the courts in prosecuting crime, with the seminaries in educating, with fashion in modifying manners, and with the church as an agent for good or evil.—Buckley.

The giving of Christian literature to Epworthians is a golden privilege; it is the tidal wave of opportunity to lift them to life's true mission, its important tasks, and beneficent results.—Frizzelle.

It is not the work of the minister in the pulpit that forms the golden cord with which Christ will entwine the world; rather it is the kind word and Christian action of each one of us if we are true soldiers of the army of the cross.—Scott.

CONTRIBUTIONS.

Stir Up Thyself.

BY WAYLAND HOYT, D. D.

Very noteworthy is that direction of St. Paul to his son Timothy, "Take heed to thyself and to thy teaching." The order is significant—first, take heed to thyself.

Do not imagine that earnest thought about the self and painstaking care of it is selfishness. There is a very real and radical distinction between selfishness and an enlightened self-interest.

Selfishness is of the night. An enlightened self-interest is of the day. If God should say to me: "Be sure you enter heaven because there is only just so much heaven, if you do not give in somebody else will; seize your chance, therefore, and press in first, and we crowd competitors out"—that would be an appeal to selfishness. For selfishness is the love of self unduly, beyond others.

But a true, enlightened self-interest is a desire to be the best and to get the best one can, not at cost of others, but without injury to others

Certainly nothing can be truer, nothing can be more righteous, than that I myself, weighted with an eternal destiny, should desire and determine to reach the most celestial fortune possible for myself. Nobody will have less of heaven if, by God's good grace, the gates of pearl at last "swing inward" for myself. This desire for the highest, noblest good for the self, that the soul may rise into the glorious realm and possession God means it to rise to, is a desire rightful and legitimate—is a desire which God appeals to when he beseeches me not to make a bad bargain for myself, and though I win the world, yet lose myself. Taking heed to the self is not selfishness. It is righteous and dignified self-interest. And that is motive lofty looked at simply from the point of view of one's own self. It is a solemn fact that if one wreck and degrade himself, he can have no other self in which to attempt new voyage. One must be one's own self to all eternity.

But this self stands in relation with other selves, and must stand in relation with them. We are interbraided and intertwisted with others. That is as real and structural a fact as that the self is. And from one's own self to other selves all sorts of influences are streaming and variously compelling. An emigrant family had just arrived. They were a father and mother and a dozen children. They were entirely unacquainted with our American ways. They were in a railway station amid a pushing crowd urging itself toward the exit. The children were frightened at all the noise, throng, strangeness, and were huddling together and hanging back, trying to keep near the father. And the father himself did not know precisely where to turn and go. He was poking, pushing, shouting at the scared children. At last a gruff gatekeeper caught the father by the shoulder and indicating the gate, cried out, "Go through yourself; they'll follow." More than we are apt to think, where and how we ourselves go others will follow. Our way and place of going is bound to sway sceptre over somebody amid the world's throng. For others' sakes, then, one is to take heed to himself, as well as for his own sake.

Follow forth a little this necessity and duty of taking heed of the self for others' sake.

Because example is lordlier than teaching. A bald-headed chemist was standing at his shop door in London. A Scotchman passing by noticed him. The Scotchman stopped and inquired of the chemist if he had any hair restorer. "Yes, sir," was the reply. "Step inside, please. There's an article I can recommend. Testimonials are many from great men who have used it. It makes the hair grow in twenty-four hours." "Aweel," said the Scotchman, "ye can gie the top o' yer head a bit rub wi't; and I'll look back the morn, and see if ye're telling the truth." What the self does is always more masterful than what the self says. Forevermore, what the self says is judged and tested by what the self does.

And what the self really and deeply is and does is perpetually and in great degree unconsciously expressing itself. It is the within that makes the without.

"If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

"If peace be in the heart,
The wildest winter storm is full of beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all cast a ray of glory,
If peace be in the heart."

And this inner being, thinking, doing, cannot help telling itself forth, even though one set his will against such telling forth.

I am smitten with wonder often at this tremendous fact of self-expression. There are three main avenues of it which everybody has and uses. First of all, and back of all, is cadence—the tones with which we dress our words. And even before we have reached the ability of words cadence is the vehicle of the self. The baby's croon or cry—how much it tells! The mother needs no words that she may interpret the babe's feeling. And when we have reached the ability of words, and through all our lives, cadence, tone, is the venture of our words and the words mean much or little according to the tone, the cadence in which we garb them. The next avenue of self-expression is gesture. By this is not meant merely the use of the hands in speech; gesture is something vastly subtler, deeper, wider than this. It is the entire way in which the body and every visible part of it is used and carried; it includes the peculiar turn of the head, the lift of the eye-brow, the flash or dullness of the eye itself. Everybody, the person most undenomstrative, is using gesture; even though he may move no muscle he is using it. That immobility is itself gesture, and is expressive of much. The last avenue of self-expression—the last in the time of its acquiring—is articulate speech. And really, though we are not apt to think so, this is almost the least important of our avenues of self-expression. For always the real purport of our words is dependent on the way in which we say them, the gesture with which we accompany them, the tones, cadences, in which we clothe them.

Now our volition has almost complete control in the realm of our articulate speech. We may utter words, or we may refuse to utter them, as we may choose. But our wills have comparatively slight empire in the realm of gesture and of cadence. Here we simply cannot help the large telling forth of our real selves. If there be in the deep inner self allowed sinfulness, insincerity, evil doubt, we simply cannot help, we unconsciously will tell forth these in cadence and in gesture though we may refuse to do it by our words—or, better, may attempt not to do it by our words. And so our words go forth with the color of what we really are imparted to them by tone and gesture. And so the inner self steadily reveals itself. We know we cannot deceive God. It is almost as true that we cannot deceive our fellows in the long run. Take heed, then, to thyself; stir up thyself; see to it thou art right and true thyself. Otherwise, though thou teachest even sublimities, thy self will contradict and conquer thy teaching.

"Thou must be true thyself,
If thou the truth wouldst teach;
It needs the overflow of heart
To give the lips full speech."

Says Mr. Ruskin:

"Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure-houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in."

If we do this, if we thus take heed to the self, stir up the self; if, better than all else, we make sincere and complete capitulation to Jesus Christ, and so open our hearts for his residence, then the right self within will surely stream out benignant and uplifting influence, example, speech, toward others, as the genial summer is but the self-disclosure of the sun.

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The Pastor in His Study.---II.

BY "AMICUS."

As the basis for some practicle suggestions as to reading and study, I give here the list of books and periodicals I have read during the past six months. This bill of fare is presented, not as a model for younger preachers, but as a sample of what a busy preacher has disposed of, who is, say, between forty-five and fifty, and who has been preaching some twenty years. His work during this time has included two sermons each Sabbath, two series of revival meetings, over six hundred pastoral visits with the additional pastoral labors incident to the care of some five hundred members.

Books:

The Gospel for an Age of Doubt, Van Dyke.
The Gospel For a World of Sin, Van Dyke.
Immortality and the New Theodocy, Gordon.
St. Paul's Conception of Christianity, Bruce.
The Christ of Today, Gordon.
The New Epoch for Faith, Gordon.
The Messages of the Later Prophets, Sanders and Kent.
Skilled Labor for the Master, Hendricks.
The Crucifixion of Philip Strong, Sheldon.
The Future of the American Negro, Washington.
Mrs. Browning's Poems.
Eben Holden.
The Last Times, Seiss.

Periodicals:

Ecclesiastes, Cox.
Proverbs, R. S. Horton.
Abraham, Myers.
Joshua, Myers.
The Messages of Paul, Stevens.
The Investment of Influence, Hillis.
Modern European Statesmen, Lord.
Jewish Heroes and Prophets, Lord.
Life of Asbury, Smith.
Sesame and Lilies, Ruskin.
The Psychic Factor, Van Norden.
The Twentieth Century City, Strong.
The Real Bismark.
The Light That Failed, Kipling.
A Singular Life, Phelps.
Philip Nolens Friends, Hale.
Adam Bede, Elliott.
Kinnilworth, Scott.

The Methodist Review; The Homiletical Review; The Review of Reviews; The Review of Missions; The American Methodist Magazine; The World's Work; The Cosmopolitan; The Christian Advocate, Nashville; The Christian Advocate, New York; The North Carolina Christian Advocate; The Christian Standard; The Outlook, The Charlotte Observer.

Discrimination in the selection of books is of very great importance, if the best results are secured. Quantity rather than quality should be the rule. A few choice books well read and often re-read are of more value than many of indifferent and poor quality hastily and carelessly devoured. Following this rule most of my reading hours during these six months, have been spent on the first half-dozen books mentioned in the above list. "St. Paul's Conception of Christianity" for instance, was carefully read through at the rate of about twenty-five pages to the hour, and from two to four hours each day. It was then put aside for some weeks and re-read by chapters, as each chapter presented a special subject. During this time the position of the author was compared with that of other standard writers, and the value and accuracy of his position estimated. The result is that I have the value of the work carefully estimated, and the contents of the book at my command. While slowly toiling through this heavy matter my mind found relief in such books as the "Investment of Influence," and "Skilled Labor for the Master," which represent a class that is both stimulating and suggestive, and deserve a careful though not as studious a reading as the first one mentioned. "The Crucifixion of Philip Strong" was finished at one sitting of less than three hours, and represents a large class that may be read with rapidity and yet with profit. This leads to the suggestion that the range of preachers reading should be as wide as possible. The Bible, of course, should engross most of his time, but this involves a large amount of collateral reading such as "Systematic Theology." "Biblical Introduction," "Biblical Hermeneutics," "Evidence," "History of Doctrine," and kindred subjects.

Next to this class of reading comes History. This field should be covered as thoroughly as possible. Historic reading gives wideness of outlook, and a view of divine providence that are of incalculable value to the preacher. Next to History comes Poetry. The reading of good poetry educates the fancy and imagination, and gives polish to the literary style. Science should by no means be neglected. It should be specialized in the college course, but every preacher who is deprived of the advantages of a college education can master very readily the elements of all our natural sciences. Many excellent books prepared especially for this purpose can be bought at very small cost. Scientific knowledge is especially fruitful for purposes of illustration, and puts the preacher in sympa-

thy with a large number of men who are honestly seeking to learn God's method and purpose in nature as he is in grace. General literature should also claim a portion of his time. The question of selection is here most difficult, but a few standard works such as the Essays of Bacon, McCauly, Caryle, Ruskin and Emerson can be taken as a beginning. After these the student may choose according to his own taste and judgment. Biography is of very great value, but good biographies are rare. They are usually either poorly written or present a distorted picture of the subject. In no department is there need of greater discrimination than here. At the risk of stirring up some of the good brethren, I add the department of fiction.

Fiction, like poetry, affects principally the imagination and style of expression, but is valuable also as an aid in the study of human nature. All true fiction is a study of human nature and its object is to present some phase of human experience. When the product of real genius, it must, therefore, be of very great value to him who would understand that greatest of all mysteries, human life. That there is a great deal that is worthless and hurtful in this department, it is true. This is inevitable from the nature and character of the subject. But the minister must cultivate the art of discrimination, and should exercise it here for his own good, and the good of others. Wise council as to what novels can be profitably read will be much more useful to his people than an unreasonable and wholesale condemnation of them all. Standard authors whose reputation is established are not hard to find; Victor Hugo, Scott, Dickens, Thackery, Elliott, Hawthorne, each have their master pieces, which every preacher ought to read.

A careful survey of the field we have thus marked out, reveals a formidable array of books to be mastered. A task which, to the busy young pastor seems impossible, but with a reasonable amount of time set apart for this purpose, patient industry will accomplish wonders. The habit of allowing no day to pass without some reading is one secret of success; the rule of spending a portion of every morning in the study is another, and the art of using scraps of time—the odd moments that fall into our hands here and there through the entire day—is still another.

The Epworth League Conference at San Francisco.

REV. C F. SHERRILL.

It has been an ardent desire of mine to attend one of these great International Epworth League Conferences. The League and Endeavor Conventions are the largest gatherings of young people held on earth.

Cleveland, Chattanooga, Toronto, Indianapolis and San Francisco—five great Conventions, and probably the last the greatest of all in attendance and enthusiasm. The trains carried forty thousand into San Francisco. California is a big State, the largest in the Union next to Texas. Big trees, big mountains, big valleys, big wheat fields, big orange and lemon groves, big mines, big Convention and a big welcome!

To an Eastern traveller a trip across the continent is one not soon to be forgotten. All incoming trains were met by white-cap Leaguers, who pinned upon us beautiful League badges, gave us registration blanks, and all-needed information. Reception committees with all the grace of California hospitality soon made a weary traveller feel at home.

In honor of the Leaguers the streets were beautiful at night with electrical illuminations. The dome of the City Hall arched up towards the sky luminous and ablaze with ten thousand electric lights. The city everywhere floated flags and buntings, stars and stripes, League badges, and "Welcome to Leaguers." The city was ours. We felt at home. Our hearts rejoiced in the greatness of Methodism!

The three great branches of American Methodism sent some of their finest orators to make the Convention memorable. The Mechanics' Pavillion, the Metropolitan Temple and the Alhambra Theatre were all open, morning, afternoon and evening, so it was possible to take in only one third of the Convention. The governor, mayor and resident-bishop were gracious in their words of welcome. Bishop Hamilton said: "Tens of thousands of dollars have poured into our treasury from merchants and manufacturers, bankers and business men of all nationalities, as well as of all professions and trades, who have never mentioned their religious preferences when making their most generous gifts."

The Mechanics' Pavillion, the headquarters of the Convention, seats ten thousand. It is a city condensed in one building, with fire department, hospital, and almost everything you can think of. The pipe organ, built for the Leland Stanford University, was loaned for the Convention. When this great organ swelled in praise, and the four Park sisters, of New York, blew their silver cornets, and 10,000 Leaguers sang "Stand Up, Stand Up for Jesus," the music was like "the harmonious swell of the seas," and one thought "How sweet and glorious will be the music of heaven, if such music can be on earth." Congratulatory messages were read from President McKinley, the Vice President and from eight Governors

Bishop Hamilton thus concluded his address of welcome: "Westward the course of empire takes its way. The first great drama was acted upon the voters of the Mediterranean; for four hundred years the play has been upon the Atlantic Ocean; time shall 'close the drama with the day' on the Pacific Ocean. The lines of our latitude when stretched across the continent includes the Atlantic coast from Boston to Charleston. She may hope some day to have the character and culture of the one, with the pride of ancestry and social distinction of the other. If the lines still further across the Atlantic Ocean and go on to the East, California is seen to lie in the latitude corresponding to Spain, Italy, the Mediterranean coasts, and the Holy Land. With the Japanese stream and Alaskan current along our coasts, the trade winds in from the south-west, and the mountains to hold back the storms from the East, we have the climate of both the temperate and torrid zones. But what shall it profit us if we gain the whole world, and are profligate with our privileges? The throne of righteousness is the throne of empire. Righteousness tendeth to life. Righteousness exalteth a nation. California needs nothing so much today as the controlling influence of more righteous men and women. Now that you all are here, you can do nothing better for us all than to stay. What a crusade it would be for 30,000 Christian young men and women to build their altars over against our worship of mammon and the god of this world! If you think of it and stay, we will make your welcome life-long. It is more to be desired than gold, yea, than much fine gold."

The program pointed "through the open gate of the twentieth century." Methodism in the past century has been a force of powerful progress and of progressive power. The first missionary who established Methodism in San Francisco is still living—William Taylor, the veteran Bishop of Africa. How our Church has grown in these years! She has stretched her curtains, strengthened her stakes, enlarged her borders, until now our Methodism is commensurate with the great domain of our country.

Earnest men discussed in a vigorous manner live questions Nearly every phase of the church work was under helpful and earnest discussion. Great as Methodism has been in the past, her future is more promising. The Epworth Leaguer has magnificent opportunities. Let him share in the joy and honor of saving men. Power alone comes from God. Only by the Spirit can a life of holiness be lived.

The following are some echoes of the Conference:

"We want a day of rest for man, and a rested man for the day of rest."

"The Church is to save all men, and all of the man by all means."

"The Golden Rule must supplant the rule of gold."

"Missions on the mind and might of the Gospel"

"Christianity recognizes no rival, seeks no alliances, and divides no territory."

"The child is now in its cradle who shall see world-wide evangelization."

"More light is to break from the Word of God."

A Rich and Safe Investment and An Important Suggestion.

An educational idea came to me a few days ago with the freshness and force of an inspiration, and I cannot resist the temptation to offer it to your columns with the hope that it may prove a good seed sown in good soil and in due season that will bring forth a golden harvest.

As Bill Arp would say, I was "ruminating" about the many bright, noble and ambitious young men and women in our State who, but for the want of a little ready cash with which to meet college expenses, would become cultured and competent citizens, who otherwise must plod through life. I was talking with a group of such young people some days ago when two of the brightest ladies of the group filed up and began to weep, saying they could not think of going off to college without shedding tears, because they had not the means to go, and that there seemed to be no hope for them. Then and there I sighed for money to invest, not to give. What I mean is to loan such girls as these sufficient money to complete their education, and take their note of honor to pay back again as they are able to earn the money after graduation. The investment would be safe and the dividend would be glorious, as the cultured motherhood of the next generation would pour its wealth into the future homes of our land. How else could a man use his treasures to make them yield so desirable an income? My suggestion is this: Let any person of means who wishes to do good with his money and yet not give it away, but consecrate it to this noble purpose, say for five or ten years, or longer, authorize the Secretary of our Conference Board of Education to draw on him to a given amount as is necessary to meet the expenses of such students as may have the approval of their pastors, Sunday-school superintendents and presiding elders, taking for the same the notes of such students with such security as they can give, and payable in three or five years with interest after date of graduation, or such time as they quit school, confining the student only to any one of the schools owned or endorsed by the Annual Conferences. In this way the student could select the school preferred, whereas, if the scholarship is directed to a certain school there might be no applicant caring to go that school, and the money lie useless in the treasury. Reader, you may adopt this or any other plan to get the student the money, and the Christian College together, but "what thou doest, do quickly," for the next two weeks will, in this matter, fix the life current of many a youth in North Carolina.

Hoping that this poor effort at doing good may stir the purse of some and the hearts and minds of others, I commend it to its fate.

J. T. STOVER.

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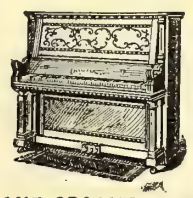
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Letter From Brazil.

MY DEAR DR. LAMBUTH: The Brazil Mission Conference adjourned last night after a most delightful and inspiring session. The celebration of its twenty-fifth anniversary was a notable occasion: Our capacious and handsome Catete Church was crowded and the well arranged programme was carried out most admirably. A great advance has been made, since I was here four years ago. At this session we received five men on trial and seven were ordained, three deacons and four olders. The net gain is nearly six hundred, and if the two hundred and fifty candidates in Rio Grande do Sul, now ready for reception, were included, we would report nearly a thousand. The membership of the church as now reported, is 3 343. Over twenty-three contas of milries, which at the present rate of exchange amounts to nearly six thousand dollars, has been contributed for pastoral support. The magnificent offering to the Twentieth Century Fund, when Bishop Hendrix was out two years ago, has been largely paid, probably two thirds.

It was an occasion of great joy, to the Conference, to have present the brethren of Rio Grande do Sul. The were received with true Brazilian and Methodist warmth. Bros Price and Wolling spoke at length and with great strength on conditions in that great and growing State. Facts in detail were given and incidents related, to show that opportunities there are positively measureless. Think of such items as these: At Sao Lucus, where we have twenty members and forty candidates, they propose to build a church and parsonage and only ask help in putting on a metal roof. At Tres Capoes, where we have twenty members and thirty candidates, they make a similar proposition. In the one case the cost will be about $100, in the other one $150. If I have two friends in the United States who are desirous of roofing these properties, they are hereby authorized to communicate with you on the subject.

At Os Vallos, where we have no organization, one hundred "Crentes"—believers—have gathered themselves together and invited Bro. Price to come up and organize a church. At another large town. the name of which, for the present, is withheld, a Methodist Sunday-school of one hundred meets regularly in a Roman Catholic Church, and by permission. There are large sections in the western part of that most progressive state, in which no Roman Priest is to be found and where he would not have a cordial welcome. But these people are without the gospel. Children, five or six years old have never been baptized.

In fact the whole Republic of Brazil is open to the gospel as never before. This report I get from missionaries of all the evangelical churches. Bro. Tucker, the agent of the American Bible Society, says it is absolutely impossible for him respond to orders for copies of the Holy Scriptures. The Roman Catholic Church, in many sections, is positively discredited. Now is the long expected opportunity for Protestantism in Brazil. Providential indications point to speedy and magnificent triumphs of grace, if the church at home will only provide the men and means.

When these facts come to me, and from so many and such reliable sources, I long for an army of peaceful spiritual invasion to go up and possess this fair land for our Lord.

As further evidence of the rapidly changing sentiment, a petition has been sent from leading citizens of Juiz de Fora, endorsing the proposition to have governmental recognition of our educational work. That is, the department of Federal Education is asked to give Granberry College the right to confer degrees, and they are to be recognized of equal merit with their Gymnasium. Only citizens of literary commercial or professional standing are asked to sign the petition, and it was gotten up by themselves and on their own motion. I will probably accompany the committee today in a call on the Secretary of Education. So you see the Granberry has already made a history, and must be better equipped for larger work. The key to our situation here, as in every mission field, is a well trained, soundly converted native ministry. In a few more years,comparatively, if our colleges were endowed and equipped, we would need no more foreign missionaries in Brazil. But now, as never before. is the time to hurry forward recruits. I shall not be at all surprised if at the next session of Conference, there is reported a net gain of one thousand.

As the mail steamer sails in a few hours I have not time to write more just now. On account of the slow passenger sereice between Rio and Rio Grand de Sul, I find it absolutely impossible, much to my regret, to quit that State and meet my enjoyment at the Ecumenical Conference in London.

Fraternally yours,

CHAS. B. GALLOWAY.

Rio de Janero, Brazil, July 17, 1901.

My Last Quarterly Conference.

It was the Songdo circuit and the place of meeting was the old city of Songdo. This is the second largest city in Korea, and is forty-eight miles from Seoul, which is our home. So it will readily be seen that our District calls for a little travel in order to meet all the appointments. At the time of holding this Conference I was in Chemulpo which is the seaport for both Seoul and Songdo. I was up at half past two, and after breakfast was off to the boat-landing, where I went aboard a little steamboat which runs up the coast for some distance, and then up a river to within 13 miles of Songdo. It is not often that I have the luxury of a boat ride, and I was prepared to enjoy this one to the fullest extent. But on these little steamers there is so little to enjoy that if one has set his expectations very high he is more than likely to be disappointed before the trip is over. A little dirty cabin and the smoke—ah, the smoke—don't mention it. If only the brethren in the home land who are so fond of the "weed" could have been with me and have seen men smoke who know how, perhaps they might have given up in despair. But by getting out on deck a good part of the time I managed to survive, even the smoke of the Korean smokers. Speaking of smoking reminds me of the fact that tobacco was introduced into this country less than three hundred years ago; and now there is not a single nook or corner where it is not used. Why may we not expect God's Holy Word to find its way into every home as this filthy weed has done? If the church were only half as zealous in sending the Word as the world is sending the weed, it would not be many years till every home in this land would have in it a copy of the Bible. North Carolina firms advertise their cigarettes in the city of Seoul.

But I was writing about my Quarterly Conference, which met in Songdo. After leaving the boat I had a ride (or a walk and a ride) of thirteen miles. The day was warm and I did not know the path—for road it is not—so I made the trip partly on the "wheel" and partly on foot according to the condition of the path. I arrived in Songdo in time to have "tiffin" with Bro. Collyer. By the by some of my readers may not know just what "tiffin" is. Well, it is what we call dinner in the good old State of North Carolina. I was prepared to enjoy it regardless of the change in name.

The hour for the meeting of the Conference was set for early candle light. If my brethren of the Western North Carolina Conference could have been with us and have seen the way the official members turned out, it would have added new inspiration to the "Forward movement" in your Conference. The circuit is composed of eleven appointments, every one of which was represented. In fact all the official members were present except three, and one of those had been sent away on business of the charge, by the pastor. Many of these men are poor farmers for whom the loss of one day's work at this season represents a real sacrifice. Then, too, every one of them walked to that Conference, some of them a distance of thirty miles or more. They all seemed to have a real interest in the work of the Conference and showed by their reports that their lives had been touched by Him who is the Life and the Way.

The pastor's report showed that twenty-six adults and twenty-one infants had been baptized during the quarter. I wonder how many circuits in the home land can make a better showing in three months? Then, too, the collections showed that not only the hearts of the people had been touched but their pocket books as well. A gospel that does not reach the pocket book does not amount to very much. I see this more clearly in this field than at home.

Let it be remembered that this circuit has been cut out of the cloth of heathen darkness during the past four years, and all these facts will appear more striking. Then, too, take into consideration that it is largely the work of the Lord through one man and he a new man on the field, who has been burdened with the double duty of learning the language and laying the foundations of the church, you will see how wonderfully the Lord is leading in Korea.

Sunday I preached twice in the native language and thank the Lord that my tongue is being loosened.

The road from Songdo to Seoul is one of the best in all the land, and it is little more than a decent cow path, however I was able to "spin" over it on my "wheel," a distance of forty-eight miles, and be in Seoul shortly after ten o'clock a. m.

Brother Crawford I extend to you a most hearty invitation to come over and take a round with me on the District.

With love to all God's dear children, I am cordially yours,

J. ROBT. MOOSE.

We thank Bro. Moose for his kind invitation to join him in a round on his District. We will consider the matter and await an opening.—EDITOR.



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The Asheville District Conference.

DEAR ADVOCATE: It was early Wednesday morning when we left Asheville for Burnsville, the little village away over in Yancey county in the heart of the mountains, where the Asheville District Conference was to be held. We were in a stout strong hack drawn by two good horses, and a capital driver made our party number five.

It was an ideal morning, the air was delightfully cool and refreshing, and as the clouds lazily lifted themselves from the mountains and slowly vanished they left a clear atmosphere and our visions were borne away on the wings of the morning to distance of beautiful ruggedness which only the far away horizons bounded.

It was a pleasant ride and for forty miles our road wound around and around and climbed up and down the mountains of Buncombe, Madison and Yancey counties and from the lofty heights we often reached we gazed with rapture and awe at something of the beauty and grandeur and glory of western North Carolina.

Possibly the highest point we reached was Point Gap and we paused there for a moment to climb a little higher on foot and gaze from an exalted watch tower in the skies at the seemingly panoramic view of all creation and to try to drink a satisfying draught from the boundless sea of immensity which surged in immense, rugged, uneven billows of picturesque greatness and deep, fertile valley-troughs of beauty and charm.

We reached Burnsville after a thirteen hours drive just as darkness wrapped the little village in the gigantic cradle of nature for, we could just see the rough mountain backs on either side up against the stars.

The Conference opened Thursday morning at nine o'clock with Bishop Hargrove in the chair. It was a good conference and well attended. The different committees were appointed to look into the various interests of the church as seen from the reports handed in by preachers and these committees made good reports followed by strong resolutions which were interestingly and instructively discussed by both preachers and laymen and then heartily adopted. The Bishop brought to light many points and impressed numerous and important lessons in his thorough, characteristic "probing" way.

From a business standpoint Rev. E. L. Bain was elected secretary; Weaverville was chosen as the next place for holding the conference, and delegates to the Annual Conference were elected as follows: F. Stikeleather, J. A. Wild, C. D. Ray, and Dr. J. A. Ragan. Alternates: A. L. Wiley and J. L. Walsh.

Bishop Hargrove preached on Thursday, Saturday and Sunday. The other preaching was done by Rev. C. C. Thompson, Rev. R. H. Taylor and Rev. G. W. Crutchfield.

Among the visitors present Prof. J. M. Robeson made an able and strong speech for Weaverville College. He has just been elected president of that institution. The following resolutions were heartily passed:

Be it resolved, That we welcome in our midst Pres. J. M. Robeson, of Weaverville College and have heard him with very great pleasure.

Be it resolved, That we especially endorse the definition President Robeson has made of the position his school occupies in our system and pledge him and his school our support in the work of Christian Education.

E. L. BAIN,
E. K. MCLARTY,
A. W. JACOBS.

Mr. William Newman Parker, son of Rev. R.H. Parker, the Presiding Elder, was licensed to preach. He is a graduate of Trinity College and a young man of much promise.

Mr. C. W. Lance, a student in Trinity College, represented that institution and the writer represented the ADVOCATE and Rutherford College.

The weather was ideal for the District Conference and it seemed strange that it could be so cool in August. Burnsville is a pretty little village and it claims, with possibly one exception, the highest court house in the state, twenty-eight hundred and eighty feet above the sea level. The people, Methodist, Baptist, Presbyterians—are kind, hospitable and prosperous, and the conference was well-entertained.

We left Burnsville early Saturday morning and made the drive back to Asheville in eleven hours, and from here I send these hastily written notes.

L. W. CRAWFORD, JR.

Lexington Station.

I have been intending to write you a word about the improvements the good women of this church have put on the parsonage. Some months ago I called the attention of the congregation to the fact that it needed recovering and some changes to be made on the interior. They took hold at once and spent about $260 on improvements. It was done so promptly and so cheerfully that one was reminded of the building of tabernacles, where it is said the "men and women brought a willing offering unto the Lord."

We have now one of the neatest and most convenient parsonages in our Conference.

This town has improved wonderfully in the last twelve or eighteen months. A large new cotton mill, a large new furniture factory, a large addition to the Holt mill, beautiful and substantial improvements on the store on Main street, the Baptist church completely remodeled, a handsome new Reform church, bonds voted for a graded school, with many new private residences, unmistakably show that this steady old town has her face set towards the rising sun

Bro. Tate has put his parsonage and the entire lot in perfect order the house improved and painted within and without and all substantially enclosed.

How many churches he is building I can't tell. Every time I see him and Dr. Bays together they are discussing the proper architecture for the last one.

It would be a great forward movement if every preacher would try to leave the parsonage in better condition than he found it, and the houses of worship in neat and comfortable condition. It's a sad thing to see a preacher, with his wife and little children, reach a depot on a bitter, cold night, after a long move and have to be wandering around the community to find a shelter. Such things have happened Some persons may say, Why don't he go to the hotel and call for oysters and quail on toast. The answer is, No man with a family to feed, clothe and educate can live on the average salary of nine tenths of our appointments and have anything for "quail on toast."

But I say in justice to the facts, that there has never been a time in the history of the church when there were so many warm suppers and warm welcomes for the new preacher and his family. "Inasmuch as ye did it unto one of the least of these, my brother, ye did it unto me."

J. D. ARNOLD.

Pleasant Garden Circuit.---Two Poundings.

MR. EDITOR:—The meeting at Rehoboth church began on the first Sunday in August and continued till Thursday. The continued rain for two or three days cut off the attendance, some, but the meeting was good. Quite a number of the unsaved asked for prayer. Several came to the altar, two professed faith in Christ, and quite a number of the Christians shouted the praise of God. I had no ministerial help. Some of the brethren told me they wanted me to go by brother R. C. Short's before I came home. On coming by I found quite a nice pounding had been collected, consisting of flour, sugar, coffee and other useful articles. They loaded up my buggy so with it that there was scarcely room to ride home in it. When I arrived at the parsonage I found that the Pleasant Garden church, led by Miss Fannie Perdew, had stormed the parsonage the day before and left substantial tokens of regard. Our grocery bills will be light for many moons to come. God bless these kind people, and help us to lay ourselves out to minister to their spiritual wants. The good women at Pleasant Gasden recently raised about $11.00 to make some much needed repairs at the parsonage. We are praying for revivals in all the churches, and for full financial reports at Conference. In order to have these results, much will have to be done from now till Conference. Let us make a long and strong pull all together.

E. J. POE, Pastor.

From Rex. T. A. Boone.

DEAR BRO. CRAWFORD:—I held a meeting in Hickory continuing eighteen days. Brother Walter Holcomb, of Montreat, was with me sixteen days, preaching twice each day. Brother Holcomb is an earnest and faithful preacher of the Word. He is fearless in the exposure of the evils of the day. Those who love the truth hear him gladly and with profit. Faithful preaching of the Word will offend unfaithful members of the church. This has been true from the day of Christ's personal ministry until now. I commend brother Holcomb to any pastor who wishes help in their work. We had nine additions to the church and some backsliders restored.

T. A. BOONE.

Montreat, N. C., Aug. 7, 1901.

Furious Fighters.

He who has observed the career of certain ones that seemed to have a passion for reforming some alleged abuse, and who put a vast deal of fury into their denunciations of the particular evil, has probably noticed that their hot zeal runs in a narrow rut and quite deep, too. They turn their eager eyes towards some form of evil, which it is very easy for them to hate, and then they meditate upon it night and day with increasing vengeance, until the thought of it cuts a deep grove in their brain. In this unhappy situation they remain a long time. Steadily they brood over the evil until it looms up in their imagination, the worst thing in this big world O, how very furious they are! They cannot command enough language of the right sort to express the hotness of their mighty indignation at the evil, and especially the doers of it. The editor of the Wesleyan Methodist says: "We have listened to ministers who could never reach a point of intense thought or earnestness of spirit, but they run wildly and furiously into denunciation. Their minds seem to be under the control of an invisible spirit which drives them with great fury against certain enemies. A close observation has revealed the fact that invariably it is the same thing or things of the same class which are so furiously denounced. They do not flame up with such intense heat at any other class of evils. They are not governed by the usual laws of thought. From the very opposite pole of truth they will fly, under the spell of this madness, to their favorite field of denunciatory language and go at the work with a voice and manner thrilled with eagerness." Those furious fighters are never easy unless they can engage in a terrific battle something or somebody, and then they are fiercely mad at all who will not enlist in their little army and pour hot shot at the awful enemy. A few of the editors of religious papers are such fighters, and one of the worst results is, they educate many of their young readers into as mean fighters as they themselves are. What a pity.

C. H. WETHERBE.

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THE CHRISTIAN LIFE.

His Way.

God lets us go our way alone,
Till we are homesick and distressed
And humbly, then, come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness;
Yet, at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far-off lands,
And feed on husks, and feel the smart,
Till we come home with empty hands,
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing,—
Though last and least.

—Anna F. Burnham.

Feelings and Facts.

I should like to help several people who seem to me to be making grave mistakes in their religious life. For instance, one, writing about temptations, seems to be burdening her heart with the thought that she is to blame for the temptations to sin that presents themselves to her mind. She should remember that even Christ was "in all points tempted like as we are, yet without sin." It is the yielding to temptation that makes the sin. Those evil thoughts that trouble poor sister who wrote me so earnest, anxious a letter are just the devices of Satan, assailing her evidently at a time of physical weakness. That they trouble her, that she does not want to think them, but shrinks from them in horror, are strong proofs that she is simply bearing what every human soul has had to bear; namely, the attempts of Satan to win her from her allegiance. Let her remember that he cannot do it. Jesus Christ owns her; she is His willing servant, slave; He has bought her with a price too great to be sacrificed; He will keep her to the end. Let her remember the sufficient promise. It does not read, "There shall no temptation assail you." It reads: "There hath no temptation taken you but such as man can bear. God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make also the way of escape, that ye may be able to endure it." Is not the promise strong? Rest on it, dear friend. Say, when the hateful thoughts come, "God is faithful." His word is pledged. He is here. He will not suffer me to be tempted above my strength.

JUST REST IN CHRIST

I am persuaded, as I told you, that much of your trouble is caused by the weakness of the flesh. My advice to you is to give up the struggle you are trying to make and just rest in Christ. It is true, as you say, that you "never can resist alone." The part that you have omited is that you are never expected to do so. You are not alone and never can be. "I will never leave thee nor forsake thee," is God's eternal promise, and cannot fail.

Another, who has written in much the same strain, asks whether I have ever known people who felt as if God had left them to themselves Yes, I have known such. You are not by any means the only one who has carried about for days together a horrible feeling that sin has forever separated him from God's presence or help. In one sense it is not surprising that we have these thoughts. When we realize something of the hatefulness of sin, and realize what sinners we are, it seems altogether reasonable that we should be deserted as people who are not worth any more effort on God's part. The eternal truth to offset this state of mind is that God has pledged Himself. Once we settle it that we wish to be the Lord's, omnipotence is at work forever to make good our wish. When the human will chooses, God, the eternal will says to it, "Amen," and God's "amen" stands.

To you, my friend, and also to that third one, who writes much about her "feelings," I want to repeat a word of caution that I have given before in this column. Get out of the habit of paying so much attention to feelings. Remember it is going to make no practical difference with a piece of work that you have to do, whether you feel like doing it or not. So that you have force enough to do your duty, the work will be done in spite of your feelings. There is a sense in which the same method of reasoning applies to religious matters. "I cannot feel that God hears me when I pray," writes one. What if you cannot? That will not alter the facts. He said that He would listen to your very thoughts. You can trust Him. It is pleasant to feel these things; and, if you persist in your daily talk with God, and then go about what you know to be your duty just as soon as it is pointed out, without worrying about your feelings one way or the other, be sure the time will come when they will respond to your wish. Meantime, they cannot altar facts.

"Sometimes I feel as if I might just as well give up praying," writes one. Here is proof of what feelings will do Let a person feel like giving up eating, and carrying out the feeling long enough; what will happen? Souls are starved, sometimes, because we do not "feel like" giving them food.

Dear ones to whom this word of mine especially applies, take to heart this word from God, who is "the same yesterday and to day and forever." "Neither for these only do I pray, but for them also that believe on Me through their . . . . Father, I will that, where I am, they also may be with me." Remember that the will of Jesus is always done. So here you have the hint of your sure future. One of you asked to be directed to a book that would be helpful. Read and study and pray that seventeenth chapter of John; use it much; it will give you strength and courage.—"Pansy" in Christian Endeavor World.

Aim at Perfection, Never Profess It.

A. C. DIXON.

The waters of God's blessing flow downward, and he who would drink them must stoop.

Our faith can never afford to approach God in robes of royalty. Sackcloth and ashes are always its proper clothing. Faith can never grow too strong to pray: "God be merciful to me a sinner." We are all Pharisees by nature, publicans only by grace, and let us shun as we would a viper all claims to sinless perfection. Paul never reached it, or, if he did, he was far from being conscious of his high attainment. When a comparatively young Christian, he wrote: "I am the least of the apostles." After he had grown in grace a few years, he could say: "I am less than the least of all saints." When he had grown old in God's service, he could subscribe himself the "chief of sinners." A certain Methodist Bishop, in charging a class of licentiates, said: "Aim at perfection, but I charge you, in God's name, never to profess it." The place for true faith is on the knees before a holy God, weeping tears of penitence for sins, and rejoicing only in his righteousness.

Thank God for Difficulties.

REV. THEODORE L CUYLER, D. D.

Let us all learn to thank God for difficulties; they are a part of our discipline. Canaan lies on the other side of Red Seas and the Jordan; we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea, the voice of Providence is, "Go forward!" and the waters part asunder. When we reach the flowing Jordan and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder we may take great delight in looking over our log-books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels.

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SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		†3 00 p m	.....
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Wash'ton, N.&W.S.B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	....	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD

		Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N		8 00 p m	.....
Lv. Mobile, L. & N.		12 30 a m	.....
Lv Montgom'ry, A &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W C.		9 40 a m	.....
Lv Atlanta, ‡ S. A. L.Ry.		12 00 noon	8 00 p m
Ar Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester,	"	7 03 p m	4 10 a m
Lv. Charlotte,	"	7 25 p m	5 20 a m
Lv. Wilmington,	"	3 05 p m	.....
Lv. Hamlet	"	10 35 p m	8 10 a m
Lv. Southern Pines	"	11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina,	"	3 44 a m	2 00 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.			6 55 a m
Ar. Baltimore, B. S P.Co		.....	† 6 45 a m
Ar, New York, O.D.S.S.Co.		.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N		†5 46 p m	5 10 a m
Ar. New York.	"	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.
‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.
No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.
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THE HOME.

Traveling Etiquette.

The first duty in traveling is to be well behaved and quietly dressed. Well-bred people are careful never to do anything which attracts attention in public.

Good breeding and self-respect demand consideration for others in public as well as in private. People who assume an air of importance or assertive independence, or who are exacting and fault-finding when in hotels, and thus imagine that they are gaining the good opinion of others, had best remember that, on the contrary, they are being critically judged and ridiculed by those whom they wish to impress.

Newly married people should be particular not to make themselves conspicuous by demonstrative attentions to each other, or by using endearing names, or they will get the credit of being ignorant of good form.

Women travel about much more independetently in these days than some years ago, and a quiet, dignified manner will always command respect, while tact and common sense are absolute necessities in traveling. Young unmarried women or young girls do not travel about alone, or go to hotels without the protection of an older woman whose knowledge of the world will save them from annoyance and adverse criticism.

It is best to write to the proprietor of the hotel where it is proposed to stop, engaging rooms in advance; thus travelers will be saved the inconvenience of uncertainty, and will show a courtesy to the proprietor. Ladies traveling alone should plan to arrive before evening. When arriving at a hotel, ladies enter at the ladies' entrance, and, if alone, they may go to the office and register, or to a reception room and send a hall-boy for the clerk, and inquire about rooms, terms, etc.

When traveling rapidly from place to place one needs a small amount of luggage and few dresses If it is the intention to remain some weeks at a hotel, it may be necessary to have more variety in dress, but people do not dress at hotels for display, but for utility. Much depends on one's plans for the morning or evening as to how she shall dress, but if one aims at simplicity she can never be at fault. A skirt and jacket of cheviot, a simple hat, and gloves of gray or tan suede, are appropriate for use in traveling. At breakfast or luncheon the street dress may be worn, and the hat, if one is going out In the evening a pretty foulard, high in the neck, or a light silk waist with skirt of black or dark silk, bengaline or veiling, may be worn.

There should be prudence about making casual acquaintances at hotels. One may exchange ordinary civilities, which need go no further. At a hotel it is civil to bow when taking a seat at a table where others are seated. At table one should converse in low tones, and should give orders to the servants quietly.

It is always desirable for a traveler to take everywhere some note-paper of best quality, in case the necessity should arise for writing notes of ceremony. A supply of engraved visiting-cards should not be forgotten, as the occasion may arise for their use, and it would be annoying to be without them.

If a letter of introduction to a resident has been given by a friend to one who is a stranger in a place, it is allowable to leave the letter with one's card, but without inquiring for the person to whom the letter is addressed; or one may inclose the letter in another envelope with one's card containing her address to the person for whom it is intended. Such a letter is given only when a person is visiting another city where the writer has a friend residing and should not be given unless the writer is sure that the acquaintance will be mutually agreeable. —Glass of Fashion.

Your Boy Among the Possibilities.

The celebrated temperance speaker, John B. Gough, once presented the following touching picture:

"Oh! I have sometimes looked at a bright, beautiful boy, and my flesh has crept within me at the thought that there was a bare possibility he might become a drunkard. I was once playing with a beautiful boy in Norwich, Conn.; I was carrying him to and fro on my back, both of us enjoying ourselves exceedingly, for I loved him, and I think he loved me. During our play I said to him, 'Harry, will you go down with me to the side of the stone-wall?' 'Oh, yes,' was his cheerful reply. We went together and saw a man lying listlessly there, quite drunk, his face upturned to the bright blue sky; the sunbeams that warmed and illumed us lay upon his porous, greasy face; the pure morning wind kissed his parched lips and passed away poisoned; the very swine looked more noble than he, for they were fulfilling the purpose of their being. As I looked upon the poor, degraded man, and then looked upon that child, with his bright brow, his beautiful blue eyes, his rosy cheeks, his pearly teeth and ruby lips—the perfect picture of life, peace, and innocence; as I looked upon the man, then upon the child, and felt his little hand twitching convulsively in mine, and saw his lips grow white, and eyes dim gazing on the poor drunkard, then did I pray to God to give me an everlasting, increasing capacity to hate with a burning hatred any instrumentality that could make such a thing of a being once as fair as that little child."—Unidentified.

A Preacher Eating His Horse.

One of the old "superannuates" tells us the following amusing story:

There was no church in Van Buren. A Methodist itinerant was sent there. One house was open to him—the tavern, and to that he went and put up. He interviewed mine host. "What is the chance for a Methodist preacher here?" The reply was that it was the same as for any other man, if he had money. "But if I have no money?" The chances were bad enough. "What do you charge for board?" said the circuit-rider. The rates were given. "Look at my horse," said he. "What do you think he is worth?" The animal, doubtless, was middling good, for our preachers were not novices about horses in the times of which we are speaking, and no men had better use for them. That preliminary settled, the preacher proceeded in a very straightforward style with the host.

"Sir, turn my horse into your stable, and when you think I have eaten up the value of him, let me know, and I will either change my quarters or provide other means of paying my bills."

He went to work—laid siege to the place in the name of the Lord, and before the horse was eaten up the town capitulated. The people presented him his horse, all charges paid, and his own bill besides, fitted out "the parson" in a new suit of clothes, and from that day Christianity has had a firm foot in Van Buren.—Selected.

The Salt Habit.

The use of salt as a condiment is so general and so universally believed in as necessary, that we rarely hear a word against its excessive use; but there are a multitude of persons who eat far too much salt; eat it on everything—on meat, fish, potatoes, melons, in butter, on tomatoes, turnips and squashes, in bread and on a host of foods too numerous to mention. To so great an extent is it used that no food is relished which has not a salty taste, and this hides more or less the real taste, which is often very delicate. Now, the amount of salt required in the system is comparatively small, and if the diet has been rightly compounded, very little is necessary. Some go so far as to discard its use altogether, but whether this is wise or not we will not here consider.

What are some of the evils of the excessive use of salt? They are to paralyze the nerves of taste, or to pervert them so that they cannot enjoy anything which has not a salty flavor; and in addition, there is a direct tax on both the skin and the kidneys in removing it from the blood. Whether the skin is harmed by this tax, we do not know. Possibly it is not greatly injured, yet we know that few people possess a healthy skin; but it is now pretty well settled that an excessive use of salt does overtax the kidneys in its removal, and that the great number of cases of derangement and disease of these organs is due to this use. It takes only a little time to learn to enjoy many kinds of food without salt, and we advise our readers and others to look into this matter, and try to diminish the use of this condiment as far as possible. We believe they will be the better for it.



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NORTH CAROLINA

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OUR CONFERENCE FINANCIAL OUTLOOK.

All but one of our District Conferences have been held and their reports have been noted. From these it is impossible to make an accurate statement of our financial status. We think, however, that only about one third of the preachers salaries have been paid and, possibly, one half of the assessments for general purposes. From our view point this is not encouraging.

When we recall the fact that only three months remain before the meeting of the Annual Conference, and that nearly two thirds of the money for all purposes is yet to be collected, it will, at once, be seen that both the pastors and the stewards will have to begin, without delay, a systematic movement and with great diligence push it until the close of the year, if we come anywhere near the financial goal we are striving for—collections in full.

While our country, as a whole, is prosperous, and while business men generally are hopeful of the outlook, it is a fact that in our own immediate territory the fall crops have been greatly injured by the excessive rains and destructive floods and that there will be found considerable shortage at the gathering time.

If the pastors and stewards will take the matter in hand, at once, and vigorously prosecute the work a great deal can be done and possibly the desired end reached. But if there is not heroic effort speedily put forth, and continued till the Conference meets, there will be large deficiences reported and in all probability we will fall behind the collections of last year.

We are thoroughly convinced that there are very few, if any, charges in our Conference that cannot pay one hundred cents on the dollar on all assessments made for salaries and for benevolences, if the individual members can be gotten to see, and to try, in the right spirit to meet their personal obligations. In many cases the amount apportioned might be doubled without being oppressive, and yet in so many cases there is a deficiency. Who is in fault? Where lies the blame? We have had a growing conviction for years that there is something essentially, if not radically, wrong in our practice, if not teaching, on the whole matter of church finances.

For a preacher to be cut off from all the ordinary means of support, to be required by the law of the church, to go wherever he is sent, which necessitates frequent change of residence and often large outlay for travelling expenses, then to have his salary fixed by a board of stewards, but no definite time set to pay it, or any guarantee given that it will be paid, and in fact is often not paid, we believe is all wrong, and we think it encourages many people to neglect duty in this matter until they have not the ability or willingness to pay the small amount required of them.

It seems to us that common honesty is one of the essential principles of our Christianity. Without it you cannot have a truly good man or woman. Honesty requires all church members, as far as possible, to meet their self imposed financial obligations. The Bible enjoins that they that preach the gospel live of the gospel, and that the laborer receive his hire. How can any congregation or individual settle with the pastor at fifty or seventy-five cents in the dollar and be guiltless or escape condemnation? It cannot be done. God in his own way will settle with each offender. "There is that withholdeth more than is meet and it tendeth to poverty."

We hope all our pastors, by attending faithfully to their work, by making full proof of their ministry in the pulpit and out, teaching the pure Word of God from the sacred desk, and visiting from house to house will leave all their members without any ground for excuse, and that each steward will so discharge his duty as to be blameless in the sight of God, and that all our members may realize the importance of supporting the gospel and all the institutions of the church according to their several ability and that this, the first year of the new century, may record a notable advance in our church finances.

THE SUNDAY-SCHOOL WORK VITAL.

No man can study the situation in the bounds of the Western North Carolina Conference without seeing that there is a fine future before us if we can properly train and hold our young people. It would be difficult to find any section of country in which there are more healthy, intelligent and promising young people. Villages are springing up in all directions, towns are rapidly growing, the agricultural interests are being greatly developed, manufacturing plants are being located along the railways and water courses and the people generally are industrious and thrifty.

The children who are now growing up have educational, social and religious advantages far superior to those enjoyed by their parents and will in many respects surpass them in resources and achievements. It is of the highest importance that the Methodist Church bring as many of them under its influence as possible, and ally itself in such a way to them as that later they may become a part of its membership. This can be done in no way so successfully as through the Sunday-school. No other organization of the church is so simple, so easily worked, and so effective and far reaching in its influence for good.

One young man or lady with a copy of the New Testament and a song book, can run a successful Sunday-school in any country home, or school house or church. Or the organization may be enlarged, officers and teachers multiplied, magazines, quarterlies, lesson papers, blackboards, banners and Bibles used in large numbers and musical instruments and chorus choirs added with great profit.

Fortunately for us, in no department of our church are we so well equipped and so well prepared for enlargement. Our Publishing House at Nashville, Tenn., under the general direction of Rev. James Atkins, D. D, our Sunday-school Editor, is sending out a superior quality of literature, that is finely adapted to the different grades and classes of our pupils, and that supplies all the helps to the study of the lessons that are needed.

We have been a teacher in the Sunday-school almost continuously since we were eighteen years old, and we have made it a rule all along to study the lessons and avail ourselves of such helps as the times offered. We have used different notes, the Sunday-school Times, Magazines and Comments, but we have found nothing that we regard equal to our Sunday-school Magazine with its able corps of contributors. No teacher need go to his class on any Sunday without being thoroughly prepared if he will appropriate all that is furnished him in this excellent Magazine.

We would like to see a copy of it in the hand of every pastor, every teacher and all the pupils who are sufficiently advanced to master its contents. We very much deplore the fact that many of our Sunday-schools are closed during the winter months.

After wide observation and no little investigation we have concluded that such a policy is both unwise and unnecessary. It is believed to be a fact that in most country churches a Sunday-school can be run to better advantage in the winter than in summer. This is not a mere opinion. It has been tried in many places and found to be true. And many of those who think it impossible, if they will give the matter a fair test, will find that they are mistaken and that better work can be done through the winter than during the summer months.

We plead then that all our schools be kept open twelve months in the year—but if for any reason they are closed up in the churches, let Magazines and Quarterlies be supplied to all who can use them and have the work of study to go on at home. How profitable it would be during the dreary days and long, cold nights of winter for families to be studying the Bible and the young people of a neighborhood coming together to interchange views and compare notes they have made on the Sunday-school lessons. Let each superintendent see to it that the work goes on.

A DECISION MUST BE REACHED.

A very grave responsibility rests upon every parent. How best to prepare children for this life and for the world to come is the one great problem that confronts thousands of fathers and mothers in our State today. Compared with this, questions of mere sensuous gratification or personal comfort and enjoyment dwindle into insignificance. If failure comes to our son and daughter as they go out to battle with the world, and if they miss finding their true place in God's kingdom, or having found it are unequal to the demands upon them, then defeat and suffering must follow.

The mind is to each individual the measure of the universe and all therein. Things are to us not what they are, but as we see them. Capacity to grasp and take in determines their size and value. The mind grows with exercise, it develops under judicious training. Education is not simply a process of drawing out but it is rather a process of fertilizing, enriching, strengthening, expanding and then testing and measuring its capacity for grasping, digesting, assimilating and producing. All observation and experience and history prove that the educated mind is superior to the uneducated. That the trained intellect has power superior to the untrained intellect and that the schoolhouse is a prime factor in mental growth.

When a father decides not to educate his child he practically decrees to dwarf his powers, stun his growth, dim his vision and circumscribe his life. It is a fearful thing for a parent to reach such a conclusion. The fact that there have been some sent out from the schools who seemed injured rather than benefited by their advantages is no proof that your son or daughter will be so effected, neither is it a sufficient reason for you to let your child grow up illiterate.

Your plain duty is to do the very best you can for your child and leave him to work out his destiny. If he fails then you are guiltless, but if you wilfully neglect to do the best you can to fit him for life and then he fails, you are guilty. The question now arises what are you going to do? Will you educate your child or not? You haven't a great while to settle the matter. A little indecision. Thinking about it now and then and half resolving to do will not answer. Presently your boy will get employment somewhere and make up his mind not to go to school. Your daughter will find out your indifference or opposition and conclude that she is too large to go off to school or that she can get on without an education. The only wise thing to do is to resolve to give your child the best education you can.

The next question to be answered is, What school will you patronize? No parent who has never stood face to face with this question knows how very serious it is. Many things have to be looked into. Careful inquiry has to be made at many points. Cost of board and tuition, health conditions, moral and religious influences, general surrounding and social contact. The supreme matter is the good of the child. Where will the best example be set by teachers and pupils? In what school will my child find most of the life and spirit of our Lord? Where will he find most to stimulate and strengthen the good in him and to antagonize and weaken the evil elements in him? Where will he receive the most thorough and systematic training and be best equipped mentally, morally and spiritually?

It would seem that a church school ought to come more nearly meeting all the conditions. A school under the care of our own denomination—where the Bible is recognized as the inspired word of God, where Christianity is commended by example and precept, and where spiritual things are placed above material things. Look carefully over our advertising columns and see the excellent schools there advertised. We think you can get suited in locality, rates and advantages of instruction.

Besides our church, there are many superior private and State schools where very fine advantages are offered and where the moral and religious training of the young are carefully attended to, but not under denominational directions. Surely out of all these you can find a school that will meet the wants of your child and offer the advantages you need. So decide at once where you will send and have your son or daughter ready to enter at the opening session.

EDITORIAL NOTES.

EXPLANATION.—For two years we have had a contract with a most reliable house to furnish our paper the first of every month. By the mill being behind with orders we could not get this month's supply until the 16th. This delayed this week's issue two days. We are assured it will not so happen again. Of course, we regret it more than we can express.

Dr. S. A. Steel has been elected to the presidency of Logan Female College, Russellville, Ky.

A secular paper says that "happiness, to be found at all, must be found in ourselves." Nothing could be more erroneous as a final conclusion. The life that does not look for happiness in duty and ministries to others will hardly find it.

You will see, by reference to the Salisbury District, that the Presiding Elder, Rev. W. W. Bays, requests his pastors "to hold fast day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections."

The Epworth Era of last week very perninently says: "That man who has permitted fortune to place him in a position where his concern is for his carcass rather than for his honor or his sense of justice to others is to be both pitied and censured."

Dr. Hoss left Nashville July 30 for Philadelphia, whence he is to sail, in company with Dr. Coke Smith and others, for the Old World. Dr. Hoss was accompanied by his daughter, Miss Mary. They will visit the Continent and finish their stay abroad with the Ecumenical Conference.

We regret very much to announce that the health of Rev. John R. Brooks. D.D. of Main Street Church, Reidsville, is precarious He has had a light stroke of paralysis, and his physician has enjoined rest from work for some months. We learn unofficially that Rev. J. A. Baldwin has been appointed by Bishop Hargrove as his assistant. Dr. Brooks has long held a place in the front rank of North Carolina preachers and has been a faithful and efficient minister in our church. He has friends all over the State who sympathize with him in this affliction and we ask all to join in prayer for his speedy recovery.

Rev. D. Atkins, D. D., Presiding Elder of the Winston District, spent a few hours in Greensboro last week on his way to his quarterly meeting at Stokesdale. He made us a pleasant visit. He is looking well, is happy in his work and is very hopeful of the future. He is now building a new District Parsonage in Winston and will move into it soon. His family is spending the summer with friends in Gracen county, Virginia, but he is pressing on with his work. Dr. Atkins has a variety of resources and uses them all to advantage. As preacher in charge, Presiding Elder, College President or Editor of a Church paper he succeeds. May he long live to bless his race.

Prof. W. F. Massey, so long connected with the Agricultural and Mechanical College at Raleigh, dropped in to see us on Friday. He is known to all our readers through his excellent weekly letters on our farmer's page. Prof. Massey will hold a number of Farmer's Institutes in different counties in the western part of North Carolina. We hope as many of our readers as possible will avail themselves of the opportunity of hearing him. He is a fine talker, is authority on agricultural matters and we believe is doing more for the farming interests of the State than any other one man.

The opening article of the American Illustrated Methodist Magazine for August deals with the romantic boyhood surroundings of Andrew Carnegie, whose benefactions are the talk of everyone at present. It will be a revelation to most that Dunfermline, his native city, was an important social and intellectual center and the home of royalty, when Edinburgh was little more than a hill fort; that it possessed the finest abbey in all Scotland; that more famous monarchs were born and died there than anywhere else in the little kingdom. Also, that it is the cradle of modern freechurchism in Scotland. The article is finely illustratrated and is particularly readable.

Among the many summer accessories, the unlined lace stock-collar justly claims precedence. It is as dainty as it possibly can be, and is also cool and comfortable if properly shaped and not cut too high. Mrs. A. L. Gorman, the well known authority on dressmaking, who writes regularly for The Delineator, devotes her entire article in the August number to the making of unlined lace stocks, lace boleros, collars with open neck, fichus and girdles. Illustration and description admirably fit each other in this article and it will be found very valuable to those who make their own dresses, and yet at the same time wish to appear dainty and up to date.

The sale of thousands of copies of a ten-cent magazine at one dollar apiece was a very curious happening at the time of the Chicago World's Fair. The Cosmopolitan prepared a World's Fair number, contributed to by many famous writers, and so thoroughly illustrated that it surpassed even the most expensive book which had up to that time been issued. In those days the magazine was printed from two sets of plates only, and when these were worn out it was impossible, without a great loss of time, to put further editions on the press. The newsdealers, taking advantage of this condition, raised the price of The Cosmopolitan's World's Fair number to one dollar a copy. A few sales were even made toward the close at the phenomenal price of five dollars. Undoubtedly this happening is unique in the history of magazine literature. The Cosmopolitan will endeavor to repeat its past success, with a Pan-American Exposition Number, which will be even more attractive, if possible, than its World's Fair predecessor. The most famous writers of the country have been invited to take part in the preparation of this issue.

A letter from Asheville informs us that Dr. Chas. C. Weaver, President of Rutherford College, who has been sick for three weeks with typhoid fever, is now better and hopes soon to be out again. This item will give great joy to many people. The Fall session of Rntherford College will open Aug. 28th instead of Sept. 1st, as heretofore published.

We had a call recently from Mr. D. A. Hodges of Faith, Rowan county. He called to pay his respects and renew his subscription to the ADVOCATE. Bro. Hodges runs a large granite quarry and has a contract with the city of Greensboro for a large amount of kirbing. The Rowan granite has a wide reputation.

We record with great sorrow the death of Mrs. Miller, wife of Dr. J. F. Miller, Superintendent of the State Hospital at Goldsboro. This sad event occurred in Morganton on last Thursday. Mrs. Miller was on a visit to her son at that place, was taken sick, and after several days of suffering, fell on sleep. She was a native of Wayne county, was the sister of Mr. E. B. Borden of Goldsboro and represented one of the best families in the State. She had long been a most consistent member of St. Paul's Methodist Church at Goldsboro, an active worker and a leader in all benevolent work.

Her loss will be most widely felt, for her place cannot be filled. Dr. Miller has long been one of the most prominent physicians in the State and as Superintendent of the Eastern Hospital he has won the esteem of the best people of North Carolina. The sympathy of thousands go out to him in this great sorrow.

From Spring Creek.

DEAR DR. CRAWFORD:—We have just closed a very successful meeting in the Balm Grove church. Had twenty-five or thirty professions and reclamations. Believers were wonderfully built up. Rev. John J. Welch, of Asheville, rendered us a great work. He is a very earnest, consecrated, zealous servant of the Lord. Pray for us that the Lord may bless us in all our labors.

Yours for the Master,
CHAS. P. GOODE, P. C.
Spring Creek, N. C., Aug. 8, 1901.

Summerfield Circuit.

On July 21st, we began our meeting at Stokesdale, and it continued ten days.

Rev. E. C. Glenn did all of the preaching and did it well. He greatly endeared himself to the people. The church was very much revived; six reclaimed, twenty converts, and a number joined our church, and some will join other churches.

On the 28th we commenced at Mount Carmel and run eight days. As a result had 18 converts, and a large per cent. of these will join the church. Rev. T. A. Parker, brother of the writer, did the preaching, and did it very satisfactorily indeed.

P. E. PARKER.
Stokesdale, N. C., Aug. 10, 1901.

Resolutions.

Whereas, through the removal of Mr. J. B. Boyd and family from our midst to Charlotte, N. C., our community and church have thereby sustained a great loss; therefore be it

Resolved 1. That the Sunday-school of the M. E. Church of Pineville, N. C., has lost a most efficient and faithful superintendent.

2. That our best wishes follow him and his family to their new field of labor, and that we commend him to the church and people of Charlotte as a true and faithful worker in every Christian enterprise.

3. That a copy of these resolutions be forwarded to the Charlotte papers for publication, and to the NORTH CAROLINA CHRISTIAN ADVOCATE.

REV. H. C. SPRINKLE, P. C.,
E. E. WILLIAMSON,
MRS. ELIZA ARDREY,
Committee.

Card of Thanks.

DEAR BROTHER CRAWFORD: Please allow us to express our sincere thanks through the columns of the ADVOCATE to the people of Broad River circuit for their extended liberality and kindness to us since we have been called to pass through such sore afflictions. May the good Lord abundantly bless them spiritually for all they have done for us. I am getting better and I hope to soon, if the Lord wills, be about the work of His kingdom again. God is with us, both preacher and people. Our work on the Broad River circuit is still moving onward. God bless our editor.

GEORGE J. OWEN.
MRS. GEO. J. OWEN.

From Reidsville.

DEAR DR. CRAWFORD: We have closed our first protracted meeting. Large church and immense congregations. On Sunday not more than half of the people could find seats in the building. Bro. Butt (Jno. F.) of Ware's Chapel, divided the labor with me, and did most faithful work. If any of our preachers do not wish a revival, and plenty of old-fashion Methodist shouting, let them keep Bro. Butt out of their meetings. The Lord bless the old hero, I wish we had a thousand like him. The church, almost dead at the start, felt the power of spiritual resurrection. Seventeen joined our church, and we sent two to the Baptist church.

Thirty-five professed saving faith. I believe there are yet better things ahead. Your paper is the best we have ever had, and my people, many of whom are educated, so express themselves.

Sincerely,
WILBUR LEGETTE.

What Others Say.

Littleton is the seat of the deservedly popular and flourishing Littleton Female College. President Rhodes, assisted by his wife, the right woman in the right place, and a very able corps of teachers, is bringing the college into the very front line of our Southern institutions of learning.

It is a veritable hive of workers and more nearly than any institution we have ever known realizes Wesley's ideal church: "All at work all the time." And it all goes on smoothly and cheerfully under a wholesome, well-regulated discipline, and the halo of our holy religion pervades every department of work.—Rev. J. B. Morton in Presbyterian Standard.

University College of Medicine.

In endeavoring to raise the standard of medical education, this institution has always maintained an optional four year course, even before the establishment two years ago of the compulsory four year system. The first regular four year class which will graduate the coming session will necessarily be small, and will offer unusual opportunities to the student for personal clinical work.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 18th, 1901.

ABRAHAM'S INTERCESSION.
Gen. 18: 16-33.

GOLDEN TEXT.—The effectual fervent prayer of a righteous man availeth much. Jas. 5: 16.

TIME.—B. C. 1897, about fifteen years after the events of our last lesson.

PLACE —The city of Hebron.

Daily Bible Readings.

Sunday—The Lord Appears. Gen. 18: 1-8.

Monday—Sodom's Doom Revealed.—Gen. 18: 16-21.

Tuesday—Intercessory Prayer. Gen. 18: 22-33.

Wednesday—Warning Lot. Gen. 19: 12-16.

Thursday—Escaping for Life. Gen. 19: 17-22.

Friday—The Cities Overthrown. Gen. 19: 23-29.

Saturday—Persistent Prayer. Luke 18: 1-8.

Introductory.

By and by the time came when even the mercy of God could no longer bear the iniquities of the cities of the plain, of which Sodom was chief. Before, however, he poured out the vials of his wrath upon them he determined to reveal his purposes to Abraham, and visited him in human form, in company with two angelic attendants, for that purpose. "Abraham supposed these strangers to be men, but his course to them was such that he had no reason for regret when he found them to be angels. That is a good way of treating everybody whom we encounter; so that, if they should turn out to be angels, they would have no reason to complain of us, and we nothing to be sorry for in our treatment of them." (H. C. Trumbull.) As to what took place in this interview we are to learn today.

Explanatory Notes.

23. And Abraham drew near.—This act indicates both the depth of his solicitude and the strength and boldness of his faith. Wilt thou also destroy the righteous with the wicked?—The prayer of the patriarch thus begins with a plea for justice to the righteous. We shall see later that it widens out into a plea for mercy to the wicked.

24. Peradventure there be fifty righteous within the city: wilt thou . . . not spare the place for the fifty?—Abraham felt that the destruction of the righteous along with the wicked would be inconsistent with the righteousness of God; and he also saw that the sparing of the fifty involved the sparing of the whole city for their sake.

25. Shall not the Judge of all the earth do right?—This question implies a jealous regard for God's honor. It proceeds upon the correct assumption that he never did, nor ever will, do anything to wrong his creatures.

26. If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.—Because fifty righteous persons would be enough to constitute a nucleus for the reformation of the whole city. How prompt was the reply of the Lord, and how merciful!

27. I have taken upon me to speak unto the Lord.—I do not wish to be presumptuous, but I do desire in bold humility to press my plea yet farther. Which am but dust and ashes.—And needing, therefore, to be guarded and reverent in my approaches to the Lord.

28. Peradventure there shall lack five: . . . wilt thou destroy all the city?—"He does not say, 'Peradventure there are five and forty righteous,' but clings to the divine concession. 'If it is as thou hast said, then the want of five cannot be decisive.'" (Lange.) If I find there forty and five, I will not destroy it.—"Abraham goes on step by step; Jehovah grants him step by step, without once going before his requests."

29. Peradventure there shall be forty.—The answers of the Lord increased the faith of Abraham. So it ought always to be with those who pray.

30. O let not the Lord be angry.—Let him not think that his servant is guilty of folly and sin in daring to go still farther. Peradventure there shall thirty be found there.—Twice before Abraham had dropped his figures five; he now ventures to drop them ten.

32. I will speak yet but this once: Peradventure ten shall be found there.—Did Abraham do right to thus set a limit to the mercy of God? Who can tell? But Matthew Henry says: "He owned that the city deserved to be destroyed if there were not so many, or possibly God restrained his spirit from asking further." I will not destroy it for ten's sake —"How little do the men of this world know the extent of even their worldly obligations to the righteous!"—Senior Quarterly.

Reflections.

1. Drawing near to God is not presumption if it be done in a right spirit.

2, It is honoring God to think him incapable of doing wrong.

3. Justice to the righteous often involves mercy to the wicked.

4. Religious confidence is not inconsistent with religious humility.

5. It is impossible to overestimate the power of prayer.

TO THE DEAF.

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Composition on Breathing.

A boy, 14 years old, who was told to write all he could about breathing in a composition, handed in the following:

"Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn't for our breath, we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait until they get outdoors. Girls kill the breath with corsets that squeezes the diagram. Girls can't holler or run like boys because their diagram is squeezed too much. If I was a girl I had rather be a boy so I can run and holler and have a great big diagram."—Exchange.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to me, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but be sure you reserve enough money to pay me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 18th, 1901.

GOD'S REQUIREMENTS

Deut. 10: 12–14.

[Rev. W. M. Anderson in Christian Observer]

This passage specifies what God requires of Israel. It indicates what, thro' the Gospel, he requires of us. God's requirements are not different through the different centuries or ages of the world; while God has used different ways of teaching them the truth, the substance of the truth is essentially the same. Some careless, casual students think that only the New Testament is valuable today, and that the Old Testament is out of date in its teachings and requirements. The Old Testament is the most helpful interpreter of the New Testament. The New Testament is enfolded in the Old, and the Old Testament is unfolded in the New. While this passage is short, it is very full and clear. We will do well to study the requirements which it makes. It will be well to keep in mind that God desires our own free will offerings in service. He demands what thankful hearts should gladly give him.

1. Of all, to fear him. And this means a filial sort of fear that holds God always in reverence. In does not mean that terrifying state of mind and heart which makes men dread God, and desire to escape him. This is the idea that men in their natural state of sin have of God. Hence, religion is gloomy, and to be avoided. The real Christian has just the opposite idea of God. He seeks approach to God, rather than fears him. In God he rests all his hopes, and aspires to fellowship with him, through Christ.

2. To walk in his ways. This has refer ence to the conduct and manifestations of character. There are a variety of ways mentioned in the Scripture—the way of righteousness, the way of truth, the way of peace, the way of pleasantness. These are all different ways of one and the same experience.

3. To love him. If the fear spoken of in the first place above had meant terror at the name and approach of God, this duty of loving him could not have been specified. We do not love that which we greatly fear. Love is the fragrance of the heart which blossoms forth into obedience to God's commands. If we love God, we will serve him without constraint. We will walk in his ways gladly. Love is the essence or substance of Christianity. If we have not love, we are not Christians. One great result of the Spirit's work in the heart, is the development of this first love. This sensibility of the soul was lost or destroyed in the fall, and is revived or restored in the progressive work of the Gospel.

4. To serve him with all the heart and soul. This in opposition to serving him outwardly and formally. The only way to really serve God is to serve him all the time. There is no such thing as a Sunday service of God. We are to serve him in the heart constantly. God desires that our worship should be characterized by sincerity and intensity of love.

RESULTS.

1. Gratitude should lead us to meet all these requirements, for God has done so much for us. We are too unmindful of God's goodness. We are forgetful of his providence and sustaining grace.

2. Obedience to God's commands will be to our advantage. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

3. We may well dread the result of enmity and disobedience to God. "It is a fearful thing to fall into the hands of the Living God." "For our God is a consuming fire."

HELPS IN THE STUDY.

1. What things did God require of the Jews that he does not require of us?

2. What things does God require of us that he did not require of the Jews?

3. What things does God require both of us and the Jews?

4. What fulfills the law of Christ? Read the verse that tells.

5. Why cannot any other than an obedience from the heart satisfy the law of Christ?

Daily Bible Readings.

WHAT GOD REQUIRES.

Monday—Men and God.—Mic: 6:6 8.

Tuesday—He requires love.—Deut. 6: 1–9.

Wednesday—Obedience covers all.—1 John 5 : 1–6.

Thursday—Service is included.—Ps. 100:1–5.

Friday—We can do his will.—Luke 8: 16–21.

Saturday—God helps men.—Ps. 37:23-31.

Sunday—Topic: God's requirements.—Deut. 10:12–14.

"The Bar."

A poet has said of the saloon that it is appropriately called a bar:

A bar to heaven, a door to hell,
Whoever named it, named it well,

A bar to manliness and wealth,
A door to want and broken health.

A bar to honor, pride and fame,
A door to sin and grief and shame;

A bar to hope, a bar to prayer,
A door to darkness and despair.

A bar to honored, useful life,
A door to brawling, senseless strife;

A bar to all that's true and brave,
A door to every drunkard's grave.

A bar to joys that home imparts,
A door to tears and aching hearts;

A bar to heaven, a doer to hell,
Whoever named it, named it well.

To the Heart.

Wm. Bramwell was preaching in a little village, on one occasion, and the German minister, Trubner, went to hear him. Trubner was a very cultivated scholar, and a profound critic; and when some of Bramwell's friends saw him there, they said: "Alas! alas! for poor Bramwell; how Trubner will criticise him!" He preached the everlasting Gospel of Jesus Christ with great power; and when Trubner went out of church, one of his friends said to him: "How did you like him? Don't you think he wanders a good deal in his preaching?" "Oh, yes," said the old Lutheran, "he do wander most delightfully from de subject to de heart."

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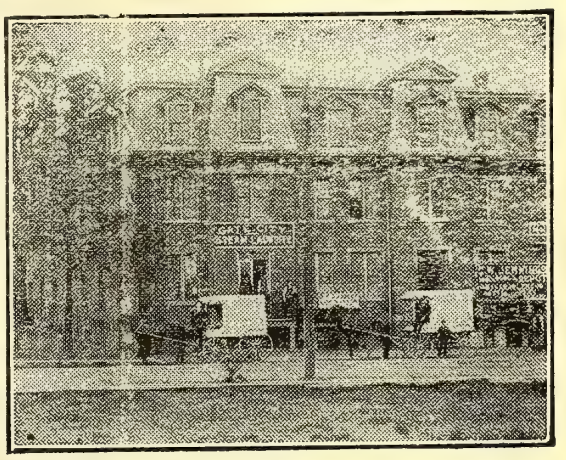
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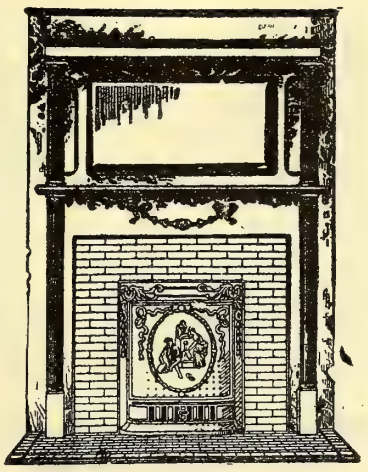
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REV. GEO. G. SMITH,
Macon, Ga.

Faith---Duty.

I would do a golden deed;
I would prove a friend in need;
I would sing a pretty song,
I would smile the whole day long;
And to the good Lord be true,
If I were you.

I would think, "'Tis sweet to live,"
I would give to a friend in need;
I would fight a valiant fight,
I would live to shield the right;
And to the good Lord be true,
If I were you.

I would a friend from darkness lead,
I would for my enemy's ransom plead;
I would help my friends from wrong,
I would aid those who for Christ do long;
And to the good Lord be true,
If I were you.

I would for God daily live;
I would a helping hand daily give;
I would hoist my little light;
I would beckon others to delight;
You can do all this good if you are true to the Lord,
If you are true.

E. EUGENE WALL.

Poetic Justice.

A Jerseyman who went out for a pleasure drive with his sweetheart not long ago received a needed but rather severe lesson on the necessity of being humane to animals in this day and generation. It was a very hot day, and when the drive was about half over the horse became balky. The driver thereupon lost his temper and gave the animal an unmerciful beating. Then the trouble began. A constable saw him and promptly arrested him for cruelty to animals. He was unable to pay the money, and his companion settled the business for him. Then she went home and wrote him a note, and this is what it said:

"When a man will so brutally beat a horse and so easily lose his temper, a woman marrying him would take the chance of the same treatment."

And the rest of the note released him from the engagement.

Most people will be of the opinion that the young lady in question did exactly what was right, and that she was fortunate in discovering the disposition of her fiance before instead of after marriage. Insensibility to the pain of another is not a trait which is particularly desirable in either a husband or a wife. While, of course, it is not to be inferred that every man who will beat his horse will also beat his wife, cruelty to animals so vitiates the moral nature that those perceptions upon which a sense of justice depends are blunted. The intimacy of marriage is so close that happiness can only exist where there is mutual forbearance, together with a certain sensitiveness to the feelings of others. The man who does not possess this sensitiveness may not be actually cruel to either wife or children, so far as physical maltreatment is concerned, but he will say and do things which are quite as brutal as a blow with a whip would be. There a dozen considerations which are likely to restrain him from wife-beating—the opinion of his neighbors, custom, fear that his wife may invoke the law, fear of retaliation by her relatives, or merely the fact that it is not usual for American husbands to express their sentiments in that way. But if his nature is essentially cruel he will find ways to torture those dependent on him which are worse than physical pain. The true test of a man's character is not to be found in his actions when he is restrained by public sentiment or fear of consequences. He is his real self when he is free to act, to indulge meanness, or passion, or cruelty toward some creature which cannot retaliate and has no means of defence. The Jerseyman who is the inenviable hero of the incident above recorded was subjected to this test, and apparantly he failed. He may have had an idea that by his lack of consideration for his horse he was showing a manly and stern strength of character which would impress the girl in the seat beside him. Some men have an idea that women admire those who are capable of cruelty. These men are trying to fit sixteenth century ideas into twentieth century civilization. It cannot be done. It is true that women admire a brave man, and often the man in question is a soldier or a hunter, but there is a very fine distinction between the brave man and the man who is ever ready to inflict pain. What the modern girl sees to admire in the soldier is not his willingness to shoot other men, but his readiness to be shot himself; not his murderous impulses, but his sacrifice of personal safety. The kind of women who would like a man better after seeing him act cruelly towards a helpless animal is not fit for a civilized country.

QUARTERLY MEETINGS.

SHELBY DISTRICT- 4th Round.

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville,	Aug 31,	Sept.	1
Belwood circuit, St. Peters		"	7 8
Bessemer City circuit, Bessimer City		"	14 15
King's Mountain station		"	15 16
Lowesville circuit, Salem		"	21 22
Mountain Island station		"	22 23
Stanly Creek ct., Hardin Cotton Mill		"	28 29
Lincolnton circuit, Lincolnton		"	29 30
McAdensville station		Oct.	5 6
Gastonia, Main st		"	6 7
Polkville circuit, Clover Hill		"	12 13
Lowell circuit, Bethesda		"	19 20
Gastonia, West End and Ozark		"	20 21
El Bethel circuit, El Bethel		"	25 27
Shelby circuit, Sulphur Springs		"	26 27
Shelby station		"	27 28
N Cleveland circuit		Nov.	2 3
Rock Springs circuit		"	9 10
South Fork circuit		"	16 17

WAYNESVILLE DIST.--4th Round
(IN PART)

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad, Embler's Grove	Aug 31,	Sep.	1
Clyde circuit, Tuscola		"	7 8
West Haywood circuit, Shady Grove		"	14 15
Spring Creek circuit, Baldwin's Chapel		"	21 22
Leicester circuit, Leicester		"	28 29
Mills River circuit, Shaw's Creek		Oct	5 6
Brevard station, Brevard		"	12 13
Transylvania ct., Greenwood		"	19 20
Haywood circuit, Laurel Hill		"	26 27

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31	Sept.	1
Salisbury, Main St, (night)		"	1
Concord, Central		"	7 8
Concord, Forest Hill		"	7 8
Concord ct., Carmel		"	14 15
Concord, Epworth, night		"	15 16
China Grove ct., Bethpage		"	21 23
Lexington station		"	28 29
Gold Hill circuit, Liberty		Oct.	5 6
Linwood circuit, Wesley Chapel		"	12 13
Albemarle circuit, Palmerville		"	19 20
Albemarle station, (night)		"	20
Salem circuit, Salem		"	26 27
Mt. Pleasant cir., Cold Spring		Nov.	2 3
Norwood circuit		"	9 10
Salisbury, First Church		"	16 17
East Salisbury sta		"	16 17
Spencer station		"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WINSTON DISTRICT.—4th Round

D. ATKINS, P. E., Winston, N. C.

Madison, Stoneville		Sep.	14 15
Mocksville circuit, Oak Grove		"	21 22
Mocksville station,		"	22 23
Kernersville, Shady Grove		"	28 29
Thomasville station		"	29 30
Forsythe circuit, Lewisville		Oct	5 6
Farmington circuit, Advance		"	12 13
Walkertown station		"	19 20
Winston, Centenary		"	20
Winston, Burkhead		"	20
Winston circuit, Mt. Tabor		"	25 27
Winston, Grace Church,		"	27
Southside		"	30
Davidson circuit		Nov.	2 3
Danbury circuit		"	6 7
Summerfield circuit		"	9 10
Cooleemee		"	13
Jamestown		"	16 17

MORGANTON DISTRICT 4th Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Marion		Aug.	11
McDowell circuit, Pleasant Hill		"	17 18
Table Rock circuit, Earney's		"	24 25
Forest City & Thermal City station, Forest City	August 31.	Sept	1
Silver Creek circuit, Salem		Sep.	7 8
Rutherfordton circuit. Pisgah		"	14 15
Broad River circuit, Kistlers		"	21 22
Henrietta & Caroleen, Henrietta		"	28 29
East Rutherford circuit, New Hope		Oct.	5 6
Bakersville circuit. Bakersville		"	12 13
Elk Park circuit, Thompson's Chapel		"	19 20
Estatoe circuit, Pine Grove		"	20 21
Green River circuit		"	26 27
Morganton circuit Stamey's Chapel		Nov	2 3
Morganton station			10 11
Connelly Springs ct, Ruth College		"	16 17

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station		Sept.	8 9
Jonesvill ecircuit at Jonesville		"	14 15
Elkin station		"	15 16
Mount Airy circuit at Zion		"	21 22
East Bend circuit at Center		"	28 29
Jefferson circuit at Jefferson		"	28 29
Boone circuit at Boone		Oct	2 3
Watauga circuit at Henson		"	5 6
Creston circuit at Creston		"	9 10

FRANKLIN DISTRICT- 4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station, Franklin		Aug	17 18
Webster circuit, Cullowhee		"	24 25
Macon circuit, Union	Aug. 31,	Sept	1
Bryson City sta., Bryson City		"	7 8
Franklin circuit, Iotla		"	14 15
Bushnell circuit, Maple Springs		"	21 22
Aquone circuit, Tellico		"	28 29
Whittier circuit, Olivet		Oct.	5 6
Murphy station, Murphy		"	12 13
Robbinsville circuit, East Buffalo		"	19 20

CHARLOTTE DIST—4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31	Sept	1
Monroe circuit, North Monroe		"	7 8
Monroe station		"	8 9
Clear Creek circuit, Big Bethel		"	14 15
Charlotte, Calvary station		"	21 22
Charlotte, Epworth and Seversville		"	22 23
Charlotte, Brevard station		"	28 29
Charlotte, Hoskin's station		"	29 30
Charlotte, Trinity station		Oct.	5 6
Charlotte, Dilworth station		"	6 7
Pineville circuit, Hebron		"	5 6
Ansonville circuit		"	11
Wadesboro station		"	12 13
Lilesville circuit		"	18
Morven circuit		"	19 20
Polkton circuit		"	26 27
Waxhaw circuit		Nov.	1
Weddington circuit		"	2 3
Derita circuit		"	91
Charlotte, Tryon station		"	10 17
Monroe station		"	16 17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah		Aug.	10 11
Spring Garden Street		"	11
West Market Street		"	18
Pleasant Garden ct, Bethlehem		"	25 26
Randleman, St. Paul		Sept.	1
Naomi station		"	1
Wentworth circuit		"	7 8
Ruffin circuit		"	14 15
Ramseur circuit		"	21 22
West Randolph ct		"	28 29
Randolph circuit, Trinity		Oct	5 6
High Point station		"	6 7
Jackson Hill circuit		"	12 13
Asheboro station		"	17
Asheboro circuit,		"	18
Uwharrie circuit		"	19 20
Reidsville station		"	27
Ware's Chapel		"	27
Centenary station		Nov	3
Proximity station		"	3
Liberty circuit, Staley		"	16

ASHEVILLE DISTRICT---3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville		June	8 9
Bethel		"	8 9
Hot Springs circuit, Ottinger's chapel		"	15 16
Ivy circuit. Laurel		"	22 23
Bald Creek circuit at Deaton's		"	29 30
Burnsville circuit, South Toe		July	6 7
Swannanoa ct, West's Chapel		"	13 14
Marshall ct., Rector's chapel		"	26 21
Saluda ct Saluda		"	27 28
Old Fort ct, Carson's chapel		Aug	3 4
Hendersonville		"	17 18
Cane Creek ct.		"	24 25
Weaverville ct.	Aug. 31.	Sept	1
Central Church		"	7 8
Haywood Street		"	7 8

STATESVILLE DIST.—3rd Round

J. E. THOMPSON, P. E., Statesville, N. C.

Iredell circuit, Pisgah		June	9 10
West End		"	22 23
Statesville station		"	23 24
Mooresville circuit, Centenary		"	29 30
Mooresville station		"	30
Woodleaf cir, South River		July	6 7
Mt Zion station		"	14 15
Maiden circuit, Maiden (D C)		"	20 21
Statesville circuit, Chapel Hill		"	27 28
Troutman circuit, Knox Chapel		"	28 29
Lenoir circuit, Olivet		Aug.	3 4
Lenoir station		"	4 5
Newton circuit, Fairgrove		"	10 11
Hickory station		"	11 12
Caldwell circuit, Ebenezer		"	17 18
Granite Fall station		"	18 19
Catawba circuit Bald Creek, C. M		"	27
Alexander circuit Lliedann		Aug.	31 S. 1
Stony Point circuit, Bethel		Sept	1 2
Turnersburg circuit, Turnersburg		"	7 8

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Our Light Bearers.

One of the resolutions on extension of work passed at the Annual Meeting reads thus:

Resolved: That we co operate heartily with our Juvenile Superintendent and Lady Managers in their efforts to bring all the children into Light Bearer bands.

We hope that every woman in the church will give heed to this resolution and feel that a duty is thereby imposed upon her personally either to organize a Light Bearer Band in her church, if there be none, or if one already exists, to do all in her power to nurture and strengthen it. Children are much more readily enlisted in missionary work than grown people. At the late Missionary Conference in New Orleans one of the speakers told how the president of a Woman's Foreign Missionary Society came to him utterly discouraged over the apathy of her members and wanted advice. He told her to go to work among the children and organize them. She did so. They responded enthusiastically. Her own zeal was kindled afresh, the mothers became more interested through the children and the woman's society at once took on new life. Only about one thousand of our children are organized. We want them all. We want them first for their own sakes, that they may be indoctrinated with the missionary idea and instructed in the history and current events of missionary work so that they shall grow up under deep conviction that the end for which the Church exists is to save the lost the wide world over, and with a deep sense of personal obligation for the evangelization of the world.

Children are naturally liberal givers. They delight to work for missionary money if encouraged and helped the least bit. For several years the Light Bearers have given about one third of pledge. Three bands are each giving yearly, above dues, $40.00 to keep a girl in our Chinese schools. This year the Juvenile Superintendent, Mrs. Weaver, under the inspiration of the Board meeting, where twelve new missionaries were appointed to go out in faith that God would touch hearts here and there to support them, pledged the Light Bearers for $750, the sum necessary to support one. This is a great, noble work, and should stimulate every woman to try to increase their numbers and to encourage them in practical ways.

Mrs. Weaver wrote a few weeks ago to Mrs. Trueheart asking that she give the children a missionary of their own to work for. In response Mrs. Trueheart has given them Miss Susie Williams of California. Our church is very weak on the Pacific coast and the woman's missionary society few in numbers, hence it is fitting that our children should take care of their representative. We wish we might have Miss Williams' picture, but we are sure that the grace of God which has enriched her heart from early childhood makes her lovely with a divine beauty. As each child works for and saves the pennies and dimes to keep her at work for Jesus among the mothers and grandmothers, sisters and aunts of Chinese children, let each one also pray that God will cause His face to shine upon her and make her a blessing. Should any wish to write to her, her address may be obtained from Mrs. Trueheart, Nashville, Tenn.

Miss Williams gives this little sketch of her life:

"In writing of the influence which first caused me to turn my attention toward China I think I must go back 28 years to a certain little parlor in Glass Valley, Cal., which had been converted into a schoolroom. A class of Chinese young men were the pupils, and a little brown-eyed woman scarcely more than a girl was the teacher. That woman was my mother, and my earliest recollections are of Chinese. The cares of a family after a time caused her to give up her other work, and she never dreamed that her oldest daughter as a tiny schoolgirl dreamed of the time when she should carry the message of salvation to 'the people across the sea.' I was converted at the age of twelve, and joined the Southern Methodist Church in Merced, and received my education in the public schools of the same town. As I grew older the prospect of a life in China seemed very uninviting, and for years I tried to stifle the voice that was calling me. When I was about eighteen years old I entered an art school in San Francisco, intending to make art a profession; but the time had come when the call must be obeyed, and two years later I made the surrender and told the Lord I was willing to go wherever he would send me. I wanted then to send my application to the Board, but found I was too young. Later a call came to me from the M. E. Chinese Mission in San Francisco, where I became a teacher. Afterwards I took the woman's work, and only gave it up to enter the Scarritt Bible and Training School in Kansas City, where I remained one year. I sent my application to the Woman's Board in the spring of 1897, was accepted, and sailed from San Francisco the 31st of the following October, and arrived in Shanghai November 26. This is a simple little story, but it is really all there is to tell. I have had so little to do with shaping the events of my life, but can clearly define the hand of the Master leading me step by step. It is by his grace that I am here. I might add that my mother and sister are both in the Chinese work in San Francisco."

Miss Williams is now living in West Soochow, China. She first taught with fine results in the day schools there, but Bishop Wilson recently changed her appointment. Concerning her present work she writes briefly to the Woman's Board:

"You will see from the report of Bishop's appointments that Miss Tarrant has been sent to help in the West Soochow day schools, and that I have been set free for woman's work in connection with the schools. During the past two years, because of the lack of help, we have been unable to push this department of the work as we wished and as our opportunities demanded, and we are very happy because of the present adjustment. Our house has long been too small, and we are now making arrangements to rent, near our present quarters, another small house, which will be used for the industrial school, woman's meetings and where I can receive the women socially. You will understand that the hold which we have on the women is through the schools. Through the children the mothers, grandmothers, aunts, sisters, have come to believe in the foreign lady and feel that she is to be trusted. I have loved my work in the schools but gladly give it into Miss Tarrant's hands, for we need just the bright, sunshiny worker and the good teacher that we will find in her.

I am full of plans for the industrial school, for I believe it is going to prove an important factor in our work, but will write you at length about it later. I wish now, however, to put before you the fact that in all of the Soochow District there is no one to do any itinerating. It is so paying a work, that it should not be neglected. I can go, and shall be more than willing to give a portion of my time to such work. I shall have a corps of excellent Bible women, some of whom can go with me, and some who can "stay by the stuff" while I am gone.

Both Miss Atkinson and Miss Richardson agree that it will be a good thing for me to take up this work, and one or both of them will write concerning it. So I wish to ask in this letter that an appropriation of $75 a year be granted me for itinerating."

At this season of the year there are always many deaths, particularly among children, from summer complaint, diarrœa, dysentery, cholera morbus, cramps, etc., and every one ought to know that a sure and speedy cure can easily be obtained by taking Perry Davis' Pain-Killer in sweetened water every half hour. It never fails. Avoid substitutes, there is but one Pain-Killer, Perry Davis.' Price 25c. and 50c.

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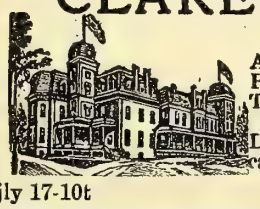
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Some years ago one of the leading newspapers in a Northern city wrote to me asking me to prepare them an article on the question "Does Farming Pay?" I answered them that this was a very silly question that newspaper men have been asking for years, and that neither the fools nor the farmers were all dead yet. There are thousands making a livelihood out of the soil who have not the means to make a living in any other pursuit. The bulk of the cotton crop is grown by men without a cent of capital who pay for being "carried" a rate of interest that no commercial business in the country could stand. They do not make money of course, mainly because of their ignorance of business methods as applied to farming. But wherever a man of intelligence applies the same business-like system to farming that men are obliged to use in other pursuits in life, he makes money as other business men do. There are not wanting instances where an investment of capital in good farming has rewarded the investors with wealth. One of the leading instances of this in this country is that of Mr. Allerton of Chicago. He says: "The secret of successful farming lies in the application of an intelligent system. Lack of system is the curse of the average farmer. He may, and generally does, practice all manner of petty and exacting economies, but he will never do things on a large scale until he systematizes his entire scheme of operations. Whenever the question of crop distribution comes up before a lot of farmers, there is always a good deal of wise talk about crop rotation. Sift this down to the bottom and it will be found in most cases that farmers understand this term to mean sowing a field in oats one year and in wheat the next. . . . . They do not make provision for giving the soil a chance for recuperation. . . . . About thirty years ago I began farming on a tract of 100 acres in New York. In three years I saved $3,200 from the farm, and had a good living besides." Mr. Allerton then went to Illinois and began to buy farms and operate them through foremen, and he says that he has never made an unprofitable investment. He now owns 70 independent farms containing 80,000 acres. In one year, he made a profit net of $37,000 from a farm that cost him $70,000. He bought this farm at a time of low prices when the young men there were trying to get away from the farm to the cities to make an easy living. He further says that quite recently three farmers died in central Illinois leaving fortunes of over three millions each and all made at farming, and in the same general region he knows scores of farmers worth from $100,000 to $500,000 made at farming.

Mr. Allerton has his office in Chicago and directs his operations largely by telephones connected with all his farms so that he can talk to his foreman at any time. He says that he has foremen on his farms who have accumulated as much as $16,000 each and are living in greater comfort than most city men.

And yet here in the cotton country of the South, where the money crop is with good farming, a far more profitable crop than the money crop of the Illinois prairies, it will take a long time to find a millionaire farmer. The great corn crop of the Illinois prairies is largely turned into cattle and hogs, and the men who are making money are FARMING and not merely gambling off the chances of getting something to sell by dribbling a little fertilizer in the ground, and then selling not only all the fertilizer produced but what the land could do besides. If our men of means could only realize what there is in business-like farming, and instead of "carrying" men to crop the land and make it poorer they would make the croppers foremen to farm the land right on a salary, the result might be greater than in the west. But some will say the Illinois lands are so rich that they easily make money there without fertilizers, but we have similar examples of fortunes made in the east on lands naturally as thin as any in the South. After the Civil war Mr. McKenny of Maryland started buying run down farms and putting men on them to cultivate them on an exact business system. He kept this up till he owned a large number of farms, and before his death in the last year, he was assessed on the tax books of his county for over one million dollars worth of real estate, all made at farming and bringing up poor land, and today there are lawyers and business men in the same section who are buying land and working it in the same way making fortunes. There is a far greater chance for profitable farming in the South today than there is in the North or West if men will invest capital in it. But to do so we must get out of the old time careless habits, and make farming an all-the-year business. We must turn all feed crops into live stock and so get, not only a profit out of the stock, but get manure for the land and get freedom from the fertilizer agent. We must not only diversify our crops, but must do so in a business-like and intelligent manner with a system correctly designed for the building up of the soil while making paying crops. We must study farming as a profession as every other professional man is compelled to do. We must quit the practice of educating the smartest boys of the family for the so called learned professions and imagining that the one who is to be a farmer needs no education. Of course there are men who cannot write their name who have by industry and hard economy accumulated some property, but doubtless with better education they would have done even better and would have lived better. That a man by living like a hog and dressing like a nego, and working his wife to death has accumulated property, can hardly be rated as a success in the highest sense is certainly true, for there is something in this life more than mere accumulating money. The men who live in this way seldom have sons to become farmers. The boys get disgusted with the drudgery of the so-called farming and get away from it as soon as possible, and all their lives look on farming as a dog's life. If the agricultural interests of the South are to keep pace with the industrial development in other lines, the farmers must become students of their profession till they take rank with the other learned professions, for there is no profession that requires for its proper prosecution as much real learning as the cultivation of the soil.

It will do little good for the Board of Agriculture to hunt the country over for the best man to teach agriculture in their colleges if the farmers are to teach their boys at home that there is no money in farming and that if they want an education they must take a technical education in some mechanical pursuit or try to become lawyers or doctors, and then starve for years before they can make a living at their profession. At the College in Raleigh, the great majority of young men from the farms come to study mechanical work or electricity or engineering. Some of them are fitted for these pursuits and will succeed, but I fear that the majority will have to go back to the farm without the education that would have fitted them for success there. Some day, when the farmers comprehend what there is in agriculture in the South they will send their boys to study it and keep them here to build up the state, instead of roaming the earth in other lines for which their state has fitted them and then lost their services. But I fear I am neglecting my correspondents. Fortunately they are fewer than usual.

Several friends have written to ask how to keep the early crop of potatoes grown here. I have to answer that in all the central and eastern part of the state it cannot be done, and the early potatoes should be disposed of as soon as possible or used for the growing of a late crop which can easily be kept.

A Rutherford Co. friend sends a sample of grass for name and says that it came where he sowed Bermuda grass seed, but it looks so much like a grass common there that he fears it may not be Bermuda. Doubtless he has Bermuda, which in some sections is known as wire grass The specimen sent is Bermuda grass, and I doubt its value in the mountain country. Its true place is in the coast region of the cotton country, and there it is the best grass that can be grown for pasture.

A Mecklenburg friend wants to know how to propagate the Logan berry. The Logan berry is a cross between a raspberry and a blackberry. It looks like a large red blackberry and tastes like a raspberry. It is a very slow plant to increase as it does not sucker like the blackberry and will not grow from root cuttings like the raspberry. The only way to increase it is to have some plants established in pots, and start them to growing in the warm greenhouse in February and then take off the young shoots and root them in a propagating bed. Hence it will be seen that only those who have the facilities and skill can do much with them. But the plant is hardly worth the trouble, as it is a very shy bearer. I have had three or four plants for three years and have had in that time about a dozen or less berries. It is simply a curiosity.

A Buncombe county friend sends some terrapin bugs, Murgantia Histrionica, and wants to know how to kill them as they are destroying his cabbages. These bugs are suckers and can not be killed with poison. Trap crops of mustard around the cabbage will attract them and then you can sprinkle kerosene on them and kill bugs and plants too.

A housekeeper wants to know how to kill bed bugs. Dissolve half a pound of soap and a quarter of a pound of saltpeter in a gallon jar of warm rain water and shake it till quite milky. Then with a sewing machine oil can inject the liquid into every place where the bugs can hide, and it will kill bugs and eggs. Keep this up at short intervals and you will keep clear of them.

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MARRIAGES.

NELSON—COX.—At Mrs. W. R. Nelson's, Miss Loula Jane Nelson, daughter of W. R. Nelson, and Mr. X. H. Cox, of Morganton, July 31st, 1901, Rev. G. W. Ivey officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MANESS.—William Reuben, infant son of Luther and Neulah Maness, was born in Radford, Va., March 31, 1901, and died in Reidsville, N. C., July 24, 1901.

His stay on earth was very short, but the little darling gained love and admiration everywhere he went. We know not what its mission was, but the Lord knew, and when it was done He took it home.

We greatly miss our dear and only child, but we rejoice in the will of God, and say, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

May these little angels be bright and shining lights to guide those over who loved them so dearly here on earth.

HIS FATHER.

KIRKPATRICK.—Cora Lee, wife of J. R. Kirkpatrick, was born Nov. 14, 1875, and died July 22, 1901.

Sister Kirkpatrick was a daughter of Carr and Sarah Reeves. Shortly after she was married her father's family moved to the West, she being the only one of the family remaining here.

She made a profession of religion and joined the church at about 12 years of age, and has since lived a consistent Christian life.

For more than a year before her death she was an invalid and suffered greatly, yet under all her afflictions she was patient and bore her suffering with wonderful fortitude.

Her funeral was conducted at Mount Zion Church in the presence of a large crowd of sympathizing friends, and her remains were laid to rest in the cemetery near by.

May God comfort the bereaved husband and relatives in their deep sorrow.

Her pastor,

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Mr. Moody's plans for the accommodation of ministers, Christian workers and laymen who desire to spend any time (shorter or longer) in Bible study or training, are being adhered to, and already a large number of visitors have attended the Institute lectures this season.

Mr. James H. Todd has recently arrived from New Zealand to occupy the position of Superintendent of the Men's department.

Mr. Todd is a graduate of the school, and on leaving in 1894 went to China as a missionary. He has spent the last two years in New Zealand, teaching the Bible and evangelizing. He is the son of Rev. A. B. Todd, a Presbyterian minister of national reputation out there. In this new position Mr. Todd will relieve Mr. Torrey of detail work connected with the Men's department.

Rev. G. Campbell Morgan is scheduled to spend about three weeks in Chicago and vicinity in November. He will lecture each morning at the Moody Institute on "The Crises of the Christ," a series of studies in the life of Christ. Evening services will be held in different sections of the city. Fuller information can be obtained by writing to R. A. Torrey, Gen'l. Supt., 80 Institute Place, Chicago.

The annual convention of missionaries of the American Sunday-school Union will be held this year at the Moody Institute, October 8–14.

NEWS OF THE WEEK.

STATE AND GENERAL.

Peter Jackson, the negro pugilist, is dead.

Financial disasters continue in Germany.

The steamer Hampton Roads was burned at Norfolk last Thursday.

President Shaffer's strike order was generally obeyed last week.

Ex-Senator Marion Butler has formed a company to establish and operate a cotton mill near Clinton, N. C.

Waltar Dimmick has been arrested at San Francisco, charged with stealing $30,000 in gold from the U. S. mint.

The corporation commission orders the Southern railway to adopt its standard tariff on all of its roads in this state.

Governor Aycock offers $200 reward for the arrest of Watt Ingram, charged with a murder at Ellerbe Springs, Richmond county.

The Navy Department has censured Capt. Robley T. Evans for his strictures upon Hon. William Chandler, former Secretary of the Navy.

The Alabama constitutional convention finally adopts the suffrage article of the constitution. The female suffrage clause is reconsidered.

For the first time since the outbreak of the Spanish war President McKinley approves the death sentence passed upon a soldier by court martial.

President Gompers, of the Federation of Labor, pledges the moral and financial support of that order to the Amalgamated Association in its strike.

British transport at New Orleans, to carry mules to South Africa, damaged by an explosion, supposed to have been the work of Boer sympathizers.

Jack Winters, arrested as a suspect in connection with the California gold robbery, confessed, and so far $130,000 of the stolen gold has been recovered.

The members of the Resistencia at Tampa are making efforts to have the Spanish minister at Washington take up the matter of the disappearance of their leaders.

David R. Searcy, grand secretary of the Knights of Honor and connected prominently with all fraternal orders, died at New Orleans Thursday night, aged 49 years.

The corporation commission makes the freight rates on cotton the same on all railroads of the state, doing away with the differential rates on divisions of the Seaboard Air Line.

Lord Kitchener issues a proclamation giving notice that all Boer commandants, field cornets and leaders of armed bands who do not surrender by September 15th, will be banished.

Ex-Mayor Robert Tunstall Banks, of Baltimore, died late Thursday night, aged 79 years. He was the first democratic mayor after the civil war, serving in that capacity during the year 1867.

The requisite number of mills in the Southern Hosiery Yarn Spinner's Association have agreed to the proposition to curtail production, and the mills will close for twelve days during this month.

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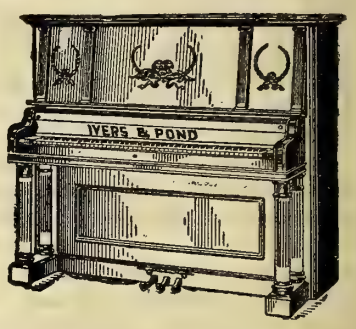
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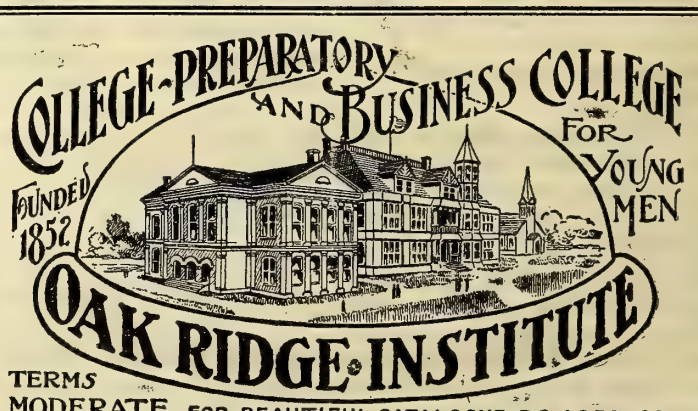
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L A Robertson Dec 99

THE MINISTER'S SUNDAY MORNING.

MARIANNE FARMINGHAM.

This is my opportunity!
I stand, O God, 'twixt these and thee;
Grant me thy light that I may know
How best the seeds of truth to sow.

The weary man, the little child,
The vigorous youth, the mother mild,
Lift up their eyes and wait for me:
What shall I say to them for thee?

Theirs is the struggle and the strife,
Mine are the peaceful paths of life;
They are of deeds, I am of thought.—
How shall I teach them as I ought?

We are close brothers; all we men
Sin, and are sorry, sin again;
And climb, and slip, and yet aspire;
Thou, only thou, canst bear us higher.

Lord, I will talk to them of thee,
Let mine eyes thy salvation see,
And with the tokens of thy love
Uplift their hearts and mine above.

Give me, O gracious Master, power
To read the signs and seize the hour,
Nor let these people empty go
Because I may so little know.

Lord, unto thee I lift my eyes,
Inspire me, make me brave and wise.
And give me faith that I may see
How wide and large thy precepts be.

Then, thine own message let me take
To these thy people for love's sake;
I use my opportunity
When longing hearts are glad in thee.

O, God, inspire me, make me strong:
I will not do thy people wrong
To hide whate'r thou givest me,
Nor put myself 'twixt them and thee.

Give me thy message now; not mine
The words they need, but only thine;
O Lord, these people wait for thee,
Thine is this opportunity.

THE CONVICTION grows upon us that most of the barrenness in Christian life is due to ignorance of the Bible. It is almost inconceivable how any one can be a Christian except in name, who does not habitually read and meditate in the Word. For what is the principle of faith but the soul's reliance upon the promises of the Word? What is the fear of God but the soul's trembling at the threatenings of God? How can love for the Lord Jesus be excited save by the longing contemplation of His nature, His work, His inexpressible blessings? What is the object of our hope but the apprehended glory of God? Truly, "My people perish for lack of knowledge."

DID YOU ever stop to think that the "good sermon" you heard last Sunday is an entrusted talent that you are in danger of burying. Every emotion that moves the soul Godward, every inspirtion to seek high and holy things that is not actualized into better daily living leaves one weaker and less impressible than before. "Take heed how you hear," for hearing involves the responsibility of doing.

THE MOST critical point in the history of any church is when it complacently settles down to enjoy the elegant home it has erected for itself, with all indebtedness paid and no demands save to sustain its public services with an adequate income. At that moment deterioration is sure to begin unless the pastor is wise enough to convince this church that the work of intensifying and extending its life will never be done in this world, and aggressive enough to project enterprises that will lay under tribute in some way the resources of every individual member. There is no resting on prst achievement in a live, healthy church, but each year's accomplishments should be but the basis of larger possibilities. Its outlooks should be always one of prospect and not retrospect only.

SOME ONE has well said: "Many a good intention dies from inattention. If through carelessness, or indolence or selfishness, a good intention is not put into effect, we have lost an opportunity, demoralized ourselves and stolen from the pile of possible good. To be born and not fed is to perish. To launch a ship and neglect it is to lose it. To have a talent and to bury it is to be a 'wicked and slothful servant.' For in the end we shall be judged not alone by what we have done but by what we could have done."

THE BROTHER who in a meeting not long since, testified that he would really like to do something in the church if he only knew what to do, voiced the unexpressed feeling of many of his fellow church members. We never look over a large congregation that we do not think what great things might be accomplished if the power lying latent in each individual might be discovered and put to work. How to do this is a serious question. To tell the average inexperienced Christian to go to work is vain, unless he be given definite instructions. A pastor who believes that it is his duty to organize and keep his church at work gives his plan for doing it as follows: "First, let the pastor mail to each member a call to commit themselves to some definite work. We had printed a neat, four page folder, just the size to slip into an ordinary business envelope. On the first page was a brief but earnest call to each member to engage in some department of church work. On the second page the several departments of church work were printed, and each member was requested to indicate what work he was willing to undertake, and in what department he was willing to labor. On the third page we explained our plan of organization, and the fourth page was left blank, that the member might write anything in his heart for his pastor's eye only. The request was made that each member fill out and return blanks to pastor at earliest convenience. After these blanks had been returned, properly filled out, we were in a position to make an intelligent assignment of work." He does not tell us how satisfactorily this experiment resulted, but it is full of suggestion to like-minded pastors.

"I WAS traveling down the mountain side," said a young friend of ours the other day, "when my horse lost one of its shoes. There was no blacksmith to be found, but a capable looking man at a wayside home offered to undertake to put it on. I watched him anxiously. The job was well done, and I went away debtor not only for the shoeing of my horse but for a lesson that will serve me in many an emergency—have confidence in yourself and hit the nail on the head."

THE REV. Edward Everett Hale said recently: "When I was a young man studying for the ministry, I came to the conclusion that it was a good time to retire from the pastorate of a church when one got to be forty. When I got to be forty I changed my mind, and thought fifty was the proper age for retiring; then I later came to see things still differently, and decided that when I was sixty I should drop the work. But I don't give the matter any thought now."

THE METHODIST TIMES of London publishes in full the opening address delivered at the recent Wesleyan Conference, by the newly elected president, Dr. William T. Davison. It is of interest to world-wide Methodism in asmuch as it answers in a broad, forceful way the allegation that is sometimes made "that Methodists have settled down into a respectable mediocrity in which we comfortably but ingloriously repose, and that our primal zeal is spent; and that Methodism is not to be looked forward to as a power to move the world in the future as it has in the past." He shows conclusively that this is not true, but also shows that it must have a deep, spiritual life to accomplish in the twentieth century what it attempted in the eighteenth and largely attained in the nineteenth.

"I plead," he says, "for the steady maintenance of a high but sober and practical spiritual life, strong enough to resist the world in the darkest sense of the word, and strong enough to win the world in the better sense of the word—a spiritual life that by its own intrinsic excellence and beauty shall prove to the world that it is not of earth, and which shall gather all that is best in the world round about it. It is to be of a distinctly Methodist type, not because we think ourselves better than our neighbors, but because God has given us a certain joyful, earnest, warm-hearted, and contagious type of character, which it is our business to maintain." . . .

"We often hear it said that what we need most is a baptism of the Holy Spirit. Oh, most true, but let not these words degenerate into cant and by cant I mean the use of words the full significance of which is not realized. What do we mean when we say a baptism of the Holy Spirit? Perhaps we think of a great revival and a multitude of conversions. God knows we need that; we need many more conversions. Perhaps we think of a sudden visitation of the churches so that all should be impelled to fuller consecration, and God knows we need that. Perhaps we think of some secret mystic breathing on the individual soul raising us above ourselves, and we need these things. But the Holy Spirit is not a casual, arbitrary visitor. He is to abide in the church and his abiding means the calm, even, powerful maintenance of a type of life easily seen to be not of the earth, but it is the fairest thing upon earth, a flower of beauty which all the world must recognize, although it must acknowledge it cannot produce the seed. A Spirit-bearing church will always overcome the world because it knows how to win the world's homage. The true Methodist is not a hole-and-corner sectarian; he is not a smug religionist who flouts the susceptibilities of the refined. The true Methodist is a spiritual minded man or woman who has learned heaven's secrets by heartfelt experience—in the world, but not drawing life from the world; using and not abusing its wonderful beauty and resources, its knowledge and its power; a man or woman with a happier home than most, a more wholesome, less eager enjoyment of life's true pleasures; with a serene and steadfast heart in time of trouble; one who, as Wesley said, 'loves God with heart and mind and soul and strength and his neighbor as himself.' Such were our fathers, and such may we be. Such may we all be and help those who are coming after us to be. The God of our fathers is with us; may the Methodists of the twentieth century serve him with the eagerness and devotedness they had and with even greater success in winning for Christ the world which he died to redeem."

We want every subscriber, who can possibly do so, to send us a remittance in the next few days. We greatly need the money to tide over the dull season. If you owe nothing, send the paper to a relative or friend.

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

God's Use of a Single Sermon

BY GEORGE C. WILDING, D. D.

It occurred a good many years ago, I note, as I look backward. I was at that time a presiding elder in a large West Virginia district. I was almost constantly on the go, studying the condition of my district, and endeavoring to supply its needs.

In the little village of S—— we did not have a church, and it seemed to me that it was rather poorly supplied with the Gospel. A new railroad was being laid through this bit of a town, and, although it had enjoyed a long Rip Van Winkle sleep, it manifested symptoms of really waking up. My presiding elder instinct at once decided it must receive attention.

So, at the ensuing session of our annual conference, a small circuit was formed around this growing little town and a preacher appointed to it, with instructions to move into S——and live there.

Soon after this new pastor of the S—— circuit was comfortably settled in his new home he began his work in downright earnest. He visited the people, was royally welcomed, and soon was fairly well acquainted in the town and its environment.

A few weeks after the settlement of the pastor special revival meetings were begun in the one little shell of a church that the wee town afforded. It was a union meeting, another evangelical pastor uniting with our new pastor in the conduct of the services.

The people of the town and the surrounding region attended the meetings in large numbers, considering the population of the place. And brotherly feeling predominated—all was harmony and sweetness.

From the very beginning of the meeting there seemed to be a deep thoughtfulness among the people. The meetings were impressive, solemn and tender. The preachers faithfully presented the Gospel message, and, to all appearances, it was well received. But nobody was inclined to make a move toward the kingdom of God. At the close of every fervent sermon the preachers would earnestly plead with the assembled people to give their hearts to God. But nobody could be induced to step out upon the Lord's side.

The meeting went on in this way for some two weeks. Vigorous preaching, deep feeling, a crowded church, but no seekers of salvation. Just at this juncture, on a beautiful Friday afternoon in the fall of the year, I was passing through the town on my way to attend a quarterly meeting on an adjoining circuit.

The two preachers, and some of the chief laymen of the town, met me at the station to tell me about the peculiar status of the meeting. After a somewhat hurried conversation they unitedly invited me to stop off and preach in the meeting that night.

As I could reach my quarterly meeting in time, by taking an early train the next morning, I decided to hearken to the call, and remain with them. I walked on up to the home of an old college chum, in the outskirts of the village, where I was to be entertained.

I had a pleasant visit with the family of my host up to the close of the evening meal. And yet, all through that cheerful, social atmosphere, I cou'd distinctly feel the weight of the approaching meeting pressing heavily upon my heart.

I excused myself from the company as we arose to leave the table, and, putting on my hat, walked slowly out into the orchard on the hill-top, overlooking the tiny town. When deeply wrought up about anything, how distinctly and sharply we note even the most minor incidents of the occasion. I can so readily recall that evening. It was the close of a full-orbed, glorious Indian summer day. The sun was just settling behind those picturesque Ohio River hills. The world was all a-tint with golden and crimson splendor.

As I walked back and forth in that quiet orchard, and communed with God my soul was illumined with a glory beyond the rare effulgence of that wonderful autumn evening. A light flooded my heart that never shone on sea or land.

After my season of prayer, I began to cast about in my mind as to what Gospel theme I should present to that crowded congregation that soon would be assembled in that plain little house or worship.

As I left the home of my friend I had taken out of my well-worn saddle-bags a half dozen sermon sketches, some of which, I felt, would be suited to the service of the evening. As I walked to and fro under those old apple trees, my feet sinking noiselessly into the soft sward, I carefully studied my sermon outlines. And I did not neglect or forget to pray for divine guidance in my choice of a sermon.

I went over them slowly, one by one. I was unsettled in my mind. I went back over them more intently than before. Still I was not clear as to what I should select. A third canvass of my stock left me perfectly at sea. Slowly there crept over me the conviction that none of them was suitable for the occasion. This discovery caused the cold chills to gallop up my back. I had nothing else left. In an hour I must face that congregation. What should I do?

I flung myself upon my knees, at the gnarled roots of an ancient apple tree, and pleaded with God for illumination. I fairly begged for a message. It was dark for a brief moment. Then there came upon me the conviction that I should preach from the parable of the rich man and Lazarus. At first I could not remember where it was to be found. I soon recalled that it was in Luke 16:19-31.

But still I hesitated, and said to myself: "It is true that I have a sketch of a sermon on that parable, but I have not preached from it inside of a year. I cannot possibly recall it."

Almost as quick as a flash there passed before my mental vision, as if it had been a moving panorama, a complete outline of that sermon. And the bones of that skeleton swiftly took on flesh, and sinews, and muscles, and soon became a living, moving thing. It glowed and burned within me. I was eager to preach it. Like an ancient gladiator I panted for the arena. My doubts had vanished. My soul throbbed with victory.

I was too full for conversation as we walked to the little church. The room was crowded to the walls. An impressive solemnity brooded over all. As I rose to preach a distinct consciousness swept over me that I was in God's hands, to be used by him that night.

I preached in an easy, conversational manner, and God marvelously blessed the word. It seemed to me as if, that night, I looked into the land of the lost. As I pictured the condition of a condemned soul, cast out from God, I shivered myself as the alarming state of the lost rose before me in all of its terrible reality.

The multitude was as silent as death. The people leaned forward to listen, with drawn, white faces; and their eyes spake the fear they felt in their hearts. We knew nothing of time till the sermon was ended. At its close the listening people who had, all unconsciously, been leaning forward in their anxiety to catch every word, leaned back in their seats with an audible sign of deep solemnity.

The preacher who followed me, a big, good-natured, boisterous fellow, at once began a vehement and noisy exhortation. The people stared at him as if he were guilty of sacrilege. I plucked his coat-tail, and whispered to him to dismiss the congregation and let them go quietly home.

As soon as the benediction was pronounced that deeply impressed congregation filed softly out. Nobody stopped to talk to any one. They were too deeply moved for that. Each one wanted to be alone.

In the morning I took the train for my quarterly meeting, some fifty miles away. As I passed through S——— on the following Monday, on my return to my home, the two preachers and a great company of laymen met me at the station. They insisted that I stop over and preach for them again that night. And again I yielded to their entreaty.

As soon as I met them at the station I noticed that their faces shone. As we walked up the main street of the little town they told me the story of Saturday and Sunday. And every one of them was full to the brim of it.

On Friday night that company of people had evidently gone to their homes deeply wrought up by the Spirit of God. It came out afterward that a number of them had not slept a wink all night long. Early the next morning several were converted, and the good work spread rapidly.

There was a German blacksmith in the town by the name of George Z———, an upright citizen and a man of a good deal of influence in the place. On Saturday morning he went to his shop, after a sleepless night. He put on his leather apron, kindled the fire, and started to work. But he could not put his mind on his task. He closed his door, and crept into a dark corner, where he kneeled before God, and wrestled with him in prayer.

Soon he was tremendously converted. Leaping to his feet, and rushing out of the shop, without hat or coat, and with his leather apron on, he swept down the main street of the town, praising God at the top of his voice.

His example was infectious. Swiftly the fire spread. People were converted in all parts of the town. Soon they assembled in the church, and the good work went on all day and evening. It continued all through the Sabbath, and by Monday, on my return, the little village had been almost swept into the kingdom of God.

As an outcome we organized a society and built a neat little church. The other little society took on new life and soon built a neat new temple. After an absence of several years I recently visited the town, now much enlarged, and found both the churches flourishing finely.

Elizabeth, N. J.

TEACHERS WANTED For Schools and Colleges. New Plan. GUMYON BUREAU, Hancock, Md.

The Pastor in His Study.---III.

BY "AMICUS."

The writer of these articles does not lay claim to any unusual success. He is neither a profound student nor an omnivorous reader. He began his ministry at the age of twenty-four with a college education, but without fixed habits of study. He has been obliged to formulate his plans and fix his habits amidst the difficulties that surround every preacher. His methods are not perfect and he would not present them as a model for young students, but he has a method, which after all is the main thing, and to this method he has strictly adhered through all these years. He has served both circuits and stations and has found that while the circumstances vary, the difficulties are about equal. The circuit preacher cannot adhere as closely to a uniform method as the station preacher, but he has the advantage of variety and more out door exercise. If he rides on horseback, as he should, his journeys to his appointments and in making pastoral visits will give him excellent opportunities for sermonizing, and meditation upon what he has read. Horse-back riding is an excellent exercise, aids digestion and keeps the mental faculties alert, but the cramped position one has to assume in riding in a buggy tends to drowsiness and mental inactivity, while the effect of driving is distracting to any mental effort. A good saddle horse can soon be trained to pick his own road and leave the rider to uninterrupted study. Again the demands for sermon making are not so great on the circuit as on the station. The quality, of course should be the same, but the quantity is nearly twice as great on the station. The point insisted upon is this, that every pastor should reserve a portion of his time for systematic study. The morning is the best hour and usually the most convenient, but where it is impossible to use this part of the day some other should be fixed upon and adhered to with fidelity. There are many temptations to grow lax in adhering to a fixed system, and there are many influences to draw the pastor from his study, but his mental salvation depends upon strenuously resisting all the distracting influences that surround him. An average of four hours of hard work each morning in the study will accomplish large results. This is not a high standard. These hours should be increased if possible, to six or seven, but it is a fair average, and anything less should not be thought of. Giving half of this time to sermonizing, the other half will give any man a good working knowlepde of all the departments of literature suggested in the former articles. A number of books and periodicals there named represent only about one-half reading done during the time of their perusal. The other half embraces two lines; first, the special reading done in sermon preparation; second, the fragmentary reading done at odd times in books already read. The reading pastor will find himself forming special friendships among his books. He gradually comes to have his favorites. These he most frequently consults, and to them he turns for intellectual fellowship at every opportunity. Certain authors will also become his favorites, and for these he will form a strong and intimate friendship. In general literature we count among our choice friends Caryle, Ruskin, Emerson, and Irving. Among the poets, Shakespeare, Tennyson, Burns, Longfellow and the Brownings. Among the novelists, Victor Hugo has decidedly the first place and after him comes Scott, Dickens, Elliot and Hawthorne. Among great preachers my favorites are Wesley, Chalmers, Robertson, Beecher and Brooks. My friends and I do not always agree, but I prize them for the strength of their character, the richness of their thought, and the elegance of their style. There are many others fully as worthy of my admiration and friendship, but these I have fallen in with in my intellectual journeys and found them to be rare companions and choice spirits. I pity the intellectual death of the preacher who has formed no such friendships.

A great deal of time can be wasted in the study by desultory reading. My plan

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is to always have on hand some book that requires careful reading and close study. About this I gather a few others from that class that requires only ordinary mental effort, such as "A Man's Value to Society," or "The Gospel for a World of Sin;" and still behind these I hold in reserve a few for light reading and recreation, usually selected from fiction, travel, fragmentary science and history. The bulk of periodical reading should be done at odd hours. Magazines should be carefully scanned as soon as received, and such portions as are deemed desirable marked. They are then prepared for ready use, and no time is wasted in searching for what you desire to read. Weekly papers should also be scanned, editorals first, contributed articles next, departments and news last. The portions selected should be read, possibly in a different order; news and departments first, editorials second, contributed articles last. As to daily newspapers, one is enough for the average preacher, and not more than fifteen minutes should be devoted to it. Practice in reading head lines and scanning editorials will furnish a gist of the news in this time. The best knowledge of current events is not gathered from the daily newspapers, but from such periodicals as the "World's Work" and the "Outlook."

These articles have been written with a sincere desire to aid young pastors in one of the most difficult departments of their work. We mean them to be sympathetic and not critical, as suggestive and not dogmatic. They do not exhaust the subject but offer instead a few practical hints. I close with a word of earnest exhortation and warning. Let all young preachers form as early as possible systematic habits of study and reading; let them call to their aid the behests of the will, the dictates of sound judgment, the admonitions of conscience, and if necessary earnest prayer for divine help. No zeal in the delivery of sermons, no amount of labor bestowed upon pastoral service can recompense for loss in this direction. A weak pulpit means a weak church. The development of sound religious experience, the promotion of deep piety and earnest Christian activity depend upon what a man is in the pulpit more than anywhere else.

Having been in close and sympathetic touch with the laity of the church for many years, we unhesitatingly say, that the desire and demand for more thorough study and a better grade of ministerial service in the pulpit, is today so emphatic as to be serious, and we give it as our profound conviction that even more in the future than in the past, the young preacher who is neglectful and slothful in his mental preparation is doomed to failure. Nor can we close these articles without adding that too many preachers superannuate intellectually before they do physically; they cease from systematic reading and study too soon. Intellectual vigor and freshness can be maintained until extreme old age. The writer of these lines has revised his scientific study since he was forty, and is today traversing again the whole field of systematic theology and biblical criticism. He finds as a result his sympathies and views continue to enlarge, his sermons are refreshed, and his whole mental life invigorated; and it is his purpose to thus renew his intellectual youth to the end of his life.

From the Golden Gate to Newton.

REV. C. F. SHERRILL.

Delightful as was our stay in California, refreshing and inspiring as were the great throngs, great speeches and great music of the Great Convention, we were glad to set our face homeward. Dr. Buckley says of the Epworth League Convention, "The sense of the vastness of the organization imparted by such a convention resembles the effect of the passage of an army in review, in heartening those who wonder if a nation can successfully meet its foes." - - - "It was the largest religious convention ever drawn across the mountains since the Mexicans retired from California." Some one made the remark, "If this is only one society of the Church, what a tremendous crowd the Methodist must be!" Truly the Methodist Church is a great church. The following late statistics show the relative size of the seven largest denominations in the United States:

Methodists, 5,735,898 members.
Baptists, 4,157,300 members.
Lutherans, 1,507,466 members.
Presbyterians, 1,490,162 members.
Disciples of Christ, 1,051,079 members.
Protestant Episcopalians, 667,503 members.
Congregationalists, 630,000 members.

Thus it will be seen that the Methodist have 1,578,598 members more than any other denomination, and 389,688 more than the Lutherans, Presbyterians, Disciples of Christ, Protestant Episcopalians and Congregationalists, all combined. I was impressed with the vastness of our country and our church.

It was a beautiful evening when we left San Francisco. I had just seen the sun set in all his glory over the San Francisco Bay, when a sad accident occurred. So near is joy and sorrow in life! When the train ran on the ferry boat to cross the Bay, some one cried out: "A man killed!" I got off in time to see an old man, mangled in death, pulled out from under the cars and carried off on a stretcher. He was a traveler on our train and got off to see the train run on the ferry boat, and by carelessness lost his life. None knew the stranger. I have not heard a word from the accident since. But some home is desolate. Some loved ones have looked in vain. Life is a journey. We are on our way to our heavenly home. May none who read this sad story fall by the way side smitten by sin, and have loved ones to watch at the pearly gates in vain, for the home-coming.

I found by stopping a day in Salt Lake City I could take in the Rocky Mountains by day light. So a day was spent with the Mormons. A fouler religion never nestled in a fairer vale. Here satan has done his best and man his worst. A ride of fifteen miles from Salt Lake City by rail brought me to the far-famed Salt Lake, one of the most mysterious bodies of water on earth. It receives the showers of heaven, but sends out no life-giving streams; hence no flowers or fruits grow on its borders. . . . Sad symbol of the dead heart that constantly receives heaven's best gifts and sends out to the needy world no streams of benefactions and love. On this lake is one of the largest bathing houses in the world. The beach and ball room have lured to ruin their thousands. Both met in this mammoth pavilion. The young lady who will go in bathing with a young man or fall in his arms in a ball room, has had brushed from her one of womanhood's sweetest charms, modesty. It is not so hard then to step from the primrose path of virtue.

Salt Lake City is the ecclesiastical capital of the Mormons. It is 4,350 feet above the sea level, and was settled by the Mormons in 1847. It has a population of about 75,000, one-third of whom are Gentiles. The Tabernacle is open to all visitors. The Temple near it is guarded by iron gates. It is a dream in white stone, costing three or four million dollars. No Gentile is ever allowed to enter it. Many think the reason for this secrecy is that in this Temple marriages are celebrated, and that the Mormons still practice polygamy, and no Gentile sees their secret marriages.

On one of the turrets of the temple is a gold angel called "Monoca," blowing a trumpet. This is the angel that blew the trumpet and woke up Joseph Smith and told him where to find the Mormon faith written on a gold plate. When afterwards asked to show the gold plate he said he destroyed it, after first copying the Mormon revelations. How puerile and blasphemous is this and how it contrasts with the revelations of our Holy Bible!

I saw Brigham Young's monument and his grave. It was enough to make one sick at heart to see around the grave of this lustful apostle of a lustful faith the graves of seven wives. He was the Mormon president from 1844 to 1877. To such a false apostle they built a monument, and worship him almost as we worship Christ. In 1852 he proclaimed the "celestial law of marriage," sanctioning polygamy, which he declared God had revealed to Joseph Smith in 1843. This was denounced by Smith's widow and four sons; but soon it became the doctrine and practice of the Mormons.

I said to an old man: "Do your people practice polygamy?" He said: "No."

I said: "What made you quit it?" His reply was: "The United States passed a law prohibiting it." I said; "Then your religion did not make you quit it." He said, "No." Then I asked: "If the United States should repeal that law, would you go back to polygamy?" He said: "Yes if we had a special revelation." The Mormon faith is the same in heart. It is born of lust. Bishop Fowler said in Salt Lake City, in August 1900, at a meeting of the Utah Mission Conference: "I don't believe in polygamy, but polygamy is the whitest bird in this infernal nest." If this be so, how foul is the nest! It it a nest of venemous serpents!

The Mormons have out 2000 missionaries. Why should Mormon preachers come among our people? Our religion is infinitely superior to theirs. None but the silly can be lead off to Mormonism. But the silly are being lead, as the spider led the silly fly into her parlor. Let all that love their Christian homes beware of Mormons, give no shelter to apostles of a dangerous faith. It is no part of Christian charity to tolerate that which is basely evil.

I had thought to close my article with the scenery and grandeur of the Rockies, but I have written enough for one time. The other letter may come later.

A Destructive Path.

Very many people are unwilling to confess it, but it is true that gambling is a destructive path. I never had any experience in any form of gambling, but I judge that there is much fascination in gambling with cards. Probably this is one chief reason for the great increase of gamblers during recent years. It is a fact, not needing any argument to support it, that the history of gambling is a history of sorrow, of desperation, of robbery, and of crime of all kinds. Rev. Dr. J. Wilbur Chapman tells the following story in the Union Gospel News: "I was riding through the city of Chicago with a gentleman who sat with us on the platform the other night—a friend of mine in the ministry—and he said to me: 'You know I am not in the regular ministry now;' and when I asked him what he was doing he said: 'I am conducting an anti gambling crusade.' I said: 'Do you mean down in the slums with gamblers?' 'O, no,' he said 'my work is with the young men of the families throughout the country.' I asked him if there were many of them that gambled, and he gave me the figures. They would startle you if I gave them to you. He said that nine out of every ten of all the men are professional gamblers—and their number is legion—that had come from the so called better families, began a gambling career by playing an innocent game of cards. He said: 'I can prove it.' And he did prove it. I said to myself, as I went to my hotel in Chicago, 'Possibly I might play cards from now until eternity dawns, if I lived so long and never be hurt personally; and I don't know but I might, but I would not touch a card any more than I would take a live coal and let it burn its way through my hand, because my holding the card might influence others to do wrong and I be responsible before God.'"

That is the only consistent and safe course for any Christian to take. But the sad fact is, many a parent, professing to be a true Christian, and really believing himself to be one, has, by his example in card-playing, so influenced his children that they have become gamblers, even to their ruin. Every intelligent Christian ought to know that God demands of him the practice of self-denial. Deny yourself of the evil things which you once practiced.

C. H. WETHERBE.

From the Aquone Mission.

DEAR ADVOCATE:—We have just returned home from one of our churches where we have been holding a revival, returning greatly to our regret, at the close of the morning service of the ninth day, because our throat and voice gave almost entirely out from preaching and singing.

But thanks be to God, who said, "I will never leave thee, nor forsake thee." He was there in convicting and converting power.

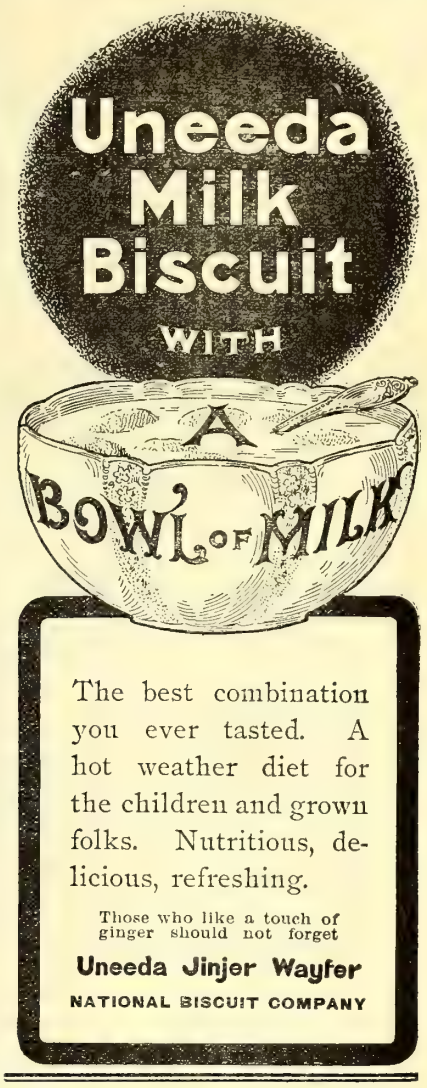
We had fourteen conversions, and the morning we left, and oh! how hard it was to leave, there were twelve penitents at the altar.

One name was handed in to join our church and others will follow.

We bigin a meeting at Aquone the 3 d Sunday in this month and Bro. Campbell is to assist us. We ask all the brethren to pray for us that the Lord may be with us and help us to make this the best year of our lives.

C. E. STEADMAN.

Aug. 8, 1901.



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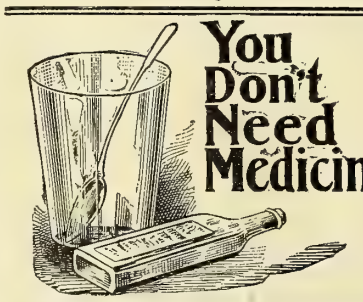
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Lost Key.

Pull back the throttle valve, turn on the steam. The engine of progress stands fully equipped upon the road of opportunity. There are wide distances to be spanned, deep valleys to be crossed, steep grades to climb, and grave consequences will result from failure to meet the demand upon us. For several generations we have been building, equipping the means of locomotion. God has opened the track, and it leads to the heart of all nations. Into the lap of christian nations He poured the vast resources of an almost incomputable wealth. The great denominational churches stand as the engine to pull the soldiers of the cross, the laborers in His vineyard, the tillers of His soil, the builders of His churches, the teachers of His word. All these are ready, standing at the doop of importunity, asking that some one will hire them to work. Why does the train still stand? Why this shifting back and forth; starting and stopping; this waste of exhaust steam? The Holy Spirit is constantly applying the fire, and every now and again the steam rises to the point that it seems as if the start must be made, and we will be launched in the great crusade and campaign of redeeming the nations of earth. But again the fires are drawn and we are back at the station, waiting for another start. An examination reveals the engine in perfect trim, the machinery well lubricated, cleaned and ready for use, the soldiers and laborers fill the cars to overflowing, yea even to the crowding of the aisles. The engineer knows the track and will pull the train through, the fire is plentiful and will furnish steam quickly. The valves are in working order, the conductor is aboard. What's the matter? What's the matter? Throw open the throttle valve! No, says the engineer. I dare not start for I'll stall along the way—what's the matter? The feed box is locked, and some one has the key. An inquiry amongst the engineer, conductor, and passengers reveals no trace of it, for each displays his fidelity to the cause by revealing the oneness of his purpose in the consecration of his means, talents, and life; and the most diligent search fails to reveal any trace of the lost key. A closer inspection reveals the startling intelligence —It is the stayers at home who hold the keys! They refuse to give them up. And in our search we find that nearly all of those who possess the keys have them confined by purse strings to their own selfishness, and the train of God's progress stands and waits for want of fuel to keep the steam going. Connections are being missed, people are dying by the millions for want of the missionaries which this train carries. Is there no penalty for their failure to furnish what is so much needed? On the railroad which passes my home every day there is what is known as a fast mail that carries the nation's mail. A failure to make connection by even so much as five minutes loss of time means $50 00 forfeiture. This amount for five minutes delay in a mail train! What's a minute? Sufficient time for souls to pass out of this life into a heathen's awful eternity. If the government puts such value as this upon a minute's time, what must be our debt of forfeiture that we owe to God for hindering and holding His train of progress for all these years? We can't say that we lack means. The resources of Christian nations outclass all the wealth of the world. While the population is only about one-third of the whole, a tithing of one-tenth of the possessions of the Christian World would furnish fuel sufficient to reach every man, woman and child in heathen nations, and would result in the conversion of the world in a single generation. I saw an exhibition of the speed of this engine at the New Orleans Conference. The key of one of the compartments which held the fuel was found. It was fitted to the lock, the fuel was extracted, the fire applied, the throttle opened, and in one single night the continent was spanned, the Pacific Ocean crossed, the Celestial Empire penetrated to its principal city, a hand to hand conflict with the ancient faith of Confucianism and Buddism was fought, and a garrison left in charge of a well equipped fort to bombard with the cannons of God's Word the darkness and superstition of these countries of stagnation and death; and the train was back at the home station ready for another trip at the opening of the Conference next morning. As we were lifted upon the rising tide of enthusiasm that night, and were permitted to see the grand old train go thundering along our mile post erected by our Bishops as the boundary beyond which they thought it impossible to go, and as it shot past post after post without slacking speed and as they cried out 10 thousand, 15 thousand, 20, 25, 30 40, 50 thousand, and as our eyes expanded in wonder, and our heart grew weak with the awful speed engendered, we felt in sympathy with the Brother, who when the $40,000 mark was passed, sprang upon a chair, waved his hat and shouted "Glory to God, and Hurrah for Texas." The next morning after this, in conversation with Bishop Wilson, he stated that he had given himself and the whole church the task for the next five years of doing what the Conference did in a single night, and it took a man of stupendous faith to believe that he could do it in five years, judging from the past achievements. But shall it ever be thus? God forbid, and I have faith and believe the tide of Missionary zeal and consecra-



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to dose, derange and finally destroy your stomach. At best drugs only furnish relief, and if you persist in their use you will in time become a slave to the habit and in the end find yourself in a physically worse condition than at first. The *Medicine Habit* is as vicious as the liquor habit and in the end as harmful.

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George H. Means, Pastor Scott Street M E. Church, Covington, Ky, writes: "Last July I was taken with vertigo I could not study; everything I ate disagreed with me. At last I ate no solid food, but even soups and liquids did not agree with me I was induced to try the Electropoise. It relieved the brain congestion and the vertigo I began the next day to study I ate from that time what I pleased, and since then, about three months ago, I have been a comparatively well man."

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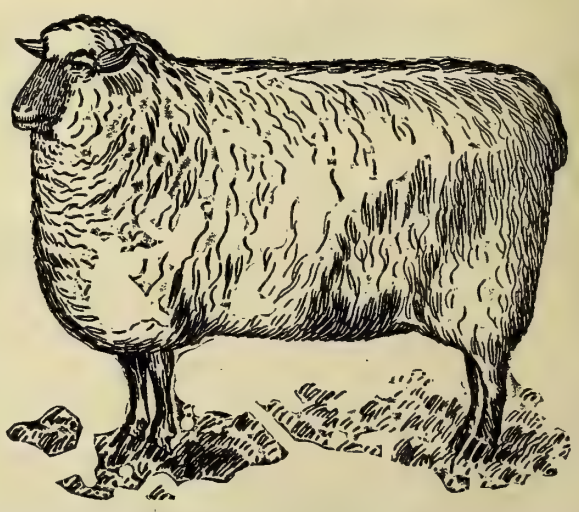
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tion is rising. But if the train moves, if the connections are made, and schedules run on time, the key of beneficence must be found; the fuel box must be unlocked, and the fuel brought in contact with the fire. I wonder if the key to any of these boxes could be hidden in the purses of the Western North Carolina Conference. May God help us to make a careful search, that sin may not be laid at our door. Short payment to Conference Collections and open fuel boxes do not go together. Let's stop complaining about poverty, God's weather, floods, etc., hunt up the key, extract the fuel, apply the fire, open the throttle. Let's make full time. Souls are dying at home and abroad.

C. H. IRELAND.

Rock Springs Camp-meeting.

Rock Springs is the largest and perhaps the oldest camp-meeting now regularly held in this State. Annually the people gather here by thousands from half dozen or more counties. Great preachers have gathered here and thousands of souls have been converted under the arbor and on this historic Methodist center. For years the spiritual results have not been what its most ardent admirers have desired. The social and the worldly have been predominant. The authorities did not have sufficient laws; or having these failed to enforce them. This state of things continued so long, together with other considerations, that some have come to doubt the propriety of keeping up the camp-meeting, while others are fully convinced that it ought to cease. But the meeting just held has been such a notable exception both as to the order and spiritual results that many are thinking that it not only should be continued, but strengthened in every good way. The laws have been enforced by good officers and good order prevailed. All honor to the authorities and praise to God.

The preaching was mainly done by the Rev. Walter Holcomb, Montreat, N. C., and it was well done. Twice and three times every day did he preach. He is an earnest gospel preacher; sound and Methodistic in theology and methods; chaste in language and gentlemanly in all his bearings, untiring in effort the Lord puts his seal upon his ministry. There were not less than thirty professions of religion. Eighteen or twenty accessions to the church on Rock Springs circuit, a number of backsliders reclaimed and many believers edified and strengthened.

The other preachers present and taking part in services were Revs. J. H. West, J. J. Gray, J. H. Bradley, J. W. Ingle, W C. L. Killian and others in the local ranks. The meeting lasted five days and upon the whole great good was accomplished.

Rev. B A. York is the pastor of this circuit and is in good favor with his people. He makes a splendid host. We are all indebted to him for many personal courtecies. He has his work in good shape and expects to make a good report at Conference, notwithstanding the great freshets have done irreparable damage to lands and crops.

Rev. W. R. Ware, the efficient and popular Presiding Elder of the Shelby District, was present and presided at the gatherings. This is his fourth year on the district. The people regret they cannot retain his services longer. Bro. Ware also preached some helpful sermons including a missionary address on the recent Missionary Conference at New Orleans. At the close of the sermon many persons committed themselves to the Lord to go anywhere he directed. It was a precious hour.

The singing was led by Rev. J. H. West. There was a large chorus just behind the pulpit. Bro. West and the choir rendered good service in song. In all of the services there was a manifestation of old time campmeeting power.

Had we time and space we would give the history of this grand old campground. We have our tent selected for another year.

J. D. GASKINS.

Fiftieth Marriage Anniversary.

Mr. and Mrs. J. B. West, Sr., of Liberty, N. C., on last Saturday, with their children, grand-children, and several of their friends celebrated their 50th marriage anniversary. The celebration was a most enjoyable one to all present. The supper prepared for the occasion was sumptuous and with the many floral decorations was a thing of beauty. The presents received by Mr. and Mrs. West were handsome and very appropriate. Among those present from a distance were Misses Ora and Annie Love, of Raleigh; Josie Love, Bertha Lloyd, of Winston; Mr. Griffin, of Sanford; Madames H. B. Jones, C. D. Martin and children, of Rockingham and others.

Mr. West was born in 1827 in Chatham county. On March 13, 1851, he was married to Miss Julia Petty, of his native county, with whom he has lived a prosperous and happy life. Their home is truly an ideal christian home. In it the Holy Scriptures are honored and adorned and our Lord beautifully magnified. This home has fallen under my close observation for nearly two years and if there is anything in it contrary to the spirit of christianity I have failed to observe it, but on the other hand in the hearts of both parents and children we find exemplified Christ-like dispositions. Bro. and Sister West have had 9 children, 7 of whom are living. They are all members of our church. Bro. West himself joined the M. E. Church when but 10 years old. Since that time he has been a faithful, true Methodist, always devoted to his church. He has been for over 50 years steward in the church, also Sunday-school Superintendent, and is in fact, the Methodist warhorse in this section. May he and his good wife live to celebrate their Diamond Wedding is my prayer and desire.

Their devoted pastor,
EVERETT EAVES.

"Old Gordon Graham," in the Saturday Evening Post, says: "I always lay it down as a safe proposition that the fellow who has to break open the baby's bank for car fare toward the last of the week isn't going to be any Russell Sage when it comes to trading with the old man's money."

Obstinate Eczema.

"Enclosed please find $1 00 for two more boxes of Tetterine. The box you sent me has almost cured the most obstinate case of Eczema you ever saw. I am very grateful for such a blessing as your Tetterine has been to me. Jas. L. Jones, Jellico, Tenn." 50c. box by mail, if your druggist don't have it, by J. T. Shuptrine.

Attention, Delegates!

Reduced rates over C. C. Railroad have been secured to the Shelby District Conference at Cherryville, N. C., from all stations between and including Mt. Holly and Mooresboro.

J. W. CLEGG.

Belwood, N. C., Aug 15, 1901.

A HEALTHY WOMAN.



Mrs. Clara Makemer, of The Florence Crittenden Anchorage Mission, Chicago.

Mrs. Clara Makemer, formerly with the Christian Medical Hospital and Dispensary, of Chicago, and present housekeeper for the Florence Crittenden Anchorage Mission, of Chicago, writes the following letter from 302 Chestnut street, Chicago:

The Peruna Medicine Co., Columbus, O.:

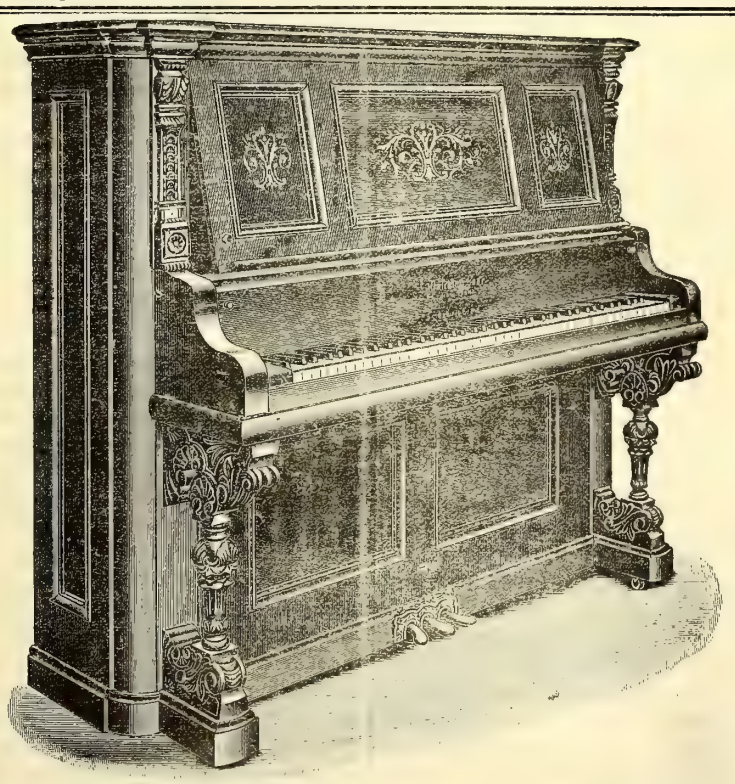
Gentlemen—Peruna is the best tonic I have ever known for general debility—a sure cure for liver complaint, and a never-failing adjuster in cases of dyspepsia. ***I have also used it in cases of female irregularities and weak nerves common to the sex, and have found it most satisfactory. For almost any internal trouble Peruna is an ideal medicine chest.***

Mrs. D. Finlay, Petoskey, Mich., writes: "I never was better in my life than I am now. Peruna has cured me. I was fifty-seven years old last Friday and don't feel as if I could be more than twenty. ***I was sick for five long years. I doctored all the time. Nothing helped me permanently until I heard of Dr. Hartman and his medicine and he cured me.*** I had been so sick, suffered almost death, vomiting three or four times daily, no strength, not able to walk, and now for one year and a half I have been a well woman. People are surprised to see me so well. I tell them that Dr. Hartman cured me with Peruna."

For all of that class of disorders known as female diseases, Peruna is without a rival, because it strikes at the source of these diseases. Peruna produces clean, healthy mucous membranes, without which no woman can be strong or beautiful.

"Health and Beauty" sent free to women only, by The Peruna Medicine Co., Columbus, Ohio.

FIRST PREMIUM AND DIPLOMAS



WORLD'S FAIR, CHICAGO, 1893.

Just ten years ago I came to Greensboro bringing the Keeley Institute with me. People did not want to touch me with a pair of tongs. Afterward they found my words all true and the work is everywhere commended. I now bring you the MALCOLM LOVE piano. I do not give it away. Nobody does that sort of thing. It is as valuable among pianos as Keeley has been among doctors. Why not? Try one.

W. H. ELLER
S. L. & T. Building, Greensboro, K. C.

THE CHRISTIAN LIFE.

"Our Daily Bread."

BY REV. GEORGE H. JOHNSON.

"Give us this day our daily bread." Whence came the loaf upon your table? The child answers, "Mamma made it." Thank God for the skilful art and loving service of the mother who is God's nearest answer to our prayer; but back of the mother is the grocer; beyond him the railway, the result of mines deep in the bowels of the earth; at the head of the railway are the great flour-mills of Minnesota, and beyond these the fertile plains of the Dakota wheat fields. What, then, is included in the "us" and "our" of the prayer? Not only the home, but the store; not only the railroad, but the mines of coal and iron; not only the mill but the farm. And not the farmer, nor the mechanic alone, but almost countless wives and children dependent upon them all the way from New England to Dakota. All these we gathered up in our arms, making their cause our own when we prayed, "Give us our daily bread."

Prayer makes us brethren indeed as well as children of God.

How easily might all these great interlocked agencies become disarranged! If marauding invaders should tramp the prairies, could New England find its daily bread? If our railway system of distribution were paralyzed by a a strike or lockout, would not both Minneapolis and Boston starve? If our government were as oppressive and unjust in its taxation as the Turkish rule, could the prayer be fully answered? Surely we have prayed for peace, for harmony between capital and labor, and for a free government in asking for our daily bread.

And who of us all wished the bread of idleness? Surely we sought not charity, but opportunity to serve; an ability to help others which business would both recognize and reward; to answer our prayer the business world must need me and be ready to recompense me for my service Who can help wondering whether any other seven words can possibly contain so much meaning as this prayer? Here is divine forethought reaching back to the creation; here is the harmony of the sun in heaven and the soil of earth, the co operation of the miner, the miller, and the mother; here is justice that gives and rewards opportunity; here is the freedom of God's child—all in one prayer, "Give us our daily bread."—Christian Endeavor World.

Whatsoever.

BY AMOS R WELLS.

Few questions are more important for a Christian than this: "Is prayer literally answered? Did Christ mean what He said when He promised that whatsoever we ask of the Father in His name He would grant it? And if that is so, why does He not answer the prayers with which I have agonized so long—prayers that some dear one may be led from paths of sin and wretchedness into a noble and happy life, prayers for the recovery of some sick one, or prayers for freedom from some haunting temptation?"

In answer to this question only two things need be considered.

In the first place, Christ did mean every word He uttered But let us see what His promise about prayer actually signifies.

Observe that there is a condition.

That condition is not that we "wrestle" in prayer with Him, as if He were reluctant. Many prayers go on he principle of my little girl, who often seems to think that if she teases long enough she will get what she wants. Some day she will recognize the fact that her teasing really confirms me in the wisdom of my denial.

No; true prayer is serene, confident, peaceful. And yet there is a condition: the prayer must be offered in Christ's name; that is, in His spirit. What my little girl asks me in accordance with my spirit is granted before she asks, because I want it as much as she wants it; though I often wait for her asking, because I want her to depend on me and to recognize the fact that I am giving it to her.

Now if I were a father that knew just what is best for my little girl, and if I were able to give her just what is best, then the case would be exactly parallel, and you would have a perfect answer to the questions with which we started out.

What is Your Religion?

A gentleman was traveling from Cambridge to York, and as a true servant of the Lord Jesus, he sought ever to be about his divine Master's business. Ere he started, he furnished himself with a pocketful of tracts; and as the train glided out of Cambridge station, he began to hand them round. One of the passengers refused, and taking a race-card out of his pocket, he held it up, saying: "You see this; that's my religion." "It is, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh, yes; I have them pinned all over my mantelpiece." "Well, then, go on and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth."

They sat quiet, the one in silent prayer, and the other in anxious thought. When the gentleman opened the door to alight, the man said: "I say, you can give me one of those papers, if you will." The tract was immediately given; the result is known to Him who will not let His word return void, but will make it accomplish his purposes.

Dear reader, what is your religion? Every one has a religion of some sort or another, for man must worship and make a god of something or somebody.—British Evangelist.

Look at That Better Land.

We are passing towards final rest ourselves. Do not regret it if the eyes grow dim, you will see better by and by. If the ear is heavy, do not be sorry. If your youth is passing and your beauty fading, do not mourn. If your hand trembles and your foot is unsteady with age, be not depressed in spirit. With every impediment, with every sign of the taking down of this tabernacle, remember that it is the striking of the tent that the march may begin, and that when you next pitch your tabernacle, it shall be on an undisturbed shore, and that there, with eyes unwet with clouds and before a God unveiled and never to be wrapped in darkness any more, that there, looking back upon this world of ignorance and suffering and trouble and upon the hardships of the way, you will with full and discerning reason, lift up your voice and give thanks to God and say: "There was not one trouble too much; there was not one sorrow too piercing." And you will thank God in that land for the very things that wrung tears from your eyes in this. Look then to that better land, out of all the trouble of the way; sigh for it, pray for it and enter into it."—Selected.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

Week End Excursion Tickets.

The Southern Railway has on sale Week End Excursion tickets to summer resorts at the following rates for round trip from Greensboro, N. C.:

Asheville,	$4 75
Black Mountain,	4 35
Round Knob,	4 15
Marion,	3 75
Morganton,	3 20
Connelly Springs,	2 95
Hickory,	2 70
Morehead City,	5 50
Wilmington,	5 50
Ore Hill,	1 00
Mount Airy,	1 50

These tickets are on sale for all trains each Saturday, and for Sunday afternoon trains, good returning Monday following date of sale.

For further information, write or call on,

J. B. GRAHAM,
Ticket Agent,
Greensboro, N. C.

XANTHINE!
PROF. HERTZ GREAT GERMAN
HAIR RESTORATIVE

DO YOU WANT TO ENJOY THE LUXURY OF HANDSOME HAIR?

Use the Xanthine Hair Restorative. You will be delighted with it.

Not a dye, but it will restore the color and lustre to gray and faded hair; promote growth; prevent dandruff.

It never fails to accomplish all we claim for it. Its reputation is thoroughly established.

Highest testimonials. It has no equal and cannot be surpassed.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE CO., Richmond, Va.

oct 31-1y.

CAPUDINE CURES HEADACHE.
Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.

june 28-1y nrm

Dr. J. S. Betts,
DENTIST.
Opposite Hotel Guilford.

STUDY AT HOME Law, Languages, Pedagogy, Philosophy, Mathematics, Journalism. Business and Government. Positions secured. GUNSTON INSTITUTE, Hancock, Md.
oct 31-2yrs.

SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS
DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R.R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R. R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R.		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	9 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		†6 00 p m	..
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S.B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	...	3 15 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 30 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	...
Ar. Macon, C. of Ga.		7 30 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St. L	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N.	8 00 p m	....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. A &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	...
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington	3 05 p m	....
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina "	3 54 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash't'n N &W S.B.		6 55 a m
Ar. Baltimore B. S. P.Co.	...	† 6 40 a m
Ar. New York, O.D.S.S.Co.	....	† 1 30 p m
Ar Phila'phia N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York "	8 41 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa. S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 26 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

THE HOME.

Somewhere.

'Tis always morning somewhere, little heart;
Somewhere the sky is ever fair and blue.
No night can wrap in darkness all the world,
Some rift the sun is ever shining through.

There's always happiness somewhere, sad heart;
Somewhere is always love and hope and cheer.
No sorrow can forever hide God's smile,
No life is toil and grief from birth to bier.

Look up and bide with patience then, dear heart;
The sacred promise of the dawn is true.
Beyond the cloud a glad new day shall rise,
And what of joy is yours will come to you.

Jessie C. Glasier.

Why Women Have the "Blues."

"Why do so many women have melancholy?" repeated the doctor, who has a large practice among the "depressed" and "nervous" feminine population. "Because they don't care to avoid it. Because they absolutely disregard the rules of mental and physical well-being. Because they would rather eat what they like and suffer indigestion and the blues afterwards than to eat what is good for them but doesn't tickle their palates. Because they'd rather sit about on soft cushions than take a tramp six miles through the open air. Because they haven't enough to occupy their minds and their hands."

Then the doctor paused to take breath and began again somewhat less aggressively:

"It is never the women who have cause to feel blue," he said, "who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty never grow so depressed that they have to be treated for it. They are too busy. It's the woman with an adoring family, social position and a comfortable income who doesn't find life worth living. It isn't the servant girl who gets up at six to kindle the fire and who slaves all day who indulges in melancholia, but the daughter of the family who arises at eight, dwadles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it.

"There is no habit which grows upon one so rapidly," went on the doctor. "It becomes a disease in a very short time. My own plan when I feel an attack coming on, is to put on my walking boots and tramp vigorously as far as I can. It is simply impossible to exercise and feel blue at the same time. Of course, a general care of health is necessary, and work is the chief factor in effecting a cure. Every woman who has a tendency to melancholia should have an occupation which, if it doesn't entirely absorb her, will at least keep her busy. And she should give her mind up to practical rather than theoretical affairs. She should study how to put an extra shelf in a cupboard, or how to stop a squeaking door, or how to make an overshoe that won't come off at the heel, rather than the teachings of the theosophical school or the philosophy of Herbert Spencer. Ordinarily good health, plenty of exercise, plenty of work, and an interest in the affairs of this world are the great preventives and cures of melancholia."—London Doctor.

The First Sight of His Mother.

A minister living in an Indiana village received a call one night from a parishioner. "Will you go to Indianapolis for me?" He added. "We have decided to send Johnnie there for an operation. We have received encouragement that he may yet be made to see."

Johnnie had been born without sight and now, a little lad of six, bright and sunny and hardly realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having till now been given to the parents that anything could be done for his eyes.

"Go with my wife and Johnnie" said the father. "I cannot go; I dare not go. But stay with her till it is over and either rejoice with us or comfort us and send me word as fast as the lightning can bring it."

The minister went and stayed with the lad while the oculist, not over-confident, began his work and, till at last, with a thrill of triumph in his tone, he said: "The boy will see."

The glad wire tingled with the message to the father and the minister, with the overjoyed mother, retired to wait for the time when the bandaged eyes could bear light enough for a first look at the beautiful world.

At last came the notification of the expected test. In the dimly-lighted room the mother and the minister stood breathless while the doctor carefully raised the shade The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.

"Johnnie," said the minister, "this is your mother."

The little arms went up and clasped her neck, the happy boy verifying his new sense by those already tested; and caressing the loving face that he saw leaning above him, he cried: "Oh, mother! Is this really you or is it heaven?"

It was, indeed, like a glimpse into heaven. "I felt," said the minister, "as if I had witnessed something of the glad bewilderment of a newly translated soul in its first sight of our heavenly father."—Youth's Companion.

Secret of a Long Life

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

In answering advertisements please mention N. C. Christian Advocate.

Bridget's Grievance.

The wife of a clever detective is said to have powers nearly equal to those possessed by her husband, says the London Tit-Bits. Not long ago she began to notice that sixpences and shillings were daily disappearing as if by magic from the "change purse" in which she kept silver for small purchases. She was inclined to suspect one of her two maids, a sullen Irish girl, but was unwilling to accuse her. After some thought she wrote on a slip of paper: "Neither Bridget nor Celia must take any money from this purse." This slip she put into the purse with some silver and awaited developments.

Two days later Bridget came to her and gave "warning."

"What is the matter?" asked her mistress, innocently.

"I'll be a going to another place," said Bridget, vindictively, "and it's yourself that knows the rayson. I'll not stay in a house where I'm accused of stealing money out of a little ould purse that nivver had more than half a suvran in it since I took service here!"

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.



HUGHES',
CHILL TONIC.

(Palatable.)

BETTER THAN CALOMEL AND QUININE.

(Contains no Arsenic.)

THE : OLD : RELIABLE
EXCELLENT GENERAL TONIC,

as well as
A sure cure for CHILLS and FEVER, Malarial Fevers, Swamp Fevers and Bilious Fevers

IT NEVER FAILS!!
Just what you need at this season.

MILD LAXATIVE,
NERVOUS SEDATIVE,
SPLENDID TONIC.

Guaranteed by your Druggists. Don't take any substitute. Try it 50c. and $1.00 Bottles.

Prepared by
ROBINSON-PETTET COMPANY,
(Incorporated),
LOUISVILLE, : : : KY.

mar 6-6ms.

Southern Railway.

THE . . .
Standard Railway of the South

The Direct Line to All Points
TEXAS,
CALIFORNIA,
FLORIDA,
CUBA AND
PORTO RICO.

Strictly FIRST-CLASS Equipment on all Through and Local Trains; Pullman Palace Sleeping Cars on all Night Trains; Fast and Safe Schedules. . . . . .

Travel by the Southern and you are assured a Safe, Comfortable and Expeditious Journey. . . .

Apply to Ticket Agents for Time Tables. Rates and general information, or address
R. L. VERNON, T. P. A., Charlotte, N. C,
T. C. STURGIS, C. T. A. Raleigh, N. C.

No Trouble to Answer Questions.

PHONE 141
S. H. HARDWICK, G. P. A.,
Washington, D C

—THE—
Keeley Institute,

For the Cure of the

Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

The most attractive and beautifully located Keeley Institute in the country.

Write for their illustrated hand-book, "THE NEW MAN." Address

THE KEELEY INSTITUTE
GREENSBORO, N. C.

VICK'S
LITTLE LIVER PILLS

40 IN VIAL 25c.
KEEP THE FAMILY WELL.

BLYMYER CHURCH BELLS
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

BUCKEYE BELL FOUNDRY Established 1837.
THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

Church Bells, Chimes and Peals of Best Quality. Address,
Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO. Cincinnati, O.
8feb 8-1y

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

LEBANON LAW SCHOOL,
(CUMBERLAND UNIVERSITY.)
Ten thousand pages of living American Law taught. All accomplished in one year, with Diploma and License. Not a lecture school Next term begins September 4, 1901.
Address, LAW SCHOOL,
Lebanon, Tenn.

NORTH CAROLINA

CHRISTIAN ADVOCATE.

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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One year ..... $2.00 If paid in advance $1.50
Six months..... 1.00 If paid in advance..... .75

To all ministers of the Gospel at $1.00 a year.

All traveling preachers in the Conference who act as our agents will receive the paper without charge.

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If you wish your paper discontinued please send in all arrearages.

All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

READ WITH CARE THE FOLLWING.

A number of persons have expressed a desire to reread our editorial notice of the new catalogue of Trinity College, which appeared in the ADVOCATE of May the 15th, but hitherto we have declined to make any reference to it A few days ago we received a letter from one of our subscribers who says he is a loyal Methodist and desires to know the truth. He asks that we send him a copy of the ADVOCATE of May the 15th and also a paper containing a report of a speech made by Rev. J. C. Kilgo, D. D , at a private meeting held in Greensboro on the night of May the 17th.

In view of the fact that we cannot supply our friends with extra copies of the paper, and because many misleading statements have been made and widely circulated in regard to what we said in that editorial, and with a desire that all our readers may be informed as to the facts, we republish it in this issue just as it first appeared, and we also copy that part of the speech of the president of Trinity College as it appeared in the Raleigh Post of May the 18th.

OUR EDITORIAL

"We have received a catalogue of Trinity College for 1900 and 1901. It contains 186 pages and is neatly gotten out. We note the following:

"The catalogue shows 11 full professors, two instructors and eight assistants, besides other officers. The catalogue shows cuts of the most important administration buildings. There is also given a handsome cut of the library building which is to be erected on the college campus by Mr. Buck Duke, of New York. The standard of admission is high, and each department of instruction thoroughly equipped. The graduate work is a marked feature of the instruction given. This year the catalogue shows that eighteen graduate students have been in attendance.

"In addition to the scholarships already in existence the trustees have established twelve graduate scholarships, ranging in value from fifty to two hundred dollars. These scholarships are open to graduates of Trinity and other colleges. There are also fifty scholarships offered to undergraduates, ranging in value from fifty to seventy-five dollars. Forty are offered to the Freshman class, five to the Sophmore class and five to the Junior. These scholarships are awarded as a reward for merit. Examinations are held at different points in the State for the accommodation of students applying for these scholarships. There have been enrolled during the past two sessions 18 post graduate students, 18 Seniors, 17 Juniors, 28 Sophmores, 49 Freshmen and 17 special students. Total 157

"The executive committee is composed of six members, viz: J. H. Southgate, J. C. Kilgo, V. Ballard, A. P. Tyre, B. N. Duke, W. C. Norman. These are all in the North Carolina Conference."

Dr. Kilgo's reference to the above:

"Dr. Kilgo said he thanked God that Trinity College had some enemies. When certain men realized that they could no longer use the college as a political football, their wrath boiled and they set about to cut the throats of the men who made such condition possible. Referring to what he termed a veiled thrust at Trinity in an editorial paragraph in a religious paper which mentioned the fact that all the members of the executive committee of the college were members of the North Carolina conference, he said: 'That looks like an effort to poison the minds of good, honest people in the Methodist church against their institution. The author doesn't stop to ask where the executive committee resided when the college was located in Randolph county, though he knows. That looks like a type of politics that has gone out of fashion, even among cross roads politicians "'

It will be remembered that the North Carolina Conference had not been divided at the time the resolution was passed directing the removal of the college from Randolph county and that it had no executive committee in the sense that term is now used. Since the Western North Carolina Conference owns a half interest in the college, where is the wrong in suggesting that we have a representative on its executive committee?

IS THERE NO REMEDY FOR LYNCHINGS?

So far as our information enables us to judge the people of our Southland, as a whole, are law abiding, and opposed to all forms of violence and lawlessness. Yet it is a fact that lynchings are still practiced in certain sections, if indeed, they are not becoming more common and cruel.

That this is most unfortunate we think all must agree who carefully study the whole matter. Though the crimes for which lynching is the penalty are of a very grave and serious character, and deserve speedy and severe punishment, all good citizens feel that this punishment ought to be inflicted by the regular constituted officers of the law, and public sentiment is always shocked when unlawful violence is visited upon even the greatest offender and as for our part we grow sick at heart every time we read the published accounts of these lynchings.

The great question before the country is how can this condition of things be remedied? How can this defect in our civilization be removed? How can this blot be wiped off? How can we remove the cause or prevent the effect following? We fully realize the difficulty in the way of answering this qestion but we will nevertheless show our mind.

The negroes of the South must be brought more generally under the influence of Christianity. They must have the gospel in a different form. The ten commandments must be taught to them in all their force and power. The law against sin and evil doing of every kind must be made plain to them. We have no disposition to disparage the work of colored ministers. Many of them are fairly well educated and are efficient preachers, but the larger number of them are not prepared for their high calling. We believe the white preachers will have to give more time and labor to colored congregations. We do not know how this is to be done, yet it seems to us necessary.

We also think different methods will have to be pursued in educating them. They must be taught early that self restraint is at the bottom of progress and religion. That sensuous gratification may lead to the worst of evils.

Then education must increase his capacity for self support. No man is to be so much pitied as the man from the schools who has no ability to earn a living. Profitable employment has a most elevating influence and in many ways prevents wrong doing and high crime.

But in some way all classes in the South are to be developed to a point morally, that it has been reached by many, where they look upon all lawlessness with horror, and where mob violence is unsparingly condemned. If we have read the facts, in no case where lynching has been fully reported, has the best sentiment approved it. Yet it was unable to prevent it.

Evidently our legislatures will have to pass stringent laws against certain crimes and they will have to be speedily enforced, our editors will have to speak out against violence in all forms, and our preachers will have to declare from the pulpit the whole command of God against all evil doers.

GET THE CHILDREN READY FOR SCHOOL.

In a few weeks all our church schools and also the State and private schools will open. It is of the highest importance that all the children and young people of the Methodist church avail themselves of all possible school privileges.

Our progress as a church will be largely measured by our interest in education. Illiteracy, to say nothing of ignorance, is a great barrier to advancement. Not to read is to arrest growth, dwarf one's powers and fall behind the advancement of the world.

From our view point our duty as a people is to educate our sons and daughters. Equip them mentally for the best work. Prepare them for acceptable and effective service both in private and public life There is not a congregation in our conference but has unfilled places because there are no well equipped members to fill them. Indeed, the field is white unto harvest but skilled laborers in many places are few.

We hope every reader of the ADVOCATE will spare no pains to give his or her children, at least, a good academic education and put them in the best school in reach, at once.

Then talk to your neighbor and urge him to educate his children if possible, and we insist that all our pastors either preach a sermon on the subject or from the pulpit urge the members of their congregations to put their children in school as soon as possible.

Of course, our church schools should always have the preference, but where they cannot be reached other schools should be patronized. There is very little excuse nowadays for parents letting their sons and daughters grow up in ignorance. Yet it is a fact that many of our people who are able to do better are not availing themselves of the opportunities the church and State are offering them for the education of their children.

DAVENPORT'S NEW PRESIDENT.

The board of trustees of Davenport Female College met on the 15th instant and by a unanimous vote, elected Rev. R. C Craven, of the Western North Carolina Conference, President of that institution to succeed Rev. C. M. Pickens, who has recently resigned.

Mr. Craven was educated for a teacher and spent some time at the Peabody Normal College in Nashville, Tenn. He has had several years experience in graded and other school work, is well equipped, has good executive ability and is an industrious, enthusiastic worker. He has accepted the position and will enter upon its duties at once.

We think President Craven has in him the elements necessary for a successful educator, understands the kind of school the Conference needs, is thoroughly loyal to the best interests of the church and will become an important factor in the educational work of our Conference.

Davenport is located in Lenoir, the county seat of Caldwell, a town noted for the culture and piety of its people, it is in one of the finest sections of our mountain country, is exclusively the property of the Western North Carolina Conference and has a bright future before it.

We hope our preachers and people will rally to the support of this school, co-operate fully with the trustees and the new president and put Davenport in the front rank of female college in North Carolina. We are satisfied that this can be done and that all is needed is for our preachers and people to give it a helping hand.

A BOOK OF RARE VALUE.

We have recently read High Living and High Lives, by Bishop W. A. Candler. This is a book of real merit. Its contents are made up of adddresses delivered on commencement occasions by the author to the graduating class at Emory College, Ga., while he was president of that institution, and of other addresses prepared by him for special occasions.

Every one of these is of a high order. There is nothing dull or commonplace in any of them. The author has not only a vigorous, well furnished mind, but also a warm tender heart for young men who go out in the world to achieve success. Nowhere have we met more profound philosophy or so much

ound wisdom and wholesome advice put n so little space. These addresses must ave made a marked impression upon hose who heard them when delivered, nd they can but greatly benefit any oung men and all others who will give hem a careful reading.

The book deserves a large sale and it s another proof of the broad scholarhip, sound learning and recognized bility of the author.

North Carolina History in Delicious Bits.

The B. F. Johnson Publishing Compay of Richmond, Virginia, who are breast of the times in their line, have ust issued a series of delightful sketches, entitled North Carolina History. Stories, by Professor W. C. Allen, of the Waynesville schools.

The sketches begin with the landing of the first English people, and present the most important features of North Carolina History from this point down through the revolution. The sketches have a local flavor and coloring not to be found in a primary history, and they make delightful reading not only for the school children, for whom they are especially intended, but for every lover of North Carolina.

It is announced that this series will be followed by another, bringing the history of the State down to the present time. There are forty-five stories issued in five parts in paper covers, at 10 cents each, and they will be bound together in a single cloth cover at 50 cents each.

We welcome every effort to put in permanent form the early history of North Carolina and we are glad to note that Messrs. B. F. Johnson & Co. are doing the State great service by helping in this work. We have read the two first booklets containing this history with great pleasure and real profit.

Royalty No Safeguard.

Empress Frederick, daughter of the late Queen Victoria and mother of Emperor William of Germany, died at Cronberg, on the evening of August the fifth and the final rites of burial were performed last week.

She had been a sufferer for a long time from cancer, of late this disease, it is said, was complicated with dropsy, which hastened her death. Since the death of her husband several years ago, she has lived in comparative retirement.

Like all the daughters of Queen Victoria, she was lovely in character and a devoted Christian. Her life in the palace and out of it, was a beautiful one, and like her mother, she will long live in the hearts of those who knew her best.

It is sad, however, to think that royalty and virture are no safeguard against disease and death.

EDITORIAL NOTES.

Rev. Harold Turner will begin a protracted meeting at Crews' chapel, three miles east of Winston, next Sunday. There will be two services a day during the week.

We have waited patiently through the hot season and now the wheat, oats and fruit crops are being marketed, we hope many of our subscribers who are in arrears with the office will send us a remittance.

The Methodist Times announces the death of Rev. Joseph Hirst, the oldest Wesleyan minister, at Douglas, Isle of Man. He was admitted to the ministry at the London Conference in 1846, and his marriage in 1853 was the first solemnized in Thomas Street Wesleyan Chapel, Douglas.

Rev. S. B. Turrentine, pastor of West Market Street Church, Greensboro, is now in Orange county visiting his mother. His pulpit was supplied on last Sunday morning and night by Rev. J. R. Scroggs, Presiding Elder of the District. We are informed that both sermons were strong, edifying and helpful, and that they were enjoyed by the congregations present.

We note that quite a number of our preachers, especially those serving stations, are now taking summer vacations. Nobody needs a little rest and change more than a faithful pastor. We hope all will enjoy their vacation and return to their work invigorated in body, mind and spirit.

Rev. R S. Webb, pastor of Greensboro circuit, seems never to grow weary. He works steadily on through summer and winter. Last week he held a protracted meeting at Pisgah, three miles north of Greensboro. Unfortunately the incessant rain forced him to close it sooner than he desired to do.

Examination for admission to the N. C. College of Agricultural and Mechanical Arts will be held in Raleigh at the College, September 3rd and 4th, at 9 o'clock a. m. The College will open September 4th. Students desiring rooms must be on hand at the opening.

The Malcolm Love Piano is a popular instrument. If you need a piano be sure and examine it before buying. Mr. W. H. Eller, of Greensboro, who has had large experience in handling instruments, is agent for this piano. Look up his advertisement and read carefully what he says.

The New York Observer notes a fact which is particularly significant and encouraging: "Twenty years ago twenty per cent. of the employees of the New York Central Railroad were discharged yearly for drinking. Now only about one per cent. yearly are so dismissed. This registers a decided advance in public opinion on the temperance question.

The Shelby District Conference yet remains to be held. It will meet on August the 28th at Cherryville. As the farmers have laid by their crops and now work is less pressing we hope there will be a large attendance. We trust our preachers on that District will gather in a good many subscriptions and renewals before they leave for Cherryville.

The Congregationalist notes that "Judge Horton [a Methodist], one of the veteran judges of Chicago, comes to the support of President McCarthy of the Iowa Bar Association in calling attention to the extent to which perjury is rife in the courts. Judge Horton suggests as a remedy a more impressive form of administering the oath and swift prosecution and punishment of perjurers."

The Southern Industrial Review, a paper for the leaders of industrial life in the South, made its appearance last week. It is a twelve page semi-monthly, nicely printed and filled with interesting matter. It is edited and published by Underwood and Hopkins, of Greensboro. The first number shows marked evidence of industry and ability and we commend to our readers this new candidate for public favor.

Bishop Hargrove's visit to the state and his work at the District Conference are already bearing fruit. We notice among other things some of the Presiding Elders are urging their preachers to announce Friday before each Quarterly Conference as a fast day. This is well and will be fruitful of good. We hope our pastors will especially emphasize the importance of our members fasting who have not yet learned to control their appetites.

Prof. H. G. Mitchell has been spending the first part of the summer in London, devoting his time largely to a review of Phœnician epihraphy and West Asian archæology. For the benefit of the new American School of Research and Archæology, of which he is director for the year, he has secured from the Palestine Exploration Society a gift of its entire list of publications.

The new catalogue of Weaverville College has just been received. We have only space to say that the fall session will open on September the 11th and not August 28 as heretofore advertised. The faculty is composed of Pres. J. M. Robeson, Emory and Henry College, Prof. J. J. Reagan, Weaverville, Prof. Anderson Weaver, Emory College, Ga., Mrs. J. W. Siler, Salem Female Academy and Mrs. M. A. Yost, Martha Washington College.

Of Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, still stopping in Boston, and whose frequent calls at this office are a benediction and an inspiration, the Wesleyan Christian Advocate of Atlanta says in its last issue: "If there is a sunnier-spirited servant of God and the church than he is, we have not found him." Bishop Fitzgerald always reminds us of our own Bishop Foster. They are kindred souls, and very fond of each other."

Religious journalism in England and in Great Britain has met with a great loss in the death, at the age of 47, of Mr. James Greville Clarke, editor of the Christian World, London, from a malignant internal disease. His last wishes were eminently characteristic of the man: "No flowers, no mourning, and as little gloom as possible about my death." At the decease of his father, Mr. James Clarke, in 1888, this son became chief editor of the Christian World, which is one of the ablest journals of London—independent, progressive, and catholic in spirit and tone.

A statement has been sent over the country by the public press to the effect that there was an unusually small attendance upon the Protestant churches of New York city during the month of July, and the inference was drawn therefrom that there was a noteworthy decrease in the number of people who go to church. This conclusion is not warranted. The small attendance—which is conceded—was owing mainly to the unprecedented and unbearable heat of July, and to the fact that more church-going people were absent from the city than in previous summers. When the vacation season is over, we are confident that the churches will show an increased rather than a diminished attendance.

Rutherford College Letter.

DEAR ADVOCATE:—Rutherford College opens its second session, under its new management, on Wednesday next, August the 28th. The outlook for the year seems very encouraging at present. Dr. Chas. C. Weaver, President of the institution, who has been sick with typhoid fever at his home in Asheville, is rapidly getting well and expects to be present at the opening of the school.

All the members of the faculty have been canvassing during the summer and nearly every county in the Western North Carolina Conference has been touched and a great many thoroughly worked. A representative has attended every district conference held this summer in the Conference with one exception—the Franklin District.

Professor Jones has been at the college most of the summer and he has been kept very busy answering letters, mailing catalogues and giving information. Quite a number have already engaged board and have notified us that they will be present.

We thank the brethren heartily for the kind and generous assistance they have given us during the summer, and we feel after our first year's experience that we can give our Conference a school for which she may feel justly proud. We shall earnestly endeavor to do our work thoroughly and will do all in our power to develop true, Christian manhood and womanhood among our students.

It was the writer's pleasure to spend a day at the college last week. Several of the faculty were present and all were very hopeful for the outlook. This week the building will be thoroughly cleaned and aired and every thing will be ready for the opening next week, and we hope to be able to report a good opening and a good year.

L. W. CRAWFORD, JR.
Greensboro, N. C., Aug. 19th, 1901.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for August 25th, 1901.

ABRAHAM AND ISAAC.
Gen. 22: 1-14.

GOLDEN TEXT.—By faith, Abraham, when he was tried, offered up Isaac. Heb. 11: 17.

TIME.—About 1872 B. C.

PLACE.—Mount Moriah, in the land of Canaan, possibly the elevation on which the temple of Solomon was afterwards built.

INTRODUCTORY.

"The sacrifice of Isaac was the supreme act of Abraham's life. The faith which had been schooled by so singular an experience and by so many minor trials was here perfected and exhibited as perfect. The strength which he had been slowly gathering during a long and trying life was here required and used. This is the act which shines like a star out of those dark ages, and has served for many storm tossed souls, over whom God's billows have gone, as a mark by which they could still shape their course when all else was dark."

EXPLANATORY NOTES.

1. It came to pass . . . that God did tempt Abraham.—Not in the sense of urging him to do evil, but in the sense of putting his faith and loyalty to the test. God, of course, knew what the result of the test would be. Here I am.—Ready both to hear and to heed any commandment that may be put upon me.

2. Take now thy son, thine only son Isaac.—In more senses than one Isaac might be called the only son. He was the only son by his wife Sarah; he was the only son of promise; and, by the expulsion of Ishmael, he was the only son left to his father's house The land of Moriah.—Possibly, as before stated, the temple mount, though some writers think that it was near Gerizim, thirty miles farther north. And offer him there for a burnt offering.—"God meant Abraham to make the sacrifice in spirit merely, and not in outward act." (Dods.) The narrative as a whole gives not the slightest sanction to the horrible custom of human sacrifices.

3. And Abraham rose up early in the morning.—The command had come in the night. As sonn as it was light the partriarch began to comply with it. The promptness of his obedience is worthy of note.

4. Then on the third day Abraham. . . saw the place afar off.—The three days' journey was, no doubt, a protracted agony. The grief of Abraham was not lessened, but rather deepened by the delay and the suspense.

5. And Abraham said unto his young men, Abide ye here.—Not even the trusted servants were to be allowed to witness the tragical event. And I and the lad will go . . . and come again.—There was a prophetic meaning in these words. Abraham "accounted that God was able to raise up his son even from the dead."

6. Abraham took the wood . . . and laid it upon Isaac his son.—It is impossible to read this story without thinking of the fact that Jesus Christ also bore the wood on which he was sacrificed. He took the fire, . . . and a knife. The latter to slay his son, and the former to consume his body as a sacrifice. They went both of them together.—The father too sad to speak, and the son wondering what all this might mean.

7. And Isaac . . . said, My father.—If anything were lacking to complete the consuming misery of the father, it was the sound of the gentle, affectionate, and trusting voice of his son. Behold the fire and the wood: but where is the lamb?—He saw that his father was unusually preoccupied, and he thought that perhaps the lamb had been quite forgotten.

8. God will provide.—"Abraham probably meant to say that God had provided that Isaac should be the lamb or victim for the burnt offering; but his words were more literally fulfilled in the unexpected event, the ram caught in a thicket.

9. Abraham . . . bound Isaac.—Binding sacrificial victims was a universal custom. Isaac seems to have submitted without any remonstrance "

10. And Abraham . . . took the knife to slay his son.—He had gone that far, and he fully meant to go on to the end.

11. The Angel of the Lord.—Believed by many commentators to have been the Son of God himself, "the Angel of the covenant." Called unto him out of heaven.—Restrained him at the last moment, but not till the last moment.

12 Lay not thine hand upon the lad.—Abraham had done all that was required of him; and God now intervened to save the life of Isaac, as he had all along intended to do. Now I know that thou fearest God.—Know it not merely by reading it in thy heart, as I have always done, but also by seeing it in thy action. Thou hast given me thy dearest possession.

REFLECTIONS.

1. Sooner or later God puts all his servants to a supreme test.
2. The supreme test consists in surrendering, in spirit at least, our most highly prized possessions to God.
3. The great lesson which Abraham learned on this occasion was that it was obedience, and not the blood of his son, which God required.
4. When the emergency comes God will never fail to provide.

HOME READINGS.

Sunday—Casting out Ishmael. Gen. 21: 12-21.
Monday—Command and Obedience. Gen. 22: 1-10.
Tuesday—Rescue. Gen. 22: 11-14.
Wednesday—Blessing. Gen. 22: 15-19.
Thursday—The Faith of Abraham. Heb. 11: 8-19.
Friday—Bnying a Burying Place. Gen, 23.
Saturday—The Greater Victim Matt. 27: 26-37.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for August 25th, 1901.

MISSIONARY SACRIFICES.
Phil. iii. 4-8.

Paul was an ideal missionary. Many are impressed with the idea that they should go to foreign fields. Thousands have enlisted in the Student Volunteer Movement. At the late Conference in New Orleans forty young people offered themselves to go from home and preach the gospel in heathen lands. Epworth Leaguers who shall study this topic may feel that they too should present their names to the different mission boards. All such should consider the matter fully, earnestly, prayerfully. The case should be argued on both sides, and a conviction to go or stay should be beyond reconsideratiou. A mistake will be fatal to success and hope, and ruinous to the mission work. Prospective candidates should carefully meditate upon the sacrifices Paul made, and then make personal application.

MISSIONARY LOSSES.

1. Surrender of citizenship. Paul recounts the purity of his Jewish stock, and his zeal for the laws, customs, and doctrines of Israel. He became an alien to his own country and people. Fortunately the modern missionary, although he leaves his country, is not alienated from it, still it retains an interest in it, and is cheered by the thought that it still retains an interest in him, thinks of him, supports him, and prays for him. Nevertheless, it is painful to exile self from the land of birth. All know something of this when they sing "America" or John Howard Payne's "Home, Sweet Home."

2. Worldly possibilities. No young Jew of his day had finer worldly prospects than Paul. By birth, training, and character he was fitted for usefulness and fame. He surrendered every temporal advantage when, on the way to Damascus, he asked, "Lord, what wilt thou have me to do?" with the full resolve to obey even at the loss of all things and, if necessary, life itself. Every one who is called to be a preacher must make a life surrender. Even more must one so resolve, if called to be a missionary. To an ordinary pastor opportunities may come for building "a cottage in a wilderness" or a house in the city; he may "lay up something for a rainy day:" he may be sent to the General Conference or elected to a high official position; he may develop reputation for civic and social influence; he has every advantage of a temporal, religious sort over him who goes to China, Japan and other foreign fields.

3. Loving Associations. Paul cut himself off from his friends because they were opposed to Christ and the new gospel. Our missionaries are not in this sad case; but distance, isolation, loneliness, and residence among an unsympathetic, if not hostile, people produce a depression that can be thrown off only by a resolute spirit, a desire to save souls, a belief in the symyathy and love of those left behind, and an undying faith in the presence and promises of God. Even in these days of rapid communication it is very lonely to be in a great city where, although the people, language, and customs are our own, we know none by name as a brother and friend. How much lonelier to be by ourselves in a foreign land, among an alien people, speaking in an unknown tongue! Those who are impressed that they should go as foreign missionaries should not be swift to decide the momentous question. Remember the youthful John Mark. (Acts xv. 37, 38.) They should first be sure that they have the Pauline spirit of sacrifice, and like the great missionary to the Gentiles, says: "What things were gain to me, those I counted loss for Christ."

MISSIONARY GAINS.

1. Consciousness of Duty Done. No cause can surpass this as a producer of personal happiness. No shout that ever greeted a returning warrior from a victorious battle can equal Paul's pæan at the close of life's confliet: "I have fought a good fight, I have finished my conrse, I have kept the faith." (2 Tim. iv. 7.) We may be sure that when the day of their departure came no regrets for sacrifices made disturbed the minds of Carey, Livingstone, Eliza Agnew, Dora Rankin, Laura Haygood, Lambuth, and others.

2 The Divine Approbation. How often does Paul refer to his confidence in God and to the support that came from the feeling that the Lord was with him! He had a consciousness of omnipotence when he said: "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) This is the chief elixir of the foreign missionary, the cordial to spirits at the point of faintness. The promise, "Lo, I am with you alway," has a sustaining power beyond compare. The title "Immanuel" (God with us) is the inspiration of the missionary's faith, courage, and hope. A Presence invisible but real warms the heart, thrills the tongue, and makes the life magnetic and loving. This Presence comes to every faithful worker anywhere, but in a peculiar sense to the worker far from home, the lonely sentinel on the picket line of Zion.

3. The Development of the Work. Some think that the progress of missions is slow, but those on the ground are the most hopeful of men. At the world's Missionary Conference last year, in New York, and at our own denominational Conference in New Orleans, the most striking thing was the vibrant note of optimism that was sung by every foreign missionary. They ever talk and write as if success were not at all problematical; as if the conversion of the heathen world were as certain as the rising of the sun, as sure as the word of God. Their zeal and hope should constantly rebuke our unbelief and lukewarmness.

4. Sympathy at Home. This too is a sustaining force. Our men and women at the front should know that although they are out of sight, they are not out of mind. They should never imagine that they are neglected or forgotten. They are upon the heart of the Church. Yet more can be done to prove remembrance and sympathy. Not only should collections be easy and full, but letters should be written to them and bookt and other mementos sent. When as home they should be treated with peculiar respect.

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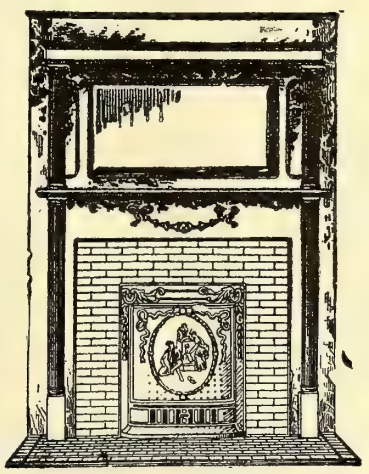
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REV. GEO. G. SMITH,
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Weekly Crop Bulletin.

For week ending Monday, August 19, 1901. The past week was remarkable for heavy rains from the 12th to 14th, and subsequently light showers until the close. Creeks and rivers ware again very much swollen, and in some sections the freshets were reported to have been the highest for the season; much damage was caused by overflowing streams in the west and south, and many fields were badly washed by the heavy downpour, particularly in Franklin, Halifax, and Nash counties, where the total rainfall for 24 hours on the 14th varied from 5 to 7 inches. The temperature was about 4° above the normal, and the hot sunshine and high humidity during the latter portion of the week caused a very sultry atmosphere, and some crops were fired on sandy land or low places. No farm work could be accomplished during the week, and weeds and grass grew rapidly.

Cotton in some places improved somewhat, and in very favored localities, with a good autumn, nearly a full crop may be made, but throughout the larger portion of the State the crop has not made much progress; cotton plants are very weedy and long-jointed on stiff lands, small on sandy land, and generally are not forming bolls well on either; blooms are still reported; shedding of squares and bolls is increasing. Old corn is practically made; the late crop is filling out fairly well. Fodder is ripening fast and pulling commenced during the week, but what was gathered was damaged by rain. Tobacco in the central-west section has suffered from excessive rain and weeds; curing is progressing with texture good, but yield light. Crops like sweet potatoes and peanuts of which the condition can only be judged by the appearance of the vines, are seemingly doing well, as the top growth is very vigorous, but fears are expressed that the frequent rains will diminish the quality and quantity of the yield. Turnips are coming up nicely. Considerable grass intended to be cut for hay was ruined by the freshets. Melons and fruit continue to deteriorate; the apple crop will be almost a failure.

QUARTERLY MEETINGS.

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville,	Aug. 31,	Sept.	1
Belwood circuit, St. Peters	"	"	7 8
Bessemer City circuit, Bessimer City	"	"	14 15
King's Mountain station	"	"	15 16
Lowesville circuit, Salem	"	"	21 22
Mountain Island station	"	"	22 23
Stanly Creek ct., Hardin Cotton Mill	"	"	28 29
Lincolnton circuit, Lincolnton	"	"	29 30
McAdensville station		Oct.	5 6
Gastonia, Main st	"	"	6 7
Polkville circuit, Clover Hill	"	"	12 13
Lowell circuit, Bethesda	"	"	19 20
Gastonia, West End and Ozark	"	"	20 21
El Bethel circuit, El Bethel	"	"	25 27
Shelby circuit, Sulphur Springs	"	"	26 27
Shelby station	"	"	27 28
N. Cleveland circuit		Nov.	2 3
Rock Springs circuit	"	"	9 10
South Fork circuit	"	"	16 17

WAYNESVILLE DIST.—4th Round

(IN PART)

F. L. Townsend, P. E., Canton, N. C.

French Broad, Embler's Grove	Aug 31,	Sep.	1
Clyde circuit, Tuscola	"	"	7 8
West Haywood circuit, Shady Grove	"	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	"	21 22
Leicester circuit, Leicester	"	"	28 29
Mills River circuit, Shaw's Creek		Oct	5 6
Brevard station, Brevard	"	"	12 13
Transylvania ct., Greenwood	"	"	19 20
Haywood circuit, Laurel Hill	"	"	26 27

ASHEVILLE DISTRICT—3rd Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville		June	8 9
Bethel	"	"	8 9
Hot Springs circuit, Ottinger's chapel	"	"	15 16
Ivy circuit, Laurel	"	"	22 23
Bald Creek circuit at Deaton's	"	"	29 30
Burnsville circuit, South Toe		July	6 7
Swannanoa ct., West's Chapel	"	"	13 14
Marshall ct., Rector's chapel	"	"	26 27
Saluda ct., Saluda	"	"	27 28
Old Fort ct., Carson's chapel		Aug	3 4
Hendersonville	"	"	17 18
Cane Creek ct.	"	"	24 25
Weaverville ct.	Aug. 31.	Sept	1
Central Church	"	"	7 8
Haywood Street	"	"	7 8

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station		Sept.	8 9
Jonesvill ecircuit at Jonesville	"	"	14 15
Elkin station	"	"	15 16
Mount Airy circuit at Zion	"	"	21 22
East Bend circuit at Center	"	"	28 29
Jefferson circuit at Jefferson	"	"	28 29
Boone circuit at Boone		Oct	2 3
Watauga circuit at Henson	"	"	5 6
Creston circuit at Creston	"	"	9 10

CHARLOTTE DIST — 4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31	Sept	1
Monroe circuit, North Monroe	"	"	7 8
Monroe station	"	"	8 9
Clear Creek circuit, Big Bethel	"	"	14 15
Charlotte, Calvary station	"	"	21 22
Charlotte, Epworth and Seversville	"	"	22 23
Charlotte, Brevard station	"	"	28 29
Charlotte, Hoskin's station	"	"	29 30
Charlotte, Trinity station		Oct.	5 6
Charlotte, Dilworth station	"	"	6 7
Pineville circuit, Hebron	"	"	5 6
Ansonville circuit	"	"	11
Wadesboro station	"	"	12 13
Lilesville circuit	"	"	18
Morven circuit	"	"	19 20
Polkton circuit	"	"	26 27
Waxhaw circuit		Nov.	1
Weddington circuit	"	"	2 3
Derita circuit	"	"	91
Charlotte, Tryon station	"	"	10 17
Monroe station	"	"	16 17

GREENSBORO DISTRICT—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah		Aug.	10 11
Spring Garden Street	"	"	11
West Market Street	"	"	18
Pleasant Garden ct., Bethlehem	"	"	25 26
Randleman, St. Paul		Sept.	1
Naomi station	"	"	1
Wentworth circuit	"	"	7 8
Ruffin circuit	"	"	14 15
Ramseur circuit	"	"	21 22
West Randolph ct.	"	"	28 29
Randolph circuit, Trinity		Oct	5 6
High Point station	"	"	6 7
Jackson Hill circuit	"	"	12 13
Asheboro station	"	"	17
Asheboro circuit,	"	"	18
Uwharrie circuit	"	"	19 20
Reidsville station	"	"	27
Ware's Chapel	"	"	27
Centenary station		Nov	3
Proximity station	"	"	3
Liberty circuit, Staley	"	"	16

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31	Sept.	1
Salisbury, Main St, (nigh)	"	"	1
Concord, Central	"	"	7 8
Concord, Forest Hill	"	"	7 8
Concord ct., Carmel	"	"	14 15
Concord, Epworth, night	"	"	15 16
China Grove ct., Bethpage	"	"	21 22
Lexington station	"	"	28 29
Gold Hill circuit, Liberty		Oct.	5 6
Linwood circuit, Wesley Chapel	"	"	12 13
Albemarle circuit, Palmerville	"	"	19 20
Albemarle station, (night)	"	"	20
Salem circuit, Salem	"	"	26 27
Mt. Pleasant cir., Cold Spring		Nov.	2 3
Norwood circuit	"	"	9 10
Salisbury, First Church	"	"	16 17
East Salisbury sta	"	"	16 17
Spencer station	"	"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WINSTON DISTRICT.—4th Round.

D. Atkins, P. E., Winston, N. C.

Madison, Stoneville		Sep.	14 15
Mocksville circuit, Oak Grove	"	"	21 22
Mocksville station,	"	"	22 23
Kernersville, Shady Grove	"	"	28 29
Thomasville station,	"	"	29 30
Forsythe circuit, Lewisville		Oct	5 6
Farmington circuit, Advance	"	"	12 13
Walkertown station	"	"	19 20
Winston, Centenary	"	"	20
Winston, Burkhead	"	"	20
Winston circuit, Mt. Tabor	"	"	25 27
Winston, Grace Church,	"	"	27
Southside	"	"	30
Davidson circuit		Nov.	2 3
Danbury circuit	"	"	6 7
Summerfield circuit	"	"	9 10
Cooleemee	"	"	13
Jamestown	"	"	16 17

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion		Aug.	11
McDowell circuit, Pleasant Hill	"	"	17 18
Table Rock circuit, Earney's	"	"	24 25
Forest City & Thermal City station, Forest City	August 31.	Sept	1
Silver Creek circuit, Salem		Sep.	7 8
Rutherfordton circuit. Pisgah	"	"	14 15
Broad River circuit, Kistlers	"	"	21 22
Henrietta & Caroleen, Henrietta	"	"	28 29
East Rutherford circuit, New Hope		Oct.	5 6
Bakersville circuit Bakersvile	"	"	12 13
Elk Park circuit, Thompson's Chapel	"	"	19 20
Estatoe circuit, Pine Grove	"	"	20 21
Green River circuit	"	"	26 27
Morganton circuit, Stamey's Chapel.		Nov	2 3
Morganton station	"	"	10 11
Connelly Springs ct, Ruth College	"	"	16 17

STATESVILLE DIST.—3rd Round

J. E. Thompson, P. E., Statesville, N. C.

Iredell circuit, Pisgah		June	9 10
West End	"	"	23 24
Statesville station	"	"	23 24
Mooresville circuit, Centenary	"	"	29 30
Mooresville station	"	"	30
Woodleaf cir, South River		July	6 7
Mt Zion station	"	"	14 15
Maiden circuit, Maiden (D C)	"	"	20 21
Statesville circuit, Chapel Hill	"	"	27 28
Troutman circuit, Knox Chapel	"	"	28 29
Lenoir circuit, Olivet		Aug.	3 4
Lenoir station	"	"	4 5
Newton circuit, Fairgrove	"	"	10 11
Hickory station	"	"	11 12
Caldwell circuit, Ebenezer	"	"	17 18
Granite Fall station	"	"	18 19
Catawba circuit and Creek, C. M.	"	"	7
Alexander circuit L. Hedann	Aug 31	S.	1
Stony Point circuit, Bethel		Sept	1
Turnersburg circuit, Turnersburg	"	"	7 8

FRANKLIN DISTRICT—4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station, Franklin		Aug	17 18
Webster circuit, Cullowhee	"	"	24 25
Macon circuit, Union	Aug. 31,	Sept.	1
Bryson City sta., Bryson City	"	"	7 8
Whittier circuit, Olivet	"	"	14 15
Bushnell circuit, Jackson Line	"	"	21 22
Aquone circuit, Telico	"	"	28 29
Franklin circuit, Iotla		Oct.	5 6
Andrews ct, Peach Tree	"	"	12 13
Murphy station, Murphy	"	"	13 14
Hiwasse circuit, Liberty	"	"	19 20
Hayesville circuit, Hayesville	"	"	26 27
Glenville circuit, Glenville		Nov.	2 3
Robbinsville circuit, East Buffalo	"	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct., Maiden's ch, Wednesday Oct. 2.
Macon ct., Mt Zion, Thursday, Oct 3.
Macon ct, Patton's, Friday, Oct 4
Hayesville ct., Bethel, Wednesday, Oct. 9
" ct, Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Fairview, Thursday, Oct 17
Webster ct, Speedwell, Thursday, Oct 31.
Webster ct, Webster Thursday, Nov. 14.
Franklin ct, Salem, Tuesday, Nov. 4
Robbinsville ct. Homestead, Thursday. Nov. 7.
Bryson City station, Sylva, Thursday night, Nov. 14.
Bryson City, Dillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs, Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

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A Letter From Brazil.

MY DEAR SISTERS: While my brethren are preaching the gospel to the men and my sisters are teaching their children in our schools, I go into the homes and teach the wives and mothers. In Brazil my co-workers give me the title of "assistant pastor." The women are wives and mothers and sisters, and yet whether I go into the homes of the rich, the middle classes, or the homes of the poor and wretched, I find about the same conditions—the women have no conception of what it means to be a wife and mother, no idea of making a home or training children. They have no homes as we understand it, there being no word in Portuguese that means home, and most always the children rule the parents instead of the parents training them. When our pastors receive these women into the Church they have no conception of what it means to be a Christian, and as few of them can read, some one must go to them and teach them the gospel, for they have not heard the gospel from birth.

Dr. Booker T. Washington, in his address before the Missionary Conference in New Orleans, said a hungry man could not be a Christian, and I thought it was more applicable to the Brazilian than to the negroes of the South, for I often wonder as I visit daily among the Brazilians how any human being could live in the filth and dirt that I find in their homes, and be a Christian; and I do not believe any man or woman can be a Christian and live in such homes; rather, I do not believe they would live in such homes if they were Christians, and I find as soon as they become Christians that they begin to clean them up, which to me is the best testimony of their conversion. The house in which they live is often one of the main objections to home life. As I enter a dark alley-way, holding my dress up all around and at both sides from the dirt, and pick my way over a stream of dirty water that comes from their wash tubs, I know almost before I enter what I am going to find—a crowd of women standing around their tubs washing, bare foot, and with just a skirt on, and every thread of that soaking wet. Often I find them sitting on the door step to rest and have a smoke, with three or four perfectly naked children playing around, looking as though they had never had a bath in their lives. The mother invites me into her room to have a seat while I visit. And as I sit on a box from the grocery, or a keg, I try to tell her of the Lord Jesus who loves her and gave his life for her. The idea that any one loves her is often hard for her to believe, for no one else seems to care whether she lives or dies.

The room in which she lives with her husband and family—often eight or ten children—is about 16x14, with a door as the only opening. The sun seldom or never enters. The room is not only dark, but damp and full of rat holes. And as I try to keep the roaches from getting up my skirts, am at the same time getting full of fleas. In this one room they live, cook, and eat, and keep the clean clothes for several families for whom she washes and irons. Sometimes I find an old, broken down bed, but oftener only a roll of straw matting which is spread out on the floor at night for a bed on which all the family sleep without taking off what few clothes they may have had on.

The food which I find them preparing or eating, I know I would have to be in a starving condition before I could bring myself to eat it, and the way in which it is prepared and served being a still stronger objection. Many times the only dish on the table is the pot in which it was cooked, unless they should be fortunate enough to have a few bucket lids or tin cans. Around the walls of these rooms I always find hanging a string of garlic, another of onions, a piece of jirked beef, a piece of fat pork, some dried leaves, such as sage, bay leaves, and a dozen others not known in this climate. Some are used for seasoning their food and others for making teas of all kinds for every sickness which the family living in such quarters would be heir to, and in among this assortment of flesh and herbs I find a rosery, some saints, and paper pictures of all the different Marys the Romish Church have put into the calendar of saints, together with whatever finery the family may possess in the shape of clothes.

As I sit and talk or read to the mother the children look at me as though I came from another world. I hear many strange and sad stories of young life wrecked, for most of them marry very, very young before they know what the responsibilities of life are; not knowing one thing about taking care of a home or raising a family. Many soon give up and settle down to doing nothing except what has to be done, and it is astonishing how very little they find necessary to live on.

They receive the gospel readily, and as it is something so new and wonderful, the thought that any one cares and thinks of them is such a new idea they ask me to tell it over that they may understand it better. They cannot see how it can be true. When I visit them the second time they will ask the same questions, and tell me what their husbands or neighbors think of the story, often treating it as a fairy tale. After they really understand and accept the salvation of the Lord Jesus they are always so changed that we need no further testimony of their conversion, their simple faith putting us to shame. They work to bring their neighbors and friends to the gospel, and ask me to visit them, and thus make my work easier as they tell their friends before I go and I always receive a warm welcome.

I hope this letter will give my sisters in the United States a better idea of what my work is in Brazil, and at the same time show them how very blessed they are to live in the United States of America instead of the United States of Brazil, and how they ought to be more thankful to God for the blessings he has poured out on them, and realize that it is only the love of God and the religion of the Lord Jesus that has made them better than their sister in Brazil, or, I should have said, the pure religion of the Lord Jesus that has made them so, for Brazil claims to have the religion of the Lord Jesus as well.

Your sister worker for Christ,
WILLIE A. BOWMAN.
Rio de Janiro, Brazil.

At this season of the year there are always many deaths, particularly among children, from summer complaint, diarrœa, dysentery, cholera morbus, cramps, etc., and every one ought to know that a sure and speedy cure can easily be obtained by taking Perry Davis' Pain Killer in sweetened water every half hour. It never fails. Avoid substitutes, there is but one Pain-Killer, Perry Davis.' Price 25c. and 50c.

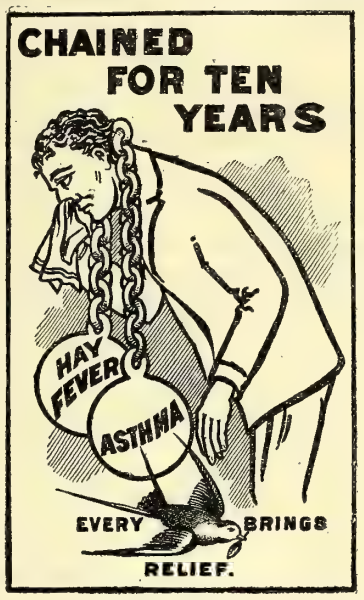
I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.

Asthma Cure Free!

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT of POSTAL.

WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brings instant relief, even in the worst cases. It cures when all else fails

The Rev. C. F. WELLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in bad condition I cannot tell you how thankful I feel for the good derived from it. I was a slave bound with putrid sore throat and Asthma for ten years. I despaired of ever being cured I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,
Rabbi of the Cong. Bnai Israel.
NEW YORK, Jan 3, 901

DRS. TAFT BROS'. MEDICINE CO.,
Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,
REV. DR. MORRIS WECHSLER

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR TAFT BROS MEDICINE CO
Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.
Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb 5, 1901.
Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies but they have all failed I ran across your advertisement and started with a trial bottle. I found relief at once I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.
Home address, 235 Rivington street. S. RAPHAEL,
67 East 139th street, New York City.

Trial Bottle Sent Absolutely FREE on Receipt of Postal

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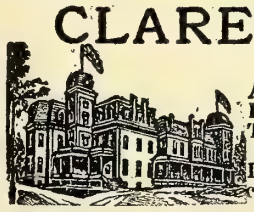
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A noted health resort. Pure mountain air and water. Pleasant home life, under refining influences. Twelve courses of study. Rates most reasonable. Director of Conservatory, J. H. Norman Mus. Doc., (Oxford, Eng., and Leipsig, Ger.) Write for catalogue. M. W. HATTON. A. M., Litt. M., Pres.

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FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 21, 1901. One of the leading Schools for Young Ladies in the South. New buildings, pianos and equipment. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. **Twenty-five American and European teachers.** Thorough courses leading to Degrees of B. A., and M. A. Conservatory advantages in Music, Art and Elocution. Students from 30 States. For catalogue address

MATTIE P. HARRIS, President, Roanoke, Virginia.

jly 3-10t

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

It may be of interest to the readers of the ADVOCATE in the western part of the state to know that the Commissioner of Agriculture, accompanied by Prof. Kilgore, W. F. Massey and others will hold Farmers' Institutes at the following places:

Stanley Creek, Gaston County, Aug. 19th.
Lincolnton, Aug. 20–21.
Newton, Catawba County, Aug. 22.
Hendersonville, August 23–24.
Brevard, Travsylvania County, Aug. 26th.
Columbus, Polk County, Aug. 28.
Rutherfordton, Aug. 29th.
Shelby, Aug. 30th.

We are hoping to have large assemblies of the farmers at every one of these places, and I hope that the readers of the ADVOCATE will help us to get out crowds.

I am still getting inquiries about the cultivation of broom corn. Read what I have had to say on this subject heretofore. Then stick to the old crops and grow them better every year. There is nothing for North Carolina farmers in the broom corn crop. By the time you will get fixed for it the price will be down where no one but the dwellers on the rich prairie lands of the west can afford to grow it. Soils need building up rather than running down with an exhaustive crop like broomcorn. As I have said before, any one who can grow sorghum can grow broomcorn, but the growing, like the growing of tobacco, is a small part of the crop. The cutting, curing, cleaning and baling requires an expert.

A Guilford county friend asks how to get the best results in hay on sandy loam. "What grasses should I use? Clover has been a failure. Would you sow Timothy or Orchard grass on an upland of gray sand?"

Not knowing anything in regard to the condition of the gray sandy land referred to it is hard to advise intelligently. For most of our upland soils we do not want any grass at all, for you can grow more hay and better hay with cow peas and hairy vetch than you can with any grass, and at the same time will be improving your land. In any event Timothy is not the grass for our use except in the high valleys of the mountain country beyond the Blue Ridge. It might give you one mowing on the land you describe, but would then in all probability burn out. Orchard grass and Tall Meadow oat grass are better on such land. On rich and moist bottom lands Meadow Fescue and red top are about as good as anything. But what our uplands need most is enriching, and this can be done better by a short rotation of crops and free use of peas in summer and Vetch and Crimson clover in winter than with any grass under the sun, and the hay made from these is of higher value than any grass hay.

From Wilson Co.: "What are the best pears for family use?" There are any number of fine pears and all are good if properly cared for. Bartlett, Anjou, Seckel, Lawrence and others, all good. For general use for cooking and early and abundant bearing there is no pear that can excel the Kieffer. It is large and showy and if properly ripened in the house it is a pear of fair eating quality.

From Mecklenburg Co.: "Do you know any way to get rid of Nut grass." Do not allow it to grow. That is the way I treat it. The garden where I lived fourteen years till last fall was infested with it. I think it will be hard to find any there now. Last fall I moved to where I now live and have a large garden fairly overrun with nut grass. One of the first things I did last fall was to dig out all I could manage at once, and to pile it in a heap. This heap was turned over several times till perfectly rotted, and has since been used as a manure on the same garden and no nut grass grows from it. I keep it chopped down as fast as it shows its head, and will finally get the best of it. The great trouble with nut grass in gardens arises from the fact that most people are very enthusiastic in making a garden in the spring and then letting it grow up in weeds late in the fall. Then the nut grass seeds and there are thousands more plants of it that come from the seeds than there are that come from the nutlets. If you keep the garden at work growing crops all the time and keep them clean, you will get rid of nut grass or any other weed. I keep my garden always at work. As soon as one crop is off another is planted, and there is not a day in the year summer nor winter that I cannot get vegetables for the table from the garden. A garden overrun with nut grass shows that the gardener is not doing his duty, for no plant can survive the constant cutting of its top. I have not gotten rid of it in one season, and did not expect to, but there is already not one-fourth as much of it as there was last fall. All the grass and weeds I chop out of the garden go into the compost pile to help enrich it, and my compost pile now is as big as most farmers get on their farms. I have about fifty good loads as fine and black as ever I saw that will be set to growing lettuce and other crops the coming winter. So to get rid of Nut grass, make manure out of it.

From Haywood Co.: "I read your letters in the ADVOCATE and am glad to have the pleasure of doing so. I am sixty years old, and am not one of your young men, but am not too old to learn more about farming. For about twenty years all the land I have sown to wheat or oats has been sown in clover, and plastered every spring until turned again fo corn or wheat. Now it does not make any difference whether the land is sown to wheat or whether it is cultivated first in corn, and then sown to wheat, the result is the same. The wheat holds its dark color until rust gets in its work. Clover sod is best for all crops except wheat, and it makes all the straw and chaff required, but the wheat is little and faulty. I tried McGavock's Mixture but it was no good. I want to seed about 40 acres to wheat this year, but I want to believe that the rust will not eat it up. Can you tell me what added to the soil will make it ripen. Land is clay and gravel, good wheat land. Please answer in the ADVOCATE and oblige an old crippled ex-confederate soldier." I have quoted freely from our friend's letter, and am glad to hear from another farmer who is thinking about his business. The rust is a fungus we cannot altogether combat, as its growth is favored by climatic conditions we cannot control. We can however bring about conditions that will make it less likely to do damage. You are doubtless right in saying that a clover sod on most land produces a growth of straw rather than of grain. This is not the case on all lands however, for the largest crop of wheat I ever heard of in this state, 45 bushels per acre, was grown on a clover sod. But when wheat on a clover sod fails to make good grain in proportion to the straw there is evidently something lacking in the soil. It is not because the clover puts too much nitrogen in the soil, but because there is an excess in proportion to the mineral matters. As your soil seems inclined to make heavy straw, and heavy straw is far more liable to rust than a moderate growth, I would rather put the wheat on the corn land. If the corn is planted on a well manured clover sod, and the land is deeply prepared for the crop, and is cultivated shallow and flat all summer, it will be in fine condition for wheat in the fall without replowing. I would cut the corn off the land and cure in shocks, and then prepare the land with a disk harrow, going over it till the surface is as fine as an onion bed, for this careful preparation and fining of the soil is of as much importance in the production of a wheat crop as the kind or amount of fertilizer used. Then in your case I would attempt to supply the mineral elements that seem to be lacking for the production of a crop of wheat. Mix 1800 pounds of acid phosphate and 200 pounds of muriate of potash to make a ton and of this use 300 pounds per acre on the wheat working it in with the last harrowings, and after the first frost drill the wheat. I think that this course will give you wheat in proportion to the straw and there will not be a disproportionate percentage of nitrogen to cause too great a growth of the straw. Phosphoric acid is the controlling factor in the ripening of a crop of wheat and when it is lacking or deficient in the soil the crop cannot be as large as it should be for the amount of straw grown. Then experiment with your soil to find out exactly what it needs. On a portion put only the acid phosphate and leave the potash out and see if there is enough difference to make it advisable to use so much potash. In fact the man who is cultivating a farm is the only one who can find out what his soil needs, and to do this he must be an experimenter and study the effect of tho different applications. I have tried to make these things clear in my book on Crop Feeding and Crop Growing.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c. and $1 bottles.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles.
J. C. STANLEY.
Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir done me any good. TULES DIENI.
Cor. Habersham and St. Thomas Sts.
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MOZLEY'S LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
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WANTED.—Reliable ladies or gentlemen to do copying at home. Salary good. Address with stamp, (MISS) BLANCHE SMITH,
jly 17-tf Waxhaw, N. C.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

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They control and regulate the LIVER. They bring hope and bouyancy to the mind. They bring health and elasticity to the body.

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The property of the Western North Carolina Conference, was transferred from the Holston Conference when this conference was formed, and deeded to the Western North Carolina Conference.

Weaverville College was erected after the war as a place where young men and women could get an education on favorable terms; and hundreds have sought and obtained an education and are now reaping the profits.

Board can be had in the dormitories, in private families, or rented rooms. The whole nine months, board, books, and tuition, can be had for less than $125. The fall session begins on Wednesday, August the 28th, 1901.

For further information address
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One of the most prosperous institutions for the higher education of young women in the South.

Panacea Water kept in the building.

Nineteenth Annual Session begins September 18th.

For Catalogue address
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New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

MARRIAGES.

WHITMIRE—SHELTON.—On July 22, at the residence of the bride's father, Mr. Perry Shelton, Mr. W. Whitsel Whitmire, of Transylvania county, N. C., late of Texas, and Miss Mattie May Shelton, of Jackson county, N. C., Rev. E. H. Hampton officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

VANTER.—Miss Hazel Vanter, the little ten year old daughter of J. L. and A. E. Vanter, departed this life the 5th inst. Hazel was happily converted a few montths ago and immediately united herself with South Side M. E. Church.

Hazel was very much loved by her parents and her only sister, Miss Daisy. And not only was she a favorite at home, but also with her playmates. Her sweet-spirited disposition won for her many friends.

She dearly loved her church and Sunday-school. Since her conversion she has shown many evidences of being a genuine Christian.

May we with the help of the great God of all good stamp upon the minds of parents the importance of their children becoming Christians at an early age.

Let her friends strive to meet her in heaven.

W. M. Biles.

Winston, N. C.

HARRIS.—Mrs. Mary M. Harris, the beloved wife of L. B. Harris, died in peace at her home, in April, 1901.

She had been a faithful member of the Methodist Church from her girlhood. The writer was her pastor for more than a year, and her entire life has impressed him with her quiet, unassuming Christian character.

She was a mother with a large family to care for, the little ones to be looked after in their dependence, the household duties claimed her attention, and through it all, early in the morning and late at night, in care and anxiety, in health and in sickness, she was true to the vows she took in her young girlhood, and was indeed a helpmeet to her husband. Her quiet motherly face impressed me as one who, if she suffered, never complained. She loved the church, and it was always a great joy to meet with her neighbors and worship the God of her fathers. The friends who had known her longest loved her best. "Blessed are the dead who die in the Lord."

J. D. Arnold.

MUNDAY.—Junius Clay Munday was born November 25th, 1889; departed this life July 30th, 1901, aged 11 years, 8 mos. and 5 days.

His mother died when he was a child, and his grand parents, Mr. and Mrs. Moses F. Nelson, took him and looked to him as their stay in the time of old age. Clay had developed many good traits of character, and was a favorite not only with all his relatives but with many of his associates. He loved to go to Sunday-school, and to do right. He was cheerful during his long sickness with appendicitis, which caused his death. He enjoyed having his friends pray with him. He said he loved Jesus and had no fears of death. Funeral services conducted at Pleasant Ridge in the presence of a large congregation of sympathizing friends.

A. G. Kirkman.

APPLE.—Mrs. Sallie J. Apple was born September 13, 1813, and departed this life August 2, 1901, at the home of her son-in-law, A. J. Busick, aged 87 years, 10 months and 19 days.

She professed religion and joined the Christian Church when young and was a faithful member. She married Bingham Apple who died in 1857. She lived a widow 44 years. Six of her eight children, all of whom were converted and joined the church early in life, survive her. She leaves 32 grandchildren and 43 great grandchildren. Her high Christian character and patient suffering the will of Christ is a benediction to all who knew her.

May all her relatives and friends follow her as she followed Christ until the great reunion in heaven. The funeral services were conducted at Center Church, where her body sleeps to awake at the resurrection.

A. G. Kirkman.

FREEMAN.—Sarah Catherine Freeman, daughter of A. J. and Sarah E. Freeman, was born June 9, 1886, and departed this life July 11, 1901, aged 15 years, 1 month and 2 days.

She joined the church in the fall of 1898, in which she lived a consistent Christian until her death.

Sarah was patient in all of her suffering, and passed away in the full triumphs of the Christian faith.

In her death brother and sister Freeman's home has lost one of its most delightful charms, the church one of its most consecrated members, and the Sunday-school one of its best workers, but our loss is Sarah's gain.

May the good Lord abundantly bless and comfort the bereaved family and friends.

A. P. Foster.

One word — Macbeth — stands for everything good in lamp chimneys.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

Macbeth, Pittsburgh.

A Wonderful Germ-Killer.

Skin diseases, such as tetter, eczema, ring-worm, salt-rheum or anything of the kind, are cured by Tetterine. It kills the germs and the skin becomes healthy. Its efficacy is well established. Hundreds of testimonials can be shown by J. T. Shuptrine, Dept. D, Savannah, Ga. Send 50c. for a box postpaid if your druggist doesn't keep it.

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The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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The only bank in the City doing no other than a Savings Bank business.

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You can do without it, but you will lose money by so doing. Every farmer wants a copy of this newest and best farm book. Paper covers, 50 cents. Cloth bound, one dollar.

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Miss E. C. WEIMAR, Prin., Staunton, Va.

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POWHATAN COLLEGE

FOR YOUNG WOMEN. CHARLES TOWN, W. VA.

Noted for—Its 15 Schools, Able Faculty, Magnificent Buildings, Wide Patronage, Home Comforts and Location—"far-famed Valley of Virginia," near Washington, D. C. Write for Catalogue. S. P. Hatton, A. M., Pe. B., Pres.

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Courses for Degrees, with Electives; high standard. Also Com'l and Prep'y Courses. Library, 22,000 volumes; working laboratory; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Aid scholarships. Special terms to clergymen's sons and candidates for ministry. Students from 16 States and countries. Catalogue, with views, free. Address

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It enrolled last year 104 pupils from twenty-two counties and one in South Carolina. The purpose of the management is to do first class work, and furnish board and tuition at such cost as will enable boys of small means to avail themselves of its advantages. The fall session

Opens August 28th

For furter information write to

C. C. WEAVER, President,
jly 17-tf Rutherford College, N. C.

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Bedford City, Va., (S. W. Va.) Foot of celebrated "Peaks of Otter." Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc. Instruction thorough. Terms low. Address

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MRS. T. G. COZART, Editor, Winston, N. C.

It is always pleasant to copy such as follows in this column, tho' it is only one of many like instances—resulting from our Home Mission Work.

MRS T. G. COZART.

A Survey of the Work----August 1901.

CHINESE MISSION, LOS ANGELES, CAL.

This joyful message, containing only nine little words, has been received: "The Board appropriates necessary money for chapel; will write." But it was a direct answer to many prayers, and lifted a burden from many waiting hearts. I was away from home when the telegram came. The day had been unusually full of service, and though the heart was light, the flesh was very weary and I said: "I'll rest a little before time to go to the mission." Our Father had such a wonderful way of resting us and making us forget about the weariness of our bodies. He says, "Come unto me, all ye that labor, . . . and I will give you rest." And when the contents of the message were made known, the weariness was all forgotten. Not wanting to be alone with all the joy that filled my soul, I stepped to the telephone to speak to dear Mrs. Jackson, one of our faithful, interested workers, who lived several miles away, and then to Miss Pearl Putnam and Miss Fannie Phillips, two of our young women who each gave two nights.

The school went on as usual that evening. Never a hint of it to the "boys" until after the lessons had closed and we came to the religious exercises. Then I told them there was such good news, and it had all come in answer to prayer. That we were really to have our chapel; and as many as felt in their hearts glad, I wanted them to say, "Praise God!" If you good women, who have helped by your Twentieth Century offerings to make this possible, could have seen the joy in their faces and heard the hearty response to my request, you would have realized, as never before, the blessedness of your giving. I am very sure it has had a salutary effect upon the mission. One of the Christian boys told me there were several of the scholars who would be baptized and join the church if we built the chapel. If we are the first to build (and I think we will be), it will appear to the public as a needed work in a way that it will not after others have built. God is wonderfully caring for this mission. He has surely set his seal upon it, and we have no desire to take one step without his approval.

We found last September that we must vacate the room we then occupied, and the one we are now in seemed to be the only one for us. Dear Mrs. Brown and myself looked at each other in utter helplessness, and said, "Do you think we dare take that room at seventeen dollars a month? Do you believe we can raise it?" And we both said, "Yes, I believe we can." And God has so honored our faith! First, he gave us the money with which to pay the rent; then the school began to increase; then, through one of his own, Mrs. Elizabeth Grierson, of St. Louis, a beautiful organ; then from our Conference Domestic Mission Board, a gift of ten dollars; the Publishing House sent two dozen Young People's Hymnals and a chart—the Ten Commandments and the Lord's Prayer, and now the gift of five hundred dollars from our Home Mission Board; all this, and still more: one soul as a seal to our ministry—an exceptionally choice young man—since our removal into new quarters. Do you wonder that we are hapyy?

At the all-day union meeting this month at our mission one of the "boys," in giving his testimony, said: "When I was about nine year ol, my fadder and modder wen off leff me, to see sick flen. I no can cook, I very hungly, I no get anything to eat. By'n'by I hear some one knock at the door. I flaid. I not open. More and more knock, 'bout half hour. I 'flaid they go'n to break door down. I think I must open the door, my enemy go'n kill me. So I open the door little bit, then I see my uncle and aunt. They bring me something to eat, I not aflaid now, they my flens. Chinese people just the same. Jesus knock and knock at the door of their hearts, they not let him in, they 'flaid he enemy. I so glad I came to this country. Some good teachers tell me Jesus is my flen. I open the door of my heart, let him in, an' so happy."—Mrs. Anna Holfskill in Our Homes.

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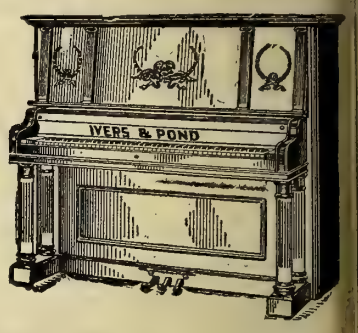
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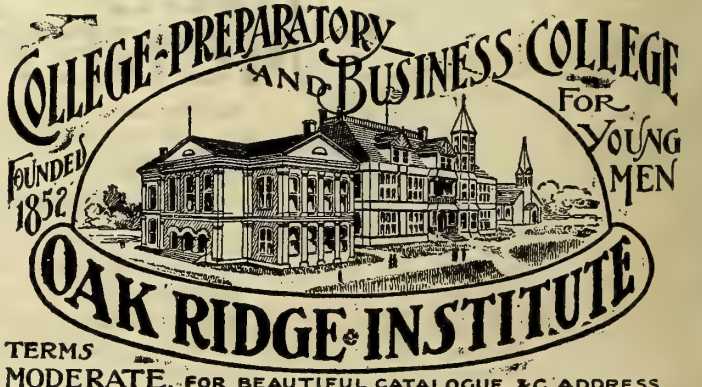
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NORTH CAROLINA

Christian Advocate.

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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 28, 1901. VOL. XLVI., NO. 35

Greensboro N C
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"FOR ALL THINGS."

GENEVIE HALE WHITLOCK.

For life and love, for work and play,
For a child's glad laugh, and a sunny day,
We praise thee, O God!
For the joys we know, and the tears we weep,
For the pain that will not let us sleep,
We praise thee, O God!

For sweet June days and friendships fair,
For bleak December's chilling air,
We praise thee, O God!
For youth and the rich, rare days of youth,
For truth and the lasting trust of truth,
We praise thee, O God!

For joy and sorrow, gain and loss,
For the crown beyond, and the daily cross,
We praise thee, O God!
For the babe's first kiss, and the passing breath,
For death in life, for the life in death,
We praise thee, O God!

For all things work for our perfect good—
Yea, all that we have not understood;
And the dregs of life are as life's red wine,
If they but show us the Life Divine.
So we dare not choose, and we will not care,
But now or then, or here or there,
We'll trust thee always and everywhere,
And praise thee, O God!

ALL THE delegates to the Ecumenical Conference of world-wide Methodism are now on their way to City Road Chapel, London. Bishops Galloway, Granberry, Wilson and Fitzgerald, also several Southern Methodist editors, Drs. Tigert, Hoss, Lambuth, Palmore and Rev. G. C. Rawsin, are among the number. The delegates from our own Conference, Dr. James Atkins and J. A. Odell, could not attend. We wish them all a safe and prosperous journey across the sea and through the regions beyond. The Conference convenes September 4. It is requested that on that day all the people called Methodists throughout the world unite in prayer for a new Pentecost to come upon the Conference and upon the churches to belt the globe with a zone of fire.

THE QUESTION sometimes arises why God leaves his people so long in the world instead of taking them to heaven where they will be so much better off. The reasons are not far to find. They need the world and the world needs them. Could there be a heaven without the preparation that the conditions in this life give for it? What man properly values food who has never felt a touch of real hunger? What is rest to one who has never been weary? What significance is there in the desrciption of heaven as the "many mansions," as a place where there is no night, where the inhabitants never say I am sick, and where God shall wipe away all tears from our eyes, if we have never known homelessness, darkness, sickness or sorrow? And then what would the world be without the Godly? Abraham's magnificent faith still inspires the world. Even ten righteous men would have saved Sodom from destruction. Every Christian is commissioned to be a helper to his fellow-men, to hold up his light to enlighten others, to be as salt in his conserving power. The humblest man who shelters under the blood of Christ, who walks consistently, who works honestly, takes life cheerfully, trusts God's wisdom and righteous purpose in every trial, and lends a helping hand to his brother in need, lives not in vain, and when, at last, discipline and chastening have done their perfect work, and care-worn and weary he lays his burden down, truly, he is prepared for the full enjoyment of all the blessedness of the heavenly home.

THE SPIRIT of a good woman of our acquaintance is to be commended. Said she, "I have just grounds of complaint against a certain person, but I dare not talk with him about it till I am sure I can control myself. He and I will likely worship together the rest of our days and I don't want to have to be repenting every time I go to church."

HAPPY IS he who can make his enemy his friend. This he does when the words and deeds of that enemy cause him to search his own heart, to draw closer to God and to fear to offend His righteous law. If one can only plead innocence in God's sight he need not fear the worst an enemy can do. Then he is on God's side, and "if God be for us who can be against us?" One of old was wont to say: "The proud have had me in derision, yet I have not declined from thy law. The proud have forged a lie against me, but I will keep thy precepts with my whole heart Princes also did sit and speak against me, but thy servant did meditate in thy statutes. The wicked have laid a snare for me, yet I erred not from thy precepts. The bands of the wicked have robbed me, but I have not forgotten thy law. Remove from me reproach and contempt, for I have kept thy testimonies."

JUST SO long as our Epworth Leaguers are true to the "supreme purpose" of their organization as expressed in one of the resolutions passed at the recent International Conference, so long will they vindicate the wisdom of their existence. The resolution reads: "While we do not underestimate the vital relation to our orginization of its literary, social and benevolent departments, we desire to emphasize once again the supreme purpose of our existence, i. e., the development of highest principles of spiritual experience and life in the young members of our churches, and the salvation of multitudes of young men and women of our country, who are still far from God."

DR. BUCKLEY says he is not an optimist or a pessimist, but between the two—a conservative. He gives these questions as the ones whose answers decide the future of Methodism: 1. "What power have we over the children?" 2. "As we get richer, do we keep the children in the Methodtst Church, and if so, is the church life a moral and spiritual or a social factor in their lives?" 3. "What is the power of the average church?" 4. "What power have our churches over the spiritual and real power of the political platform?" 5. "What is happening in our church?" 6 "Are we as zealous and earnest in our devotion to the church as the fathers were?"

THAT THE average public is more honest and the heart of humanity more kindly than is generally believed, is evidenced by incidents given recently by two reliable daily journals: "On August 7, in Newport, R. I., Miss Annie Lyman, of Boston, came out of the Newport National Bank with $800 in bills in her hands. As she was about to enter her carriage, a gust of wind swept the bills away and spread them in all directions. There were many cabmen and expressmen in the square at the time, and a general rush was made for the flying bills. After a brief chase every dollar of the missing $800 was returned to Miss Lyman, who liberally rewarded those who had aided her." A street in Chicago was closed for an entire day last week to save a little girl, whose life hung in their balances and depended upon absolute quiet. The father said truly: "I never knew how kind men could be. We could not compel anyone to use another street, but they all did it for the asking. The neighbors kept their little ones still, and even those who walked by went quietly. My girl recovered, but had it been noisy, as it sometimes is here, she would have failed steadily."

IN COMPARING costly memorial windows in our temples of worship with expensive and magnificent tombstones, the Lutheran says: "We would draw the attention of persons who think of erecting costly memorials in marble, to the superior permanency, suitability, and usefulness of a memorial that is illumined daily from the skies with the most beautiful lights of life and glory. The probability is that perfect memorial windows in temples consecrated to the Lord will endure for a greater length of time than the most elaborate carvings upon our cemeteries Tombstones serve well to mark the spot where the ashes of our loved ones lie, but massive simplicity rather than magnificent display are in taste here under the open sky where memorials are subjected to the fury of the elements. To enshrine in thoughts of art, and in the sweetness of grace, the memories of our loved ones in the environment of God's altar is the better way."

THE CHARGE delivered at the ordination service of the Wesleyan Conference by ex-President Rev. Dr. Thomas Allen was most impressive. Our own ministers may profit by the following extract therefrom: "In my charge I have touched, for the most part, on the human conditions of a successful ministry. I have done so because these things are so often overlooked. We neglect to qualify ourselves for the ministry, and yet we expect great success in our work. We think that the Almighty will make up for laziness, and we promise Him if He will do so we will give Him all the praise. But He does not release us from our responsibility in that way. What we can do He expects us to do, and if we neglect it, it will be left undone, and we shall be held responsible for it in the last judgment. Talent is powerful; when a minister has lost his grace he retains his gifts; and, by preaching the truth, under favorable conditions, he can produce moral and spiritual effects. I am using no argument against the efficiency of personal consecration. I am merely contending that talent as well as character, that nature as well as grace, is used to produce spiritual results. And this being so, all ministers are exposed to a very subtle temptation, the temptation to confound gifts with grace, power with goodness. As the late Canon Mozley has reminded us, intellectual gifts, imagination, poetic talent, power of expression, do not constitute any part of moral goodness. They are no more goodness than riches, health, or noble birth. Thus he says there enters into a great religious reputation a good deal which is not religion, but power. Under these circumstances self-deception is much easier than we often imagine. While pursuing our professional routine we may decline in grace until we are left with our gifts and our habits, and very little else. Possibly this is the reason why so many ministers lack the power to convert men. The Spirit of the Lord has left them and they know it not. Brethren, let us judge ourselves as we pass on through life, so that we may not be condemned with the world at least."

THE METHODIST Church in the United States does not make much use of local preachers, but British Wesleyans employ 19,956 lay preachers to 2,152 ministers. Many of them are very able and very effective.

DR. HAMMOND reports that the cash and subscriptions on the Twentieth Century Educational Thank-Offering have reached a total of $1,619,921 62

Do not forget the claims of the ADVOCATE. Because crops are short and the financial outlook gloomy, do not decide to stop your subscription.

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

Kindness in Unanswered Prayers.

BY REV. J. R. MILLER, D D.

There are some of our prayers which God loves us too well to answer. If he did what we plead with him, sometimes agonizingly, to do, he would withdraw from us great blessings. But he would rather resist our pleading and disappoint us than impoverish our life by letting us have what we want.

In one of St. Peter's epistles is a little phrase of three words, which casts a world of light on many things in life which seem hard. The writer is speaking of trials, and says, "Now for a little while, if need be, ye have been put to grief." "If need be" is the illustrating clause in this sentence. It shines like a star with heavenly light upon the darkness of pain and sorrow. There is a divine reason for the trouble that we long to get rid of. There is a blessing in the thing which is so hard to bear. To take it away would be to take a good, divine gift out of our life.

A marginal reading of an oft quoted promise tells us the secret that our "burden" is a gift of God to us. This thought changes the meaning of the experience in our life which is hard for us to endure. A burden is something heavy, something hard to carry. It weighes us down, crushes us, so that we feel as if we must faint beneath it. It is natural for us to want to get rid of it. We say we could go on much more easily, with much more celerity, if only we could lay off our heavy load. So we pray God to take it away from us.

But just then our eye catches sight of the alternative reading, "gift"—our burden is God's gift to us. This unlovely, uncomfortable, heavy, crushing thing, under which we are bowing in weakness—it is a gift from God to us A gift from God! Then it must be good; there must be something gracious and loving in it. God would not give us anything merely to make us suffer. He does not take pleasure in making our life hard for us. This unwinsome thing, this that causes us so much pain, enfolds in its unattractiveness a secret of blessing. It is something we could not afford to have taken away. If only we could see the hidden treasure of good there is in it we would no longer cry to God to have it removed

The promise, therefore, about our burdens is not that when we bring them to God he will lift them away Very graciously does God tell us to cast them upon him. This is one of the privileges of trust—we may take everything to God. But we are not told that we shall be relieved of the heavy load we take to him, or that it will be lightened by even so much as a feather's weight. Here is where many good people lose their faith. They thought when they brought their troubles to God he would take them away. Now they cry to him in their distress, from the midst of their difficulties, as they wait under the shadow of imminent sorrow, but nothing is changed, the bitterness does not become less bitter, the load gets no lighter, the torturing trouble is not removed. "God does not hear my prayer," the trembling heart says.

When we remember Peter's "If need be," and the Psalmist's "Thy burden is a gift from God," a new light falls upon the mystery. There is a meaning for this suffering, this sorrow, this hard struggle, this time of pinching want—it must stay until its work is done. This gift of God which seems so empty of good, so full of evil, wraps up in its rough crust a diamond of divine love and grace. A man picked a large, round pebble. It seemed only a coarse-grained stone. But his trained eye saw something shining beneath the roughness and coarseness. He held in his hand a treasure which proved to be worth thousands of dollars. The experiences in our life which we look upon as most undesirable, which are so hard to endure, which we cry to God to have taken away—they have hidden in their unloveliness rich gifts of God.

It would be unkind in our Father, therefore, to take away these things which we plead with him to remove. His kindness is shown rather in refusing our prayers. We cast the burden upon him, as he bids us do, but it is still on our own shoulder—he does not carry it for us. Yet the prayer is answered—answered, too, in a far better way than if the heavy weight were lifted off. "He shall sustain thee" is the promise. Instead of bearing the load for us, he gives us strength, so that we can bear it ourselves. Thus we get the blessing of the "need be," and we do not lose the gift of God which came in the burden.

Besides, we are divinely strengthened, and rise to new power as Christians. For it is a great deal better for us if God makes us strong, so that we can carry our own loads, than if he had carried them for us. It was better that Peter and John at the Beautiful Gate should make the lame man well, so that he need no more to beg, than if they had given him alms enough to provide for him for a whole year. God is much more eager to make something of us than he is to give us an easy time for just a few days.

It will help us better to understand the divine method in answering prayer if we carefully study this phase of the subject. St Paul's remarkable prayer for the taking away of his "thorn" illustrates this teaching. This thorn was something which the Apostle thought was an insuperable hindrance to him in his life and work. It caused him great distress. If only he were free from this torturing trouble, how much stronger he would be, how much more he could do! So he took it to the Lord in prayer. He prayed very earnestly—three times he made his supplication. To his surprise, however, the thorn was not removed. He must still keep it.

But a blessed, heavenly light was poured upon his trouble, and it appeared in new meaning. Instead of merely a rough sharp thorn, it was a shining gift of God. Instead of a hindrance to his usefulness, it became a new secret of power and blessing. The suffering would keep him lowly, save him from spiritual pride, and anything that does that for a successful and honored servant of Christ is an incalculable blessing Besides, it drew down with it into the Apostle's life more of Christ, a greater measure of the strength of Christ. So St. Paul learned that his seemingly intolerable burden was indeed a gracious gift from God. If his prayer had been answered he would have been a great loser, his life would have been impoverished. It was not answered, and he found in his heart new blessing, with which he would not have parted for the world's best treasure.

So we get our lesson. Things are not what they seem. We allow sense to interpret for us what is good and what is not good. If we remembered always that the things which are seen are only temporal, while the things which are unseen are eternal, we should see good in what now seems only evil. After all, it is safest to let the will of God rule in our life, bringing our own will always into quiet submission. God knows what is best for us, and we need not be afraid to trust him with the final decision regarding every prayer we make.

"Yesterday, when I said, 'Thy will be done,'
I knew not what that will of thine would be,
What clouds could gather black across my sun,
What storm and desolation waited me;
I knew thy love would give me what was best,
And I am glad I could not know the rest.

'Thy will be done,' I say, and to the scroll
Of unread years consenting set my name;
Day after day their pages will unroll
In shining words that prove thy love the same,
Until my years are gathered into one
Eternal, sanctified Thy will be done.'"

Philadelphia, Pa.

The Revival Fires in Japan.

About two years ago the Domoi Fukuin-kwai, sometimes translated Evangelical Alliance, resolved upon a grand forward movement along all evangelical lines, to celebrate the opening of the "new century." The society itself is an independent organization, composed of men of all denominations, all the leading Japanese Christians, and having as their aim the "development of a strong fraternal feeling among Christians of all denominations and the spread of evangelical Christianity."

A central committee was appointed to formulate plans and take steps to carry these out. It was decided that while the strengthening of the fortifications, that is, the perfecting of the organization of the international work of the church, such as Sunday-schools, family religion and the social meetings of the church, should not be neglected, and the campaign should be made distinctly aggressive. The watchword, "Our Native Land for Christ," was adopted, the whole country was laid out in divisions and sub divisions, into districts and subdistricts for the purpose of carrying the gospel to every corner of Japan. Men were selected as leaders of the movement in the several localities who were characterized for their deep spirituality and zeal, while of course some others managed to find places.

Funds were collected from the native church to meet the expenses of travel at large of these men, while each locality was expected to care for their entertainment and other expenses.

Beginning with the week of prayer in January special sermons in the churches throughout Japan were preached and consecration services held to prepare the Christians for the coming of the Holy Ghost.

During March and April, evangelists, not professional, were sent out by the central committee through all parts of the country where there were Christian centers, to stir the zeal of the Church and to arouse the interest of the non-Christian communities. The country has become thoroughly awakened.

The missionaries in each locality are in the main co operating with the movement in every way possible, having been asked as a body, during the General Missionary Conference, last fall, to do so, but the work itself is placed upon the Japanese themselves, as well as the planning, we simply advising and assisting, being desirous of developing responsibility, and more than all to impress upon the country that it is not the missionaries alone but the Japanese themselves who are interested in the spread of Christianity.

BEGINNING TO BEAR FRUIT.

The revivals in Tokyo, the capital, were fairly begun with May. They have struck right at the heart of the city, some extracts from accounts of the work in Kyobashi district, which embraces Ginza, the broadway of the Japanese capital, will be of special interest, showing as it does the victory that is being gained even over those most absorbed in the struggle for wealth.

From the Tidings published in Tokyo, "The special revival services for the Kyobashi district were begun on the 12th inst. (May), the six churches in the district co-operating. The different denominations represented are Episcopalian, Presbyterian, Baptist, Evangelical Association, Methodist—all working together as one body without distinction of creed or doctrinal differences, missionaries and native preachers taking part equally with lay members of all denominations. The whole is under direction and leadership of the Rev. T. Ukai, pastor of the GinzaMethodist church. The order of the meeting is, (1) a prayer meeting at 3 p. m. at the Ginza M. E. Church for the out-pouring of the Spirit upon the meetings to be held in each of the six churches in the evening. The attendance is usually about 200 each afternoon.

Prominent members of Parliament, doctors, teachers and business men are found taking part enthusiastically in these meetings. (2) From this prayer-meeting dividing up into companies, they go through the whole district preaching on the street corners, distributing tracts and notices of the evening meetings, going right from this to (3) the church services. The preaching is attended by manifestation of the Spirit's power, men and women being convicted of sin, crying out for mercy, and converted in many instances with marked physical demonstration. Up to the 21st there have been over 400 conversions.

A card from Brother Ukai to the writer on another subject, under date of May 27, says: "Mr. K. came in time to attend our wonderful prayer-meeting last Friday afternoon, where more than 200 people were assembled, and I am sure he was much blessed. We are now having a most remarkable revival. About 800 people have been converted in a little more than two weeks. We had more than 700 at our prayer-meeting yesterday, (May 26). Praise the Lord! We expect to continue one week longer." With such churches as that there will be no place for the Salvation Army.

The Gokyo Advocate of June 8, has in regard to the Kyobashi revival: 'The interest in the daily prayer-meetings, street preaching, etc., continues with unabated interest Conversions are of nightly occurrence. The festival at the Hongwanji temple this week was but slimly attended on account of rain, but a large amount of Christian literature was distributed among the pilgrims and worshipers. On June 1, the number of conversions had reached 1050 and the increase for this week will by to-morrow night bring the number up to fully 1800."

YOKAHAMA IN THE MIDST OF A REVIVAL.

"In connection with the Epworth League Conference, May 26-28, special prayer meetings were held for the revival services to begin on the 29th. During the series of prayer-meetings 72

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persons were converted and resolved to lead new lives. The meeting in Yokahoma also are union in character and Rev. Inagaki, pastor of the Hama Methodist church, has been selected as the leader. Methodists everywhere are at home in a revival."

Revival services began as arranged on May 29 the plan of campaign being much the same as that pursued in the Tokyo meetings. Reports to cover only the first three days, but these are full of promise, 449 persons having decided to give up lives of sin and accept Christ as their Saviour.

A letter from Bro. Towson, in charge of our work in the great commercial metropolis of Osaka, reports the beginning of the revival there, but details are not to hand yet.

Hatsuyama, Uwajima and Oita are witnessing gracious outpourings of the Holy Spirit, believers being quickened into new life, and sinners convicted and converted and here in Nakatsu, while there is no unusual excitement, the writer has never in six years of his ministry here seen so many men and women laboring under profound conviction and some coming out into the clear light of day, in spite of the strong conservatism of the place. The Buddhists are showing alarm at the vigor the Japanese church is evidencing, and dreading the mighty influence that the spectacle as an object lesson of 50,000 Protestant Christians marching on their knees with the watch word "Our Native Land for Christ" will have upon the thinking people of the whole country, are beginning already to circulate reports that this so-called "Forward Movement" is but one of the schemes devised by the missionaries to gain prestige for a foreign religion, and thus as far as possible discredit the part that the native church is playing in that grand work. The battle is waging and the enemy is aroused, so there must be much prayer and much faith before the victory is won with Japan as Christ's. May each one who reads this be much in prayer with us this year that the battle may not falter, that the advancing hosts may suffer no repulse.

W. J. CALLAHAN.

Nakatsu, Japan.

Report of Greensboro District Conference, August 1st and 3rd, 1901.

BY JOHN G. STAPLES, SECY.

As the editor of the ADVOCATE was present and made so full report of the proceedings, I shall only add a short account, giving mainly the "business" features—a list of those who were present, etc.—which may prove of interest and some value, at least, to those who are acquainted with the District and who read the ADVOCATE.

Conference was held in the neat, new church, just about completed, under the ministration of Rev. A. W. Plyler, who is a stirring, earnest and zealous worker in the Lord's vineyard.

Bishop Robt. K. Hargrove presided, and promptly at 10 o'clock, Thursday morning, August 1st, 1901, he proceeded to business. After religious exercises by the Bishop, at the request of Rev. J. R. Scroggs, Presiding Elder, John G. Staples called the roll, and the following answered to their names, viz:

Clerical:—J. R Scroggs, P. E ; H. K Boyer, L. W. Crawford, J. W. Strider, R. S. Webb, E. J. Poe, J. F. Craven, M. C. Field, Everett Eaves, T. S. Ellington, A. W. Plyler, J. F. Allred, J. P. Davis, W. S. Hales, J. M. Price, J. P. Lanning J. B. Tabor, J. E. Gay, G. H. Crowell, C. A. Wood.

Laymen:—J. A. Odell, W. W. Wood, P. P. Claxton, C. A. Bray, Dred Peacock, B. E. Smith, B. E. Jones, E. P. Land, J. H. Buchanan, L. Turner, C. E. Landreth, John G. Staples, P. H. Williamson, Wm. Lindsey, J. R. Webster, W. J. Groome, C. M. Short, R F. Fentress, R. L. Fruitt, J. B. West, W. B. Owen, H. D. Scarboro, T. B. Tyson, W. B. Wood, H. D. Caudle, A. G. Loftin, T. L. Russell, W. B. Lassiter, N. D. Nance, D. G. McMasters, O. W. Carr, J. Parkin, H. R. Kearns, A. A. Steed, W. A. Woolen, J. L Field, W. G. Bradshaw, H. C. Kearns, J. R. Holt, W. F. Kirkman, L. J. Ingram, D. L. Wright, J. W. Hadley, W. J. Scarboro, E. B. Kearns, Walter Buhman, H. C. Elliott.

On motion, John G. Staples was elected permanent secretary.

Rev. J. R. Scroggs was, on motion, appointed a committee of one to nominate the different standing committees, viz:

Spiritual State of Church:—L. W. Crawford, T. S. Ellington, W. S. Hales, J. B. Tabor, D. G. McMasters, W. W. Wood.

Missions:—J. E. Gay, C. A. Wood, C. H. Ireland, Wm. Lindsey, J. W. Strider.

Sunday-schools and Education:—R S. Webb, W. G. Bradshaw, Dred Peacock, R. F. Fruitt, W. P. Wood.

Financial Systems, etc.:—P. H. Williamson, J. A. Odell, W. J. Scarboro, J. Parkin, W J. Groome, W. B. Lassiter.

Epworth Leagues:—H. K Boyer, J. M. Price, G. H. Crowell, C. E. Landreth, J. M. Varner, P. P. Claxton.

Quarterly Conference Records:—E. J. Poe, S. P. Stamey, J. P. Davis, Everett Eaves, J. P. Lanning.

Examinations:—J. E. Gay, H. K. Boyer, T S. Ellington.

Public Worship:—J. R. Scroggs, A. W. Plyler, W. P. Wood.

The hours for opening and adjourning were fixed as follows: Morning session, open at 9 a. m , adjourn at 11 a. m. for Divine Worship. Afternoon session, open at 2:30 p. m., adjourn at will.

Bishop Hargrove had previously had printed and sent to the pastors on the several charges, "printed forms," containing certain questions to be answered in writing. These were then called for and handed over to the several committees, to be considered by them, bring in their reports touching the different subjects; and upon their being read, thrown open for discussion by the Conference.

Rev. A. W. Plyler, P. C., in behalf of his people, made a short, but very appropriate address of welcome, which was cordially responded to by Rev. J. R. Scorggs, P. E , on behalf of the whole District and Conference.

On motion of Rev. J. R. Scroggs, the following were appointed a special committee to prepare resolutions of sympathy in behalf of Rev. J. R. Brooks, D. D., who has recently been right seriously afflicted, viz: Revs. L. W. Crawford, D. D., J. B. Tabor and W. S. Hales.

We had with us Rev. P. R. Law, of the American Bible Society, our own Dr. Dred Peacock, President of Greensboro Female College; L W. Crawford, Jr., of Rutherford College and Rev. A. A. Crater, Head Master of "Old Trinity" High School, each making most excellent speeches pertaining to their respective institutions. Dr. Law is too well known among our "Methodist folks" to call for any perfunctory, (and we do have just a "leetle bit" too much of this thing in the press of the present day, or, certainly we could stand it if it was trimmed down a little) words of praise—those of us who know him, and this means a good large crowd, know that he understands his subject, and knows how to tell what he does know about it.

Dr. Peacock, while he has not been a College President as long as Dr. Law has represented the American Bible Society, we believe that he is "verily the man at the helm," and no father or mother need doubt for one moment that their daughter is in a safe place and shielded and guarded by a big, warm heart and a strong, fearless arm, when they place her under the shadow of our own "G. F. C."

Dr. Peacock made a fine address, the striking feature of which was his devotion and fidelity to his work which he loves so well.

Our two younger brethren—Crawford and Crater—are but beginners "in the cause." Brother Crawford has been at Rutherford for one year. We believe he has in him the material of which educators are made, and with high ideas and ambitions, with a firm trust in God, he will not only sustain the well earned reputation of "Old Rutherford," but he is reaching out and up for greater and nobler things.

Brother Crater enters upon his work for the first time at this fall's session. He has the confidence of his brethren, and without egotism, confidence in himself. We confidently look and hope for success in his new field, and we all hope to see many strong men yet to "come out from" "Old Trinity."

There was, I am sure, much good work accomplished at this session of our District Conference. The brethren all seemed to be bright and cheerful and looking forward anxiously and hopefully for much more to be wrought between now and the Annual Conference.

And, now, as I have touched on most of the items of interest, which, with what has been said by others who know more about writing for the public, than this scribe, I will close with a short reference to our Bishop. You know that everyone who comes in personal contact with a Methodist Bishop, especially the preachers, has something to say about "the Bishop." He's a great big fellow (excuse me, Bishop, if there is any slang in this. I don't like slang, this is simply a little sincere pleasantry) among we Methodists. Well, he did the most of our preaching, and while he isn't a "sky scraper," he has a big heart, with something warm and tender in it, a round, symmetrical head, filled with true wisdom, and if anyone at Asheboro who heard him and failed to get out of what he said, something to last beyond "the morning cloud"—something with real nourishment in it, well, I'll just say this, it wasn't the Bishop's fault. For myself, I was truly glad to meet him again. It brough up quite an amusing little episode at the Conference in Greensboro in 1899, and we had a good laugh over it. I hope to meet him again, and just here let me say to our preachers, that in my opinion, you need not hesitate to take "your case," whatever may be involved, to Bishop Hargrove. You will not only find a responsive heart in his official relations, but a warm Christian father's love and sympathy. May the evening shadows which are hovering over his "snowy head," prove a halo of glory to brighten the passage "across the river" and into the city which lies over just beyond the sunset of life.

N. B.—If I have omitted the name of any brother, clerical or lay, as being present, if they will drop me a card, I will cheerfully have it noted in next issue. I do not like to omit a single name, and if I have, it was purely a clerical error.

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The Christian's Duty.

E. EUGENE WALL.

We must speak the kindly word,
Some drooping heart to cheer;
Let every unkindly word be unheard
For God does ever hear.

We must do the kindly deed,
Some one's heavy load to lighten,
Some one to help in time of need
And their pathway help to brighten.

We must think the kindly thought,
Some life not to darken;
But think of what God has wrought,
And to his guiding words hearken.

We must teach the kindly word,
Some waning life help to rear;
And read God's holy word
To some fellow creature dear.

We must teach the kindly deed
Some unjust deed to right,
And unto kindness help to lead
Some one from sin's dark night.

We must teach the kindly thought
And from our hearts impart
Thy sweet communion caught
Into ev'ry tempted heart.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

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Shelby Circuit.

S. M. DAVIS.

BRO. CRAWFORD: From a child I have known the Holy Scriptures as taught by the mother and father, Sunday-school teacher, and Methodist preachers of the Shelby circuit. I learned the A, B, C, of the alphabet of religious knowledge and Christian experience at harmonious old Mt. Harmony Church, away back in the dark days of darkest sixties. It was at the precious altar of that historic church that I entered the pales of the Methodist Church at the age of thirteen, under the pastorate of our now noble old Rowman, and worthy veteran, Rev. Jessie S. Nelson, who was looked upon by the church fathers as one of the young "giants" in those days. The eventful years have brought changes many, and mostly for the better, until looking backward today my one glad cry is, "What hath God wrought?" In the same territory comprising the Shelby circuit 38 years ago, there are now five flourishing pastoral charges under the care of as many wise and popular pastors. These charges, composing Shelby circuit when I was a boy, paid to the support of the ministry $425.00; now in separate charges they pay $3100 00

The Sunday-school cause has grown up from fifty per cent. of church membership enrollment to ninety-four per cent. and from the catechisms of Wesley and Webster's spellers to the present superb Sunday-school literature. While the present missionary spirit and song from the lives and lips of these intelligent disciples of our ascended Lord are rolling around the globe scattering free-will offerings at every mission post.

And all other enterprises of our marvelous Methodism in this corner of the field are keeping the steady step. At no point, in no element of a nation's growth, has there been progress equal to that of the Methodist Church in this circuit during the last quarter of the departed century. So of world wide and state length Methodism. To those people who observe and recognize marvels in religious achievments, the development of Methodism in the present Shelby circuit for the past few years has been a marvel. Brief statements will illustrate. Two new churches are being erected and will soon be completed at points where the Methodist Church has hitherto been unknown, and her preachers strangers.

All the conference claims on the circuit will be paid and that will be a chapter altogether new in the history of our Church here.

Again, there is not in the circuit, a boy or girl in a Methodist family over twelve years old out of the church. Bro. Womble is a model child's pastor and the children are sweeping into the kingdom. If there be any pessimist readers let them think that forty years ago the average age of becoming members of our church in this circuit and district was 28; now from glory to glory, the age has, like an angel, descended to 12. Right here it is in order to say that Brothers Womble and Ware grow, and grow in preaching ability and personal power, and in the love and confidence of all the people.

I deeply regret that my health and the health of loved ones has been so poor that I could not be with the brethren and assist them in glorious meetings. The severest shocks and the most mysterious of providences came my way on the 10th of this month. During the electrical storm my dear, loving little nephew, Johny Seay, was instantly killed by lightning in the same room in which I and other friends were gathered. He was more precious to me than tongue can tell, having been my daily companion for many years. This was one of the pure souls that God always makes All things work together for good, even my bereavement and superannuation.

Sharon, N. C., Aug. 1901.

Original Short Paragraphs.

WILLIAM M SHERRILL

Virtue offers no premium on well-doing. Her reward is, and so only, in right conception and upright actions.

If you wish to know what is right and what is wrong to do, ask no man, but enquire of the Voice within. Always listened to and obeyed, you shall always do the right thing at the opportune time.

To accept obligations and favors at the hands of another, and because of them to grow sullen, morose and moody, is the sure work of a dwarfed intellect and a shrunken soul.

As gratitude is the loveliest fruit of heaven, so likewise is ingratitude the most dwarfed and blasted scion of hell. Ingratitude! As craven and cowardly as the arch fiend that engenders it.

Nothing in God's creation ever did, nor ever can, happen by chance. O man, O woman, quit childishly accredit ing to "accident," or "luck" that result you suffer from a cause of your own making. You shall never suffer, in body or in mind, except the cause has had inception either in self or progenitor. The law of cause, and its concomitant, effect, is as sure and as inexorable as was ever any law of the Medes and Persians. A wise man will learn of these things.

I love to think on the multiplied effect a single good brings about. Like a stone dropped into a pond, it widens and encircles. But I am sad when I think that a single evil as surely entails its progressive reward. One evil is the father of a multitude—and so on, "ad infinitum!" Reader, ask God for wisdom.

So surely as the Word comforts the Christian with the hope of a bright, beautiful, real place of rest after death, so surely does it warn the sinner of a yawning, burning, deep, dark, damnable place of real fire and brimstone. The Bible is so plain on this matter as to preclude a possibility of doubt. To those who teach any other doctrine, the wish is but father to the thought. There is a real heaven: there is a real hell. To which point we will be assigned. Our actions today and tomorrow will finally make answer. If you are not on the narrow road, God help you to just now turn and face about.

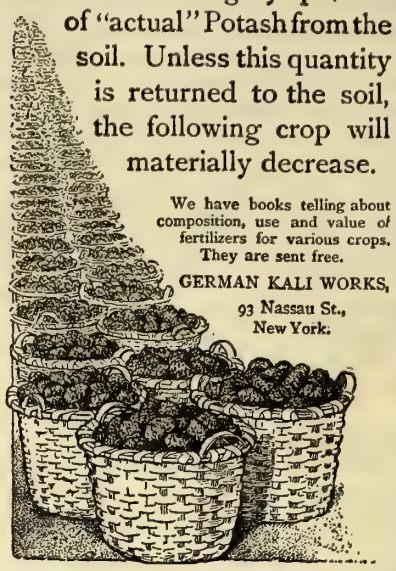
I see and hear men and women all about me asking such silly queries as these: "Is it right to play cards?" "Is it wrong to dance?" And so on, and so on. Why should I be at pains to essay an answer when you bear it about with you so handily. Let me give you a single recipe which I have come upon: "It is always wrong to say or do that thing about which conscience raises a doubt." Go by this rule, and when in doubt, inquire not from without, but from within the sanctuary of your own, eternal moral sensory—the soul.

As law is the fairest flower from the garden of heaven, so is gratitude the fairest plant any soul can care for and nurture in the garden of the heart.

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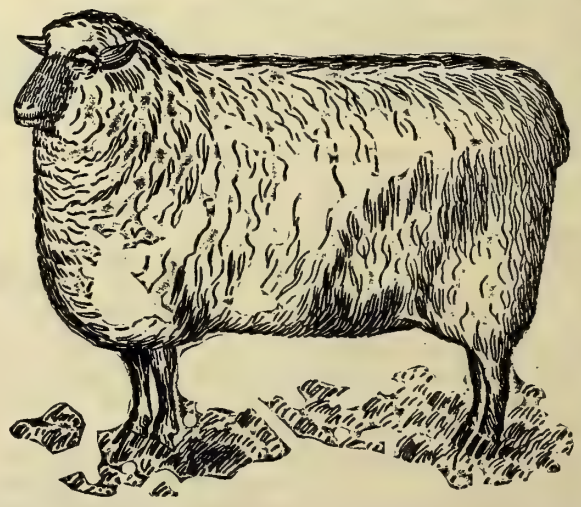
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The Higher Worth.

I am sure that the young man who enters the gospel ministry with his chief thought on situation and salary takes a very low and unworthy view of the work.

One is warranted in saying that such an one is a "hireling." He has no reason to expect that God's power of grace will accompany him and his labors. Ministers have a right to demand that the churches which they serve shall provide sufficiently for their temporal needs; but it is quite another thing when they insist that unless they can have a pleasant situation and a large salary they will not preach. Not long ago an article appeared in Zion's Herald, the able Methodist paper of Boston, written by "A Pastor's Wife," in which she evidently gave the experience of her own husband, who was pastor at various places in Maine. His financial support for the first year of his ministry was very small, that on the first charge being "less than three hundred dollars, and that mostly in farm produce." She further says: "Out of this amount he paid fifty dollars for house rent." She says that financially the work of the ministry "does not pay." But in a higher sense, the minister's work does pay, and as an example, this woman referred to her husband's first pastorate as follows: "In a neat village we see a beautiful little church, filled each Sunday with those who love to assemble for the worship of God. Ten years ago the people cared not for these things. At the beginning of his pastorate there, this young minister was told that it was useless to try to hold any kind of religious services there, as the people would not attend or, if they came, it would only be to disturb the meetings. Less than three months later a congregation of more than sixty gathered regularly each week to listen to the gospel, and never during his two years' labor there, did the pastor have cause to complain of the conduct of the people. He invaribly found them polite and attentive, and, best of all, precious souls were saved." Then she told of moral and spiritual fruits of her husband's ministry in other fields, the worth of which is not to be compared with any financial standards, however worthful they may be. I commend this example to those ministers who concern themselves altogether too much about their salaries. If they would set their whole hearts upon the one great thought of being faithful agents of Christ in redeeming lost men, God would provide for all of their real needs.

C. H. WETHERBE.

A BRIDEGROOM'S LETTER

He Writes About His Honeymoon---Interesting Description of a Famous Hostelry.

A Southerner of social prominence in a city not a thousand miles away has written an interesting letter to a friend who acted as best man at his recent wedding, which hints at the happiness of the newly-married pair, and also announces a change in the plans for their wedding trip. The friend, by the way, is to marry the lady who acted as bridesmaid at the same wedding, and is already planning the trip which is to follow his own wedding next month. Hence the words of advice and information from the bridegroom to the bridegroom-to-be.

The ADVOCATE violates no confidence in publishing the subjoined extracts from this letter, having obtained permission to do so. For obvious reasons, names are withheld, but the friends of the newly-married and of the engaged will have little difficulty in guessing their identities. The letter follows:—

New York, September, 1901.

My Dear Tom:

Well, here we are, safe and sound and happy. We reached New York Tuesday of last week, and are stopping as you will see, at the Hotel Majestic, Seventy-second street and Central Park West. We did expect to go on to one of the shore resorts after a short stay in New York, but Helen is so charmed with everything here that I imagine we shall remain for some time. Bless her! she shall stay as long as she wants to. She is the dearest creature in the world, Tom, and I—

You asked me to tell you about New York, and to look up a good hotel for you when you come this way next month. Well, here goes. New York is worth coming to see, and the ideal hotel is the Majestic. You have no idea how delightfully comfortable it is up here right by Central Park.

Helen is wild over the stores. Fancy me shopping, if you can. Yes, I've been "doing" the stores with Helen. We run down on the elevated or the trolleys, which we take a block from the hotel. It only takes about fifteen minutes to reach the shops. We've seen several good things at the theaters, too, but they have such delightful concerts every evening here at the hotel that both Helen and I are content to seek a quiet corner of the grand foyer and "listen to the band." Warm evenings we follow the orchestra to the beautiful garden on the roof, and I'm afraid, behave like two moon-struck people, as we surely are.

Yes, old chap, you must come to New York by all means on your wedding trip and stop at the Hotel Majestic. You'll be cured of your eternal bragging of the St. Charles. This is a unique hotel in more ways than one. There's the grand foyer, a feature borrowed from the Hotel Metropole, in London, I am told. When we arrived here, in the evening we were quite fagged out with our day's ride. But when we entered the foyer, which you do directly from the street, Helen whispered, "Oh, Jack, this is the place for us." And that is just how I felt.

The foyer is the center of the social life of the hotel. Here ladies and gentlemen sit and chat and receive their friends. Here the orchestra plays its evening concert, excepting on warm evenings. Here it was, the second evening we were here, that I ran across our old friend Joe Eakins, of Louisville. You will recall him. He is the editor of the Financial World, and looks well and prosperous. Through him and his charming wife, Helen and I met a number of delightiul people from our own Southland—Milton Dargan and Mr. and Mrs. Edward B. Boyd, of Atlanta. The Boyds came originally from Columbia, Tenn. We also met Gen. T. M. Logan, of Howardsville, Va.; Dr. H. A. Mandeville, of Keller, Ga.; Mr. and Mrs. F. M. Mikell, of Morton, Ga., and Mr. and Mrs. Trezevant, of Dallas, Tex. They tell me a good many Southerners come here. Those I have mentioned spend the greater portion of the year at the Majestic.

Of course it goes without saying that the appointments, the cusine and the service are perfect. But it is the tangible air of refinement that appeals to me, as it will surely appeal to you. There is no restraint save that imposed by one's good breeding. And there is nothing shoddy in guests or garnishments. Everything is in exquisite taste. Helen said last evening, as we sat in the foyer enjoying the strains of the orchestra, "Jack, one reason I like the Majestic so much is, one gets an opportunity to show one's gowns. Haven't you noticed that all the decorations, while they are rich, are simple and subdued and so restful; there is nothing to clash with one's toilet." "Gad, Tom, isn't that like a woman?"

Speaking of the orchestra, you will enjoy the concerts when you come. Victor Sorlin, the leader, is a 'cello soloist of note, I learn.

Knowing your horror of back rooms and fires, I know you will approve of the Majestic. There isn't a back room in all of its 500 rooms. This is accomplished by the unique plan of the building, its system of inletting courts bringing light and air to every room. The building is absolutely fire-proof. There isn't enough inflammable material in any one place to start a respectable blaze, and even if there were it would die of its own burning. Even the iron pillars and beams are thickly surrounded with fire-proof material, so that the fiercest fire could not warp them.

Under separate cover I am sending you an illustrated booklet, which will give you a faint idea of the beauty of the Grand Foyer, the Pompeiian Cafe, Empire Dining Salon, the Winter Garden and Palm Roof, the Roof Garden and a number of other picturesque features of the Majestic.

I would advise you to send on one or two of your horses when you come, and stay here a couple of months at least. The hotel not only overlooks Central Park, but it is right at the beginning of the West Side system of drives. The park drives are at the door; Riverside Drive is only a little way at the end of Seventy-second street, and a quarter of an hour's drive brings you to the Harlem River Speedway. You may think Seventy-second street is pretty well up town, but it isn't. The theatres and shops are only ten or fifteen minutes away. The hotel is just far enough uptown to escape the rattle and roar of the business part of the city.

Another unique thing about the Majestic—there has never been even the breath of scandal here. I wish you would tell Col. B—— this for me. He asked me to look up a hotel where he can bring his daughter next winter. Tell him they make it enjoyable here for young people giving sociables especially for them and their friends every Saturday evening during the season.

Don't imagine from all I have told of the social side of life here that this isn't an ideal place to spend one's honeymoon, for it is. One may be a perfect recluse, if he wants to be. I heard a good story yesterday of two ladies who met and became greatly attached to each other in Los Angeles, and who discovered, to their mutual surprise, that they both had been living at the Majestic ever since it was opened. The social element is here to enjoy, if you care for it; but there is no compulsion about it.

I think I have told you enough, old chap, to make you want to bring your bride here in September and live out your honeymoon at the Majestic. Just as if one could live out a honeymoon! I tell Helen that is impossible, and she quite agrees with me,—impossible for us, at least; all our lives shall be one continuous honeymoon. By which you will see that I am as deeply in love with my wife as I well can be.

Write me, old chap, and tell me all the home news. Helen begs to be remembered to Edith, and sends her best wishes to you, in which please include those of Yours in Paradise,

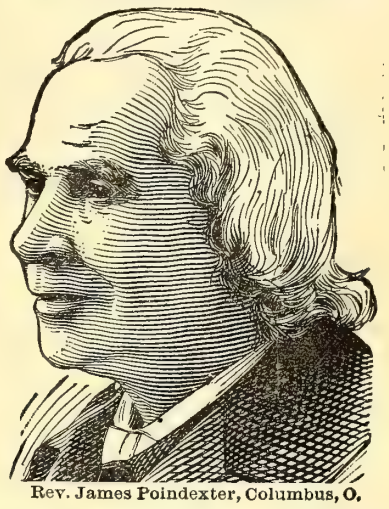
JACK.

Weekly Crop Bulletin.

For week ending Monday, August 26, 1901.—The reports of crop correspondents for the past week indicate very unfavorable weather conditions for farm work, due to the continuous rains in all sections.

Such cotton as is well cultivated is doing nicely, but as a rule it is shedding badly and not fruiting as much as could be desired. The fall crop of potatoes is doing nicely, but the second crop of Irish potatoes is coming up badly. The reports of fruit indicate that the crop is a failure. Field peas are in fine condition. There has been too much rain for tobacco, although some curing has been done, the color being very good. Fodder-pulling has begun, although retarded by the rain. Late planted corn is doing well, although the indications are that the crop will be late; that planted on high lands has improved, while on low lands it has been much injured by wet weather; replants not earing well. Hay is doing well, and rice is promising. Wheat not threshed is injured in the shock. Turning land for planting is going on rapidly. Reports about oats are conflicting, rotting being reported in some sections and in others the reports are favorable. Winter oats are said to be turning out well.

An Old Pastor.



Rev. James Poindexter, Columbus, O.

No man in the capital city of the State of Ohio is better known than the Rev James Poindexter. For many years he has been the successful pastor of the Second Baptist Church of that city Every day his venerable figure and kindly face may be seen on the streets of the city where he has labored for so many years. What a history of benevolence and self-sacrifice might be written by simply giving the details of the every-day life of this faithful pastor and eloquent preacher.

But old age comes to the best of men. The rheumatics peculiar to advanced age had already begun its insidious ravages when it became necessary to find a remedy, if possible, that his days of usefulness might not be shortened.

An efficient nerve tonic that would stimulate the circulation, improve the digestion, and increase the tone and vigor of his whole system, was needed. The only remedy capable of meeting all these indications was found to be Peruna. In a recent letter to Dr. Hartman, he states:

"My attention was called some time ago to your medicine for rheumatic troubles by Mr. Cook, an old reliable druggist of this city, and take pleasure in saying that I have tried them and found them good. It is my opinion that the remedy, Peruna, is justly entitled to the fame which it has throughout the United States."

Address The Peruna Medicine Co., Columbus, O., for free catarrh book.

Emory and Henry College

EMORY, VA.

Sixty-Fourth Session begins Sept. 11th, 1901

The Faculty is composed of University trained men. Nine leading Universities represented. Elective courses leading to degrees of B. A and B. S, also commercial and preparatory courses. Campus of 25 acres set in blue grass, an ideal place for outdoor sports. Literary Societies unequalled. Athletic Association progressive. Well equipped Gymnasium. Social advantages superior on account of close proximity to three female colleges. The influences of the college are manly, moral and religious. Cost for session of nine calendar months very moderate. Board, washing, fuel and lights from $9 to $16 per month. Send for catalogue to

R. G. WATERHOUSE, Pres., or
J. L. JARMAN, Sec.

aug 14-4t

THE CHRISTIAN LIFE.

Wilt Thou Not Visit Me?

BY J. M. CAVANESS.

Wilt Thou not visit me?
I need Thee in the morning hour
More than the earth the rain;
My heart's a parched plain,
Without a bud of fruit or flower;
My spirit thirsts for Thee.

Wilt Thou not visit me?
I need Thee in the noontide's heat;
Life's burdens press me sore;
I scarce can labor more;
O haste Thee, Savior, I entreat;
New strength must come from Thee.

Wilt Thou not visit me?
The light of day now fast declines,
And in the western sky
Its embers fade and die;
For Thee my heart of heart still pines,
And longs to rest in Thee.

Wilt Thou not visit me?
The night of death comes on apace;
Oh, leave me not alone,
My Lord, my life, my own,
Till in the morn I see Thy face,
And ever dwell with Thee!

Culture and Religion.

The best culture develops body, soul and spirit in harmonious proportion for ends outside of self. If it stops short with self-contemplation and self-improvement, it cannot be religious, for religion, as Christ teaches it, uses all the powers of man for higher ends than his own life can show. A perfect culture, therefore, would serve as the ideal equipment for the work of service to which the church is called. The more complete the development of health, wisdom and communion with God its members attained, the better would they be prepared to do God's will on earth.

It is imperfect or ill directed culture which hinders the advancement of the church in the man or the community. Sometimes it does this by neglect of the body, as in the old asceticism, or the more modern neglect, which seems to divorce religion from manliness. More frequently it is the ascendency of an unconsecrated lust of knowledge, or glorying in attainment. Less commonly it is the self absorption of a search for personal holiness for its own sake and selfishly—a thinking what we are to be, not what we are to do.

Knowledge leads to tolerance, which may be a blessing or a curse. If it springs from carelessness, if our thoughts become a mere "mush of concessions," so that we feel that nothing is proved and everything is open to argument, we may call ourselves tolerant, but the real fact is that we are suffering from softening of the tissues that make up character. True culture hardens brain and muscle, while it makes them flexible. True tolerance is recognition of the right and responsibility of thought in others, not the abdication of our own duty of clear and decisive thought.

Partial culture, incomplete and unconsecrated, is a hindrance to the church because it ministers to pride. There is no self-conceit like that of the half-learned. But ignorance is not the mother of true devotion. It is the office of the church to possess itself of the learning of the world by completion not denial. We cannot, and we would not if we could, go back to the days when people were kept in ignorance by the authority of priests. It is our mission to bring to all alike, cultured and uncultured, the message of the grace of God that meets man's need by giving the true aim and motive for all self-culture. Old Testament and New agree in calling us to love the Lord our God with all our heart and strength and mind. That is the touchstone of culture, as of character. And the help of Christ for larger growth is offered every one who will trust him. —Congregationalist.

Purity and Maturity.

Quite likely as much as from anything confusion comes from mistaking purity for maturity. To be mature the perfect kernel of corn hidden in the ground must have the daily blessing of sun and rain, and, in the new experiences which come when the little shoot first pushes its face through the soil into the light and air, it must be blessed anew or it will die; when the tassel is heavily bending over the ear and the joy of perfecting fruit is in its soul, rain and sun must still bless it or it will die. There must be many blessings asked and received or growth will stop and the life once pure will not be what it was. Sanctification does not end growth; each new phase of life beckons anew to the closet-door for prayer and consecration and new blessing. Life thus shineth brighter and brighter as we mature into the perfected life. Eleven months after the recorded date of her sanctification, Frances Ridley Havergal wrote:

"Pefect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way"

—Central Christian Advocate.

Didn't Know it was There.

A well-to do deacon in Connecticut was one day accosted by his pastor, who said:

"Poor Widow Green's wood is out. Can you not take her a load?"

"Well," answered the deacon, "I have the wood, and I have the team, but who is to pay me for it?"

The pastor replied: "I will pay you for it, on condition that you read three verses of the forty-first Psalm before you go to bed tonight."

The deacon consented, delivered the wood, and at night opened the Word of God, and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again.

"How much do I owe you, deacon, for that load of wood?"

"Oh," said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."

"I had plowed round a rock in one of my fields for five years," said a farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it But today when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke round it and find out its size once for all; and it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our trouble squarely in the face.

Imagine the farmer plowing round that rock for five years, praying all the while, "O Lord, remove that rock," when he didn't know whether it was a big rock or a little flat stone! We shiver and shake and shrink, and sometimes do not dare to pray about trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when, if we would face the trouble, and call it by its name, one-half of its terror would be gone.—Christian Budget.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

XANTHINE!
PROF. HERTZ GREAT GERMAN
HAIR RESTORATIVE

DO YOU WANT TO ENJOY THE LUXURY OF HANDSOME HAIR?

Use the Xanthine Hair Restorative. You will be delighted with it.

Not a dye, but it will restore the color and lustre to gray and faded hair; promote growth; prevent dandruff.

It never fails to accomplish all we claim for it. Its reputation is thoroughly established.

Highest testimonials. It has no equal and cannot be surpassed.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE CO., Richmond, Va.

oct 31-1y.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

June 28-1y nrm

Dr. J. S. Betts,
DENTIST.
Opposite Hotel Guilford.

SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS.
DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R.		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.		†6 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	†6 30 p m
Lv. Washington, N.&W S.B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	....	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans. L. & N.		7 30 a m	
Ar. Nashville. N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St. L.		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N.		8 00 p m	.....
Lv. Mobile, L. & N.		12 30 a m	.....
Lv Montgom'ry, A &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	.....
Lv Atlanta, ‡ S. A. L.Ry.		12 00 noon	8 00 p m
Ar. Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester,	"	7 03 p m	4 10 a m
Lv. Charlotte,		7 25 p m	5 20 a m
Lv. Wilmington.		3 05 p m	.....
Lv. Hamlet	"	10 35 p m	8 10 a m
Lv. Southern Pines	"	11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina,	"	3 34 a m	2 00 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Washton. N &W S.B.			6 55 a m
Ar. Baltimore, B. S. P.Co		.....	†6 45 a m
Ar, New York, O.D.S.S.Co.		.....	†1 30 p m
Ar. Phila'phia, N.Y.P.&N		†5 46 p m	5 10 a m
Ar. New York.	"	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 56 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Souhern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man.
E. F. REID, Auditor Chester, S. C.

THE HOME.

Enlarging One's Circle.

"I wish I had made my life wider when I was young," said one woman to another lately, with a sigh, "for I find one has to allow for shrinkage, and I didn't."

"Why not widen now?" suggested the friend. "While there's life there's hope."

"But that's just it—there isn't hope. When I was eighteen, life was illimitable. If I couldn't do one thing, I could dream of another. The horizon was so far off that it practically didn't exist. I could make my own limits and make them as wide as all out-doors. Instead of that, I chose my lot, and fenced it in, and here I sit inside of it and realize my limits. Life isn't going to grow any larger for me and more than that, it is bound to narrow—it has narrowed, though I've been unconscious of it. I feel something like the man who was imprisoned in an iron cell and the cell, by an ingeniously cruel device, grew smaller every day till it finally was such a tight fit that it killed him. I'm not in danger to that extent, but I can realize his feelings as he saw the walls contract, just the same."

"Everybody has had that feeling, Lucy, sooner or later," said the other, "and it certainly isn't a pleasant one. I remember my first attack of it very well. It was after my husband died and my son married and I suddenly realized that I had limited all my horizons to my home and home was empty and I was shut in on myself as if a Chinese wall cut me off from the rest of life."

"But you have so many interests—I can't imagine your ever feeling so!" said the first woman.

"I hadn't any outside interests then," said the other, "but I soon saw I had to have them. With their help, I broke down my walls and widened out. It wasn't easy, but I felt it was my only hope. Then after some years, my brother died and I had his boys and girls to look after and then my grandchildren came into my life and that helped, too. But even yet, I try every year to enlarge my boundaries, for life will narrow if you don't provide against it. It's just the opposite of the circle in the water when you throw a stone—they spread and spread and that's what our lives ought to do; but unfortunately human existence seems to begin with the outside circle and contract all the while to the very center, unless we prevent it!"

"But how is one going to prevent it?" responded the first. "I don't care for charities, I'm not fond of women's clubs. I haven't any talent for music—I haven't any talent for anything, in fact. I am a hopeless case, Maria."

"Oh no, you're not. You're fond of travel and make friends easily. Next time your husband goes off on a business trip, go with him. There was that delightful journey he took to the Pacific coast last year and you wouldn't go because it was house cleaning time. A cell with clean lace curtains, my dear, is none the less a cell. You won't have such a chance of broadening travel again for a while, I'm afraid.

"But wherever Henry goes next, go with him. An dyou might start a hobby—any hobby will do. I know a woman who collects pewter things—candlesticks and porringers and plates and all that—and really she has become a great deal more interesting since she took it up, for she reads up on colonial times and visits collections in other cities and corresponds with people. Photography is a tremendous help to some people—and I have one friend who really was sinking into a green and yellow melancholy when she happened to become interested in her own genealogy, and thence went to genealogy in general and now she is writing a book and is quite an authority. As for gardening—"

"I hate old candlesticks, I can't bear amateur photographs, and if there is one thing I abominate, it is family trees," replied the first woman, smiling. "But gardening, I confess, appeals to me. Perhaps I can enlarge my circle by digging—who knows?"

"I prefer people to flowers, myself," said her friend. "But the value of hobbies is that they inevitably bring you to know the other people who ride them, too. And gardeners are a most interesting set, from Adam down to Elizabeth. Your circle ought to be a very charming one, Lucy, and as wide as the world and as history. Courage! I see the walls crumbling already and a broader horizon coming into view. I'll send you over 'My Summer in a Garden,' and you'll see how everything in philosophy and fancy and wit and human fellowship can develop out of horticultural analogies. If you can get a hundredth part of what Charles Dudley Warner did out of gardening, your life will be wide enough for all the rest of us to envy."

"Ah! but I can't put in what he did—there's the trouble! My hobby would be a very lame and halting one at the best."

"Never mind! the lamest hobby can carry you out of yourself and beyond prison walls. Lonely people get narrow; but the loneliest persons, the busiest persons, can enlarge their circles if they are only in earnest about it. I suppose not many of us can get to the wide outlook of the old poet who said: 'Nothing human is foreign to me,' but not one of us need sit still inside of fancied limitations and grow narrower year by year. Each of us can be 'a self-evolving circle' as Emerson says."

"Oh, if you are going to bring in Emerson, I submit unconditionally," cried her friend, and the discussion ended in a laugh. But the flower garden has been begun since and a trip to Boston comes off shortly, so the circle is enlarging already.—"—Priscilla Leonard, in the Interior.

The Empress Frederick.

The Empress Frederick, of Germany, mother of Emperor William II. and elder sister of Edward VIII of England, passed away at 6 15 p. m. of August 5 in Friedrichshof Castle, Cronberg, where she had spent many happy days with her late husband, and which had been selected for her residence during this fatal illness because of the fine bracing air, and also because of her love for the place. The Castle is a solid and picturesque building on a hill in the midst of a pine and fir forest, not far from the well known watering place, Hombourg.

Victoria, Dowager Queen of Prussia, Dowager Empress Frederick of Germany, was born on November 21, 1840. She was the first child of Queen Victoria and Prince Albert and was christened Victoria Adelaide Mary Louisa. She received a careful education under the personal supervision of the Queen, her mother. In an early letter, Prince Albert described his daughter as "very intelligent and observing," and with these qualities it is not surprising that all through her clever childhood and brilliant womanhood, she was, as has been said of her, "one of the most distinguished women in Europe."

In the early summer of 1857 the Crown Prince of Germany, Frederick William Nicholas Charles, the son of the Emperor William I. and the Empress Augusta, visited the royal family of England. He was then twenty-six years old, having been born on October 18, 1831. In the youthful Princess Victoria he found the fairy princes of his dreams, and straightway desired to make her his wife. Queen Victoria has related in her Diary how, in the course of an excursion to the Highlands, the princely hearts came to an understanding, and how the royal parents wished to postpone the proposed marriage for a while, "because Vicky was still so young." The marriage took place, however, amid circumstances of great pomp, on January 25, 1858, in the Chapel Royal, London.

Notwithstanding the suspicion with which the young princess was regarded in Germany, chiefly because of the continual antagonism of Prince Bismark, the home life of the Empress-Dowager with her husband, who reigned over Germany as Frederick III. for three months in 1888, was a very happy one. They had eight children, of whom the Emperor William is the eldest. On January 25, 1883, the Crown Prince and Princess celebrated their silver wedding. On June 15, 1888, the husband, Frederick III. died from a fatal malady with which he had bravely fought for some time.

The Empress has been in a dying condition through cancer of the stomach for some time. The immediate cause of death was dropsy. This trouble prevented her from visiting her mother, Queen Victoria, when she lay in her last illness. Emperor William and her majesty's other children, except Prince Henry of Prussia, who was at Cadiz, were with the Empress during her last hours, and she was conscious to the end. During the evening after her death, the Emperor took the members of his mother's household into the death chamber and led them past the bedside to take a farewell look at their beloved mistress.

Germany owes much to the Empress Frederick, not only because she greatly raised the standard of home etiquette, but because of her important services in the cause of popular education and of the emancipation of women.

The Atlantic and North Carolina Railroad.

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TWO METHODISMS MEET IN THEIR REPRESENTATIVES.

Zion's Herald, one of the leading papers of the Methodist Episcopal Church, and which is published in the city of Boston, in its last week's issue contains a letter written by Bishop O. P. Fitzgerald, giving an account of a visit he made to Bishop Foster of the Northern Methodist Church.

Bishop Foster is now in his eighty-second year and Bishop Fitzgerald is about seventy-four. They have long been personal friends. They are remarkably alike in certain particulars. Both have always been sunny, cheerful Christian men, wholly consecrated to God and full of brotherly love. Though exalted to the Episcopacy, the higest place in their respective churches, they have remained child-like and gentle in their natures.

Now they are on the border-land, and whether they look backward or forward, they have much to give comfort and peace and joy. If the spirit of these two leading representatives of our common Methodism can diffuse itself through the ministry and membership of our churches, it will speedily allay all strife, heal all wounds and so unite us in the bonds of Christian love that we will be one body in Christ though representing two great organizations.

We give below Bishop Fitzgerald's account of their meeting:

It was easy to think of the city of God where there is no night of pain or grief or death that August morning when I went out to visit Bishop Foster at his home in Newton Centre, near Boston. The heated spell was broken, the copious rains had washed the face of the city, suburbs, fields and gardens, the sun was unclouded, and the breeze was brisk and bracing. My traveling companion was that one person whose presence has made all burdens easier to be borne in in this world for so many gracious years.

My meeting with the Bishop was not cold or formal. As I grasped his hand it was a source of gratification to me to see that it was the same Bishop Foster who stood before me—the Bishop Foster I had loved ever since I first read his book on "Christian Purity." Both of us were younger and stronger then than we are now. The strong, kindly face, the noble head with the white hair a little thinner, the bright dark eyes still melt with all of the old-time brilliancy of the pulpit orator whom thousands heard with delight and remember gratefully—yes, though weak and worn and weary and waiting, this is the same Bishop Foster whose hand held mine in a brotherly clasp.

"I have come to bring you a message—not my message, but a message from the Lord," I said to him: "'All things work together for good to them that love God.' You know by whom it was spoken and where it is recorded in the eighth chapter of the Epistle to the Romans. It means just what it said: 'all things' means all things, and in the present tense."

"Blessed be God, His word is true," said the patriarch with bowed head. "We cannot understand such a saying now, it is too deep for us, but we can trust our Lord. He is the Head."

The tone of his voice and the look on his face as he pronounced these four weighty words, "He is the Head," cannot be put on paper; but they expressed the faith that holds its grip and the hope that maketh not ashamed. Not far off is also the joy that is unspeakable and full of glory.

All that passed during this brief yet gracious interview cannot be recited here. For several years Bishop Foster has been disabled by bodily infirmity. He is now eighty-two years old. He has been a minister of the Gospel of our Lord Jesus Christ sixty five years, having begun at the age of seventeen. He has suffered much. With all humility and in sincere brotherly kindness I gave him the favorite prescription that I have tried to use during these last years of my own physical suffering: Three parts of patience, and one more part of patience—four-thirds, if that were an allowable mathematical expression. We who have preached patience to others have gracious opportunity given us to practice what we preach—and here is one of the things that works together with other things for our good.

Kneeling side by side we prayed together. Our prayer was a prayer of thanksgiving—thanksgiving for unfailing mercies going back, back through all our past lives, thanksgiving also for the hope that the grace that hath brought us safe thus far will bring us home at last. Surely the Lord was there, and knew it.

"Give my love to the brethren," said the Bishop as we were taking our farewell—meaning by the "brethren" the million-and-a-half of Southern Methodists whose love for him antedates the troubles of later times, and who believe that for never one moment has he lost the fraternal heart-beat that is in us all now—thanks be to God! There was a solemnity and touching pathos when, in parting, we spoke of meeting again, he pointed upward with a wistful look in his eyes that seemed to express what was felt by Paul, the aged apostle, when he said that it was "far better to depart and be with Christ." This is the order of God's dealing with us: Patience under suffering now; glory everlasting to follow. All things do work together for good.

August 9, 1901.

A CHANGE IN OUR ATTITUDE TO THE CHINESE.

The Chinese Exclusion Law which has been in operation for a good while, will expire this year by limitation. It is stated on good authority that there is a very decided development of public opinion in favor of not renewing it. One of the very strong reasons for such action is the growing good will between China and the United States would thereby be cemented into an enduring friendship, and possibly into a tacit alliance.

The attitude of China toward this country is that of unconcealed gratitude because of American fair play in the occurrences of Pekin. Well she may be grateful. Certainly but for the generous spirit shown by our government and for the liberal and well defined policy early set forth and vigorously maintained, it is likely the Celestial Empire with all its boasted strength and glory would have been divided up and portioned out among the powers or so heavily taxed as to be crushed with the weight of her enormous debt.

It is now evident that China offers an extensive field for commercial operations, and far-seeing American manufacturers are determined that nothing shall stand in the way of the full improvement of these vast opportunities. Exclusion of Chinese from this country is a cause of irritation. Therefore the commercial interests will oppose a re-enactment of the law.

It is evident that the commercial spirit in our country is largely dominating public sentiment, and we fear in too large a measure the policy of our general government. We all want to see material prosperity. We rejoice greatly when every branch of trade and every department of industry goes successfully forward. When plenty abounds everywhere and all the people have enough and to spare. But we cannot afford to lose sight of the moral and religious interests of the people. We want to see intellectual progress, moral development and spiritual growth go along with business prosperity.

The question for us to ask is not how the failure to renew the Chinese Exclusion Law will effect the manufacturers or the business interests of our country alone, but also how it will effect the religious life of our people. If we can Christianize the Chinese by allowing them to come in large numbers to our country, by all means open wide the doors and invite them in, but if they are so joined to their idols as that we cannot separate them, and if they are in some measure to destroy our form of government, debase our morals and heathenize a class of our people, then we had better keep them out.

Instead of consulting only those who are interested in the business of the country, we hope our Congressmen will also inquire of our philanthropists, our moral and religious teachers and those who have at heart the great spiritual interests of our country and her people

A SIGNIFICANT FACT.

That the world is making progress all intelligent observers readily agree, but how rapidly it is going forward few of us understand. Every now and then some invention, or discovery or achievement or victory make manifest the difference between the present and the recent past and show us how rapidly the car of progress is moving forward.

It will be remembered that the Suez canal, which connects the Mediterranean and Red seas, and which is nineteen miles in length, was finished in the year 1859. It was regarded at the time as one of the great achievements of the age. The depth of the canal was twenty-five feet and seven inches, and this was sufficient to allow the passage of any ocean going vessel then in existence.

Since that time, however, there has been a vast development in the size and character of ships. So much so that it is now necessary to increase the depth of the canal to thirty-one feet in order to admit ships of the greatest tonnage.

This improvement will place the Suez canal a little ahead of the Kaizer Wilhelm and the Amsterdam canals and will probably suffice for ships in the oriental trade for many years to come. This fact indicates the progress that has been made in ship building in the past forty years. And now vessels cross the ocean that draw thirty feet of water. The Celtic, the largest passenger vessel in the world, is 700 feet in length, 75 feet wide, 49 feet deep with displacement at load draught 37,000 tons.

Another evidence of progress is the fact that the Suez canal is to be so thoroughly lighted with electricity from one end to the other, that vessels without headlights may pass through at night with as great safety as during the day. Heretofore ships without great electric headlights had to cast anchor at dark and lie up until dawn. It requires fifteen hours to pass through the canal and the number of vessels that are constantly going and coming is a matter of surprise to all who have looked into the matter.

NEARLY THREE SCORE YEARS AND TEN.

Rev. A. D. Betts, D. D., of the North Carolina Conference, celebrated his sixty-ninth birthday on last Sunday. We received a message of love from him which we appreciated more than we can express. We are debtor to him more than he knows of and certainly more than we can ever pay.

We remember distinctly the first time we ever met Bro. Betts. It was in November 1858. That year the North Carolina Conference was held in Statesville. We had been for five months supplying the Hillsboro station and on our way to join the Annual Conference we met on the train quite a number of preachers Among those who made the strongest and most lasting impressions on our mind was Rev. A. D. Betts. From that first meeting until now we have rejoiced to count him one of our personal friends, and as the years have passed by we have been drawn more closely to him.

Our wish is that his useful life may be spared yet many years and that he may have before him a great number of happy birth days. That the sun set of life may be bright and glorious and prove to be the golden gateway to that world where there are no shadows or sorrows, but where peace and love abound and where friendships abide eternally.

A Crushing Sorrow.

In every community there are many causes for sadness aud grief, and oftentimes there comes bereavements that are peculiarly trying. But seldom has it been our duty to record a more crushing sorrow than that which suddenly came to the home of Mr. and Mrs. G. Will Armfield, of Greensboro, on Monday, the 27th instant.

Their second daughter, Hazel, a healthy, beautiful girl of sixteen summers left home two weeks ago to visit relatives at Oak Ridge, which is sixteen miles distant in the western part of Guilford county. We have not been able to get certainly the facts, but were told that she was unwell on Monday morning, possibly suffering with a headache, and through mistake took a capsule filled with strychnine. It was sometime before the mistake was discovered, and it was too late to administer any relief, and in a few hours, before her parents could reach her, death ended her sufferings. At 11:30 on Tuesday her body was brought home on the train on which she and her grandmother were expected to return.

Her sudden removal is but another evidence of the truth of the scripture: In the midst of life we are in death.

The stricken family has the sympathy of the entire community, but only the divine Comforter can sustain them in this overwhelming sorrow.

Transplanted.

Bevil Walker, the two year old son of Mr. and Mrs. J. M. Walker, of Greensboro, was removed from his father's home below to our Father's house above on last Sunday, Aug. 25.

Bevil, in the early months of his life, was very delicate and his devoted mother and father feared he would live not till manhood, but he afterwards improved in health and became a robust, promising boy, and was daily becoming more interesting.

Four weeks ago he seemed unwell for a day or two and then got better. But later his indisposition returned and he steadily grew worse until he was transplanted. On Monday his little body was laid to rest in Greenhill Cemetary beneath a bank of flowers and in the presence of a large company of sympathizing friends. The Master said, Suffer the little children to come unto me.

Two Valuable Books.

We have received recently from the B. F. Johnson Publishing Company, of Richmond, Va., "Civil History of the Confederate States," by Dr. J. L. M. Curry, of Washington, D. C. This is a volume of 317 pages and contains a very able discussion of the Civil History of the Government of the Confederate States. Every northern and southern man ought to read this book. The spirit manifested by the author is admirable and the facts and arguments seem to us conclusive and unanswerable.

Crop Growing and Crop Feeding is a book just from the press written by Prof. W. F. Massey. It contains 383 pages and is well printed. We have not yet had time to examine fully the contents, but the chapters read, like all that Prof. Massey writes, are full of valuable information. Every farmer, gardner and fruit grower ought to order the book at once. In it you will find what has been learned from science, reading, observation and experience in dealing with the farm. The book deserves a large sale.

EDITORIAL NOTES.

Will some one be kind enough to give us the post office address of Ella Newell, Nancy Teague, J. M. Setzer and M Howard?

Dr. C. C. Weaver and his entire faculty were at Rutherford College on Tuesday, busy at work. A number of boys had already arrived. The session opened on Wednesday.

A card from Mrs. J. R. Brooks informs us that Dr. Brooks has very much improved in Baltimore and his physician speaks very encouraging of his case. This will greatly rejoice his friends.

Rev. S. B. Turrentine, D. D., pastor of West Market Street Church, Greensboro, and Rev. H. K. Boyer, pastor of Centenary Church, exchanged pulpits on last Sunday. Both congregations were treated to fine sermons and very much enjoyed them. This proved a very happy arrangement.

Rev. John R. Brooks, accompanied by Mrs. Brooks and Dr. Eugene Brooks, went to Baltimore last week. Dr. Brooks, we learn, made the trip without any special inconvenience, and will enter a hospital for treatment. The light stroke of paralysis he had has mainly effected his tongue. It is hoped that prompt treatment by specialists may speedily remove the cause of the troubla.

Many prominent and influential people speak in terms of highest praise of Littleton Female College, an advertisement of which appears in this paper, and the Institution, we believe, has the full confidence of the people. The boarding school patronage of the College has been doubled in the last three years, and during the eighteen years of the existence of the school there has never been a death among its pupils.

Work is progressing rapidly on the new library building for Trinity College as rapidly as could be expected, when the condition of the weather for some time past is taken into consideration.

The foundation has been laid and the walls are now going up. It is hoped that the building will be completed early in the fall session and that it will be ready for use for the beginning of the holiday season.

When completed this will be one of the finest college library buildings in the South. It will have a capacity of more than one hundred thousand volumes. The building and furnishing was given to the college by Mr. J. B. Duke, of New York, more than a year ago.

Rev. J. A. Baldwin, who succeeds Dr. John R. Brooks as pastor of the Main Street Methodist church, arrived from Charlotte Saturday and on Sunday morning at 11 o'clock preached for his congregation. He opened the service by reading the eleventh chapter of Hebrews, and then selected his text from Mark, 11:12, "Have faith in God." Many people were out and pronounced his sermon a grand effort. At night Mr. Baldwin conducted the union services at the First Baptist church. He is a fluent and polished speaker, with easy and graceful manners in the pulpit, while every utterance breathed the aroma of sweetest Christian piety. The Methodists of Reidsville are lucky in securing this able divine to assist the grand and noble Dr. Brooks.—Reidsville Review.

Rev. Jno. F. Butt, the venerable and beloved pastor of Ware's Chapel, filled the pulpit of the Presbyterian church last Sunday at 11 a. m. He preached a practical and helpful sermon upon the sin of neglecting religious duties. Many church members, he said, fail to attend the prayer-meeting, Sunday-school and preaching service, not because they want to violate their vows, but because other things have filled their minds. The cares of business, worldly pleasures, etc., engross their thoughts and leave no room for spiritual things. He advised the setting apart of fixed nours for religious matters and dropping everything for this important business when the time arrived. This plan systematically followed will crystalize into habit and become a necessity of daily life. Mr. Butt told how his father brought up a large family in an atmosphere of piety and all became Christians. He said he was the only one left, all the rest having died in the faith and, he believed, were rejoicing with the angels. The family altar had more to do with their salvation than preaching. Parents who neglect religious duties need not be surprised if their children grow up worldly-minded and resist the pleadings of God's ministers. Example is more powerful than precept. Mr. Butt told of a church he once visited that had a membership of 500 and the Wednesday night prayer-meeting was attended by 300. He was surprised at the size of the mid-week congregation and asked the pastor how he got so many of the people out. The answer was that he had made a systematic canvass of the membership and secured pledges from them to give one hour on each Wednesday night to this service, unless providentially hindered, and the result was that the congregation frequently went over 300 and rarely, if ever, below that mark. In conclusion Mr. Butt said he had preached the old-fashioned gospel of common-sense; didn't know any other kind. "If it pleases you," he said in his happiest manner, "I shall be delighted; if not, I can't help it."—Webster's Weekly.

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A Note From Denver.

DEAR BRO :—A young man was here yesterday wanting to find the date of the first camp-meeting at Rock Springs. Some told him it was 1830. I saw today the man who was born near there at the time. He says it was 1829. It belonged to the S. C. Conference. I have the appointments of that Conference from beginning till now.

1829—M McPherson, P. E., H. Spain, J. W. Talley, P. C's.

1830—H. Spain, P., E., Jacob Hill, S. Bowman, P. C's.

Yours truly,

M. V. SHERRILL.

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From Maiden Circuit.

DEAR DOCTOR CRAWFORD: It has been some time since I wrote anything for the ADVOCATE from our work. I have been in protracted meetings ever since our District Conference. We began our meeting at Lebanon the first Sunday in August. We had a glorious revival, sixteen united with our church and more will join. We hope to be able to build a church at Lebanon before long. I closed my meeting at Lebanon on Friday and Sunday begun a meeting at May's Chapel, where we had another spiritual uplift, eight joined our church there and I think more will follow. We are getting ready for Conference. We believe we will pay up in full on all lines this year. Our Missionary collections are about all secured. Our people are a kind hearted people. The preacher who may serve them next year will find this to be true.

Your brother in Christ,
J. W. INGLE.

Maiden, N. C., Aug. 14, 1901.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 1, 1901.

ISAAC THE PEACEMAKER.
Gen. 26: 12–25.

GOLDEN TEXT.—Blessed are the peacemakers; for they shall be called the children of God. Matt. 5: 9.

TIME.—About 1804 B. C.

PLACES.—Various points in southwestern Palestine.

INTRODUCTORY.

In passing from the last lesson to the present we leap over a great gap of time, at least seventy years. Within the intervening period many events of grave importance occurred in the patriarchal family. First of all, Sarah died in the one hundred and twenty-seventh year of her age, and was buried with great solemnity in the cave of Machpelah, before Hebron. Somewhat later Abraham sent his most trusted servant back to the seat of his family in Mesopotamia to procure a wife for Isaac, who, though he had reached the age of forty years, was not yet married; and whose gentle and somewhat passive character, so much in sontrast with that of his father and of his son Jacob, is well displayed in the narrative of his betrothal. Finally Abraham himself died, and was laid by Isaac and Ishmael in the same tomb with his beloved wife. The story of the birth of Jacob and Esau when Isaac was sixty years old follows next, and then the narrative of Isaac's withdrawal into the extreme southwestern part of Palestine in order to avoid a famine. In that region we find him at the opening of our lesson, and there he dwelt for the greater part of his life.

EXPLANATORY NOTES.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.—"Abimelech" was the royal title of the Philistine kings, as "Pharaoh" of the Egyptians. He became jealous of the growing wealth and power of Isaac, (see verses 12-15), and naturally wished to be rid of his presence.

17. And Isaac departed thence, and pitched his tent in the valley of Gerar.—He might have contended with success for the right to remain, for, like Abraham, he had hundreds of trained servants in the house who would have fought for him; but he preferred to go away rather than engage in a quarrel or resort to force. The valley of Gerar was some distance to the west of Philistia.

18. And Issac digged again the wells of water.—Thus patiently undoing the evil work of the Philistines, who had filled them up. Called their names after the names by which his father had called them.—He did not desire to advertise his own work by affixing new names to the wells, but with filial modesty held fast to the names which his father had given.

19. And Isaac's servants digged, . . . and found there a well of springing water.—This was a new well, and was theirs by every right. As springing or running water it had special value.

20. The herdmen of Gerar did strive with Isaac's herdmen.—Claiming it, tho' they had not dug it, because it was in their country. And he called the name of the well Esek. That is; "contention" or "strife."

21 And they digged another well, and strove for that also.—If Isaac was peaceable, he was also persevering, but his perseverance seemed to do him no good. His heathen neighbors greedily pounced upon the fruit of his labors. He called the name of it Sitnah.—That is, "hatred." Lange says: "This last name brings to view an enmity malignant and satanic."

22. And he removed from thence, and digged another well.—This time apparently quite out of the neighborhood of the Philistines. And he called the name of it Rehoboth.—The word "Rehoboth" means "room." Matthew Henry says: "Those that follow peace sooner or later shall find peace."

23. And he went up from thence to Beersheba.—About twenty-five miles distant. "Beersheba" means the "well of the oath or covenant," because of the covenant that had there been made between Abraham and Abimelech. It was on the very southern border of Palestine, and on the edge of the desert.

24. And the Lord appeared unto him the same night —He needed especial encouragement after his recent rough experiences, and God granted it to him

25. And he builded an altar there, etc.—"This action upon his part showed, first, that he expected to make that place his permanent home; and secondly, that he was profoundly grateful for the assurance of the divine protection and blessing."

Reflections.

1. Increase of wealth brings increase of care and trouble.

2. There are times when it is better to surrender one's rights than to fight for them.

3. Let no good man suppose that God has forgotten him or deserted him because his enemies are suffered to annoy and afflict him

4. Wherever our lot is cast, let us remember to rear an altar and call upon the name of the Lord.

Daily Bible Readings.

Sunday—Sending for Isaac's wife. Gen. 24: 1-9.

Monday—Finding Rebekah. Gen. 24: 10-28.

Tuesday—Conducting Negotiations. Gen. 24: 29-60.

Wednesday—Returning to Canaan. Gen. 24: 61 67.

Thursday—Isaac Grows Rich. Gen. 24: 12-15.

Friday—Submitting to Injustice. Gen. 24: 16-22.

Saturday—Blessed with a Vision. Gen 24: 23 35.

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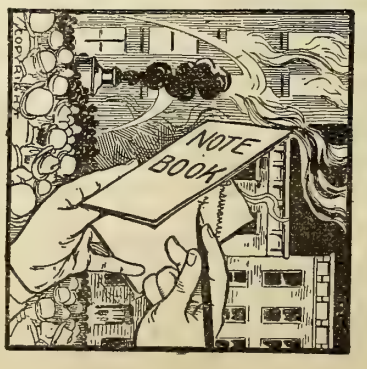
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 1, 1901.

SPIRITUAL ACQUAINTANCE.
Job 22: 21–23.

Is there any one in the human world unacquainted with God? who does not at some time lift his eyes and say: "O Father, look down upon thy child?"

INTELLECTUAL ACQUAINTANCE.

All have an intellectual apprehension of some Being above and greater than themselves. This apprehension is not intuitive, but derived originally by direct revelation. As men wandered from original innocence the idea of God was obscured, but never lost. It has been kept alive by tradition, the whisperings of conscience, and the teachings of nature. The Bible clears away all gloom from the subject, and represents God as clearly and fully as language can describe a Being infinite and incomprehensible. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11: 7. Nay; but as far as the finite can comprehend the infinite, so can we, using nature, conscience, and the Bible, comprehend God. Ps. 19; Rom. 1: 20, 21; John 5: 39.

This intellectual acquaintance is not enough. It teaches that God is, but he is afar off, terrible in greatness, awe-inspiring in majesty.

SPIRITUAL ACQUAINTANCE.

We need a nearer approach, a spiritual acquaintance, a heart association with God. We must apprehend his fatherly character. Ps. ciii. 13. With this idea of his glory we must have a personal experience of his forgiving love. 2 Pet. 3: 9. We must have a vital connection with him, so that, led by his Spirit, we may be his children and cry out of trusting, joyful hearts: "Abba, Father!" Rom. 8: 15.

This spiritual acquaintance can be obtained only through Christ. He it is that must bring us as erring, penitent children to God as a loving, forgiving Father. Eph. 2: 13, 18. So it was with Enoch when he walked with God; so with Moses, who endured as seeing him who is invisible; so with us if we believe unto salvation—once "afar off," now "nigh by the blood of Christ;" once "strangers and foreigners," now "fellow-citizens with the saints and of the household of God;" once having a cold, terrifying apprehension of God as forging thunderbolts to hurl against us, his enemies; now thrilled with a warm, peace-bringing, spiritual acquaintance with him as a God of forgiveness, love, and fatherly kindness.

RESULTS OF SPIRITUAL ACQUAINTANCE.

1. Peace with God. Man needs this peace. His evil nature throws him into antagonism with the divine law. There is constant clashing between man's will and God's. The will of God is taught in the Bible; it is whispered in the ear of conscience by the Holy Spirit; it thunders in punishment; it pleads in benedictions. Man's will raises the standard of revolt; it refuses to recognize God's authority; it dares his vengeance; it uses his blessings to abuse them. When we are reconciled to God it brings peace. The difference between enmity and reconciliation is well expressed as going from bondage to freedom, darkness to light, death to life. Thus reconciled, we possess the Lord's favor. Prov. 8: 35; 12: 2; Ps. 30: 5.

2. Peace of mind. Unsettled questions produce mental unrest. The ancient philosopher, who knew nothing of the Bible, and the modern skeptic who rejects it, has no satisfaction in his belief. Hence the many religious theories and systems. One would be proposed as the fountain of good, but a thirsty world would soon drink it as dry as a desert. Other fountains would be dug only to be exhausted. Reconciliation with God satiates us with mental contentment. It confers upon us the philosophy of a composed spirit which epicurean and stoic vainly sought.

3. Peace of conscience. To get something off the conscience is even more satisfying than to get something off the mind. Conscience has a sharp sting. It fills with a painful disquietude those who disobey it, as it carries expectation forward to that "day when God shall judge the secrets of men by Jesus Christ." Murderers have surrendered themselves, saying: "It is to ease conscience." The sinner's conscience, soon or late, will become a consuming fire. Nothing will quench it but spiritual acquaintance with God. This is the only thing that can change an accusing into an approving conscience, that can bring us into intimate fellowship with God, which means a deliverance from the death of sin into the life of righteousness, a deliverance bringing joy and peace.

4. Peace of heart. With mind and conscience resting in God's friendship, the heart is at peace. It is no longer, like Noah's dove, flying over the wide expanse of a shapeless sea, with no resting place for her weary feet. It has a firm foundation.

5. Peace with man. Enmity with God develops enmity with man. Abel's murder came from Cain's disobedience to divine law. Family discord, quarrels, tragedies, wars come from the same root of sin. In the light of "man's inhumanity to man" the angel's song seems a burlesque: "On earth peace, good will toward men." When man makes peace with God he makes peace with man. 1 John 3: 14; 4: 21. If all men were in fellowship with the Father, they would be in fellowship with each other. This is to come in the millenium. Then savage nations shall be tamed, armies disbanded, the passions of men sanctified or curbed, all violence and bloodshed ended, weapons turned into implements of peace, and the angels' song not prophecy but glorious fulfillment.

We frequently desire the acquaintance of persons of distinction. To be presented at court or invited to the President's ball is counted a great distinction; but God's door is always open, and all are invited to come to the royal feast. All are welcome if they come in the name of the King's Son. He will receive them with gladness, and give unto them great joy. There is no more beautiful passage than "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 36: 3 —Era.

Position Wanted.

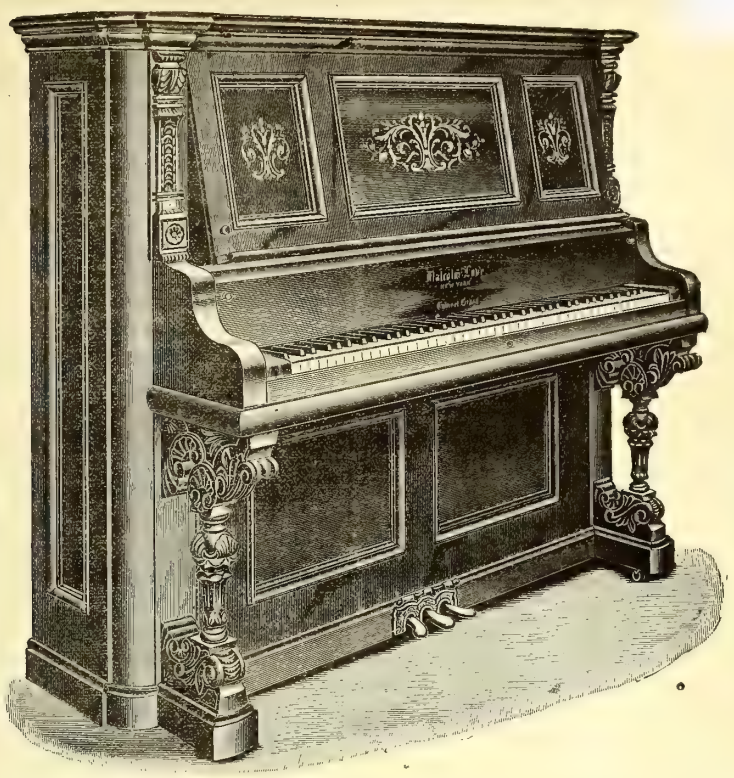
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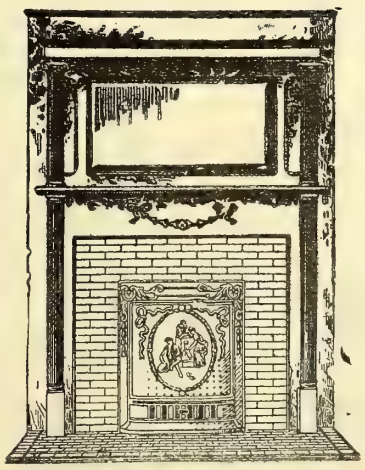
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Mosquitoes and Whip-poor-wills.

There has been much discussion of late regarding the mosquito, and there is likely to be more, for although the insect is what might be called a silent partner in the argument, he generally makes antagonists feel the point, if not see it. The plain truth is that many parts of this country, not counting the Klondike and New Jersey, are so infested with mosquitoes that sitting out of doors at night has become almost impossible. In some places ordinary screens are insufficient to render the windows and doors impassable to this annoying insect, and cheesecloth has to be used instead, which results in an atmosphere far from agreeable, in very hot weather. The design of the Creator, as all sensible people are convinced, is that people should spend as much as possible of the summer season out of doors, but the mosquitoes appear not to be in harmony with Providence on that point. He regards all human beings caught in the open air after dark as his lawful prey.

The annoyance caused by the mosquito is really one of the most serious among the small tribulations of life. The nervousness and irritability produced by his bite, especially among children and sensitive people, sometimes amounts to illness, and at any rate, his presence absolutely destroys all the romance and delight of country life. The question is, what to do about it.

The size of the creature and his abnormal breeding capacity are the most important obstacles in the way of getting rid of him. Wild animals can be shot or trapped; flies can be discouraged by screens and by cleanliness, for they will not come where they cannot find food; but the mosquito can always find food where there is a human being, and the only way to escape him is to put one's self inside a wire gate. The most popular remedy discovered by those who have bestirred themselves in search of means to get rid of the pest is kerosene. It is asserted, with truth, that if a pool of stagnant water is covered with a thin film of kerosene the larvae of the insect will be killed and the breeding stopped. A still better way is to drain the pool, but this cannot always be done.

To many people, however, the remedy will seem worse than the disease, for the scent of coal-oil is not exactly one of the perfumes of Araby the blest, and it is inconceivable that any one should enjoy it unless he had been brought up near an oil well and was homesick. There is however, another remedy much pleasanter and more effective. A sharp-eyed New York ornithologist has discovered that the salt meadow lands of the Great South Bay of Long Island probably breed more mosquitoes than any other place in the world, yet the neighbors are not troubled, simply because the purple martin or swallow is bred in great quantities in that region, and these birds live on mosquitoes and other insects. The night-hawk or whip-poor-will is also fond of mosquitoes, and it has been found that the bird police are worth all the petroleum in the world when it comes to getting rid of insects.

Kerosene destroys vegetation as well as insects. The bird eats the latter and leaves the former intact. But of late the immense demand for bids in milinery has led to a slaughter of the innocent which has almost depopulated the woods and fields so far as the bird population is concerned. Hense mosquitoes. Hence rose-bugs. Hence potato-bugs. Hence all kinds of insect pests, which finding themselves undisturbed by their natural enemies, proceed to multiply like compound interest.

The problem therefore reduces itself to this form: Do the people of this country prefer to see women's hats adorned with dead birds, while the owners fight mosquitoes and the farmer and gardener fight insects, or do they prefer to see the hats decorated with ribbons and artificial flowers or ostrich plumes, while the bird, in his natural state ornaments the gardens and roadsides in the intervals of catching noxious insects? Is the artistic object produced by shooting and stuffing a purple martin, and impaling him with a hat pin, upside down, in the middle of a tangle of ribbons worth the trouble of fighting a million mosquitoes, more or less, in the course of the summer? If it is not, it is about time that the legislatures of our several states looked into this matter and passed some laws against the destruction of insect-eating birds. Otherwise the copse where once the garden smiled is likely to be given over to fragment plants covered with bugs, and the porch entwined with honeysuckles, about which poets love to write, will be rendered uninhabitable to unprotected poet arms.

Grand Excursion to Norfolk, Va., Sept. 10.

Southern Railway will operate its popular Annual Excursion to Norfolk, Va., September 10th, 1901, leaving Charlotte at 6:50 p. m., arriving at Norfolk 7:30 a. m., Sept. 11th; returning leave Norfolk at 7:00 p. m., Sept. 12th, giving two days and one night in Norfolk.

Tickets will be sold on branch lines to connect at junction point.

Round trip rate from Greensboro, N. C., $3.00. Approximately low rate from other points. For further information call on J. B. Graham, T. A., or write R. L. Vernon, T. P. A., Charlotte, N. C., S. H. Hardwick, G. P. A, Washington, D. C.

General Convention, Episcopal Church, San Francisco, Cal., Oct. 2, 1901.

On account of the above occasion the Southern Railway will sell round trip sickets from all stations on its lines in North Carolina to San Francisco, Cal., and return September 18th to 26th, inclusive; tickets to be validated by Joint Agent Terminal Lines in San Francisco and upon payment of a fee of fifty cents, making final return limit November 15, 1901. Rates for the round trip from principal points in North Carolina will be $65.25. For further information call on your Depot Agent or write S. H. Hardwick, G. P. A., Washington, D. C., or R. L. Vernon, T. P. A., Charlotte, N. C.

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WAYNESVILLE DIST.--4th Round
(IN PART)

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad, Embler's Grove	Aug 31, Sep.	1
Clyde circuit, Tuscola	"	7 8
West Haywood circuit, Shady Grove	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	21 22
Leicester circuit, Leicester	"	28 29
Ville River circuit, Shaw's Creek	Oct	5 6
Brevard station, Brevard	"	12 13
Transylvania ct., Greenwood	"	19 20
Haywood circuit, Laurel Hill	"	26 27

QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14 15
Bethel	"	14 15
Hot Springs circuit, Hot Springs	"	17 18
Ivy circuit, Barnardsville	"	21 22
Bald Creek circuit, Bald creek	"	24 25
Burnsville circuit, Martin's Chapel	"	28 29
Swannanoa ct., Swannanoa	Oct.	5 6
Marshall ct., Jewell Hill	"	8 9
Saluda ct, Moore's Grove	"	12 13
Old Fort ct., Old Fort	"	19 20
Hendersonville	"	26 27
Cane Creek ct.	Nov.	2 3
Weaverville ct	"	9 10
Central Church	"	16 17
Haywood Street	"	16 17

STATESVILLE DIST.—4th Round

J. E. THOMPSON, P. E., Statesville, N. C.

Statesville station	Sep	14 15
West End	"	15 16
Mooresville circuit, Salem	"	21 22
Mt Zion station	"	22 23
Iredell circuit, Snow Creek	"	28 29
Statesville circuit, Providence	Oct	5 6
Woodleaf cir, Woodleaf	"	9
Troutman circuit, Vanderberg	"	12 13
Mooresville station	"	13 14
Lenoir circuit, Mt Zion	"	19 20
Lenoir station	"	20 21
Newton circuit, Friendship	"	26 27
Maiden circuit, May's Chapel	"	27 28
Caldwell circuit, Grace	Nov.	2 3
Granite Fall station	"	3 4

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept.	8 9
Jonesville circuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct	5 6
Watauga circuit at Henson	"	12 13
Creston circuit at Creston	"	16 17
Healing Springs ct at Chestnut Hill	"	19 20

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31, Sept.	1
Salisbury, Main St, (nigh)	"	1
Concord, Central	"	7 8
Concord, Forest Hill	"	7 8
Concord ct., Carmel	"	14 15
Concord, Epworth, night	"	15 16
China Grove ct., Bethpage	"	21 22
Lexington station	"	28 29
Gold Hill circuit, Liberty	Oct.	5 6
Linwood circuit, Wesley Chapel	"	12 13
Albemarle circuit, Palmerville	"	19 20
Albemarle station, (night)	"	20
Salem circuit, Salem	"	26 27
Mt. Pleasant cir, Cold Spring	Nov.	2 3
Norwood circuit	"	9 10
Salisbury, First Church	"	16 17
East Salisbury sta	"	16 17
Spencer station	"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WINSTON DISTRICT.—4th Round

D. ATKINS, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station,	"	22 23
Kernersville, Shady Grove	"	28 29
Thomasville station,	"	29 30
Forsythe circuit, Lewisville	Oct	5 6
Farmington circuit, Advance	"	12 13
Walkertown station	"	19 20
Winston, Centenary	"	20
Winston, Burkhead	"	20
Winston circuit, Mt. Tabor	"	25 27
Winston, Grace Church,	"	27
Southside	"	30
Davidson circuit	Nov.	2 3
Danbury circuit	"	6 7
Summerfield circuit	"	9 10
Cooleemee	"	13
Jamestown	"	16 17

MORGANTON DISTRICT 4th Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Marion	Aug.	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station, Forest City	August 31, Sept	1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit. Pisgah	"	14 15
Broad River circuit, Kistlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersvile	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel.	Nov.	2 3
Morganton station	"	10 11
Connelly Springs ct, Ruth College	"	16 17

SHELBY DISTRICT 4th Round

W. E. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville, Aug 31,	Sept.	1
Belwood circuit, St. Peters	"	7 8
Bessemer City circuit, Bessimer City	"	14 15
King's Mountain station	"	15 16
Lowesville circuit, Salem	"	21 22
Mountain Island station	"	22 23
Stanly Creek ct., Hardin Cotton Mill	"	28 29
Lincolnton circuit, Lincolnton	"	29 30
McAdensville station	Oct.	5 6
Gastonia, Main st	"	6 7
Polkville circuit, Clover Hill	"	12 13
Lowell circuit, Bethesda	"	19 20
Gastonia, West End and Ozark	"	20 21
El Bethel circuit, El Bethel	"	25 27
Shelby circuit, Sulphur Springs	"	26 27
Shelby station	"	27 28
N. Cleveland circuit	Nov.	2 3
Cherokee Springs circuit	"	9 10
South Fork circuit	"	16 17

CHARLOTTE DIST.—4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31 Sept	1
Monroe circuit, North Monroe	"	7 8
Monroe station	"	8 9
Clear Creek circuit, Big Bethel	"	14 15
Charlotte, Calvary station	"	21 22
Charlotte, Epworth and Seversville	"	22 23
Charlotte, Brevard station	"	28 29
Charlotte, Hoskin's station	"	29 30
Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Polkton circuit	"	19 20
Morven circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	9 1
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah	Aug.	10 11
Spring Garden Street	"	11
West Market Street	"	18
Pleasant Garden ct, Bethlehem	"	25 26
Randleman, St. Paul	Sept.	1
Naomi station	"	1
Wentworth circuit	"	7 8
Ruffin circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct.	"	28 29
Randolph circuit, Trinity	Oct.	5 6
High Point station	"	6 7
Jackson Hill circuit	"	12 13
Asheboro station	"	17
Asheboro circuit,	"	18
Uwharrie circuit	"	19 20
Reidsville station	"	27
Ware's Chapel	"	27
Centenary station	Nov.	3
Proximity station	"	3
Liberty circuit, Staley	"	16

FRANKLIN DISTRICT - 4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station, Franklin	Aug	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug. 31, Sept.	1
Bryson City sta., Bryson City	"	7 8
Whittier circuit, Olivet	"	14 15
Bushnell circuit, Jackson Line	"	21 22
Aquone circuit, Tellico	"	28 29
Franklin circuit, Iotla	Oct.	5 6
Andrews ct, Peach Tree	"	12 13
Murphy station, Murphy	"	13 14
Hiwasse circuit, Liberty	"	19 20
Hayesville circuit, Hayesville	"	26 27
Glenville circuit, Glenville	Nov.	2 3
Robbinsville circuit, East Buffalo	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12.
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct., Malden's ch., Wednesday Oct. 2.
Macon ct., Mt Zion, Thursday, Oct 3.
Macon ct, Patton's, Friday, Oct 4
Hayesville ct., Bethel, Wednesday, Oct. 9.
" ct, Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Frirview, Thursday, Oct 17
Webster ct, Speedwell, Thursday, Oct 31.
Webster ct, Webster Thursday, Nov. 14.
Franklin ct, Salem, Tuesday, Nov. 4
Robbinsville ct, Homestead, Thursday, Nov. 7.
Bryson City station, Sylva, Thursday night, Nov. 14.
Bryson City, Dillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs, Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A Letter From China.

DEAR MRS. TRUEHEART: The Mary Lambuth School, in Soochow, China, was opened by Mrs. A. P. Parker while busily engaged with home duties, assisting Dr. Parker with class work in Buffington College, and looking after the evangelistic work with the Bible women. The girls' school was in the East Side Compound, about two bolcks from Mrs. Parker's home, so she necessarily had to leave it much to the care of the native teachers—a plan which can never be satisfactory till several generations have developed strong, high-minded ideals and force of character, and sifted out the native suspicion of each other and the jealousy and envy which ages of heathenism have so abnormally developed as to make it almost the network of their being.

Mrs. Parker knew this and regretted it; but as the demand was there, strong and urgent, and she was the only available source through which the work could be organized, she threw herself in the breach to do the best she could till some one else could be secured to take charge of the work. As time wore on and Mrs. Parker's duties increased, she found that without constant persona supervision from a foreign teacher things would not go right in the school because of the above-mentioned characteristics of the natives, insubordination constantly occurring through mutual distrust and unwillingness on the part of these girls fresh from heathen homes to have native teachers (women) control their actions or regulate their lives.

It was found possible to give the school over into the hands of Miss Lou Phillips, who at that time lived in the Ladies' Home, in the same compound with the school. She saw the need and relieved Mrs. Parker of the work which she had so nobly and well started, although with hands and heart already full when she undertook this new task. Insurrection met Miss Phillips on the threshold. It seemed for a while that the school would have to be disbanded; but pluck, faith, and persistence won the day, though all the servants in the school had to go.

The Bible in that day was practically the only text-book except the Chinese classics, and under Miss Phillip's inspiring teaching the girls became very proficient in the study of the Word.

When Miss Phillips left China Mrs. Campbell took the school. New books had just been translated, making it possible to introduce primary science into the schools. These Mrs. Campbell added to the curriculum. After a brief management she turned the school over to Miss Pyle. She labored faithfully and well in the face of many difficulties, reorganizing the work and trying to banish forever the unhappy spirit which, unfortunately from circumstances, crept in at first. Many girls found Christ in the school, and life opened up into fuller, grander possibilities than ever could have dawned upon the horizon confined within four dark walls, with no knowledge of God and the glories revealed by the Light which become the light of the world. Many sweet Christian homes stand out in the darkness, shedding a soft radiance which, added to by many more, will bring the Sun of Righteousness in noontide splendor to China, in the fullness of time. These homes are presided over by the sweet personality of these girls won from heathenism to Christ in the Mary Lambuth School.

When Miss Pyle left China for her vacation I took charge of this school. I had during my four years in China, been associated with Clopton School. The two schools were supposed to be doing identically the same work, but as they had been under different supervision their methods differed widely. It was my desire, and also Miss Haygood's to make them identical in work and in method; so my two years in the school were given to this task.

To change a given routine anywhere is difficult, but far more so in China, where the people are so conservative and so averse to change. Consequently my task was not an easy one, use all the tact and skill I could; but while my heart ached many a time, and the problems presenting themselves were often complex and hard to solve, in every one God, who was my strength, gave me the victory. And when the year closed prematurely on account of the awful crisis, it closed in peace and harmony and perfect adjustment to new plans, and fuller work than the girls had ever done. Many victories had been won over self and sin, and character came out purified and strengthened.

The Mary Lambuth School is unquestionably on a better basis now, both as to work done and spiritual life; and whatever its future history may be, we feel that it will certainly show larger results, both intellectually and spiritually, than ever before. This result has been through the patient sowing of the seed by all waters. Oftentimes with tears from those who have given their best energies and love to this work. God only knows the wilderness wanderings, the passages through the valley of the shadow and the fierce conflicts waged against that dense wall of heathenism in that dark land of China. But it has been a winning fight, and though the life blood of those who wrestle with the powers of darkness often sprinkled the wayside, we would not wish back one drop of it all or regret one pang of the pain, for it has had its blessed ministry in our own lives, and the sweet peaceful faces of our own dear girls won to Christ. They are our jewels—our crown of rejoicing for whom it was worth while to suffer. And as we look forward to the time when the harvest shall be multiplied a thousandfold—yea, a millionfold—to His dear name, will we give the honor and the glory forever and ever, world without end.

C. E. STEGER.

Soochow, China, May 20th, 1901.

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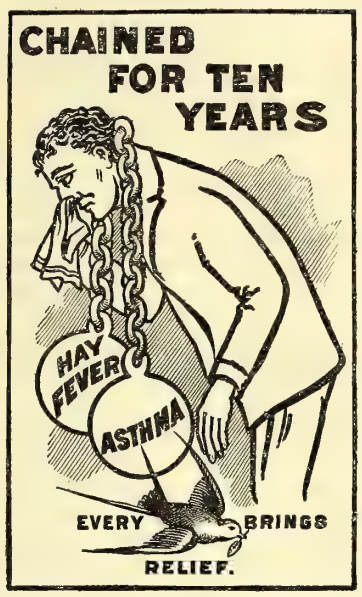
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AVON SPRINGS, N. Y., Feb. 1, 1901.

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Yours respectfully, O. D. PHELPS, M. D.

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jly 3 10t

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Our notes this week are on the road and we fear that many letters intended to be answered here will have to be deferred.

We—that is the Commissioners of Agriculture, Prof. Kilgore and myself—are now on the road attending Farmer's Institutes in various places, and I have concluded that a few notes of what we see in passing through the country may not be uninteresting to the readers of the ADVOCATE. We are now at Elkin in Surry county, where we hold an Institute on the 13th, tomorrow.

On Saturday last we had a largely attended meeting at King, on the railroad north of Greensboro in Stokes county, not far from Pilot Mountain. Two hundred and fifty or more of the farmers and their wives assembled in the neat Tabernacle at that place, and we never had a more attentive and interested audience. I was pleased to note that there were there many who read these letters and who spoke to me of the pleasure they have in reading them. I was also pleased to note that what we have been writing about the cow pea is having effect. I never saw so many cow peas in this part of the country before. We had an Institute at this same place last summer at which the value of the pea was fully discussed and the consequence was that at the present meeting there was a great deal of interest in how these crops they are now growing are to be cured for hay, for the farmers are already thinking about feeding more cattle. This is always the case, as soon as they begin to get the feed for them. This is a tobacco and wheat growing section and they are finding that the peas help them to grow both.

A friend in Greensboro a few days ago told me that one of the leading farmers of Guilford said that I was generally right, but that my plan for curing pea vine hay would not work. Now it always works for me, and I have letters from hundreds of farmers saying that they succeeded perfectly with this method. I have also letters from others who said that they failed. Now the fact is that men must use good judgment in the use of any method. No iron-clad rule can be made that will apply to every condition of plant and weather. If one has a rank growth of peas with stems as stout as his finger he must, of course, let them cure longer in the shock than a lighter crop would need Then too, if the weather is not such as to wilt them as rapidly as desired they may stay out longer. If any one interested will come to the Station farm when I am curing my pea vines I will gladly show him that the method I have given will work well. Or if he will come any time in fall or winter I will show him the hay in the barn and prove to him that it does work and that the produce is fine hay as any one would wish. But to the Institutes at King. One thing that struck me very forcibly was the splendid adaptability of that section to the production of fine fruit, especially apples and peaches. Mr W. F. Grubs, who is the greatest expert I know in the keeping of fruit, gave me Baldwin apples in fine order August 10 which were gathered last October. They were not only perfectly sound but had not lost flavor as long kept apples are apt to do, but were juicy and good. Now the Northern writers all say that the Baldwin, a New England apple, cannot be grown to keep in the South. The northern grown Baldwins were out of the market two months ago, even the cold storage ones, while here in North Carolina were apples raised here and kept without ice till August.

One gentleman at King told me that in that neighborhood there had been but one total failure of the peach crop in twenty-three years. The peaches we saw there were the finest we have seen this year, and far better than those we have been getting from the sand hills of Moore Co. With this fact it seems strange that no one has gone into the commercial culture of the peach in that section. If it was properly undertaken I have no doubt that it would bring wealth to that region.

At the Railroad boys were selling spleudid peaches 15 for a nickle! Down in Raleigh poorer ones were selling for 25 cents a dozen. Some day men of enterprise will take up this matter and coin dollars from those breezy hills. With the uplands covered with orchards the freshets on the lowlands would not dishearten the farmers as they have this year. All the way up the Yadkin today we saw evidences of the great floods. The bottoms are torn and gullied and the crops largely ruined. But here and there I was glad to see that down on these bottoms some have been wise enough to sow peas to help out in yielding this winter. It will not be many years before all the farmers of the Piedmont country realize what a bonanza they have in the peas, apples and peaches.

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NEWS OF THE WEEK.

Wednesday, Aug. 21st—Mrs. Beckham, wife of the governor of Kentucky, is extremely ill———The Iowa Democrats nominate Thomas J. Phillips for governor———The Columbian gunboat la Popa strikes a rock near Savanilla and sinks———A negro was lynched near Wadesboro last night for criminal assault on a white girl———A resolution is introduced in the Texas legislature for the impeachment of the state treasurer——Negroes of Tatnal and Liberty counties, Georgia, are assembling around and ready for a race conflict——Of the five living Confederate generals in Virginia four attended the Republican state convention at Roanoke———The President issues a proclamation inviting the nations of the world to make exhibits at the Louisiana purchase exposition———The oil refinery at Philadelphia is still burning. One hundred persons were injured by the collapse of a burning tank of oil yesterday———The French minister at Constantinople notifies the sultan that his government has broken off diplomatic relations with Turkey———The census reports show an increase in the average length of life, Portland, Ore., has the smallest death rate and Shreveport, La, the largest———The Tampa cigar factories will open Monday under protection of the vigilance committee. Leaders of Resistencia ordered to leave town obey the orders.

Thursday, Aug. 22.—Heavy rains in Northern Georgia and Alabama——The Postoffice at Petersburg, Tenn., is robbed by burglars———The L. & N. railroad and the A. C. L. are seeking to enjoin the comptroller general of Georgia from collecting taxes upon shares of stock of the Western railway of Alabama———Gov. McSweeney, of South Carolina, has pardoned Col. W. A. Neal, formerly superintendent of the S. C. penitentiary———A tornado at Anadarko, Oklahoma, killed three men, injuring several others and wrecked twenty houses———Shamrock II. had a satisfactory trial spin yesterday in New York harbor———Boiler explosion at Donaldsville, La., killed two and injured fourteen negroes———Gov. Longino found a shortage of $162,621 in the treasury of Mississippi———Venezuela is preparing to invade Colombia———The Czar has decided to broach South African intervention to Emperor William and President Loubet———No change in situation regarding the trouble between Turkey and France.

Friday, Aug. 23rd—Admiral Schley will be put on the retired list October 10———The fertilizer trust purchases the Charlotte cotton seed oil mill———Much damage is done to property at Collinsville, Ala., by a cloudburst———Five men are killed in a fight growing out of a family quarrel in Kentucky———The grand jury of Elmore county, Alabama, indicts ten men for a lynching———A Pennsylvania railway official denies the report of the Gould interest securing the Norfolk and Western railroad——Mississippi's treasurer says the money charged against him as a shortage was deposited in state banks on good collateral———The members of the New York stock exchange have petitioned the governors to close the exchange on the Saturday before labor day———The question of Howison's qualifications as a judge of the Schley court of inquiry is considered as a closed incident at the navy department———Traffic has been resumed over the entire length of the Techuantepec Isthmus railway from Coatzacoalcos to Salina Cruz in Mexico without transfers.

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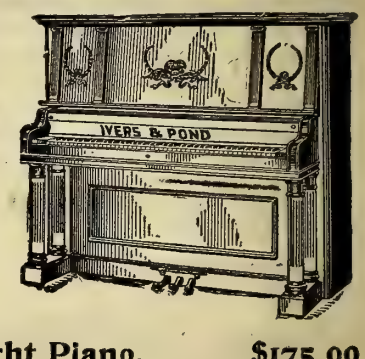
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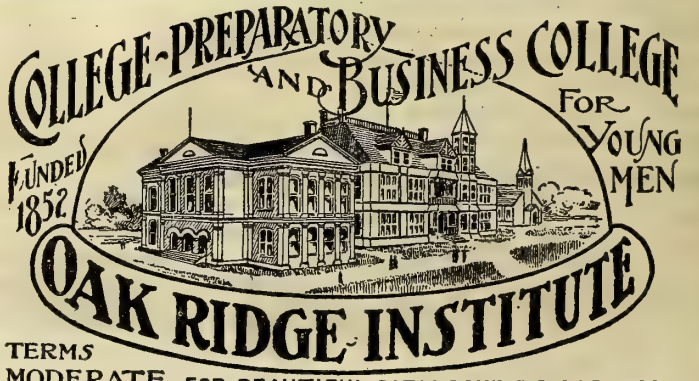
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 4, 1901. VOL. XLVI., NO. 36

THE BURDEN.

"O God!" I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would God my eyes had never open been!"

And the Thorn-crowned and Patient One
Replied, "They thronged Me too, I too have seen."

"Thy other children go at will," I said,
Protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan
Why is it? Let me rest, Lord I have tried"—

He turned and looked at me, "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest tossed—
They are not mine"

He looked at them—the look of one divine;
He turned and looked at me. "But they are mine."

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To Thy least, weakest, vilest ones;
I would not more be free."

He smiled and said, "It is to Me."

—Lucy Rider Meyer, in Message and Deaconess' Advocate.

THERE ARE times in possibly every one's life when the most appropriate prayer that can be made is, Lord, apply the spur. The beginnings of spiritual dullness and sloth are the beginnings of spiritual death.

IT HAS been truly said, that between the great things we cannot do, and the little things we will not do, the danger is that we shall do nothing. Those who have accomplished most in the world are those who have not been conscious of any particular mission, but who have diligently done the work that lay about their feet

IN EMPHASIZING one side of a truth there is often apparent minifying of another. We would rather dwell on the mercy, the compassion, the long-suffering of God, than to think upon his commandments. His requirements are not simply advice or requests They cannot be neglected or violated without penalty. A gentleman who had witnessed the trial of a young man whom the judge condemned, notwithstanding the plea of his advocates that he was well bred, well educated and of great promise in the world, told a friend afterwards, that he never before realized how such considerations made crime more heinous, and never did he gain before such an idea of what it must mean to stand before the judgment seat of Christ "The greatest thought I ever had," said Webster, "is my accountability to God."

NO PLAINER, more unmistakable command has ever been given to the possessors of the Gospel, than the marching order of Christ himself, "Go ye into all the world and preach the Gospel to every creature." Is it not appalling to think how many give it not the slightest attention, as though it were no concern of theirs. The people in all the churches who give nothing at all to missions, may be numbered by the millions, while the average gift of the others is so pitifully small as to be almost contemptible. When Spurgeon was asked, "Can the heathen be saved if they do not hear the Gospel," his reply was one that should arouse every slumbering conscience. "That does not concern us," said he. "The question vital to us is, can we be saved if we do not send it to them?"

NO FEATURE of the forward movement in missions in our church gives larger promise of rich results than the quickened perception of the possibilities in the children of the Church and the active efforts being made to develop them. Among the most impressive utterances made at the Missionary Conference at New Orleans were these words of John R. Pepper: "I do verily believe that the heathen nations can be converted to the religion of Jesus Christ in one generation, if the Church will but rear a generation of missionaries to do the work under His guidance. And I dare believe that the twentieth century Sunday-school is to become the recruiting station and drill ground of this aggressive force of God's Church of the future." That the Sunday-school has not hitherto been equal to its opportunity, nor mindful of its responsibility in this direction, can not be denied. Even where the individual school has been organized into a missionary society, little besides taking a monthly collection has been effected. The Board of Missions and the Sunday-school Board have taken a wise step in setting aside the third Sunday in October as a day to be observed for foreign missions. The program for this Missionary Rally Day service, which has been most carefully prepared, is before us. We heartily commend it to every superintendent as entertaining, instructive and impressive, and we hope no Sunday-school in our bounds will fail to order at once and endeavor to carry it out as successfully as possible. See Suggestions to Pastors and Superintendents on page 9.

THE SUNDAY SCHOOL, to accomplish its best work, must have the co-operation of the home. Especially is this true in regard to missionary work. To father and mother are given the blessed opportunity and privilege, not to say responsibility, of laying the foundations of the truly missionary church. The familiar lines, "Some can go, Most can give, All can pray," embody the three ideas, praying, giving, going, that should be instilled into the mind and heart of children from veriest infancy. A child should never know the time when it did not pray. A wise mother begun with holding her baby's fingers together while she offered a little prayer, and when a year old this baby would put its little fingers together and try to say something, too. Much earlier than we think, a child can be taught to understand that a penny that will buy candy will also do good, and to appreciate the beauty of self-sacrifice. It has been well said that if we train our children to be givers on principle, we shall eventually do more for God's cause than if we gave large sums today, to say nothing of the characters we are building. In the one case we but give our Master gold, in the other we give him a gold mine. Again, it is in early childhood we should begin to cultivate an interest in foreign missions by teaching missionary texts, telling missionary stories, making the names of missionaries familiar household words thus giving that knowledge of mission work that will create a desire to know more. And is it not our duty to consecrate our children in prayer, and especially in their baptism? A father and mother once wrote this baptismal covenant for two of their children: "We dedicate them unto God and to his service, and, while we do not presume to know the divine will, and watch for his Providence, yet we avow our prayer and hope to be that he will call them to serve in missionary labor." Surely the least that parents should do is to so hold up the high calling of the missionary, the nobility of the life, that their children shall never feel that there is anything higher in this world than to be a missionary. When training like this is given in the home, supplemented in the Sunday-school and continued in the church, then may we with confidence expect the speedy coming of the Master's Kingdom.

THAT GOD is moving upon the hearts of his people, stirring them to a deeper sense of personal obligation for the salvation of the world is evidenced in many ways. A contributor to the Gospel in all Lands at the close of an article giving his own experience, says, "I am impressed with the conviction that something unusual ought to be done for missions at this time. England gave to this country the idea of the Twentieth Century Movement. Why should not America challenge the old world to a decided advance in the cause of missions? As a teacher, my income from all sources is limited, but if the leaders of our missionary hosts will step forth, and in faith, in attempting great things for God, secure the co operation of all the churches in Christendom in raising at the beginning of this century $50,000,000, $100,000,000 or $150,000,000 for missions, I will gladly subscribe $1,000 to this movement.

"If God has touched my heart to give to missions, he has touched and will touch the hearts of ten thousand others, some poor, some of moderate wealth, and some of great riches. Such a united effort on the part of all Christendom will inspire such songs, such addresses, such sermons, such enthusiasm, consecration of life, such an outpouring of gifts, and will bring such power from on high as will enable the story of the cross to be told in the ears of every living man within this generation."

THE SEVENTH Annual Report of the Board of Education has been issued. A copy should be in the hands of every intelligent Methodist. The Secretary, Dr. Hammond, has displayed much wisdom and good taste in its form and arrangement. The following interesting facts are gathered therefrom: The M. E. Church, South, has 121 educational institutions in the United States, classified by the Board of Education as follows: University, 1; Colleges, 17; Secondary Institutions, 103. In addition there are nine institutions under our care, but whose titles are not in the church. Besides these the Woman's Home Mission Society has ten educational plants in the United States, while the Women's Foreign Missionary Society has thirty-one institutions of learning under its care, all in foreign countries, except the Scarritt Bible and Training School at Kansas City. The Parent Board of Missions also has thirty two institutions of learning under its care, located chiefly in foreign countries, and partly in the United States. This makes a grand total of 203 separate educational plants under the direction of the M. E. Church, South. What a mighty agency for good. The number of pupils attending these schools for the year just closed was 18,517. The Secretary says: "There has been a steady growth in them since the beginning of the present educational movement. In many instances debts have been paid, mortgages canceled and some substantial addition has been made in buildings, endowments, etc."

Fourteen of our missionaries are expected to sail from San Francisco on the good ship China, September 12, for the foreign fields.

Of the more than $200,000,000 indemnity asked of China, only $2,100,000 is for missionary claims.

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

The Joys of a Pastor's Life.

BY REV. THRODORE L. CUYLER, D. D.

It is a lamentable and portentious fact that the number of candidates for the Gospel ministry is steadily decreasing. In one of the leading Protestant denominations they have decreased from 1,508 to 917 within the last five years! At a quiite recent graduation of a class of over 200 from one of our greatest universities, about fifty declared their purpose to enter upon commercial business, about the same number were looking to the legal profession, others to the medical and scientific pursuits; but out of all the Christian students in that class only eleven announced their intention to become ministers!

Various reasons may be assigned for this sad falling off of candidates for the pulpit. These I will not discuss; nor would I minimize the difficulties which a faithful, earnest, evangelical minister has to encounter. Some of these difficulties are arguments for multiplying rather than diminishing the right kind of Gospel preachers. My purpose is to present the golden side of the shield, and to tell young men of brains and culture and heart-piety what solid and substantial joys they forego when they turn away from a calling that an angel might covet. I do not underrate the need or the usefulness of godly laymen; but there are peculiar satisfactions and honors and spiritual rewards to be won by the preacher who preaches God's glorious messages to men, and the pastor who gathers and feeds and leads the Master's flock.

In the first place, it is in a close and covetable partnership with the Lord Jesus Christ. His work is on the same lines with Him who came to reveal the mind of God to sinning and suffering humanity, and to "seek and to save the lost." Christ's great commission to the band of men who were in the most intimate relations to himself was, "As ye go, preach!" They were to be his witnesses, his representatives, his heralds and his ambassadors; and that is the very same commission given today to every man whom he calls into his ministry. If you ask me, "What is a call to the ministry?" I would answer that it is both the ability and the intense desire, with God's help, to preach the Gospel of salvation in such a way that people will listen to you.

In addition to the joy and honor of a peculiar partnership with the incarnate Son of God, every true minister is, in the best sense of the word, a successor of the Apostles. Although without their infallible inspiration and miraculous gifts, yet, like them, the faithful minister is the ambassador of the Lord Jesus. The greatest of the Apostles, in addressing his spiritual children at Thessalonica, exclaims, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming for ye are our glory and joy." Rising above his poverty, his homelessness and his persecutions, the old hero reaches out and grasps his royal diadem. It is a crown blazing with stars—every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God and an heir of heaven! Poor, he is making many rich; he would not change place with Cæsar. My young brother when you are frightened away by foolish fears, or drawn away by worldly ambitions from the Gospel ministry, have you ever thought what an apostolic companionship you are despising? Have you thought what a joy and crown of rejoicing you are flinging away?

Think, too, of the glorious themes and the sublime studies that will occupy your mind as a minister of God's Word. Is human science elevating? How much more is the science of Almighty God and of man's redemption, and of the unseen realities of eternity? Your themes of constant study will be the themes that inspired the mighty Luthers and Wesleys and Pascals and Chalmers; you will be nurturing your soul amid those pages where John Milton fed, and amid the scenes that taught Bunyan his matchless allegory, and Jeremy Taylor his hearse-like melodies. Every nugget of fresh truth you discover will make you happier than one who has found golden spoil. The study in which a devout pastor prays, and pores over God's Word, becomes an ante chamber of the King, and hears the cheering voice of the infinite Love, "I am with you alway."

If the high range of his studies and the preparation of his discourses are so stimulating to an earnest, soul-winning pastor, he finds even richer satisfactions in his pulpit, and in his labors among his flock and the surrounding community. John Bunyan voiced the feelings of such pastors when he ssid, "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapt up up in this excellent work that I accounted myself more honored of God than if he had made me emperor of all the world or the lord of all the glory of the earth without it. He that converteth a sinner from the error of his ways doth save a soul from death, and they that be wise shall shine as the brightness of the firmament." The young man who enters the ministry with this hunger for souls has "meat to eat that the world knows not of." His purse may be scanty, his parish may be obscure; difficulties and hard work may often bring him to his knees, but while his Master owns his toils with blessings, he would not change places with a Rothschild or an Astor. Every attentive auditor is a delight; and when a returning and repentant soul is led by him to the Saviour, there is not only joy in heaven, but a joy in his own heart too deep for words. It is full measure, pressed down, running over.

Converted souls are jewels in the caskets of faithful pastors; they will flash in the diadem which the righteous Judge will give them in that great day. Even here in this world, it is far better "pay" than any salary for a pastor to be told, "that sermon of yours helped me," or "that one brought me to Christ" During my fifty-five years ministry I have had an immense correspondence; but the letters that I embalm in lavender are those which express gratitude for a soul-converting sermon, or for words of uplifting consolation spoken either in the pulpit or elsewhere. Happy the minister who is thus helped while he is helping others! He gets a small installment of heaven in advance.

Far be it from me to pronounce the ministry a bed of roses or a hammock of luxury. A faithful, courageous pastor has trials, and not a few temptations; they often attest his fidelity, they sinew his faith and drive him closer to Christ. A whining minister is a disgrace to his calling and an abomination to the Lord. The man who finds that he has mistaken his calling ought to demit the ministry at once. If the ministry were "weeded" tomorrow it would be the stronger.

I do not assert that every able and godly young man in our schools and colleges should enter a pulpit. There are many who can serve their Master and their country more effectively in some other sphere. It is equally true that the only occupation is not overdone in America is the occupation of serving Christ and saving souls. The only profession that is not over crowded, is the "guild" of good, clear-headed, conscientious, industrious, Christ loving ministers. Not one such is likely to be begging for a place. They are in demand.

If there may be some in the pulpit who ought to be out of it, there are many out of it who ought to have gone into it. This decrease of candidates for the pulpit is a bad symptom; it shows that the thermometer is falling in the churches. It shows that ambition for money-making and worldly honors is sluicing the heart of God's church and drawing much of its best talent into these greedy outlets. Unless the depletion of the ministry is checked, a woe will be pronounced upon the churches, and a Gospel famine will be the penalty. My purpose in this plain article is not only to send a hailing word of good cheer to the thousands of faithful shepherds of Christ's flocks. It is to bring before Christian young men in our schools and colleges these two questions: Have I the necessary gifts, mental, physical and spiritual, for the Gospel ministry? If so, can I afford to rob my Master of the service and myself of its joys?

Borough of Brooklyn, New York.

Georgia Letter.

BY GEO. G. SMITH.

I think it would be much to my present comfort if I had not read so carefully the political and religious history of the two centuries just gone by, for I would not feel so heart-sick when I see history repeating itself. When Methodism began her work in America, she was as evidently called to do it as Abraham was called from his Chaldean home, and for fifty years she had no time for anything but to try to rescue the masses of ungodly men who had none other to seek for them. She preached the old time Gospel in private houses, in log churches in the woods, anywhere, everywhere. The wonderful success of her labor was not due to the laxity of her demands, nor to the learning of her preachers, for there were none of them highly educated, and but few who had fairly good culture. Then there came another era, she had gathered many cultivated and wealthy people into her folds, and schools and colleges, and better houses of worship were called for. She founded the schools and built the churches. They were not fine, but they were at least houses of worship, and the colleges were religious. Her preachers were, some of them, hypocrites, and some of them backsliders, but none of them were heretics, and few of them were ambitious of place. There was little inducement for a gifted man of correct life to remain in her itinerancy, or for a skeptic to seek a place in her poorly endowed schools, and so, as a general thing, ambitious, worldly men forsook her folds and went elsewhere. But another era came to America—the era of a broader and a higher culture and the era of scepticism. The Rationalism which began in Germany, invaded Scotland, England and New England; and Trancendentalists, Unitarians and Universalists began to flourish, but the Puritan Congregationalists, called distinctively Trinitarians, stood firmly by the old platforms. When Harvard was captured by the Unitarians, Andover was established. Yale stood firm, and so did Princeton, but the German Universities were attended, in an after day, by those who sought for the highest culture, and then Rationalistic teachings began to be heard in the Orthodox, Congregational and Presbyterian pulpits in the North, but up to the last ten years, save in a few sporadic cases, this fatal disease has had little hold on the Southern churches—Methodist, Baptist or Presbyterian. There have been a few unsound men, some of them who have been in prominent places, but they have been quietly eliminated, and of these very few were in Methodist pulpits. It was almost unthinkable, to one of us of the old school, that a gifted, scholarly man who was a heretic or a self-seeker would ask a place in one of our Conferences, seeking place and pelf, and that he should sell himself to the devil for such a price as he would be apt to get as a Methodist circuit rider. But now times have changed, our salaries are large in some places, our charges are desirable and men of this class, who do not believe in vital godliness, will creep in among us. Though late, this pestilence of Rationalism is coming. It always walks in darkness and is among us ere we dream of its approach.

Rationalism has become a somewhat odious term, and it calls itself now, "advanced thought" and "higher criticisms." It proposes the warmest attachment to truth, and, if among Methodists, spells Methodism with a big M and boasts of its loyalty, but it is the same old foe. From the days of Julian, the Apostate, until now, there has been a revolt against Supernaturalism and an effort to substitute for Revelation Philosophy. Kemp claimed to have found a system of religious truth by his philosophy which would solve the puzzling problems which drove the wisdom of the world from Christian altars. In many respects this system was Biblical, but it was independent of the Bible and was the voice of reason. When the Bible opposed philosophy the Bible was wrong. Fitche, Hegal, Schleermacher, each leading different schools, all reached the same conclusion. At first the orthodox world rejected their conclusions, but as these Rationalists came from the Universities and were nominally orthodox, they filled the pulpits of the State church, and began to disseminate their views. men of pure character, men of great learning, and men of strong mind became propagators of Rationalism. Then came from within the church assaults against the church, fiercer than any ever waged by an open foe. The sad result we know.

Like the Russian influenza, which, beginning in the heart of Asia, has swept around the globe, this Rationalistic pestilence has progressed until one hundred years after it began in Germany, under a new name, it reaches to the Rio Grande, and it is not only trying to seize pulpits, but our colleges. While Bishop Candler was president of Emory College it was known the college wanted a new professor. A man with oceans of testimonials sent them to the trustees, but said to the Bishop, candor requires me to say I am an Agnostic. In some Methodist colleges, I fear, the fact which he so honestly stated, would have been no bar if he had been a specialist and a man of ability.

These Agnostics seek admission into all of our schools and always find supporters in the board of trustees and

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there is no security for any church school against them except in most constant watching. They also seek places in our pastoral ranks to propagate their views. They are men of correct lives, and of genuine gifts, but heretics all. They all agree in substituting the conclusions of reason for the utterances of the revelation. They judge the truth of the Bible by its conformity to their ideas of what it ought to teach Moses is with them no authority, and Paul was under the influence of his old training, and is not to be relied upon with confidence. Myths and Legends abound in the Bible and some of the books are fraudulent They have rendered these conclusions not by a study of external testimony, to which they give no weight, but from a study of the books themselves. There are a few fundamental truths they say, which cannot be moved, but these truths are very few and the fact that the Bible is authority is not one of them—and there is no general agreement as to what these fundamentals are. They have only of late years began their work among ortho dox people, and alas, the leaders have come largely from our theological schools. They find Myths and Legends everywhere. They find discrepancies and inaccuracies everywhere, and when they are through with their destructive criticisms nothing is left us. As dangerous as their course is about the Bible, it is as fatal when it deals with those dogmas which the Church has long received as true. The atonement is rejected, the doctrine of Retribution and future punishment denounced, inspiration ridiculed. The immaculate conception, the resurrection, everything supernatural, denied until there is nothing left save a few platitudes about doing right for right's sake, and trusting in God s father hand.

Their moral essays read for sermons, and their letting down of demands to the level of attainments, disturbs no one, and the church is at peace, but it is the peace of death. The forms of worship are modified and the services are made more æsthetic. Music has the chief place and the singing men and singing women are the attractions provided to draw people to church. Popular subjects, political and other, engage attention to the exclusion of all those themes which have for these 2000 years blessed the world.

This state of things has been reached already in some sections and is gradually being reached in others. What are we to do? There is one thing we must do, we must allow the utmost freedom to honest criticisms, we cannot forbid men to investigate and draw legitimate conclusions. We must not condemn those whose views and our own differ on unsettled questions Men are not to be counted heretics who adopt views on scientific subjects we think are not true, if they are sound otherwise. The literalist, the verbal inspirationist, who dogmatically says that every word of the Bible is of equal importance with every other, and every word is inspired, and every copyist made an exact copy, and every figure is correctly printed, and there are no interpolations, nor errors in the text—and every man is a heretic who says otherwise—who allows critics no liberty and gives reason no province, who writes every man as a heretic, who doubts whether the flood did not deposit all the fossils on the mountains, etc, etc., is an ally of the rationalist.

There must be a proper concession to the demands of the human intellect, but when one has settled (1) What the Bible is, and (2) what the Bible says, then the argument is at an end and the question is not to be settled by an arbitrary decision based on an opinion. We cannot be settled by those who say: "It can not be true because it is contrary to my idea of justice, or my common sense, or my intuitions." If Rationalism had no laxity of morals I would fear it less. If a genuine Christian were to find himself like Adoniram Judson, no longer a Pedo Baptist, he would do like Judson did, he would seek Baptism from a Baptist, but if he had been a Rationalist of modern type he would have drawn his salary and sought to overthrow what he had promised to defend.

Vineville, Macon, Ga

"Some Evils to be Remedied."

Possibly nobody is more gratified than the writer at the suggestions of Bro H L Atkins in regard to our Annual Anniversaries. Brother Atkins carries a level head and a good heart, and gives "no uncertain sound." I would like to see his suggestions carried out, if another, which to me seems far better, cannot be followed Instead of improvement, I would suggest death to these annual meetings or anniversaries They are productive of but very little good and when compared with what we lose by not having at least two good Gospel sermons each day, I think we may safely agree that they are not helpful at all. These "cut and dried programs" are very nauseating to those hungry for "the bread of life," and to my mind is another straw pointing to a sure spiritual decline. Our fathers met together in their annual conferences fully expecting to be fed with "heavenly manna" by the faithful man of God," but as our church has grown numerically and materially we have left our highest and best interest behind and pushed the material forward. These annual meetings of the various interests to the church. consume all the time at night that ought to be spent in preaching the Word and strengthening the brethren, and afford no good, save an opportunity for a few brethren to display what they know or what they do not know.

I know what I am talking about when I say a very large part of the Conference would gladly welcome a change. The history of these anniversaries, I think, will bear me out in saying they don't pay for the trouble. Let us have preaching at least twice a day. I am sure our souls would be better satisfied, and all of us be made better men. But if we must have these anniversaries, let us follow Brother Atkins' suggestions, by all means

Another important matter I want to call attention to, is the laxity of our leaders in Conference in regard to our itinerant system and the presumption with which the spirit and letter of that system is violated. I refer to two things, viz: The refusal of some preachers to go to their appointments, and the refusal of some charges to receive their pastors. These occurrences have become so frequent of late years that they scarcely provoke more than passing comment. The greatest danger that could come to our church or State, is a failure, on the part of their respective constituents, to protest vigorously against the encroachment of evil of any and every kind. Acquiescences or submission to evils may seem to some, true loyalty, but in fact it is cowardly compromise, and a sure sign of decay. Now no preacher can refuse to go to his appointment, if provision has been made for his support, and life is not greatly endangered without forfeiting his right to be called an itinerant and violating his vows to the Conference. No such preacher ought to be given an appointment or allowed to remain in the Conference. On the other hand, no charge refusing to receive a preacher duly appointed by Conference, ought not to have a pastor, at least that year. Our Bishops and Presiding Elders can very successfully stop all this trouble by simply carrying out the letter of the Discipline Will they do it? The appointments ought not be tampered with by either the preachers or the "Conference-going laymen" or anybody else Let our Presiding Elders consult the preachers and laymen in the field as to the needs of both preacher and people, and then after prayer and consultation together in the cabinet make these appointments "in the fear of God" without partiality, and we will have less misfits and better results.

Still another very hurtful practice is being practiced in our Conference which to many of us seems very unfair and unmethodistic. I refer to the habit of admitting to our Conference young men who are to teach school or otherwise stay out of the active work of an itinerent A careful review of our last journal will reveal the fact that not less than eight of our preachers are either presidents or professors in our colleges and high schools, some of which have been in that occupation for years and have never sustained any other relation to our Conference, if ever they do. This same journal reveals at least two nominal appointments and fourteen appointments supplied by local preachers. Now there can be no reasonable objection to a preacher being a college president or even professor, but there is every reason for objecting to such brethren being enrolled as itinerants, and given every benefit to such relation to the Conference. It is manifestly unjust to those who actually itinerate and wear themselves out in hard fields of labor to have the little provision made for his comfort, and that of his family's, shared by a brother who has never seen service in the field or faced the enemy's front. I say it is manifestly unfair, and there can be no excuse for it. Let these brethren who feel called to teach and preach, simply call for a location, and sustain the same relation to our Conference as any other local preacher. They can preach just as well and I presume just as often. What can there be in assuming the roll of an itinerant to them but prestige, patronage or a division of the few loaves and fishes comnig to worn out itinerants? In the name of all that is fair and right, I protest Besides if a man is called to preach, how dare he lay down that call for any other field? I mean as an itinerant, of course. Some say there is a call out, as well as into the itinerancy. This may explain the action of some of these brethren. I do not say it does. According to my blunt way of thinking, there ought to be a halt called, and that at once on this invasion of our great itinerant system I know it will be said by some, if not all, these professors expect to become itinerants. But why not let them wait till such time as they may become itinerants, in fact to enroll them in our Conference? is it not unfair to allow them to get up the "Conference course" at their leisure hours, which can be done so easily and appear before the committee and pass with such high distinctions and thus gain prestige over his plodding class mate whose mind is all absorbed in his work, and who must get up the course and do full duty as an itinerant. Then suppose our professor should die before he felt the call to the vineyard of the Lord stronger than to the school room, would he be not entitled to all the benefits that his less fortunate brother was entitled to? Let these young brethren be licensed to preach if they feel called of God to preach, but let them not knock at the Conference door until they forever abandon the school room. I believe a call to the itinerancy is a call to enter now, not to teach school, etc. I know one member of our Conference, who, according to reliable information, is engaged in seven different business enterprises, including his little charge This brother does not itinerate, owing to his wife's health, and yet he is away from her a good portion of his time. Now I am not questioning this good brother's judgment, nor am I here questioning his integrity. I only rise to say he ought to locate and release the Conference of any burden he or his family might be to it in case of his demise or failure of health.

Another practice of our Conference I wish to protest against and that is the practice of allowing a brother found unsuited to the itineracy, to be driven from one end of the Conference to the other, until he he is bankrupted or starved out, instead of quietly locating him by or against his will. This latter course is the one prescribed in the discipline and certainly it is more Christian. It may cause less friction to bankrupt a poor, unfortunate preacher, but it is less Christian and humane to do so. Let this also end.

This letter is in no wise intended as an indictment of my Conference, but is written in brotherly love to cite the brethren to certain evils which have crept into our Conference, and to invite their help in remedying them at once.

W. H. L. McLAURIN,
Polkville, N. C., Aug. 14, 1901.

When you buy Crackers Biscuit or Wafers ask for the kind that are always fresh in the In-er-seal Patent Package.

The following biscuit are now to be had in the In-er-seal Patent Package:—Soda, Milk, Graham, Oatmeal and Butter Thin Biscuit, Vanilla Wafers and Ginger Snaps. Look for the trade-mark design on the end of each package.



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One by One.

One by one the sands are flowing,
One by one the moments fall,
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one bright gifts from Heaven,
Joys are sent thee here below,
Take them readily when given
Ready too to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band,
One will fade as others greet thee,
Shadows passing through the land

Do not look at life's dark sorrow,
See how small each moment's pain;
God will help thee for tomorrow
Every day begins again.

Every hour that fleets so slowly
Has its task to do or bear,
Luminous the crown and holy
If thou set each gem with care.

Do not linger with regretting
Or for passing hours despond,
Nor the daily toils forgetting
Look too eagerly beyond.

Hours are golden links, God's tokens
Reaching Heaven but one by one;
Take them, lest the chain be broken
Ere thy pilgrimage be done.

—Selected.

STATE AND GENERAL NEWS

The president has appointed George B. Adams, of New York, to be United States district judge for the southern district of New York.

Lumberton Robesonian: Sheriff Geo. B. McLeod, who is in Maxton on business this week, informs us that the cotton crop of that section is estimated at 60 per cent.

Henderson Gold Leaf: One of the most remarkable stalks of tobacco that we have heard of is the property of Mr. M. S Duke, of Gillburg. It is 7 feet 2 inches high, 5 feet 5 inches across, and has 34 leaves on it.

A large brick building at Rutherford, Tenn., occupied by R. B. Dinkle as a business house and residence, collapsed, fatally injuring Roy Townsend and Kerr Alexander. Five others were injured, but none seriously.

The list of those whose death was caused by the wreck on the Central accommodation car at Newark, N. Y., Thursday evening now numbers fourteen. Twenty-five others were injured, several of whom are expected to die.

General Manager L. M. Johnson, of the Norfolk and Western railroad, says concerning a rumor that the company had determined to extend its system from Bristol to Knoxville, Tenn., that he knows nothing of such a plan.

Col. W. C. P. Breckinridge, former member of congress, has accepted a professorship in the law department of Central University, located at Danville, Ky. He will assume his duties at the beginning of the session in September.

Celestine Sullivan, a newspaper man of Atchison, Kas , who formerly studied for the priesthood, has been appointed by the Catholic University of America at Washington, D. C., to go to the Philippines and promote Catholic education there.

Brigadier General William Ludlow, U. S. A. dies at Convent, N. J., of consumption His illness was first noticed on his arrival in the Philipines in May last. He was at once sent home in the hope that the American climate would restore him.

Durham Sun: From one or two parties who were in the city today from Roxboro, it was learned that a negro by the name of Lewis Williams has been arrested in that county, charged with attempted rape upon a white woman, wife of a farmer living near McGehee's mill

The London Pall Mall Gazette, under the heading "The Prime Minister's Impending Resignation" fixes Lord Salisbury's retirement as probable after the coronation of King Edward, though some persons place it in the autumn or early winter.

Hon. Binger Herman, commissioner of the general land office, has completed his annual report, which shows that during the year 15,662,796 acres of public domain were disposed of and that the receipts of the office were $4,972,160. There still remain 914,096,974 acres of public land.

A syndicate of Pittsburgers effected a combination of 96 per cent. of the laundry machinery plants of the United States. The title of the company will be the American Laundry Machine Manufacturing Company. It will have a total capitalization of $16,500,000.

High Point Enterprise: Mr. S. T. Barker has at his home an arm-chair which is, perhaps, about as old as any piece of furniture in the county. It belonged to 'Squire Green Morgan's wife's grandfather, who lived near Deep River many years ago. It must be 150 years old.

Newbern Journal: A letter received from Messic, Pamlico county, says that the horse epidemic has broken out again in that section. There were about eight days when no horses were taken, but six new cases are reported and it is considered that that means just twenty more horses lost.

The statement of the Associated Bank for the week ending Saturday shows: Loans $895,186,600, increase $7,349,200; deposits $928,121,900, decrease $27,700; circulation $30,097,400, increase $1,089,000; legal tenders $77,159,000, decrease $99,900; specie $175,791,400, decrease $6,135,200; reserve $253,950,400, decrease $6,236,100.

Charlotte News: Charlie McDuffie, colored, mortally wounded in the head. Sam Alexander, colored, shot in the arm. Not serious. The above fatalities tell the story of a night's raid on a watermelon patch on the old Hunter place, about five miles from Charlotte. Mr. J. S. Crenshaw was the gentleman who did the shooting and a double barrelled shot gun loaded with buckshot was the weapon.

Columbus News: J. B. Register, charged with detaining, delaying, opening and embezzling certain registered packages, was given a preliminary hearing before U. S. Commissioner I. B. Tucker last Thursday evening. He was adjudged guilty and was required to give a bond in the sum of $600, which he did, for his appearance at the special term of the district court to be held in Wilmington the first week in October.

Washington Progress: From last reports we learn that 329 horses had died in Hyde county up to the middle of last week and the disease had not abated. This is distressing. We still hold to our former views in believing that the cause is largely due to the mosquitoes. In the lower portion of this county, where the mosquitoes were bad, horses are dying and the disease is less where the mosquitoes were fewer. The disease is confined to the mosquito belt almost entirely.



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SAMUEL B. HYMAN,
Pastor Presbyterian Church

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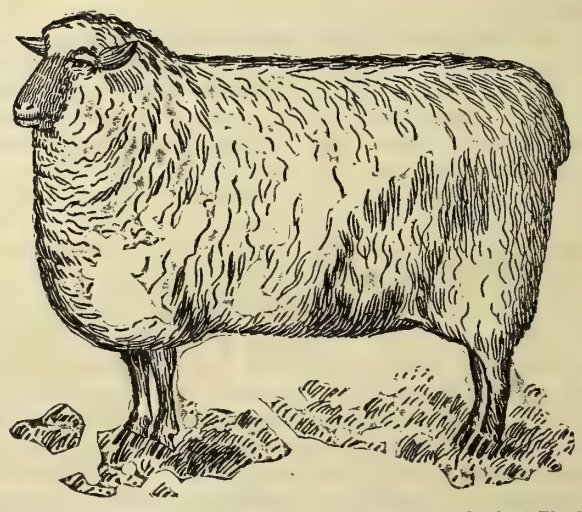
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Miss Mattie L. Guild, President Illinois Young People's Christian Temperance Union, in a recent letter from Chicago, Ill., says:

"I doubt if Peruna has a rival in all the remedies recommended to-day for catarrh of the system. A remedy that will cure catarrh of the stomach will cure the same condition of the mucous membrane anywhere. I have found it the best remedy I have ever tried for catarrh, and believing it worthy my endorsement I gladly accord it."

Catarrh of the abdominal organs is very much more common in summer than in winter time. This form of catarrh might be appropriately classed as summer catarrh.

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Raleigh Post: The negro, D. B. Jones, who was thought to have been lynched in LaGrange some time ago for an assault upon a white lady near the town, turned up Tuesday in Snow Hill, charged with forcible trespass on the lands of a farmer and was sent to jail. Although rewards were offered for the lynchers and the affair occasioned much comment at the time, the negro was not hurt more than a severe whipping. The clerk of court of Greene county knew the LaGrange negro and says the negro now in jail in Snow Hill is the same negro.

Salisbury Sun: Julius Ellis and James Caldwell, both negroes, were arrested at Cleveland yesterday afternoon and are in jail here today to await court next week on the charge of assault with intent to rob. Mr. John Thomas Barber, postmaster at Barber's Junction, was returning to his home through a cut near the junction yesterday afternoon, when the two men halted him. One of them had a knife in his hand, while the other assumed a threatening attitude. Mr. Barber told them that he had no money and they then demanded tobacco. He jumped from the cut and ran. When he had secured help he went in search of the negroes and succeeded in capturing them.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up-to date line, whose schedules, accommodations, thro' train service and rates are the standard.

Whether your journey be via Norfolk and Steamer Lines, or all-rail, the Seaboard Air Line is the line you should take. Its 1000 mile tickets, good over the entire system, including Florida, and also between Richmond, Va., and Washington, D. C., and between Norfolk, Va., and Baltimore, Md., by boat, offer special advantages. And there are others, of which any agent or representative of the line will inform you upon application.

Weekly Crop Bulletin.

For the week ending Monday, September 2, 1901.—While on the whole the weather this week was an improvement on that of last, yet it cannot be said to be as satisfactory to the farmers as could be desired. In the eastern portion of the State conditions improved, but in the western there were excessively heavy rains, which washed lands badly and injured crops on the lowlands. More sunshine is needed in all sections. The temperature has averaged 2 deg. daily above normal. Cotton has not materially improved. In some places the growth is good, but it is fruiting badly and is shedding. In many places the bolls are rotting for want of sunshine.

The condition of corn has improved, especially on uplands and on red soils. On bottom lands the condition is not so good owing to heavy rains. The fields are very grassy. Late corn is doing well except in the western portion of the State, where it has had too much rain.

The cutting and curing of tobacco is being pushed, the color being good. Fodder-pulling is well advanced, except in the western portion, where the work has been retarded by rain; on uplands the work is being pushed, but on lowlands the crop is yet too green; there has been too muth rain for saving the fall crop.

Farmers are breaking land for sowing. Wheat not threshed has been injured in the shock. Oats are good, but not plentiful; some has been damaged in the shock; some sowing has been accomplished. Much hay has been cut, but more sunshine is needed for the work. Early sowed turnips are coming up to a good stand. Field peas are doing finely. Gardens have improved, but are very grassy. Cabbages are rotting. Potatoes are very promising. Very little improvement in fruit is noted. Rice is heading nicely.

Half Rates to Norfolk and Return.

Account Annual Concactenation of Hoo Hoos, the Seaboard Air Line Railway will sell from all stations tickets to Norfolk, Va, and return, at rate one fare for the round trip. Tickets on sale September 7th and 8th, good to return until and including September 15th, 1901

This provides an excellent opportunity to visit Norfolk, Ocean View and Old Point Comfort, or to take a trip thence to the East, at greatly reduced rates, probably for the last time this summer.

During the Summer Season, cramps come upon us suddenly and remain until the pain is driven away by a dose or two of Pain-Killer, the celebrated cure for all summer complaints, from simple cramps to the most aggravated forms of cholera morbus or dysentery. No household should be without the Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis' 25c. and 50c.

Pyny-Balsam Stops the Tickling, and quickly allays inflammation in the throat.





FASHIONABLE CLOTHING

Our Fall Stock of Clothing, Overcoats and Gents Furnishings are coming in daily.

And we are opening the new season with much the same feeling of confidence a fellow experiences when he knows he has a good thing.

OUR CLOTHING IS OF THE

HIGHEST STANDARD AND OF THE BEST MAKES . . . THAT CAN BE HAD. . . .

We are enlarging our business every year and each season develops new ideas. With our immense stock of Clothing, Overcoats, Hats, Caps and Gents Furnishings, linked with our long experience, we are sure to save you money by dealing with us.

Vanstory Clothing Co.

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STATE NORMAL AND INDUSTRIAL COLLEGE.

LITERARY
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MUSICAL.

Annual expenses $100 to $140; for non-residents of the State $160. Faculty of 30 members. Practice and observation School of about 250 pupils To secure board in the dormitories all free-tuition applications should be made before July 15th. Session opens September 19th.

Correspondence invited from those desiring competent teachers and stenographers.

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Position by young woman as companion to elderly lady or housekeeper for widower. MISS A. L. LEWIS, Saluda, Polk county, N. C.

STUDY AT HOME Law, Languages, Pedagogy, Philosophy, Mathematics, Journalism. Business and Government. Positions secured. GUNATON INSTITUTE, Hancock Md.

In answering advertisements please mention N. C CHRISTIAN ADVOCATE.

THE CHRISTIAN LIFE.

"We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan;
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn and pass by on the other side.

"The other side is trodden smooth, and worn
By footsteps passing idly all the day.
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

"It shou'd be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore,
And bear them where a stream of blessing runs.
Instead, we look about—the way is wide,
And we pass by upon the other side."

—Selected.

Entering into Temptation.

The only thing that our loving Master has taught us to pray constantly to be delivered from is the danger of temptation and the power of evil, or the "evil one" as the Revised Version has it. The word "tempt" in the Bible commonly signifies a direct enticement to sin under the inducement of pleasure or profit. Unless there is something attractive in the object presented to us, we cannot call it temptation. Whisky and arsenic are both fatal poisons to a drunkard; but the whisky is the only temptation, because it is the one that appeals to his appetite, and promises immediate gratification. The strength of a temptation depends commonly on the strength of sinful desires within us; it requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow bank; it is the torch in the powder mill that makes the fatal explosion.

A man wearing peculialy inflammable clothing would have no right to be working in a blacksmith's shop, where the sparks are flying. Therefore our all-wise Master lays on us the solemn injunction, "Watch and pray, lest ye enter into temptation!" A person enters into temptation when he willfully places himself under the influence of a sinful enticement, and continues to parley with it. If any disease is an epidemic, then everybody is exposed to it; but the person who goes unvaccinated into a house where the smallpox is prevailing has no right to ask God to protect him from the terrible disorder. The Christian who goes off to his lawful business in the morning may properly ask God to preserve him from the snares he may encounter during the day; but when evening comes and he buys a ticket to some salacious performance in a theater he has no right to pray, "Deliver me from evil," for he has willfully thrust his fingers into the devil's mouth. No amount of praying and no number of good resolutions will save you if you remain under the influences that lead you to go wrong. A physician may enter a house from professional duty, while no one who entered it from sensual desire could escape without self-destruction.

The moment that anyone goes toward a dangerous object with a secret desire after that object that moment he or she enters into temptation. Many persons put a bottle of wine on their table at the bidding of fashion, or from the fancy that wine is "good for them." That does not alter the inherently deceitful nature of an alcholic drink. The man that plays with vipers must not complain when he is stung. Probably no church member has ever dreamed of becoming an inebriate when he "entered into temptation" of using alcoholic stimulants. He took the risk. The saddest case of this kind I ever knew in my own church was that of a good man who fell into drunkenness from the use of whisky as a "tonic." The danger began when he began to like his medicine. What is true of an intoxicant is equally true of gaming or of violations of sexual purity. Can anyone take coals of fire into his or her bosom and not be burned? We often wonder how, under a sudden temptation, certain persons have fallen from a high position into disgrace and ruin. If we knew the secret history of such cases we should discover that they had been dallying with temptation until they had been weakened and corrupted by it. The fiber of the tree had become worm-eaten before the gale struck it. No man goes to hell suddenly.

The Master sounded His alarm bell so loudly against entering into temptation because He knows that He has not a single follower who has not some vulnerable point. No chain is stronger than its weakest link. At the vulnerable point is the spot to post the sentinel; we must watch and pray right there. Beware of the sin that has a handsome face and a smooth tongue. Look out for the sin that says, "O, I am only a little one;" sins are never content to be babies. Look out for temptations that jump with your natural inclinations. It is oftener an ambition for distinction than indolence that tempts a minister into the vice of plagiarism. To young Christians I would say, Form no intimacy that lowers the tone of your religion. Keep away from places and from amusements—however attractive—that soil your conscience and weaken your love of Christ, and unfit you for prayer, and doing your whole duty. You can ask Jesus Christ to be with you, and to go with you every where else except when you enter into temptation.—Theodore L. Cuyler, D. D.

Leading in Prayer.

It is because we believe in the priesthood of all believers that we are justified in the request which we often make to devout members of the Church to "lead in prayer." It is a sacred office, and no one ought to respond to the call unless he realizes just what it means. The leader must somehow suddenly forget himself to such an extent that he can enter into the moods of many and voice needs which are not his own. The joys and the griefs, the struggles and the attainments, the petitions and the thanksgivings of his fellows must be so really his that he can lead the souls of others to the throne of God in the hush of those solemn moments.

It is a burden. It is a privilege. There are men and women who are priests of mighty power in the worship of the churches. They can lead in prayer because they have learned the way of approach in secret as they have dwelt with God. No man can lead who does not know what the responsibility of leadership means. Let us make our souls ready for the high privilege of leading in prayer.

Excuses for Sinning.

It must have been an Irishman who, having sinned as much as he dared, went to the parish priest to confess and obtain absolution. He was told to kneel at a chair. While on his knees the penitent allowed his eyes to wander about the room, finally resting on the priest's gold watch which lay on a near-by table. It was but a moment before the timepiece was ticking away quietly inside the penitent's blouse. The priest returning, commanded him to acknowledge the sins for which he desired absolution. "Father," said the rogue, "I have stolen and what shall I do?" "Restore," said the priest, "the thing you have stolen to its rightful owner." "Do you take it!" "No, I shall not; you must give it to the owner." "But he has refused to take it" "If this be the case you may keep it."

It is stated that the man was given full absolution, that he reverently crossed himself and departed with a clear conscience. It would be interesting, if somewhat depressing, to know how many while reverently confessing their sins, are almost unconsciously planning for another violation of God's laws and inventing an excuse for such violation. If half the energy and skill were given to the work of the kingdom as are devoted to excuses for neglect and sin the millennium would not be far distant.—Selected.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

Southern Railway's New Service to Richmond

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
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Opposite Hotel Guilford.

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VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE
Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

		No. 31	No. 41.
Lv. New York, N.Y P.&N		†1 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O. D.S S.Co.		†3 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	....	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N.		8 00 p m	.....
Lv. Mobile, L. & N.		12 30 a m	
Lv Montgom'ry. A.&W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	.....
Lv Atlanta, ‡ S. A. L.Ry.		12 00 noon	8 00 p m
Ar. Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester,	"	7 03 p m	4 10 a m
Lv. Charlotte,	"	7 25 p m	5 20 a m
Lv. Wilmington,	"	3 05 p m	.....
Lv. Hamlet	"	10 35 p m	8 10 a m
Lv. Southern Pines	"	11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina,	"	3 34 a m	2 00 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth.	"	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.			6 55 a m
Ar. Baltimore, B. S P.Co		.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.		.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N		7 46 p m	5 10 a m
Ar. New York.	"	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 26 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.
‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.
Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.60 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.
No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.
L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

The Rendezvous.

I count that friendship little worth
  Which has not many things untold,
  Great longings that no words can hold.
And passion secrets waiting birth.

Along the slender wires of speech
  Some message from the heart is sent;
  But who can tell the whole that's meant?
Our deasest thoughts are out of reach.

I have not seen thee, though mine eyes
  Hold now the image of thy face;
  In vain, through form, I stive to trace
The soul I love; that deeper lief.

A thousand accidents control
  Our meeting here. Clasp hand in hand
  And swear to meet me in that land
Where friends hold converse soul to soul.
—Henry Van Dyke.

Home-Keeping a Business.

FRANCES J. DELANO.

In these enlightened times every one will concede that the home is the most important institution in the world. The girl who is to be mistress of a home begins a work compared to which all other occupations fade into insignificance. She assumes a responsibility next to the Creator of the universe. She creates an atmosphere which spreads abroad to influence the world. Her success means ideal happiness for herself and others.

When a young woman applies for a position in the business world she understands that in order to succeed she must attend to her work. Suppose she wishes to be a teacher. She knows that certain hours of the day are to be spent in the school-room, and it never occurs to her to plan otherwise. She understands that she must be patient and firm and clear-headed, and, no matter how she feels she must appear cheerful and more or less animated She expects that a large part of her reading will be along educational lines, and she intends to keep herself posted on school-law and the new methods for teaching. In short, she understands that if her work is to be a success, she must devote herself to it mind and heart, and whether she remains in the school-room five years, ten years, twenty years, or thirty years, she is not to allow herself to be lax or remiss.

What is true of a teacher is true also of the book-keeper, stenographer, milliner, etc.

Suppose now, after five years of teaching, our young lady decides to marry. Does she, in preparing for the new duties, assume the same businesslike attitude with which she undertook her school work? Does she understand that, in order to be a successful mistress of a home, she will have to be patient and firm and clear-headed, that she must acquire the maximum of character and culture and brains, and that she must study how to make home beautiful and harmonious and how to train children in health and happiness and usefulness? In short, does she realize that she must devote herself, mind and heart, to the business of home making if she would make a success of it?

Perhaps it is not exaggeration to say that the average girl bids good-bye to public duties with a feeling that business is over. With a reckless disregard of facts, she throws off all responsibility, thanks Heaven that from henceforth her time is to be her own, for there is to be some one to provide for her, and sets about the preparations for her trousseau dreaming of a life of ease.

Home keeping, to use the words of Margaret Sangster, is making possible and beautiful and vital and abiding the kingdom of love in one's own home. A glance into the home of the average woman will convince us, I believe, that she has not yet learned to regard home-keeping as her legitimate business. After marriage, as far as she is able, she follows her natural bent—perhaps it is society, perhaps house keeping, possibly fancy-work. I do not say she does not attend to her ordinary duties. She keeps the children well-dressed, the family fed, and the house clean, but her aim is not to perfect the home, but to get the work done and have some leisure to follow her inclination.

Not long ago the writer was talking with two married women.

"I'll be glad," said one, "when my child is five years old, so I can get him into school and have some time to myself."

"Are you to let him go to school at five?" I gasped.

"Indeed I am," replied the young lady.

"But it is urged now, you know, that education ought not to begin during the period of brain growth. They say that children are threatened with serious injury who are sent to school before they are eight years of age."

"Well," exclaimed the other lady, "isn't a mother to be considered at all? I think after she has been tied to a child for five years, it's time she had a little chance to live."

Neither of these women considered that they were "in business," just as much as a teacher, or a farmer, or a stockbroker.

The successful teacher recognizes the fact that she has a business. She determines to make a success of it, she becomes absorbed in it, and it is her life. The same is true of the successful home-maker.—Selected.

A Child's Puzzle.

MARTHA C. RANKIN.

"Mother, didn't you tell me that Arthur had gone to heaven to live with Jesus?"

"Yes, my daughter "

"And isn't heaven a nice place to live? Isn't it much nicer than India?"

"Why, yes, daughter. Heaven is a very beautiful place, and there is never any sickness or sorrow or suffering there. The Bible tells us so."

"Well, then, I don't understand it at all!"

"Understand what, daughter? What is it that troubles you?"

"Why, everything," was the hurried answer, in a voice that was suspicious of tears. "These ugly black clothes that make me want to cry every time I look at them. You say that Arthur is happy in heaven, and if he is I don't see why you wear black all the time and never go anywhere except to church! I don't believe Arthur would like it a bit! And, perhaps, he's looking right down at us now. You don't know, do you?"

"No, daughter, but don't you see we can't help being lonely and sad without him, and bright colors would make it seem as if we didn't miss him, and some people would never know that we had lost him "

"But I don't see," persisted the child. "I'm sure I should miss him just as much if I wore my blue dress, and you know Arthur always liked it. Mother, do you believe that heaven is as beautiful as Bermuda when the lilies are all in blossom?"

"O, yes, my daughter. I believe it is more beautiful than anything on earth, because there is nothing in heaven to hurt or destroy things as there is here. Everything is pure and good and peaceful."

"Mother," interrupted the child, "why didn't you wear black and stay in the house when Aunt Helen went to India? You say it isn't half as nice a place as heaven, and I've often heard you say that you never expected to see her again, because she didn't expect to come back and you couldn't go way over there."

"But that is different, dear. She may come back any time, and if she is in this world I can write to her, and she answers my letters, and she tells me how she is and what she is doing. But we can't hear from Arthur or know anything about him till God takes us to heaven too. Don't you see that it is very different?"

"Yes," reluctantly, "I see that it's hard not getting letters and all that, but I can't see why that makes so much difference, and if I go to heaven I'm sure I shall look down, if I can't come, and I want to see you looking smiling and happy in the pretty dresses you used to wear. You say that if our friends go to India or anywhere else in this world we can wear our pretty clothes just the same, because we don't want people to know that we miss them; but if they go to heaven, we must wear black so that everybody will know how sad and lonely we are. O, dear! I'm afraid I can't ever understand it!"

Week End Excursion Tickets.

The Southern Railway has on sale Week End Excursion tickets to summer resorts at the following rates for round trip from Greensboro, N. C.:

Asheville,	$4 75
Black Mountain,	4 35
Round Knob,	4 15
Marion,	3 75
Morganton,	3 20
Connelly Springs,	2 95
Hickory,	2 70
Morehead City,	5 50
Wilmington,	5 50
Ore Hill,	1 00
Mount Airy,	1 50

These tickets are on sale for all trains each Saturday, and for Sunday afternoon trains, good returning Monday following date of sale.

For further information, write or call on,

J. B. GRAHAM,
Ticket Agent,
Greensboro, N. C.

HUGHES' CHILL TONIC.

(Palatable.)

BETTER THAN CALOMEL AND QUININE.

(Contains no Arsenic.)

THE OLD RELIABLE
EXCELLENT GENERAL TONIC,

as well as
A sure cure for CHILLS and FEVER, Malarial Fevers, Swamp Fevers and Bilious Fevers

IT NEVER FAILS!!

Just what you need at this season.

MILD LAXATIVE,
NERVOUS SEDATIVE,
SPLENDID TONIC.

Guaranteed by your Druggists. Don't take any substitute. Try it. 50c. and $1.00 Bottles.

Prepared by
ROBINSON-PETTET COMPANY,
(Incorporated),
LOUISVILLE, : : : KY.

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Standard Railway of the South

The Direct Line to All Points
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FLORIDA,
CUBA AND
PORTO RICO.

Strictly FIRST-CLASS Equipment on all Through and Local Trains; Pullman Palace Sleeping Cars on all Night Trains; Fast and Safe Schedules. . . . . .

Travel by the Southern and you are assured a Safe, Comfortable and Expeditious Journey. . . .

Apply to Ticket Agents for Time Tables, Rates and general information, or address
R. L. VERNON, T. P. A., Charlotte, N. C,
T. C. STURGIS, C. T. A. Raleigh, N. C.

No Trouble to Answer Questions.

PHONE 141.

S. H. HARDWICK, G. P. A., Washington, D. C.

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For the Cure of the

Liquor, Opium, Cocaine and other drug addictions, Nervous Exhaustion, and the Tobacco Habit.

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Write for their illustrated hand-book, "THE NEW MAN." Address

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KEEP THE FAMILY WELL.

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
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THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
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ALSO CHIMES AND PEALS.
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THE E. W. VANDUZEN CO., Cincinnati, O.
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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NORTH CAROLINA

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THE SHELBY DISTRICT CONFERENCE.

Our presiding elders are anxious to find the best time for holding their mid-year meetings. Attendance on the part of laymen is essential to success, and as most of our churches are in the country, and the great majority of the delegates are farmers, it is necessary that a date be fixed upon that best suits them. For this reason one or two of the District Conferences were held this year very early and one later than usual.

The Shelby District covers all of Cleveland, Gaston and Lincoln counties, and a small part of Mecklenburg and Catawba It has nineteen pastoral charges, with an aggregate membership of eight thousand. It lies in the hill country a little south of the mountain section proper, has a healthful climate, very good farming lands, with vast water power, is penetrated by three railways, and is the very heart of the cotton milling district. Everywhere are evidences of the material progress of the country and industries of all kinds are being built up.

The Conference met in Cherryville Wednesday morning, August 28, at 11 o'clock.

Rev. W. R. Ware, the Presiding Elder of the District, was present and presided throughout the session Rev. S. T. Barber was elected secretary. Every pastor on the District was present and about seventy lay delegates. The attendance on the part of the people of the community was large and the exercises throughout were interesting.

The lateness in the time of holding the session gave the pastors the advantage, in their reports, of the results of several weeks work, that the members of the other Conferences did not have, but in the number of conversions and accessions, in the amount collected on salaries and for general purposes, in the number of ADVOCATES placed, the district is in advance of any we have visited. If we learned the facts, the pastors without exception, under the wise leadership of their Presiding Elder, have worked energetically and efficiently all the year and the results accomplished are much greater than can be expressed in brief statements or statistical reports.

Pastoral charges and districts are like farms, in that the labor that is spent in the work of preparation, opening and cleaning up, ditching and fertilizing does not appear immediately or on the surface, but will be made manifest later on. By every token Methodism is already strong in all that section but is planting itself so firmly that it will continue to grow with increased vigor in the years to come.

The reports from the various committees were very clear, discriminating and seemingly accurate The discussions upon these reports were elaborate and sharp, but in fine spirit. The desire seemed strong in the heart of every speaker to make prominent the necessity for deepening and broadening the spiritual life of our present church membership and of multiplying the forces that work for the uplifting and salvation of men. Certainly there is a longing in the hearts of many brethren for a spirit filled ministry, a wholly consecrated membership, and a church always in revival state.

The following visitors were present: Rev. T. H. Law, agent for the American Bible Society; Mr. J. M. Robeson, president of Weaverville College; Rev. R. C. Craven, president of Davenport Female College; Miss Mamie Bays, of Salisbury, and the editor of the NORTH CAROLINA CHRISTIAN ADVOCATE All these visitors presented the different interests they represent.

The following were elected delegates to the Annual Conference: Dr. T. F. Goode, J. D. Lineberger, J. A. Glenn and J. R. Connell. Alternates—R. B. Miller and S A. Stewart.

McAdensville was selected as the place for holding the next session of the District Conference.

Miss Sallie Nolan, of Fallston, secretary of the Woman's Foreign Missionary Society, of the Shelby District, read an interesting report and made an earnest appeal to the pastors to help her to organize Auxiliary Societies in all the congregations where none exisit.

Rev. J W. Clegg, pastor of the Cherryville Circuit and host of the Conference, spared no effort to make the preachers, delegates and visitors comfortable and he fully succeeded in doing so. Cherryville is a town of about 1200 inhabitants, it is located immediately on the Sea Board Air Line Railway forty miles northwest from Charlotte. It has three cotton mills, a number of business houses, six churches and one or two schools. It is a prosperous, growing town. Our Lutheran, Presbyterian, Northern Methodists, and Baptists brethren have long had good churches and well organized congregations in the place. Last year our people completed a very good church, that will seat about 300 people, centrally located, and we now have a membership of 150 Rev. J. W. Clegg has been serving them two years and is greatly beloved. He is a faithful good man, preaches well, looks after the interests of the church, and has done a fine work. He is in favor with all denominations and those also who are not church members.

Rev. W. R Ware is closing his fourth year on the District. He is a native of Cleveland county and is a prophet with honor in his own country. The testimony of all with whom we talked was, he has done a fine four years' work, and we are sorry to have to give him up. He has been abundant in labors, is strong in the pulpit, wise in counsel, prudent in all things, but firm and fearless in defense of the right.

While in Cherryville, in company with Rev. W. F. Womble, we were entertained by Mr. and Mrs. Erasmus Rudisill Bro. Rudisill is a man of affairs but keeps them all going successfully. In his home we found a most interesting family, a cordial welcome and bountiful entertainment. We enjoyed our stay with him and in Cherryville. The ADVOCATE has a large circulation in that district and the editor has many personal friends. In addition to renewals we added a number of new subscribers to our list of readers.

A HOPEFUL INDICATION.

For the past three months we have spent a good deal of time in the field attending the District Conferences. We have had an opportunity of talking to many of the brethren and of hearing many reports and speeches. From these we have learned with some measure of accuracy the interest that is now most absorbing the minds of the preachers and best laymen, and we are impressed that first among these is a desire for a deeper and fuller consecration. For more spiritual power, in the pulpit and out of it, and for a revival season that will last until the whole church membership becomes thoroughly alive to Christ and every preacher is made a flaming evangel.

A few years ago we were greatly absorbed as a people, in financial matters, and the discussion in our Conferences and private gatherings hinged upon plans for collecting money, paying assessments and building churches—but a change has come, and now the burden of souls seems to be resting on the heart of the church, and in many places the cry is heard, "give me children or else I die."

We do not know what this means, or what will come of it, but we believe it is a hopeful sign. If statistics can be relied on, the progress of North Carolina Methodism in the last two or three years has not been proportionate to our resources. We have not the figures berore us, but if our memory is not at fault, the gain in membership in the North Carolina Conference has been very small, and only a little greater has the increase been in ours. Many brethren have become serious over the matter, and, indeed, it is time for thought, investigation and inquiry.

Are there any hindrances in the way of the Holy Spirit? Are there any defects in our methods? Is our preaching unscriptural? Is our zeal lagging? Is there not a cause? If so, where can we find it? How shall we remove it? It is a time for investigation; for heart searching; for honest inquiry. It does seem to us that at least ten thousand souls ought to be brought to Christ through our preaching this year. Shall we be content with less? We ought not. Indeed we must not. It is less than three months till we meet in Conference. How great is the work yet to be done! We need to be much in prayer for divine guidance and to press forward at every point. The harvest is great but the laborers are many, and with God, we can reap it.

A MAGNIFICENT NEW CHURCH FOR ASHEVILLE.

The last issue of the Epworth News contains a cut of the handsome new church which is soon to be built by the Central congregation in Asheville. It is an imposing structure. The estimated cost is fifty-two thousand dollars. A building committee has been appointed and we understand that work is to begin very soon.

We are sure Rev. J. H. Weaver, D. D., the pastor, will push the enterprise as rapidly as possible. Asheville is now one of the most noted summer and winter health resorts there is in our great country. It has a substantial and wealthy fixed population, it is rapidly growing and visitors are there from all sections of the United States. We need a church there of the most modern architecture, commodious, attractive and comfortable. We are glad to see the pastor and his people pushing forward the matter.

SYMPATHY EXTENDED TO DR. BROOKS.

The Greensboro District Conference at its recent session in Asheboro, by a unanimous vote, extended cordial sympathy to Rev. John R. Brooks, D. D., in his present affliction, and the members of the Conference assured him of their prayers for his speedy recovery.

By an oversight of the secretary this resolution was not published last week in the report of the Conference and hence we call attention to it. The last news from Dr. Brooks, who is now in Baltimore, was very encouraging.

We note with deep sorrow the death of Mr. J. A. Pierce, of Reidsville He was in his usual health until last Saturday noon and about six o'clock he was found in his room in an unconscious state and never rallied. His physicians thought it was apoplexy or paralysis. He died Sunday evening. Bro. Pierce had long been an official man in the Main Street Church and also superintendent of the Sunday-school. He was a good man and will be greatly missed. We deeply sorrow with the stricken family. In the presence of a large congregation we performed the last sad rites at his grave on Tuesday afternoon. The bereaved family has the sympathy of the whole community. A more extended notice will appear later.

RUTHERFORD COLLEGE OPENS.

DEAR ADVOCATE:—Ninety students have matriculated and several others are on the grounds. A large per cent are new students, and a number of the old ones are expected later. We began regular work yesterday. L. W. CRAWFORD, JR.

Tuesday afternoon, Sept. 3rd, 1901.

Mr. J. R. Paddison, of Mt. Airy, gave us a pleasant call on Tuesday. He gives a most favorable report of the work of Rev. Z. Paris, who is in charge of the station and of Rev. J. J. Renn, Presiding Elder of the District. These brethren are greatly in favor with the people and are doing a fine work.

The fall season is now near. Everybody will have to get ready for winter. Gentlemen will want to know where to get fall suits, in the latest styles, made of the best material and at the lowest prices. Be sure and examine our advertising pages. C. M. Vanstory & Co. of Greensboro, an old, well established and perfectly reliable firm, are now getting in their fall stock. Call at their store on South Elm St., or write for what you want.

Suggestions to Pastors and Superintendents.

We are entering upon a new era. The time was when even religious culture was undertaken for self-improvement and for culture's sake. Now, when the Sunday-schools become conscious of a great mission and our young people accept their share of responsibility for the evangelization of the world, a new and higher motive is felt. Spiritual qualification should be for service and not for self-interest. The world needs trained and intelligent workers. Christ needs them.

We have drawn largely for principles and facts from papers read by Mr. John R. Pepper and Dr. James Atkins at the General Missionary Conference. These leaders are broad in view and devout in effort. They press the obligation of the Sunday-school to co-operate in the work of carrying the gospel to every creature. There is no better opportunity than Missionary Rally Day to emphasize it.

1. The third Sunday in October, or as near thereto as practicable, is to be observed as Missionary Rally Day.

2. Our educational work in foreign lands requires to be equipped and maintained. The Twentieth Century Campaign at home should now be followed up by an active effort to help our mission schools abroad.

3. The school should have copies of the programme in order to join in the responsive exercises.

4. To make the service a success, the programme should be carefully rehearsed several times.

5 The purpose of Rally Day should be explained in advance, that the children may lay by their own self-denial offerings for the collection. Dr. Atkins has pledged ten thousand dollars in behalf of the Sunday-schools for the endowment of a chair in the Soochow University. We suggest that the proceeds of the collection be forwarded to J. D. Hamilton, Treasurer of the Board of Missions, Nashville, Tenn., with special directions to have it applied to the endowment of this chair.

6. A few moments special prayer by the teachers with their classes for the two Sundays preceding will insure a thoughtful, reverent observance of the day.

7. The programmes will be sent free of charge.

The Transportation of Cattle.

The problem of the proper transportation of cattle is, like many other questions connected with the treatment of dumb animals, essentially a modern question. In times when each country must feed its own, and the only way of getting cattle or sheep or horses from one place to another was to drive them in herds, under the care of a drover, the problem was in one way simple. The animals could not travel more than a certain distance each day without definite injury, which would probably be visible to the prospective purchaser when they arrived at their destination. It was to the interest of the drover, therefore, to be very careful.

With the advent of cattle-trains, however, it became possible to transport all sorts of live stock round the world, if necessary, in less time than it used to take to cross the state. The railway takes a Texas steer and lands him in Chicago in a space of time which must seem to his bewildered brain an eternity, but is really but a few days. His treatment en route cannot well be so cruel as to depreciate his ultimate value in any way which the purchaser can see; moreover, in such cases the purchaser often buys on faith, and pays without seeing. So long as most of the cattle get through all right, if a few die of neglect, or lack of water, or some other cause, the seller's reputation is good. The property interest cannot be relied upon in this matter of proper treatment of dependents. It was estimated in the old days of slave-trading that if half the cargo got through the dreaded Middle Passage alive there was a profit. The property interest was no safeguard there. It never protected any creature which could be ill-treated by a thoughtless or cruel person with no immediate punishment.

It is one of the characteristics of the callous and cruel man, as a rule, to be short-sighted. He seldom sees that in the long run humane treatment is profitable.

In this case the trader and the railway men do not suffer much even when their treatment of cattle is absolutely cruel. It is the public which suffers, and it is the public which will therefore have to take the matter in hand. There is a great difference in the systems of various railroads and dealers in their treatment of cattle and sheep, and some are much more humane than others. But it is not so very long since sheep were packed like sardines in close cars, without a drop of water during long journeys, in the hottest of weather; and cattle were subjected to the same treatment.

Such conditions breed filth and disease and diseased meat is not safe for anybody to eat. It will probably never be possible to ascertain the number of deaths which have resulted from the eating of impure or diseased meat. and for every death from this cause there are many victims of disease. Sometimes the ailment is obscure and insidious, but it is nevertheless there. Some time ago there was a scare about trichinea which resulted in many people becoming Jews or Mohammedans where pork was concerned, but much of the beef which comes from cattle-trains where the animals are packed together in filth, discomfort and thirst is not a bit more fit for human consumption than measly pork. In these days no man can tell where his butcher gets the meat which is confidently bought and eaten by his customers. It may be good, or it may not. It is time that the treatment of cattle, on trains of transportation and in sheds, during the time before they are killed should be regulated by law, and that every one concerned in their transportation and care should be required to see that they are in conditions as nearly healthful as the difficulties of the case allow.

Rev. W. R Ware Highly Complemented.

The Shelby District Conference in session at Cherryville last week passed a resolution highly complimentary to Rev. W. R Ware, who is now closing his fourth year as Presiding Elder of this District. By the law of the Church he cannot remain longer than November next. His work has been highly satisfactory both to the preachers and laity and they greatly regret that his field of labor must be changed.

Note From Bishop Fitzgerald.

It is now certain that I shall not be able to attend the Methodist Ecumenical Conference, which convenes in London September 3. My physical strength is unequal to the voyage across the Atlantic Of course it is not without regret that this visit to the Old World with attendant privileges and fellowship with the representatives of universal Methodism is given up. I am trying to exercise the patience and submission to the will of God that I have so long preached to others. For the abiding mercies of the Lord my soul is thankful. I hope to be able to meet my brethren of the Tennessee Conference in Pulaski in October. God's will be done. Pray for me. With love for all, I am yours in Christ.

O. P. FITZGERALD.

Nashville Advocate.

Special Notice

The Presiding Elders of the Western North Carolina Conference will please send lists of delegates, from their respective districts, to the Annual Conference, to the Secretary, Rev. W. L Sherrill. Mocksville, N. C., so that the official roll may be completed.

EDITORIAL NOTES.

Do not forget that the NORTH CAROLINA CHRISTIAN ADVOCATE is largely owned by the Western North Carolina Conference and whatever clear money it makes goes to the support of our worn out preachers and the widows and orphans of deceased preachers. Then we are trying to make it one of the best and the cheapest papers published in Southern Methodism. Every family in our Church ought to have it. Can't you get your neighbor to take it?

We want to get a complete list of the Postoffices in our Conference. We have all the stations and the offices on the following circuits: Pleasant Garden, Wentworth, Randolph, West Randolph and Albemarle. We request the pastors of other circuits to send us at once on a postal card, an accurate list of the offices on their charges.

Brevard Epworth School.

DEAR BRO CRAWFORD: Please let me say to the Sunday-schools and Leagues that now the rainy season having abated we are anxiously looking to every mail for the collections for the Building.

Some have already forwarded theirs. The sooner we take this collection now the better it will be all around. The condition in which the building now stands is such, that a dollar now means more than it can ever mean again. And we beg of the brethren at large, who have subscribed, and who have not paid their subscriptions to please do us the great kindness of doing something for us at once.

Any one who reads these lines, who has a friendly dollar, towards helping to better the condition of a poor girl in her education, send it along.

Yours in the work,
G. G. HARLEY, Fin. Agt.

Ocean View, Va , is rapidly assuming precedence as a summer resort. Its accessibility, proximity to Norfolk, from which point it is reached by electric cars on a frequent and convenient schedule, and, above all, its great natural advantages and attractions and splendid hotel accommodations, easily place it with the foremost of our seaside resorts. The Seaboard Air Line is the direct route to Norfolk from all points south.

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Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man I am a preacher of the M. E. Church. South, located in the town of Verbena. Ala My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
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UNDER NEW MANAGEMENT.

Trinity High School, in Randolph Co., will open its

Fall Session Sept. 2.

Rev. A. A. Crater, of the Western North Carolina Conference, has been elected Head Master.

Its motto is thorough High School work. Board and tuition at the lowest rate. Location healthful, buildings good, surroundings all favorable to study and moral development.

The school is on the Asheboro branch of the Southern Railroad five miles from High Point. Two trains a day each way. The Head Master desires to restore the former prosperity of Old Trinity, and asks the Alumni of the old college, the friends of Dr. Braxton Craven, and all our preachers to co-operate with him. For further information write to

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 8, 1901.

JACOB AT BETHEL.
Gen. 28: 10 22.

GOLDEN TEXT —Surely the Lord is in this place. Verse 16.

TIME.—About 1780–1760 B. C.

PLACES —Bethel, about twelve miles north of Jerusalem.

Introductory.

The circumstances that led to Jacob's departure from home are fully detailed in the "Home Readings." In the first place his mother was anxious to put him beyond the reach of his brother, whose just anger he had incurred by his deceit and dishonesty; and in the second place she desired that he should take a wife not from the surrounding Canaanites, but from her brother's house in Padanaram.

Explanatory Notes.

10. Jacob went out from Beersheba.—Which was, as we have seen, the permanent residence of his parents in the latter part of their lives. And went toward Haran.—Distant from Beersheba four hundred or four hundred and fifty miles.

11. He lighted upon a certain place, and tarried there all night.—It is likely that this was not his first night from home, as the distance was at least fifty or sixty miles. He took of the stones of that place, and put them for his pillows.—Great sheets of bare rock and loose stones abound in that vicinity to this day. An Oriental with his heavy turban or headgear does not find a stone as hard a pillow as we should imagine

12. And he dreamed.—It was through dreams that revelations principally came in those days. Behold a ladder set up on the earth, and the top of it reached to heaven.—The ladder was not a frail wooden structure, as the word suggests to our minds, but rather a vast staircase, built out of such stones as those on which his head rested —And behold the angels of God ascending and descending on it.—This wondrous vision must have made it clear to him that, though he was an exile and a pilgrim, he was still near to heaven and still under the divine protection.

13. And, behold, the Lord stood above it.—"That was what the lonely traveler most needed, not the vision of the splendid stairway and the magnificent angels, but to see God and receive God's blessing." (Peloubet.) I am the Lord God of Abraham, . . . and the God of Isaac.—As I protected and upheld them, so will I protect and uphold you.

14. Thy seed shall be as the dust of the earth, etc —A repetition and enlargement of the promise made to Abraham and to Isaac.

15. I am with thee, and will keep thee.—"Jacob was lonely on an untried journey. What could have been more comforting and assuring than this promise of protection in his travels, a safe return home, and success in his mission—and all because he was the heir of the covenant." (Fuller.)

16. Surely the Lord is in this place; and I knew it not.—Jacob knew that God was there in the same sense in which he is everywhere, but not that he was there to make a special manifestation of himself.

17. He was afraid.—With the fear, however, of pious confidence. This is none other but the house of God.—Tho' only an open field and under the stars, it had been consecrated by the divine presence into a sanctuary. This is the gate of heaven.—An opening from the seen into the unseen world.

18. And Jacob . . . took the stone that he had put for his pillows, . . and poured oil upon the top of it.—Thus making it into an altar. It afterwards became customary to erect such memorial stones or altars.

19. And he called the name of that place Bethel.—That is, "house of God." It was his purpose to make the very name a historical record of the great event which had happened there.

20–22. And Jacob vowed a vow.—'This vow was based on the condition that the Lord should give him three things: protection, sustenance, and ultimate restoration to his native land. It also included a threefold pledge: First, 'the Lord shall be my God'—I will cling to him with unwavering fidelity; secondly, 'this stone . . . shall be God's house'—a place for worship and sacrifice; and, thirdly, 'I will scrupulously give tithes of all my gains for religious uses.'"

Reflections.

1. The comforts of religion come most surely when other comforts are lacking.
2. There is an open way between earth and heaven.
3. When God manifests himself feelings of gladness mingle with feelings of awe.
4. Every token of God's mercy to us should be followed by a fresh act of dedication.

Daily Bible Readings.

Sunday—Paternal Love. Gen. 27: 1-5.
Monday—Conjugal Trickery. Gen. 27: 6-17.
Tuesday—Filial Deceit. Gen. 18-29.
Wednesday — Disappointment. Gen. 27: 30–46.
Thursday—Jacob Flees. Gen. 28: 1 9.
Friday—Jacob's Dream. Gen. 28: 10 15.
Saturday—Jacob's Vow. Gen. 28: 16-22.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING

Topic for September 8, 1901.

HEAVENLY HELPERS.
(2 Kings vi. 15 17).

The Christian life is constantly represented as a warfare. We have "foes without and fears within." The world, the flesh and the devil are a trinity of enemies, whose constant effort it is to assault, overthrow, and destroy us, casting both soul and body into hell. In this conflict we are not able to stand alone; we must "be strong in the Lord, and in the power of his might." Although the verses of the topic confine our meditations to angelic helpers, the Lord assists us in many ways, some of which may be specified. We are not left to fight alone with the horses and chariots of sin and all the host of Satan, but we have aids that shall enable us to come off more than conquerors in this the warfare for our souls.

This desire is implanted by Heaven in every man—the desire to flee from the wrath to come and to be saved from his sins. It is a case of self-defense. The instinct of self-preservation works here. This desire is sometimes weak from a thoughtless ignorance of the results of defeat or from a preference of sin to righteousness, or from yielding to worldly pleasure, love of money, or unholy ambition.

We should understand the nature and results of spiritual conflict. Defeat does not mean a delightful captivity, but bondage to Satan, chains of conscience, and misery everlasting. Let the desire of preservation from the doom of defeat, nerve our arms, strengthen our hearts, and revive our spirits, about to faint, like Elisha's servant, in the desperate conflict.

The former prompts to defensive warfare, the latter to offensive. The attractiveness of Canaan was used as an incentive to the Jews to go up and possess it After a fervid description of its hills, valleys, streams, fruit, milk and honey, Moses and Joshua said: "Therefore, O Israel. go up and possess the land." It is a tradition that when the Crusaders came in sight of Jerusalem, with its goodly houses and flashing towers and waving palm trees, they gave a great shout, and advanced to capture the city from the hated Turk.

Heaven thus beckons for occupancy. It is a land of palms and crowns and white robes, of beauty indescribable and everlasting joy. God would have us by the hope of heaven to stand firm against all the enemies of the soul.

"Thrice is he armed who hath his quarrel just." Our quarrel is just. The king of Syria had no right to make war against Elisha. If the prophet had been to blame, the horses and chariots of fire would not have been his celestial bodyguard.

Satan wields authority by usurpation. Human beings are subject to him because insnared in his devices or bound in his chains. He holds them as prisoners. They are the rightful subjects of God. He made, preserves, and redeems them by the blood of his Son; therefore we are his. As saint or sinner, Satan has no right to us. In one case it is a contest to throw off his yoke; in the other, to keep it off; in both, a struggle for freedom. As men risk all and dare all for civil independence, what should we not risk and dare and do to be free from Satan's thrall?

"The mountain was full of horses and chariots of fire round about Elisha." Fire is one of the symbols of angels "Who maketh his angels spirits; his ministers a flaming fire." (Ps civ. 4) Angelic ministry is taught throughout the Bible. Heavenly visitors appeared to Abraham, Gideon, Mary the Virgin, Paul, Peter and others. They ministered to Christ in his temptation and strengthened him in his agony.

Their services to us cannot be specified, for they are spirits, and therefore invisible. The young man's eyes had to be opened before he could see the blazing escort of his master. If our eyes were thus opened, we might be astonished that in all our goings "a convoy attends, a ministering host of invisible friends." As it is, our senses are dulled to spiritual observation. We cannot see the majestic forms and dazzling wings of these celestial visitants and helpers, which make sweetest music in their beating.

Moses said to the Lord: "If thy presence go not with me, carry us not up hence." (Ex xxxiii. 15) Jesus appeared to Joshua before Jericho, saying: "As captain of the host of the Lord am I now come." (Josh v. 14) His last promise to the disciples and his followers in all generations is: "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) "I" is a single letter, but here it has infinite power and presence. It means the Son of God. Certain human names have carried power among men; but this simple pronoun, when Jesus speaks it, has in it more force and influence than all earthly armies. It is invested with the divine personality, and its sound terrifies all opposers.

The help of the Holy Ghost was promised. Luke xxiv. 49. The promise was fulfilled at Pentecost. Acts ii. 2-4. This was the inauguration of the dispensation of the Holy Spirit. It is the Spirit of power who makes us irresistible against spiritual foes.

The Spirit aids the impenitent by warning of Satan's devices, by entreaty to turn from evil ways, and by guidance in the path of safety. Especially does he help the Christian. If we have him on our side, the power is with us as with Jacob when he obtained the blessing. Gen. xxxii. 28

These are our heavenly helpers. With such aids we may expect victory. Tho' our enemies may be numerous, strong, and fierce, yet we need not fear what they can do unto us. In a just cause, clad in "the armor of light," Jesus our Captain, the Holy Spirit our guide and power, we are ready for battle.

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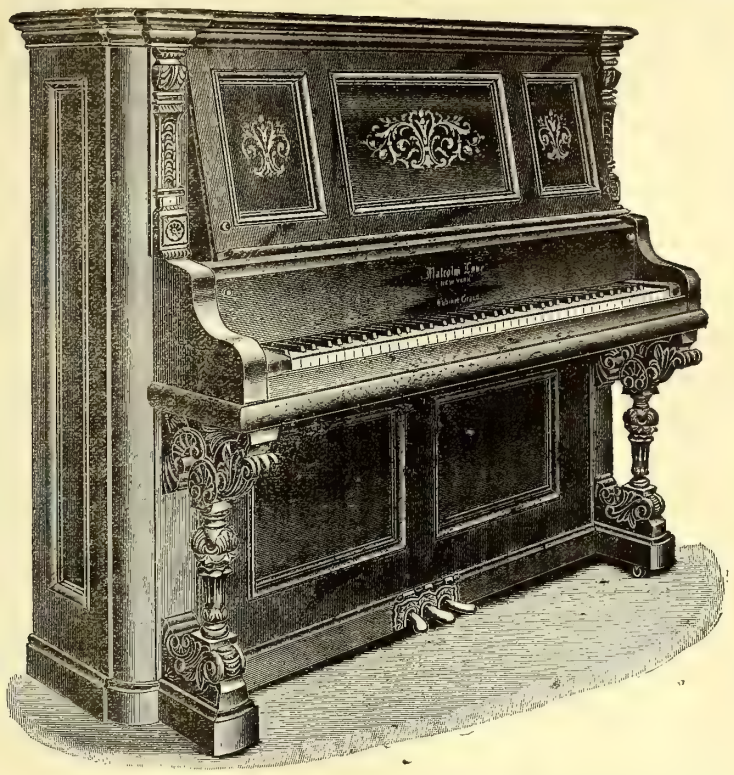
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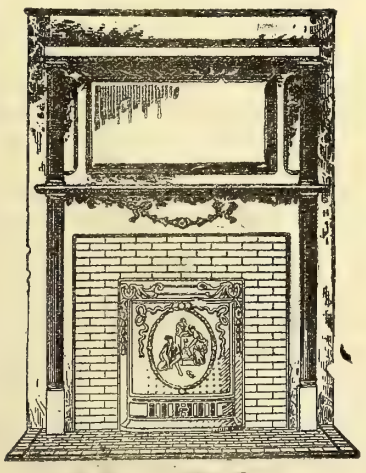
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MRS. L. W. CRAWFORD, : : : : : : Editor.

When the Deacon Talked in Church.

REV. WILLIAM T. GUNN.

We weren't expecting anything unusual that Sunday, but we got it. It was a warm Sunday in June, and our annual foreign missionary sermon and collection were to be taken. But that didn't excite us any, for we had slept, I may say, through both sermon and collection many a time before. It wasn't the sermon, either, for that didn't seem so different from usual; but that time it just happened to come home to the deacon. As far as I can remember, the preacher took for his text the old verse about "Go ye into all the world, and preach the gospel to every creature;" only he dwelt considerably on the "Go ye." He said it didn't say anything about taking up a collection, but it did say to "go," and that the Lord would never be satisfied until we went.

Our collections anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself, and after dinner he could take what was left on the plates, and give that to the dog. So after dinner he picked up the little bits of fat and bone and gristle which were left, and took them to the dog. When he got to the dog, some one heard him say sadly: "I meant to bring an offering, Fido, but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't even given much of a "collection"—only just enough to look respectable when the plate passed. But the preacher went on till he showed us that this command, "Go ye," meant just what it said—that we had to go And he told us that it meant everybody had to go, too. Now I always thought there was some special kind of call which came to one here and another there, and when they felt the call, they had to be a missionary. But he said that wasn't in the Bible, and that everybody was commanded to "Go ye," unless they had a special call to stay at home. And, even if they had a call to stay at home, they were bound to do their best to find a substitute to go for them, and to help everybody to go that could. Then he just asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trials, or strength against temptation, or comfort in sorrow, or guidance in our perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones went when the darkness of death shut down on them. This was what made life so dark and hard to the heathen, and in our gifts we were to think of the Lord's command to us, and the heathen's need for us to go.

Then he prayed a bit, and the choir didn't sing any that day, but the organ played a soft voluntary at first while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you'd meet in a day's journey, as good a neighbor and as honest a man as ever lived. Nice two hundred-acre farms on the fifth line, and a fine family, all members of the church Jim, he ran the farm; Jack, the second boy, just ready to go to college; and Mary had her diploma as teacher, and was studying in the Toronto hospitals to be a nurse. The mother, too, was just as nice a woman as you could find anywhere.

The old deacon had been getting considerably deaf of late years, and always sat alone in the front pew. I guess he got to kind of dreaming over the sermon; for as he rose to get the collection-plate, he began to talk to himself, for you have to shout to make him understand anything. So, as I was saying, he took up the plate, and began to talk; and, as far as I can recollect, this is just about what he said:

"So that 'Go ye,' means me, and every one of us; and this is the Lord's plate, and what we put in is our substitute for going ourselves, and shows how much we love him, and how much we'd have been worth to him, seein' we don't go ourselves."

Then he got to the back seat, and passed the plate. Now our back seats are almost always full of young men; and as they put their money in the plate, the old man went on:

"Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from Davie Brown, five cents from Tom Stone, and nothing from Steve Jackson, forty cents for four boys, and every one of them could go too; and they're worth six hundred dollars a year each to their fathers, and only forty cents to the Lord."

Next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying: "The Lord died for the wife and little ones, too, and they have nothing to give."

In front of them was Judge Purvis, with his wife and two daughters. "The price of one of your dinners down-town; half of that pair of gloves you wear; almost as much as you spent for ice-cream last week; one box of candy," were the deacon's comments as the coins fell from the hands of the Judge and family.

Then Farmer John Robb put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb a little envelope bulging with coppers, and Maggie helped the baby to put another little bag on; and the old deacon said: "God bless them!"

You may be sure all were listening by this time, though they didn't dare to turn round, and there were lots there mighty glad the deacon wasn't taking up the collection in their aisle.

John McClay's pew came. "Worth a dollar a year to the Lord, and two thousand a year to himself," said the deacon.

"Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommy McClay."

"Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents on the plate.

"Less than last year, James Stevens; and the Lord blessed you, too."

"A new house for yourself, and an old quarter for your Lord, Alex Bovey."

"You take in washing, and can give five dollars to the Lord! God bless you, Mrs. Dean. What!—and Minnie has some, too; and wee Robbie!"

"Fifty, seventy-five, eighty-five, ninety—ah, your dinner will cost more than you all have given, Mr. Steel."

"A bright new dollar bill, and spread out, too, Mr. Perkins; I am afraid ninety-five cants of that was for show."

"A check from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord."

"Two dollars from you, Harry Atkins, is a small gift to the Lord who healed your dear wife."

"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought. And you, Miss Martin, only a quarter, and

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14	15
Bethel	"	14	15
Hot Springs circuit, Hot Springs	"	17	18
Ivy circuit, Barnardsville	"	21	22
Bald Creek circuit, Bald creek	"	24	25
Burnsville circuit, Martin's Chapel	"	28	29
Swannanoa ct, Swannanoa	Oct	5	6
Marshall ct., Jewell Hill	"	8	9
Saluda ct, Moore's Grove	"	12	13
Old Fort ct., Old Fort	"	19	20
Hendersonville	"	26	27
Cane Creek ct.	Nov	2	3
Weaverville ct	"	9	10
Central Church	"	16	17
Haywood Street	"	16	17

STATESVILLE DIST.—4th Round

J. E. THOMPSON, P. E., Statesville, N. C.

Statesville station	Sep	14	15
West End	"	15	16
Mooresville circuit, Salem	"	21	22
Mt Zion station	"	23	23
Iredell circuit, Snow Creek	"	28	29
Statesville circuit, Providence	Oct	5	6
Woodleaf cir, Woodleaf	"		9
Troutman circuit, Vanderberg	"	12	13
Mooresville station	"	13	14
Lenoir circuit, Mt Zion	"	19	20
Lenoir station	"	20	21
Newton circuit, Friendship	"	26	27
Maiden circuit, May's Chapel	"	27	28
Caldwell circuit, Grace	Nov	2	3
Granite Fall station	"	3	4

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept.	8	9
Jonesville circuit at Jonesville	"	14	15
Elkin station	"	15	16
Mount Airy circuit at Zion	"	21	22
East Bend circuit at Center	"	28	29
Jefferson circuit at Jefferson	"	28	29
Boone circuit at Boone	Oct	5	6
Watauga circuit at Henson	"	12	13
Creston circuit at Creston	"	16	17
Healing Springs ct at Chestnut Hill	"	19	20

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor ... Aug. 31	Sept.		1
Salisbury, Main St, (nigh)	"		1
Concord, Central	"	7	8
Concord, Forest Hill	"	7	8
Concord ct., Carmel	"	14	15
Concord, Epworth, night	"	15	16
China Grove ct., Bethpage	"	21	22
Lexington station	"	28	29
Gold Hill circuit, Liberty	Oct	5	6
Linwood circuit, Wesley Chapel	"	12	13
Albemarle circuit, Palmerville	"	19	20
Albemarle station, (night)	"		20
Salem circuit, Salem	"	26	27
Mt Pleasant cir, Cold Spring	Nov	2	3
Norwood circuit	"	9	10
Salisbury, First Church	"	16	17
East Salisbury sta	"	16	17
Spencer station	"	16	17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.--4th Round
(IN PART)

F. L. TOWNSEND, P. E., Canton, N. C

French Broad, Ember's Grove Aug 31,	Sep.		1
Clyde circuit, Tuscola	"	7	8
West Haywood circuit, Shady Grove	"	14	15
Spring Creek circuit Baldwin's Chapel	"	21	22
[illegible] circuit Lyles [illegible]	"	28	29
[illegible] River circuit, Shoal Creek	Oct	5	6
Brevard station Brevard	"	12	13
Transylvania ct., Greenwood	"	19	20
Haywood circuit, Laurel Hill	"	26	27

CHARLOTTE DIST – 4th Round

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31	Sept	1
Monroe circuit, North Monroe	"	7	8
Monroe station	"	8	9
Clear Creek circuit, Big Bethel	"	14	15
Charlotte, Calvary station	"	21	22
Charlotte, Epworth and Seversville	"	22	23
Charlotte, Brevard station	"	23	29
Charlotte Hoskin's station	"	29	30
Charlotte, Trinity station	Oct.	5	6
Charlotte, Dilworth station	"	6	7
Pineville circuit, Hebron	"	5	6
Ansonville circuit	"		11
Wadesboro station	"	12	13
Lilesville circuit	"		18
Polkton circuit	"	19	20
Morven circuit	"	16	17
Waxhaw circuit	Nov.		1
Weddington circuit	"	2	3
Derita circuit	"		91
Charlotte, Tryon station	"	10	17
Monroe station	"	16	17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah	Aug.	10	11
Spring Garden Street	"		11
West Market Street	"		18
Pleasant Garden ct. Bethlehem	"	25	26
Randleman, St. Paul	Sept		1
Naomi station	"		1
Wentworth circuit	"	7	8
Ruffin circuit	"	14	15
Ramseur circuit	"	21	22
West Randolph ct	"	28	29
Randolph circuit, Trinity	Oct	5	6
High Point station	"	6	7
Jackson Hill circuit	"	12	13
Asheboro station	"		17
Asheboro circuit	"		18
Uwharrie circuit	"	19	20
Reidsville station	"		27
Ware's Chapel	"		27
Centenary station	Nov.		3
Proximity station	"		3
Liberty circuit, Staley	"		16

FRANKLIN DISTRICT 4th Round

J. A. Cook P. E., Franklin, N. C

Franklin station Franklin	Aug	17	18
Webster circuit, Cullowhee	"	24	25
Macon circuit, Union	Aug. 31,	Sept.	1
Bryson City sta Bryson City	"	7	8
Whittier circuit, Olivet	"	14	15
Bushnell circuit Jackson Line	"	21	22
Aquone circuit, Tellico	"	28	29
Franklin circuit, Iotla	Oct.	5	6
Andrews ct, Peach Tree	"	12	13
Murphy station, Murphy	"	13	14
Hiwasse circuit, Liberty	"	19	20
Hayesville circuit, Hayesville	"	26	27
Glenville circuit, Glenville	Nov.	2	3
Robbinsville circuit, East Buffalo	"	9	10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct., Maiden's ch, Wednesday Oct. 2.
Macon ct. Mt Zion Thursday, Oct 3.
Macon ct, Patton's, Friday, Oct 4
Hayesville ct. Bethel Wednesday, Oct 9.
" ct Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25
Hiwasse ct, Fairview, Thursday, Oct 17
Hayesville ct, Boyle's chapel Thursday Oct. 24
Webster ct Speedwell Thursday Oct 31
Webster ct, Webster Thursday, Nov. 14
Franklin ct, Salem, Tuesday, Nov. 5
Robbinsville ct. Homestead, Thursday. Nov. 7.
Bryson City station Sylva, Thursday night, Nov 14.
Bryson City, Hillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

WINSTON DISTRICT.—4th Round

D ATKINS, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station,	"	22	23
Kernersville, Shady Grove	"	28	29
Thomasville station,	"	29	30
Forsythe circuit, Lewisville	Oct	5	6
Farmington circuit, Advance	"	12	13
Walkertown station	"	19	20
Winston, Centenary	"		20
Winston, Burkhead	"		20
Winston circuit, Mt. Tabor	"	25	27
Winston, Grace Church,	"		27
Southside	"		30
Davidson circuit	Nov.	2	3
Danbury circuit	"	6	7
Summerfield circuit	"	9	10
Cooleemee	"		13
Jamestown	"	16	17

MORGANTON DISTRICT 4th Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Marion	Aug.		11
McDowell circuit, Pleasant Hill	"	17	18
Table Rock circuit, Earney's	"	24	25
Forest City & Thermal City station, Forest City	August 31.	Sept	1
Silver Creek circuit, Salem	Sep.	7	8
Rutherfordton circuit, Pisgah	"	14	15
Broad River circuit, Kistlers	"	21	22
Henrietta & Caroleen, Henrietta	"	28	29
East Rutherford circuit, New Hope	Oct.	5	6
Bakersville circuit. Bakersville	"	12	13
Elk Park circuit, Thompson's Chapel	"	19	20
Estatoe circuit, Pine Grove	"	20	21
Green River circuit	"	26	27
Morganton circuit, Stamey's Chapel.	Nov.	2	3
Morganton station	"	10	11
Connelly Springs ct, Ruth College	"	16	17

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville, Aug 31,	Sept.		1
Belwood circuit, St Peters	"	7	8
Bessemer City circuit, Bessimer City	"	14	15
King's Mountain station	"	15	16
Lowesville circuit, Salem	"	21	22
Mountain Island station	"	22	23
Stanly Creek ct., Hardin Cotton Mill	"	28	29
Lincolnton circuit, Lincolnton	"	29	30
McAdensville station	Oct.	5	6
Gastonia, Main st	"	6	7
Polkville circuit, Clover Hill	"	12	13
Lowell circuit, Bethesda	"	19	20
Gastonia, West End and Ozark	"	20	21
El Bethel circuit El Bethel	"	25	27
Shelby circuit, Sulphur Springs	"	26	27
Shelby station	"	27	28
N Cleveland cir't	Nov.	2	3
Rock Springs circuit	"	9	10
South Fork circuit	"	16	17

you could both 'go,' and support yourselves."

"Five cents from the father, and a cent each from the family; I guess John Hull and family don't love their heathen brothers very hard."

"Ah, Mrs. McRimmon, that meant a good deal to you; the Lord keep you till you join the good man that's gone."

"Charlie Baker, and you, too, Effie, I doubt if the Lord will take any substitute for you."

"Nothing from you, Mr. Cantile; not interested, I s'pose? 'Heathen at home;' perhaps you're one of them."

"Five cents, Mr. Donald? I doubt you'd want to put that in the Lord's hand; and you, Mr. Jenkins, no more?"

Then the old man came to his own pew, and as his wife put in an envelope: "Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'd have to put Jack, and Mary too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went on from pew to pew till the old man came to the front again, and there he stood for a moment, the plate in his left hand, fumbling in his vest-pocket. But hs said: "No; that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down, and taking out an old leather wallet, counted out some bills on the plate, and said: "I am sorry, Lord, I didn't know you wanted me to go; and Jim will keep mother and me on the farm now we're getting old, but I won't keep Jack back any longer; and Mary's been wanting to go, too; only I wouldn't let her. Take them both Lord."

Then, while the old man sat down and buried his face in his hands, Deacon Wise jumped up, and said, with a lump in his throat: "Dear pastor, we haven't done our duty. Let's take up the collection again next Sunday." And a chorus of "Amens" came from all over the church. And the pastor got up with tears in his eyes, and said: "My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different to what it ever had before:

"Love so amazing, so divine,
Demands my soul, my life, my all:"

and the organist said she believed it went through the roof, and I guess God thought so, too.

I think the old deacon felt pretty bad when he found out how his day dreaming had been aloud, and one or two felt pretty hard at first; but they knew it was true. So that was what started our missionary church, and we've kept on ever since. There have been fourteen members of our young people's society go out as missionaries in the last five years, six of our best young men, and eight of our brightest girls.

"Jack Bright?" He married the organist, and they are out on the border of Thibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa. The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble.

"You're much obliged?" Oh, that's nothing. I'm glad to tell you. You see I have two of my own boys that are in the work now, one in India, and another in China, and another is getting ready to go. "My name?" John Donald. You're laughing? Yes, I was the one that gave only five cents that day; what the old man said about putting it in the Lord's hand stuck to me. But I hope to give the Lord a boy or girl for every one of those five cents. Even my two youngest are talking about going already. You see the Lord said: "Go ye;" so we're all going. Good by.—Presbyterian Witness.

Grand Excursion to Norfolk, Va., Sept. 10.

Southern Railway will operate its popular Annual Excursion to Norfolk, Va., September 10th, 1901, leaving Charlotte at 6:50 p. m., arriving at Norfolk 7:30 a. m., Sept. 11th; returning leave Norfolk at 7:00 p. m., Sept 12th, giving two days and one night in Norfolk

Tickets will be sold on branch lines to connect at junction point

Round trip rate from Greensboro, N. C., $3 00. Approximately low rate from other points. For further information call on J. B. Graham, T. A., or write R. L. Vernon, T. P. A., Charlotte, N. C., S. H. Hardwick, G. P. A., Washington, D. C.

General Convention, Episcopal Church, San Francisco, Cal., Oct. 2, 1901

On account of the above occasion the Southern Railway will sell round trip tickets from all stations on its lines in North Carolina to San Francisco, Cal., and return September 18th to 26th, inclusive; tickets to be validated by Joint Agent Terminal Lines in San Francisco and upon payment of a fee of fifty cents, making final return limit November 15, 1901. Rates for the round trip from principal points in North Carolina will be $65.25 For further information call on your Depot Agent or write S. H. Hardwick, G. P. A., Washington, D. C., or R. L. Vernon, T. P. A., Charlotte, N. C.

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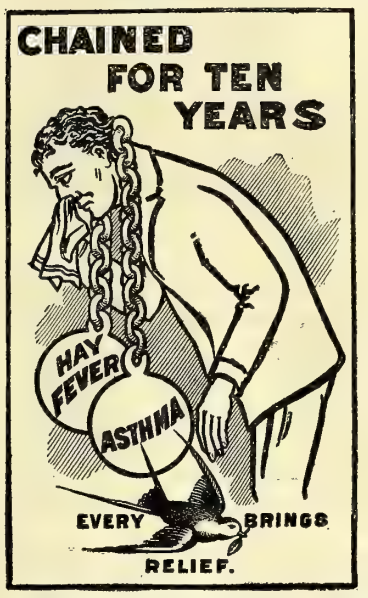
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Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.
NEW YORK, Jan. 3, 1901.
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AVON SPRINGS, N. Y., Feb. 1, 1901.
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Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.
Yours respectfully, O. D. PHELPS, M. D.

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MATTIE P. HARRIS, President, Roanoke, Virginia.
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

I have a number of letters asking how to cure pea vine hay. I gave my method last year and have been giving it daily at Farmer's Institutes for a week past. But there will doubtless be many like our Guilford county friend who will try it and declare it will not work As we have said, we must use good judgment and common sense in any practice. My bulletin on Farming in North Carolina tells how to do it.

A Wilson county friend says that his hogs are diseased. They cough and get weak in hind parts. They have cholera and in all probability the buzzards have brought it to them. I once lost 75 out of 110 through buzzards bringing the disease from dead anima's. The law requires all dead animals to be buried and if this was always done cholera would soon disappear, for in most instances the buzzards are the carriers of the germs.

One friend wants to grow cabbage plants to set in November. Sow seed of Early Jersey Wakefield Cabbage last week in September in very strong soil. In November prepare land well and run furrows three feet apart and put in them 1000 lbs. per acre of a high grade tobacco fertilizer. List over this and draw the ridges high with hoes. Set plants on south side of ridges so that the whole stem is covered Work down the ridges in early March and cultivate. Set plants 18 inches apart. Now is the time to plant the potatoes from early crops for fall potatoes and for seed. Plant in deep furrows and cover lightly till they sprout and then work the soil to them as they grow.

One friend also asks about sowing vetch, crimson clover, oats, and rye. Any of these should be sown in September. The vetch needs three pecks seed per acre, the clover 15 pounds, and the vetch needs wheat or rye or oats with it to hold it up.

A Lincoln county friend writes that he would like some information about sowing fall oats. Wants to know if the Hessian fly attacks them. "You say in curing pea vine hay not to take them up while you can twist water out of them." I never said anything of the sort. I put the hay in as soon as hard twisting shows no sap runnig to the twist. The time they are left out will depend on weather and the rankness of the growth.

Put them in while leaves are still soft. Fall oats should be sown in September and I have never known the fly to injure them.

We are writing this on the wing for we are still meeting the farmers daily at Institutes. I have been gratified to meet many who tell me they read these letters in the ADVOCATE. At the opening of our Institute at Mooresville yesterday I saw a man, who had just gotten his ADVOCATE reading it backwards as some of the preachers tell me they do. That is all right, read my letter the last of the week and keep the rest of the paper for Sunday.

We had an interesting meeting at Farmington in Davie coutny, and I was there struck with the fact that the black soils of that section are the finest grass lands I have seen in the State, and it is surprising that the owners of these fine lands have not gone into the beef business. There is a fortune in the feeding of beef cattle on such soil and it ought to be undertaken there for the land grows grass astonishingly. The red rolling uplands of the Piedmont section are the wheat lands of the state, while the black soils of upper Davie should be kept in grass. The feeding of beef cattle is certain to pay well now since sheep have driven cattle off all the great ranges of the western plains. We are making many notes of what we see on this trip and will have more to say about things we learn while talking to farmers.



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For further information address

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The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it s just what they need. The price is only 3 cents 1 copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

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MARRIAGES.

FIELD—LINDLEY—At the residence of the bride's parents near Pleasant Garden, N. C., August 21st, Miss Minnie J. Field and Mr. John W. Lindley of Climax, N. C., were united in matrimony, Rev. E. J. Poe officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

HUDSON.—Mrs. Mannie Hudson, wife of Noah Hudson, died Aug. 16, 1901, aged 18 years. She had been a consistent member of the Methodist church 4 years, and testified before dying that she was ready to go and be with Jesus.

She leaves a fond husband and an infant a few months old to mourn her death. May the God of comfort sustain and keep them unto eternal life.

W. F. WOMBLE.

RANKIN.—Willard Dewitt Rankin, was born July 19, 1855 and died at his home near Mountain Island, Aug. 12, 1901, aged 45 years. Bro. Rankin was converted about 15 years ago, and joined the Methodist church. Since that time he has lived a consistent Christian life. He was a kind neighbor, a true husband and an affectionate father.

A little while before he died he called his family around him and bidding them good-bye said: "I am sorry to leave you but I am not afraid to go." May God's blessing rest upon this family and may they meet the husband and father in the better land.

His Pastor,
JOHN H. BRADLEY.

TERRY.—Sister Terry, wife of W. A. Terry, departed this life August, 1901, at her home near Hillsdale, Guilford co., N. C. She had been a consistent member of the M. E. Church, South, for many years; a sweet spirited Christian, letting her light shine and bearing much fruit. She was ever found at the bedside of her sick neighbors administering unto their wants. A kind wife and loving mother and grandmother. Her daughter had preceded her to the better land.

She leaves a husband, son-in-law and grand children and many friends to mourn her departure. She will be at the gate watching and waiting for them. May the Lord especially bless and lead them all in the way everlasting.

R. M. STAFFORD.

SMITHER.—Mrs. Blanche Smither (nee Anthony) wife of Mr. Charles Smither, and daughter of Mr. G. L. and R. I. Anthony, was born Sept. 24, 1876, and died at the home of her parents, at Vandalia, N. C., August 20, 1901. She professed religion and joined the Methodist Church at Pleasant Garden, N. C., in 1891, and lived a consistent and cheerful Christian life till the close of her earthly career.

It was only about four months ago that she was led to the hymeneal altar, a charming bride. How sad for the sorrowing husband thus bereaved! She leaves also a father and mother and five sisters and one brother. How the heart goes out in sympathy for them at such a fell stroke of bereavement! Many prayers will go up to heaven for all those thus stricken.

The funeral service was held from the residence of the parents at Vandalia, Thursday morning; Aug. 22., conducted by Rev. H. K. Boyer, and the remains were laid to rest in Greensboro.

E. J. POE.

TAYLOR.—Thomas W. Taylor was born April 30th, 1831 and departed this life at his home at Pleasant Garden, N. C., August the 8th, 1901, being thus in his 72 year. He professed religion and joined the Methodist Church about 35 years ago. He was a trustee of the church property at Pleasant Garden at the time of his decease. He was a substantial and respected citized of the community, and had the confidence of his neighbors in his uprightness of character. He was conscious that his end was drawing nigh and had his will written, disposing of his estate, some weeks before the end came. He remarked to the sorrowing daughters as his suffering increased, that it would be so sweet to die and be done with the sufferings of this world, and go to Jesus. He leaves a widow in afflictions so that she is almost helpless, but she is confident of being reunited with the loved one thus gone on before; also two married daughters are thus so sorely bereaved of a father. The funeral service was held by the writer at the residence of the deceased, and we quietly laid the body to rest in the Pleasant Garden church yard to sleep till the resurrection morn. God bless and comfort the sorrowing ones.

E J. POE.

BROOKBANK.—Mr. Thomas Brookbank, one of our oldest and best citizens, departed this life to enter into everlasting life August, 1901, at his home near Summerfield, Guilford county, N. C., of jaundice, at the ripe age of 80 years. He had the best of medical attention. The end had come. He was a successful farmer, a kind and obliging neighbor, never interfering with his neighbor's business; was a kind husband and an affectionate father, was blessed with four daughters and two sons, still living to mourn his death, with their dear mother and many other friends. He lived to see his children all grown and married in the best of families and well-to-do in the world and much respected in the community in which they live.

The funeral services were held at Bethel Church by the writer, where his many friends gathered to pay the last tribute of respect and to see him laid away to arise again in the first resurrection in the brightness of the sun to enter into the joys of his Lord prepared for him from the foundation of the world. He professed faith in Christ a few days before his death. His faith was unwavering. He has gone to the home of the blessed where the wicked shall cease from troubling and the weary shall be at rest.

R. M. STAFFORD.

SEAY.—How often our brightest hopes are blighted, and joy and expectancy replaced by sadness and gloom. Such is the experience of that ideal Christian home of J. E. Davis, whose grandson, dear little Johnnie Seay, was so suddenly taken, on Aug. 10, 1901. During an electric storm, he was lying across a bed reading, when lightning shattered a post of the bed near his head killing him instantly. The rest of the family, consisting of his grandfather, widowed mother, sister, aunt and uncle, who is Rev. S. M. Davis of our Conference, were in the room and were shocked, but not seriously.

Although not quite 14 years old, Johnnie was a real man in firmness and principle, and was a true Christian, having been converted and joined Sharon Methodist church two years ago under the pastorate of the writer. He was an earnest, consecrated member until God took him. He was indeed a good boy.

His death is an irreparable loss to the whole family, but while they are sad and even heartbroken, they can look forward with the happy anticipation of soon meeting again in that beautiful home where parting is no more.

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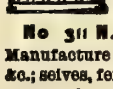
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NEWS OF THE WEEK.

Wednesday, Aug. 28.—The president has appointed William R. Bingham, consul general at Cape town Africa. ———A special dispatch from Shanghai says the British Authorities at Pekin have telegraphed for more British troops. ———The navy department announces that the North Atlantic squadron will leave Woods Hole Saturday next for Hampton Roads; the southern drill grounds.———Fire has broken out in the cotton in the second hold of the British steamer Mineola, from Galveston, August 5th and Norfolk August 13th, and arrived at Havre for Rotterdam. ———The engagement is officially announced of Helen, daughter of Former Governor Levi P. Morton, of New York, to Count Boson de Perigord, second son of the Duc de Talleyrand.———The steamship El Valle, from New York for New Orleans, reports at noon, August 27th latitude 25.51 north, longitude 84 53 west sighted a derelict bearing southwest about eight miles distant, apparently a vessel bottom up too far to note details ———The president has appointed Joseph E Abreu, a Filipino, an assistant in the office of the division of insular affairs in the war department. He will be given charge of work relating to the Philippines in the division over which Colonel Edwards presides.

Thursday, Aug. 29—The census bureau gives out a bulletin containing statistics as to the population of North Carolina ———County branches of the Farmers' Mutual must co-operate with the State organization or each take out a license.———President Schwab, of the Steel Corporation, declines to entertain Mr. Burns' proposal for arbitration of the strike.———A Chicago justice holds that strikers can be arrested without warrant if they "touch a non-union man and request a conference."———Mr. George Dorys, author of "The Private Life of the Sultan," has been sentenced to death by the Turkish courts. He is now in Paris.———The Deutschland arrives at New York from Cherbourg, making the trip in 5 days, 12 hours and 23 minutes, the quickest westward time ever made.———The anti-lynching society of Seattle notifies Governor Aycock it offers $500 reward for the apprehension of each person engaged in the lynching in Anson county.———The attorney general decides that a Chicago firm which sells a sewing machine to a resident of this State and ships it by express is liable for the $350 license tax. ———Governor Aycock says it is only a question of time when there will be indictments for lynchings in this State, that persons engaged in such will betray that fact and furnish names of his co-lynchers

Friday, Aug. 30—There were exciting automobile races at Newport yesterday. W. K. Vanderbilt came out victorious ———The superintendent of public instruction orders a text book depository at Bakersville, Mitchell county———A committee of the Bay View strikers call at Amalgamated headquarters. It is said they want to return to work ——— President Burns is still at work trying to bring about a compromise between President Schwab and the strike leaders-—— The jury at Wautumka, Ala., convict two more of the white lynchers and fix their punishment at ten years in the penitentiary———The comptroller of the treasury decides that the treasury department must refund to Delima & Co the $14,547 paid as duties on goods imported from Porto Rico———Acting Secretary Hackett does not think the reputed expression in an interview by Admiral Watson on the Schley case of sufficient consequence to demand an explanation.

Saturday, Aug. 31—In a wreck on the Great Northern railroad in Montana the assistant superintendent of the road, his son, his cook, and thirty-three Scandinavian laborers were killed; thirteen laborers were injured———Shipments of money from the U. S. treasury to the South and West, to move crops, are heavier this season than usual——— Columbia won yesterday's race with the Constitution———Quiet prevails on the Isthmus of Panama; it is believed there will be no actual warfare between Colombia and Venezuela———It is believed now that the negro Francis was paid to murder Miss Henderson, near Holden, Mo., by white persons who wanted to get her out of the way——— Steel strikers claim a big victory in the closing down of a plant of the Carnegie Company———Shamrock II had her sixth trial spin yesterday; the results are considered satisfactory———New Orleans trade review says the prospects of the cotton crop are less favorable to large yield than generally accepted a month ago.

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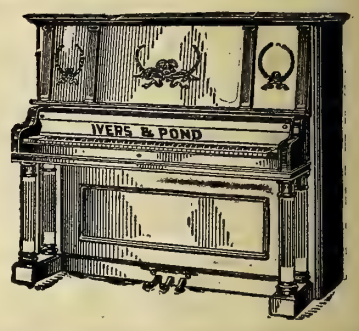
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Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 11, 1901. VOL. XLVI., NO. 37

LIKE HEAVEN.

When you hear of good in people—tell it.
When you hear a tale of evil—quell it.
Let the goodnes have the light,
Put the evil out of sight,
Make the world we live in bright,
Like to heaven above.

You must have a work to do—pursue it.
If a failure, try again—renew it.
Failures spur us to success,
Failures come, but come to bless,
Fitting us for righteousness,
In the heaven above.

Do the woes of life surround you—face them.
Do temptations hover 'round you—chase them.
He who ruleth over all,
He will help you, though you fall,
Gladly hears you when you call,
From his heaven above.

Have you any wrong to right—right it.
Do you have a sin to fight—fight it.
God himself, will help you win,
Let his spirit enter in,
Making right the heart within,
Fit for heaven above.

—John Sterling, in New York Observer.

THE LADY, who with others, complied with her pastor's request that she read a chapter in the Bible each day, caught his idea in making it when she said, "I promise, because my home cares are so numerous and exacting that I need something of the kind to compel me to read." This pastor well knew that to hastily read one chapter each day, and that under compulsion of a promise, was not an ideal way of becoming acquainted with the Book of books, but he also knew that even a daily taste of its power and helpfulness might lead to such an appreciation of its value that love and not a promise might soon become the constraining force. He who puts any adequate estimate upon God's eternal truth, will never allow anything to interfere with his meditation therein.

IT IS said of Jenny Lind that when asked why she abandoned the stage when fortune and fame were at their height, she quietly replied, "When every day it made me think less of this, (laying a finger on the Bible) and nothing at all of that, (pointing to the sunset on whose glory she was feasting), what else could I do?"

THE LACK of means, and other deterring causes, prevent many from visiting the Pan-American Exposition, but only once have we heard a reason given for not going like unto the following. Said a Christian man and his wife, recently: "Certainly we would enjoy the Exposition, but to go would necessitate our giving much less than we want to give, and that is a pleasure we cannot afford to lose." How few have fathomed the blessedness of denying self for the sake of the Kingdom!

HAS THE time not come when God is calling some to whom He has entrusted much goods, to go to foreign fields? Who will respond and say to the Mission Board, not "send me," but, "let me go under the authority and direction of my Church, and I will pay my own way." A few such examples would give untold impetus to the forward missionary movement.

ABUNDANT OPPORTUNITY has come to us recently to verify the statement that travel is not the privilege of the rich, but of the imaginative. Though not privileged to take the journey ourselves, we have, through the charming letters of our Epworth Leaguers in several of our church papers, turned our face to the sunset, and with the delightful comradeship of kindred spirits, traversed the broad stretches of mountain and plain, gazed from the Golden Gate upon the waves of the rolling Pacific, feasted on the wonders of Yosemite, clasped hands with friends around the big trees, camped in Yellowstone Park, fished in its lake, stood in awe before its smoking pools and prismatic waters and majestic geysers, and thrilled with the unspeakable grandeur and sublimity of its Grand Canyon. And now we are turning our face in the opposite direction and with our Ecumenical brethren have seen the sights of the great metropolis, weighed anchor in her spacious harbor, bade farewell to native shore, and consigned ourselves to the delights and perils of the great deep. When some day, perhaps, we shall see and experience it all in reality, we shall have an impression that we have seen and felt it before. Not so with the country to which we are all eagerly making our way. There shall be all the freshness and rapture of first impressions. No traveller thither has sent back any letter of description. The one lone pilgrim who was briefly caught up to the third heaven, had no words with which to tell of what he saw and heard. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God has in store for them that love Him."

AMONG THE conspicuous figures at the Ecumenical Conference, now in session at London, is that of Young J. Allen, our veteran missionary, who will return thence to his loved work in China. His visit to the home land has been largely spent in delivering addresses at different points, and his statesmanlike views and broad policy have greatly impressed the home church. He argues that missionary work should move along the lines of least resistance, and that missionaries should so demonstrate the value and superiority of the Christian religion as to create a conscious need for it on the part of the observing Chinese. Be sure to read his farewell letter, copied on another page from the Wesleyan Christian Advocate. The prayers of the church will surely follow this grand old man whose life is being spent in the forefront of the firing line.

THOSE WHO heard Bishop Thoburn at the Missionary Conference, will remember how in telling of his experiences when he first went to India, he said that soon after his arrival he received a letter from his sister wanting to come also; that while he felt that she was needed, and he wrote her to come, he was greatly embarrassed to know what to do with her when she did. Miss Isabella Thoburn was the first unmarried woman to go as a missionary from the M. E. Church. She has given full proof of her call to help and uplift the women of India, and we learn with sorrow that her work there has been laid down for higher service above. At the time of her death she was president of Lucknow College for women.

IT IS almost inconceivable that any argument could possibly be made in justification of the horrible custom of foot binding to which the women of China are subjected, and yet such an argument is made in one of the two hundred essays written for a prize offered by the Anti-foot binding Society of that country. Let the good women of America be duly grateful that it is not deemed necessary that they develop "womanly character" at the cost of such suffering and humiliation. The essay in part reads: "Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses." "Bound feet are conducive to health and long life. See how many more old women than old men there are in China! This is because their bound feet prevent women from working too hard Moreover, they do not see and grieve over the unobtainable; so they are not envious, but have hearts at rest, which are very helpful indeed for women." "Those who complain of the pain involved in binding the feet forget that suffering is necessary for the proper development of woman's character. A woman who has not eaten this bitterness is likely to be opinionated and to want her own way. She will argue and quarrel with her husband, and the two will oppose each other like a pair of strong hands, each coming against the other, causing smacks and crashes. On the contrary, a bound-footed woman will receive correction and is submissive and obedient to her husband. Confucius says that women should be weak and men strong. This is the proper order."

"I AM a Registered Methodist," is the heading of a recent editorial in which our confrere, Rev. G. C. Rankin, administers a fine tonic not only for Texas, but for many other members of the Methodist family. He says: "Last year we had occasion to spend ten days far out in the western section among the stock producing people of Texas. In many respects the experience was a revelation, but we need not dwell upon that feature of it in this connection. In conversation with quite an intelligent lady one day, we asked her to what Church she belonged. With emphasis she replied, 'I am a registered Methodist.' That was putting it in stock language, but it carried a meaning that no one could mistake.

"We have often thought of her reply, and the more we think of it the better we like it. Out in that country a registered animal is all the go. His papers show that he is of pure blood in his origin, and that very fact adds materially to his value. He is the king of the plains, and wherever you see him he bears the mark of royalty. Hence the significance of the reply that the good woman made to our inquiry. She meant by it that she was a Methodist from conviction, and that she gloried in her Church relation. We like that sort of a Methodist. It implies a denominational self-respect that is truly refreshing, and something that the most of our Methodists need very badly We have boasted of our liberality and breadth as a Church until some of us have nearly lost our identity. Many of our people have an idea that one Church is just about as good as another, and that it makes no difference to which one of them you belong, if you are honest. Well, it does make a difference, and we need to have it impressed upon those who come under our ministry. For Methodists, the Methodist Church is the best Church in the world. Its doctrines, its polity and its usages afford the best medium for the development and training of Christian character of any other Church in Christendom, and our Methodist constituency need to be taught these facts. What we need is a deeper spirituality in our experiences and a profounder devotion to the interests of our own specific denomination. Our love for Methodism needs to be deepened and emphasized, both through the medium of the pulpit and the press. We have no patience with a namby-pamby view of our Church. We believe in spelling it with a capital letter and in parsing it in the nominative case, first person and singular number. In other words, let all of our people become registered Methodists, and let them learn to glory in their Methodist heritage

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CONTRIBUTIONS.

FOR THE QUIET HOUR.

The Call of the Soul.

BY REV. F. B. MEYER, M. A.

There is a time in every truly religious life when the traditional passes into the personal and the soul awakes to appreciate the need of direct fellowship with God. That moment may come suddenly or gradually, as the result of a growth or of a direct divine interposition; but whenever it comes it is like a rebirth; old things pass away and all things become new.

God is eager to awaken each soul that he has made to this personal and direct fellowship with himself, in which he may speak his profoundest thoughts, and have unhindered and direct access to the soul's most secrect shrine. He is unwilling that we should be so dependent on the rites of a church, the institutions of a religious society, or the example and teaching of others. He is intensely desirous of accustoming us to deal with himself, as though there were none else in the universe but him and the son whom he desires to bring to glory.

An illustration of this occurs in the story of Samuel. We are all familiar with the fascinating description of his mother's sorrow and travail of heart, her prayers and tears, her solemn vow, her ecstacy of rapture as she pressed the child to her heart, and her solicitude to train him with her own motherly hand for the great life to which he was destined. Her song shows how familiar she was with the grand old Hebrew literature, with the noblest traditions of her people, and with the many chords that sound in all human lives. And as the child stood at her knee and drank in her words, what wonder that this young nature became inspired with something of her spirit. The little Levite coat, which she made for him year by year, was a visible embodiment of those habits and clothing of her inner life which she made for her rapt pupil, to whom she represented God and Truth and Duty.

But it is clear that both at that time and afterwards, when, as a growing lad, he was put under the care of Eli, his religious life was rather a reflection of the light that shone on their faces, than a fire which was kindled on his own inner altar. What his mother said about God was his highest conception of God. What Eli taught was his supreme code. He did not know God for himself; and when the accents of the Divine Voice fell on his ears, instead of an instant recognition they only excited a vague wonder.

All this required to be altered before Samuel could fulfill the high purpose of his being. He must be weaned from the breast of the human mother that he might feed on the bread of God. He must see the lights of childhood pale before the radiance of the coming day. Stars are well enough, when the gray dawn lingers on the hills, but they must make way for the sunrise, into whose opal and yellow they fade.

So it befell that God stood and called, "Samuel, Samuel!" Probably there is no soul of man to which in some form or other, at some time or other, that call does not come. We must always believe that the work of Jesus is for the whole world; that the true Light lighteth every man who comes into the world; and that the swathing bands of God gird all men, even though they do not know him Every holy inspiration which visits the sons of men is a call from those lips that in the stillness of the shrine, as the light from the great lampstand was burning low on the margin of twilight, uttered in tones of flute-like sweetness the name of Samuel.

Has that call come to you? The direct speech of God! The personal communication of the divine will! The breathing in of the unexpected and unconventional on the ordinary and commonplace! It comes not once nor twice. It lingers as though loath to take a negative. He stands at the door and knocks. The Lord stood and called. Oh, can you not recall moments when something within you suggested that you should be sweeter and tenderer to those near you, that you should abandon evil habits which clung to you, and arise to the new life which beckoned you, that you should enter into the life of prayer and fellowship? Have you hitherto refused, as though Samuel had hidden his head under his counterpane and sought to go back to sleep? The first tendency with us all at such a time is to seek our Eli. Samuel ran to the bedside of the old man, and was astonished to discover that the oracle was dumb. At first Eli had nothing to say, no advice to give, no response of any kind, save to say that he at least had not called.

Too often we have impaired our best impressions by talking them over with others, who either had never passed through the deepest experiences of the soul-life, or were inexperienced in the direction of others. Too often we have insisted on the clergyman, the minister, the director giving us the message, which he thought was appropriate, and been content with that! Too often we have preferred, like Israel, that Moses should speak to us, and like them have entreated that God might not speak, lest we should die. Of course the wise helper of souls has his place, but it is a very different one from that which we, in our first anxiety, would fain assign him.

Eli was a weak man in many respects, and his weakness became sinful for himself, fatal for his family, and altogether ruinous for his country; but on this occasion he acted with conspicuous wisdom. He forebore to intrude himself in the crisis in this young soul's experience. There was no trace of assumption, of arrogating a special fitness to represent God to Samuel, or Samuel to God, or of priestcraft. He was wise enough to stand out of the way, and leave the boy face to face with the great Friend who had come to woo his young soul. Too many of us would have overloaded Samuel with suggestions and exhortations, making him introspective, nervous, and self-centered; whereas Eli was satisfied to bid the boy open all his soul and listen and obey. He felt that the voice would call again, and that all he need do was to tell the boy that it was the voice of God. Happily, the young Levite had been so trained that God was no stranger, unfamiliar or dreadful object, but sweet, lovely, near at hand, and not more to be dreaded than his mother or Eli himself. It was no terror to the child to have to meet the great God all by himself. He never thought of asking Eli to remain with him during the audience, and he went back to bed without a tremor in his pulse or a misgiving in his heart. He conned the words that Eli had suggested, and had them ready; and lay quietly waiting till the room again was filled with his name, as even Hannah had never spoken it. Then he answered, in the low, reverent tones of a little boy learning with reverence the first great lesson of personal religion, "Speak, for thy servant heareth."

This is the greatest work that any of us can do for another, whether old or young, to teach the soul to draw its water from the wells of God, not waiting for a Rebekah to draw for it, but letting down the pitcher into the deep darkness to bring it back flashing with the brimming water. There was no jealously in Eli, that Samuel should get independent of him. He took the lad into God's audience-room and went out.

When the soul begins to listen, the voice of God is heard, in its supreme revelation, not in words but in the Word, not in sentences but in the Alpha and Omega, whose Being is the one final voice of God. The richest gift of Christ is not in the golden sentences by which he has enriched human thought and speech, not in the story of his matchless career, not in the Evangel—but in himself. He is the Word of God, the Divine Speech, the utterance of the innermost heart and mind of the Infinite.

There are three things to be remembered:

First. When God speaks to us in Jesus there is not at first the intellectual but the spiritual. In other words, we receive him, or we receive the special gift that he has for us, through communion and fellowship and faith, and it is only afterwards that we form an intellectual cognition of that which has already entered us, to become bone of our bone and flesh of our flesh. That which is first is not natural, but spiritual, afterward that which is natural. For this reason men are one in their life, but so diverse in their creed.

Second. The Word of God is to be sought, not in dreams, impressions and mysterious voices, but in and through the word of Scripture. At the close of this very chapter (1 Sam. 3) we learn that God made himself known to Samuel by his word. It is as the soul approaches the telephone wires of the Bible that it hears the voice of Jesus. "My sheep hear my voice, and they know me, and follow me." If a voice speak in their heart, they expect to find its corroboration in the Scripture and in the providences of life before they act on it as the authoritative voice of Christ.

Third. The voice of Christ only comes to those who are prepared to obey, and have already obeyed up to their light. "He that will do his will shall know."

After this first wonderful audience with God, Samuel opened the doors of the house and essayed to perform the simple duties which had been entrusted to his care. The visions of God do not indispose us for ordinary duties, but lead us to perform them with deeper reverence and insight, and those who experience the second truth are not born out of, but into simplicity and humility.

London, England.

Some of the Curses of the Rum Traffic.

The positive side of the great question of prohibition has been repeatedly discussed until some of its strong points have become a little stale. Repetiton is wearisome. Something new is always pleasant to the ear. The negative phase needs an airing, that I propose to give in my humble way; and I hope I may be able, in some measure at least, to occupy grounds that have been hitherto unoccupied.

Some of us young people are very prolific in formulating apologies, yet there is one consolation that pallitates these excuses, to-wit: That it takes more time than we have had, and more reading than our short lives could do to store up the knowledge found in some older ones.

We are told that the town of Pullman, near Chicago, has ostracized the saloon and dram drinkers. They don't suffer either to dwell among them. Disorder is unknown there They first had a police force and a mayor, the police force found nothing to do, and was cut down to one man. He sat on goods boxes and whittled time away. The authorities, having no use for him, consigned him to the place of a private citizen. The last account we had, there had not been heard a row or broil to mar its peace.

What has been done in Pullman can be achieved anywhere else. Mr. Pullman, who formerly owned the site on which the town now stands, had it stipulated in all title conveyances that the purchaser or tenant, as the case might be, forfeited his title when he suffered the use or sale of intoxicating drinks on the premises. The club of the policeman might have been labeled in plain letters, "of no use," and placed in a conspicuous place on a shelf of their museum among the curiosities of that institution. Here is an object lesson on prohibitory prohibition. We all may, without transgessing the golden rule, envy those people in the fruition of their wholesome municipal laws.

If the doctrine of the "survival of the fittest" holds good anywhere, it certainly will in the temperance cause. Is there to be found anywhere, a person whose hide is so crammed with stupidity as to claim that a drunken man is better in any place than a sober one? "Yes," says the sot. Well, I will have to concede a single exception, namely, the sulphurous regions, where the damned congregate in pandemonium, with their wails and hideous cries for water, to cool their parched tongues. Like the rich man, when he saw poor Lazarus leaning on the bosom of Abraham, he cries in the humility of a son and says, "Father Abraham, send some one to my father's house, yonder in Palestine, and warn my five brothers, lest they come to this place, for I am grievously tormented here." His consolation was blasted when he received the reply, "that there was an impassable gulf fixed" between them that cut off all messages. If there be any who think that the drunkard's future prospects are better than the rich man's in the parable, I fail to see upon what grounds he bases his hopes.

I am positive, that money spent for intoxicating drinks by a healthy man is as irretrievably lost to him as if it had been cast into the middle of the Atlantic ocean. As well might a man in good health fill his stomach with the most nauseating drug that could be found in an apothecary's shop, expecting to receive benefit from it, as to expect benefit from the habitual use of whiskey and its kindred preparations. There is an element of danger in turning whiskey loose anywhere. I feel a delicacy in admitting it in the family of drugs, unless it is bound in fetters of steel behind iron bars with herculean strength.

Dangerous things should be given a wide berth. The experience of all reformed drunkards will bear me out in these assertions. We are not willing to yield a single exception, for the person is not soundly reformed who so yields. As well might the man who had discovered a den of a dozen rattlesnakes in his house, claim that he was secure from their fangs when he had destroyed only ten of them. To conceal whiskey about a home for medical purposes is on a par

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CONSUMPTION

with having a pet adder for the children to play with. The only safe ground for a person of common temperament to occupy, is to give whiskey and all its kin as wide a berth as the latitude of the earth will afford. When you have crowded it further into the frigid zones than human life can exist, then give it one more mighty shove and send it to where gravitation ceases and turns the other way.

I have not the patience to try to reason with any one who claims to believe in the temperance cause and insists in giving whiskey a place as a medicine. The only object is to give it rope enough to reach his own lips. There are a number of other fluids that will effectually supply its place in the laboratory that are shorn of the train of evils that follow the licensing of whiskey for any purpose. A young, weak limb of the medical profession once said that there were certain dry medicines that could not be dissolved without the aid of alcoholic spirits. While I know that the medicine could be successfully administered in a dry state, to further satisfy myself, I asked a Christian physician of 52 years of successful practice, if the claims of the young doctor would hold good. He answered, no! And further said that in his 52 years practice he had never seen a case where liquor was absolutely necessary.

The time has been, and it was on this side of Adamic times, too, when distilled spirits were not known. In those good old times, people had good health, and lived to a ripe old age. Some lived to near a thousand years, if Moses can be taken as good authority. There are various reasons assigned for this great longevity. None, I believe, heretofore assigned it to the non-existence of distilled spirits. We enter this claim, and urge it with as sound reason as they have adduced that the use of such spirits curtails life as greatly as the causes they assign. It is a well known fact, that the epidemic visitations of cholera, yellow fever, etc, the mortality is 100 per cent greater with the habitual drinkers than among the sober class.

When the old chemist, bending over his retorts, trying to discover a universal solvent that would change every substance into gold, discovered the fumes from the decayed grain and fruit that would produce intoxication, he only found an alchemy that would destroy soul, mind, body and happiness and everything that pertains to earthly or spiritual comforts.

A more disgusting spectacle never presents itself to a Christian people, than a whiskey soaked saloonite, perambulating our streets and thoroughfares, graviating to every side, with a death glare playing upon his countenance. A Christian community that does not frown down on snch as this, may, at the final day of reckoning, be shown the broad way that leads to everlasting destruction, and told to take it, by the highest authority known among men or gods. The decree once given, there is no appeal to any other tribunal. Gone, time without end.

The manufacture, use and sale of the accursed stuff has caused more crepe to be worn than it would take to shroud the whole earth in mourning. And here in this Christian land, in the face of all these facts, there are people who advocate its manufacture and sale, and some of their names are found on the register of the Church of Christ, so called. Does any sane person anywhere belive that if Christ was upon earth, that he would wink at such diabolism, or give it one idea of sanction? If there are such, here I am laboring under a wrong perception of his teaching, while he was here.

Are we to be crucified by the power of the rum traffic? Are we to sit supinely and be crushed by this hydra headed monster without a protest? It seems so when our legislators refuse to even offer prohibitory legislation from this monster. In the eye of some legislators the dogs and whiskey of one single county are entiled to more protective legislation than all the children and sheep of a whole State; while one sheep will furnish more clothing for shivering children than a whole brigade of dogs, and is entirely free from hydrophobia The happy owner of a cur, especially if he owns a blockade still, has a greater influence over the average legislator, than the possessor of a ranch of a thousand sheep, who advocates prohibition These facts are made manifest at the meeting of nearly every legislature and congress. Why these things are so is a marvel to me.

Seldom a legislature convenes but that petitions pour in from every quarter, asking that body to adopt measures to remedy these evils; they invariably die in the pigeon holes in the committee rooms or are never preseuted to the honorable body. These are weighty charges and guilt lies at somebody's door. Let us locate the evil and use our ballots to remedy it.

Men are now living who will survive the time when all the favored classes will be found in the same boat floating to financial ruin. Oh! that the cries of some modern Stephen could ascend to the throne of the omnipotent, and be heard like Stephen of old, and a ministering angel sent to avert the calamities that are so vividly pictured in my imagination today. I have a reverential regard for the man or woman who will, in the face of all this, stand for the right and the right pursue. My forbearance lags when I pick up a secular newspaper and read in its editorials that it is for temperance, but wants it brought about in some other way. "By moral suasion" or "Church attachment," etc., they say. The truth is, they don't want it at all. They will sugar coat any contrary method to prohibit a statutory prohibition law.

Everyone knows that if you could instil in the breast of each indivdual a virtuous morality or Christian spirit, the temperance cause would be solved. This is what temperance men and women are after. The great stepping stone to its achievement is to convince the people of the great sin of intemperate indulgence in the intoxicating cup. Cast around and see a man who has forsaken his drunken ways and you will have found one who is trying to walk the path of moral rectitude, and a strong advocate of the temperance cause, one not so choice of the mode of achievement as he is for the success of the cause. When a wolf invades your flock it is not good generalship to cavil about the kind of weapon to be used in its destruction, but go at it immediately with any effectual weapon.

In conlusion I will let St. Paul dispose of the drunkards. In his first letter to the Corinthians, 6th chapter, 10th verse, he says: "No drunkard shall inherit the kingdom of God." This settles the doom of the drunkards, so far as the authority of Paul is accepted. Webster says a drunkard "is one who is addicted to drunkenness," and drunkardness "is intoxication."

Intoxication is produced by drinking. Now there is no chance under heaven for a man to become a drunkard, only by the use of intoxicating drinks. Sometimes men who get drunk become "addicted to drunkenness." By thus reasoning, no one but a God defying infidel or a fool can arrive at any other conclusion, that the drinker, and not the teetotaler, is in danger of the drunkard's eternal damnation.

VICTOR PAYNE HAMMER
Jamestown, N. C., Aug. 5, 1901.

ROYAL
BAKING POWDER
Makes delicious hot biscuit, griddle cakes, rolls and muffins.
An absolutely pure, cream of tartar powder.
ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Convict Reform.

Josiah Flynt, whose studies of tramp and criminal life have made something of a sensation in the last few years, expresses the opinion that prison life makes more criminals than it cures. If this be true, it is time something should be done about it.

A philosopher by the name of Benjamin Franklin, who lived and died some years before Mr. Flynt was born, taught that hard work was a cure for most mental and moral ailments; a more recent philosopher, Thomas Carlysle, confirms this view, and it is possible the idleness, or the wrong sort of work, is responsible for some of the evils of prison life. That it is demoralizing for a man to be shut up with a lot of evil companions, well fed, and nothing to do, no one can doubt. Men who have nothing to think or talk about but their past evil deeds will demoralize each other and injure themselves. Mr. Flynt testifies that some of the criminals whom he has met averred that they spent their time while in prison devising new ways to cheat the law.

Evidently, then, anything which occupies the mind, muscles and energies of the prisoner so that he has none to spare for this sort of meditation will increase the safety of society.

The question is, what is it to be? Degradation and cruelty will not do it; that was the old fashioned method, and it merely produced hardened and desperate criminals who made life for honest people a terror. No good is attained by developing all a man's brute selfishness. Books will not do it, for criminals sometimes use the prison library to increase their experiences in crime. Books on mechanics and engineering are quite useful for this. There remains, then, only the old fashioned panacea, work.

The great difficulty in setting criminals to work at trades is that the State thus competes with free labor, which legislators think bad politics. To be sure, the man can be set at making articles used in the prison itself, but there is not enough of this to occupy all of them. Moreover working at a trade inside prison walls does nothing for the men themselves. Each is set at doing a single task, and taught little else. Fresh air and sunshine are absent, and these are about the only things which can prevent a man from injuring his health by long hours of monotonous labor. The dangerous traits of the criminal increase when his system is warped by such abnormal surroundings. As a measure of public safety he should be returned to the world in something like a normal condition, if possible.

The Good Roads movement has come nearer solving the criminal problem than anything else. In many States the advent of the bicycle and the automobile has made it necessary to improve the roadways. There is not enough free labor available for this, and it is work which a mechanic would be wasting time in doing. The farmer, with his crops in need of care, does not want to stop to smooth the roads for bicycles. The city mechanic does not find it profitable to come out and work in a gang at task. The convict can do this work, and it is good for him. It takes him out into the air and sunshine, it does not overtax his muscles, and it gives him a healthy tiredness which causes him to sleep soundly and refrain from inventing new schemes for preying on the public. In short, when he is set to work at road-making he tastes the primeval curse inflicted on Adam for the sin of disobedience which some say was not a curse at all, but an alleviation of the misery of knowing good and evil.

Cures Blood Poison, Cancer, Ulcers, Eczema, Etc.---Treatment Free.

If you have offensive pimples or eruptions, ulcers on any part of the body, aching bones or joints, swollen glands, sore lips, eating, festering sores, sharp knawing pains, then you suffer from poisoned blood or the beginnings of a deadly cancer. It is a dangerous condition, but you may be permanently cured by taking Botanic Blood Balm (B B. B) made especially to cure the worst blood diseases, even deadly cancer. Hundreds of cures of cancer made by B B B every year. It heals every sore or ulcer, stops all aches and pains and reduces all swellings. Botanic Blood Balm cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrotula, etc. Especially advised for all obstinate cases. Druggists $1. Trial treatment free by writing Dr. Gillam, 42 Mitchell St, Atlanta, Ga. Describe trouble and free medical advice given. Medicine sent at once prepaid. Special circulars sent about cancer.

HOME STUDY COURSES.

Rapid courses by mail in the Bible, Greek, Philosophy, etc, leading to diploma and degree. Terms, $1 00 per month. Catalogue free. Write Professor C. J. Burton, Christian University, Canton, Missouri.

Letter From Dr. W. J. Allen.

REV. DR. J. W. HEIDT, Atlanta, Ga.

MY DEAREST COMRADE: I have not words to say how reluctantly I come to this hour, the final parting. My visit to the home-land this time has been an endearing one. How its blessings have brightened as they took their flight. Till now, I look upon their departure somewhat as the Galileans did upon their ascending Saviour, whom they expected no more to see. They are gone, but the memory of them will remain forever fresh, and always dear, dearer, dearest.

Reaching Washington I barely had time to call at the Chinese Legation. Minister Wu was absent, but I saw the first Secretary and the interpreter who by the way had three brothers educated at our Anglo-Chinese College, Shanghai, he himself being one of the batch of students educated in the U. S. A. by the Chinese government. I found these Chinese as forward as ever in their views of reform, and they are evidently expecting much of the return of their Emperor to the capitol Pekin. They are all readers of my Review, The Kung Pao

The weather being so bad I did not tarry in Washington, but came on Friday evening to New York. Here I met Rev. Dr. Newman and wife of Alabama, who go by the same steamer as I do to London. Glad, very glad to have some company. Oh, how I wish your colleague and co-editor could be here to make this passage with us. I was all over our German steamer, Kaiser Wilhelm der Grosse this morning. It is 615 feet long, 60 feet beam, and is said to make 23 knots right along per hour, going the distance from land to land in five days and six hours. How fast ish dot? How is that for fast? We sail tomorrow morning at 10 o'clock and are due in Southhampton September 2. My tickets are all arranged for from here to London, and thence to Shanghai and exchange provided for, so that I have nothing further to do except to go aboard and submit to the inevitable "rocking in the cradle of the deep." I have never yet been phased by the most boisterous of storms, so I count myself as an immunne and fearlessly face the long voyage which is now once again to be repeated.

And now I say once more how reluctantly I come to this hour! But, my dear comrade, 'tis duty calls and I go to finish the best work of my life. I feel this to be a supreme moment—a crisis in the life of China and the grandest opportunity ever spread before the church—our church in particular. We have the grandest possible enterprises in hand—enterprises that are tantamount to leadership in the development, regeneration and Christianizing of China—to wit: (1) the founding of a great university in Soochow, with a projected Civil Service Curriculum to finally substitute the national one, which is Confucian and obsolete, with a Christian one, new and endued with all the force of a universal impetus. (2) The establishment of a great publishing house at Shanghai to provide Bibles and tracts for the million, and a text and school book literature for the millions of readers in China, Japan and Korea.

Then the women of our church have a grand work in hand, to wit: the founding of the Laura Haygood Memorial School at Soochow. Why, sir, with these projects alone our church could reach and influence the ends of the empire, and if our people will but respond to them as they deserve to be responded to, our Southern Methodist Church can afford to concentrate its forces in order to compass the entire field. I repeat it, sir, and ask you to exhort after it, our people in common with others are smothering missions in the East; in those mighty nations, by attempting a species of home missionary work limited to a certain destitute class who will accept our philanthropy while the great masses of China—at least eight tenths—are untouched—because our methods are domestic missionary methods—charity for the most part, instead of the methods of the foreign missionary, whose object should be to reach all the people from the emperor down to the lowest, most needy coolie. The missionary is now constituted both by his calling and his opportunity as well as by the necessities of China and the demands of foreign governments, the teachers of the nations and of China in particular.

Preach by all means, but let us not imagine in a nation like China, that the words "teach and disciple all nations" as delivered in the Great Command are mere idle words. The missionary is the supreme teacher of the East. Give us the pulpit and the preacher, but let us not suppose that the school, the college, the university, in other words, education, can be neglected in such a country as China, and far be it from us to suppose that literature for the upper, the middle and even the lower classes can be ignored. Give us these forces, the pulpit, the press and the school-room in due order and proportion and there is nothing in China can stand out against us. The Chinese are a sensible people and truth fearlessly taught will break in pieces the idols and falsehoods of the stagnant ages. Besides, in these latter days, the Chinese are made willing—and are ready to accept the friendly in leadership of competent missionariesin whom they have confidence. Now is our time to do great things for God, for China, for universal man; and in conclusion allow me to say that the pressing need is suitable men and women to man our institutions, to handle the press and publishing interests, to make the literature which the emancipation of long enthralled China will urgently call for, and men capable of preaching the Word and diffusing our literature. Give us these, not many men but able God-called and Holy Ghost-qualified men, and they will prove a veritable Gideon's band to rout the hosts of paganism and vindicate the assurance of the Saviour. "Lo, I am with you always!"

God bless you, my dear comrade, and with love to George Yarbrough and all the dear ones, believe me

Ever yours affectionately,

YOUNG J. ALLEN.

—Wesleyan Christian Advocate.

Washington Letter.

(From our regular correspondent.)

WASHINGTON, D. C., Sept. 4.—Whatever individual opinions are held as to Vice President Roosevelt, Washington people are agreed that Mrs. Roosevelt is one of the most charming women, and on every side are heard expressions of sympathy for her in the illness of her two children. The little ones are in Roosevelt Hospital in New York and the general impression is that they have been operated on for abscesses. This is not true, however. The operations were for the removal of abdenoid growths in the nasal passages, a condition common among children and the cause, frequently, of catarrh and deafness. The Vice-President and his wife have maintained the same reserve about their children that Mr. and Mrs. Cleveland practiced with regard to their little ones. Their pictures have never been given out and reporters on all the dailies have been requested not to mention them in the papers except in the case of their illness. People of refinement can appreciate this sentiment of public men to protect their families from newspaper tattle and notoriety.

Mrs. Theodore Bingham, of the Engineer Corps, U. S. A., will return to Washington next week, and open her home for the winter. Through her husband's position as Superintendent of Public Buildings and grounds and of the social duties at the White House, Mrs. Bingham has become one of the busiest of society women. She is also one of the most popular, for she combines grace and tact with gravity and lack of affectation that the most frivilous is compelled to admire. She has done a great deal to relieve Mrs. McKinley of the arduousness of White House entertaining, but so unostentatiously as to give no cause for envy or offense.

Writing of Washington society women who find time or make it for serious, lofty work, one cannot omit the name of Mrs. MacFarland, wife of Hon. H. B. F. MacFarland, president of the Board of Commissioners of the District of Columbia. Mrs. MacFarland, like Mrs. Bingham, on account of her husband's position, is compelled to take an active part in official society, and the time and exertion required for it are incalculable. Mrs. MacFarland, nevertheless, finds opportunity and energy to assist in promoting nearly every worthy charity in the District. She is one of the most active members of the Associated Charities Organization and a large part of the Humane Society has been due to her active co-operation. She gives liberally of money but not less so of sympathy, earnestness and hard work. Mr. and Mrs. MacFarland are in Buffalo this week where they assisted in the celebration of District Columbia Day, September 3.

An engagement of international interest is that just announced, of Miss Helen Morton, daughter of ex-Vice President Levi P. Morton and Count Posen de Perigord, second son of the Duke de Salleygrand. Miss Morton spends a great deal of her time in Washington though the family home is in New York State. She is a handsome young woman, well educated and with a love of out-door athletics, such as golf, tennis and cross-country riding which she indulges with no record-breaking ambition, but merely from the wholesome delight the sports afford. By her marriage she will become a member of one the most distinguished French families, the title having descended from the Duchy of Salleyrand, created in 1817 for the famous minister of Napoleon I.

Many unkind things are said by society people of the petty economies of the wealthy Misses Patten, one of whom is to marry Adjutant General Corbin, this fall. But society people are given to saying unkind things about each other just like people not in society, and as one bright, young woman said when the subject was mentioned to her: "If there is any eccentricity in a family, surely it is safest for it to dip on the side of economy."

The Duke and Duchess de la Rochefoucauld, of France, are about to visit America again and have already accepted invitations from Washington. The Duchess, as every one will remember, was Miss Mattie Mitchell, daughter of Senator Mitchell, of Oregon, a beauty and an heiress.

General regret will be felt in social circles over the transferral of Minister Wu Sing Fang from Washington to London. Minister Wu is a thoroughly educated cosmopolitan liberal man, and he has hosts of sincere friends among Senators, Cabinet, Ministers and the most cultured citizens of the District. His attitude during the Boxer insurrections in China was marked by an intelligence, judgment and sincerity that commanded the respect of everyone.

Mme. Wu is a typical Oriental and has never departed from the costumes of her country, except in appearing in public. She cannot speak English, but she has a smile that can make itself understood in all languages. The Legation occupies a magnificient white marble house in the most fashionable part of Washington and many delightful entertainments are given there during the social season.

Caldwell Items.

Rev. G. W. Ivey has just closed a most interesting series of meetings at Littlejohn's church where he was assisted by Rev. Mr. Tuttle, of the N. C. Conference, Robt. Courtney and the writer, of this conference. Unusually large congregations attended in spite of the rains. Quite a number professed conversion.

J. T. STOVER.



No crop can be grown without Potash. Supply *enough* Potash and your profits will be large; without Potash your crop will be "scrubby."

Our books, telling about composition of fertilizers best adapted for all crops, are free to all farmers.

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XANTHINE!
PROF. HERTZ GREAT GERMAN
HAIR RESTORATIVE

NOT A DYE, BUT RESTORES NATURAL COLOR, PREVENTS DANDRUFF, PROMOTES GROWTH.

Read what is said of it:

DARDANELLE ARK., Aug 6th, 1901

XANTHINE CO.:—I have used the bottle of Xanthine purchased from you a few months ago, and find that it DOES what is claimed for it, which is more than can be truthfully said of any of the preparations I have used heretofore. I have never had anything to really prove satisfactory before I am surprised that washing my hair with soap and water does not change the color, but rather softens and improves it. I have found it a most excellent preparation, and it gives me pleasure to express my high appreciation of its value. My wife has used it also with equal satisfaction. We have found it ALL that is claimed for it.

SAMUEL B. HYMAN,
Pastor Presbyterian Church

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE CO., Richmond, Va.

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WE CURE

Cancers, Tumors and all Chronic Sores

WITHOUT USE OF A KNIFE.

Kellam's Hospital,

RICHMOND, VA.

ALL EXAMINATIONS FREE!

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

aug 21-1y.

THE WHOLE SYSTEM

May Become Invaded by Catarrh—Manager Pfau's Case.



J. Louis Pfau, Jr., Chicago, Ill.

J. Louis Pfau, Jr., Manager Central Trust Co., writes from suite 201, Times-Herald Building, Chicago, Ill., as follows:

"Last June I had a severe attack of nasal catarrh which was very annoying and debilitated my system. Seeing your advertisements I wrote you for advice. I used Peruna constantly until last November, when the symptoms disappeared entirely."

J. Louis Pfau, Jr.

Hon. James Lewis, Surveyor General of Louisiana, says:

"I have used Peruna for a short time and can cheerfully recommend it as being all you represent and wish every man who is suffering with catarrh could know of its great value."

James Lewis.

Wherever the catarrh is, there is sure to be a waste of mucus. The mucus is as precious as blood. It is blood, in fact. It is blood plasma—blood with the corpuscles removed. To stop this waste, you must stop this catarrh. A course of treatment with Peruna never fails to do this.

Hon. W. E. Schneider, proprietor of the Baltic Hotel, of Washington, D. C., speaks of Peruna as follows: "I desire to say that I have found Peruna a most wonderful remedy. I have only used one bottle and am thoroughly satisfied as to its merits. I cannot find words to express my gratification for the results obtained."

Send for free catarrh book. Address The Peruna Medicine Company, Columbus, Ohio.

Weekly Crop Bulletin.

For week ending Monday, Sept. 9, 1901. The weather during the week was a vast improvement over that which has prevailed during the past month. Too heavy rains and deficient insolation succeeded clear days, cool nights, and abundant sunshine. The favorable conditions are shown by the beneficial effects on all classes of cultivated crops. The temperature averaged about 2 degrees daily the normal, while the rainfall was deficient by about 0.15 inches for the same time.

Cotton improved somewhat, but it is feared that the evil effects of previous bad weather cannot be offset. The bolls are scattering and the fields are very weedy. Plants are red and shedding is still going on. Picking has begun to a limited extent. Corn is a fair crop on uplands. Young corn has improved and altogether the outlook is more promising. The good weather has been extremely favorable for the cutting and curing of tobacco. Almost the entire crop has been housed, the weed being bright but light. The weather has been most favorable for the saving of hay and fodder and the work has been rushed. Some fodder is affected with the dry rot, but reports are generally favorable. Wheat threshing is about over. Land is being prepared for sowing as rapidly as the condition of the soil will permit. Some oats have been sown during the week. Turnips are coming up to a good stand; much is being sown. Fall crops are good.

cerning peanuts are not altogether satisfactory, the plants in places growing too tall and not spreading out enough. Field peas are growing finely and it is said that in some localities the yield will be the finest made in years.

A Plain Unvarnished Tale.

RICHMOND, VA., Sept. 7th, 1901.

DEAR DR. CRAWFORD:—As I published in many papers in Carolina, I repeat, that any minister of any church can buy at raw cost the "Complete Flour" made by my process of milling. "Why should these gentlemen desire this flour?" If any citizen of the old North State desires an answer, let him send his address to me. I have had the whole story put in a handsome engraved booklet. It has engaging interest to every intelligent person. The problem of a flour of the whole wheat kernel (the woody part alone left out), white, without a peer as a flour, yet three hundred per cent. richer in phosphates, has been solved. It has the nutty flavor of the old time "seconds" of the country mill of our young days, showing that the germ of the wheat berry, the crumb of phosphates—brain food—is retained. The brain consumes seventy-five grains of phosphoric acid a day. The preacher needs this flour. The beautiful and fashionable flours haven't scarcely a trace of this phosphate. The most refractory and stubborn cases of dyspepsia, constipation, even "catarrhal dyspepsia" of long standing (read, Doctor, on page 7 of the booklet, the report by on eye witness, a minister of highest character in Virginia), have been completely cured. The persons who testify are not unknown people on unknown streets in huge and distant cities, but ministers, jurists, capitalists, physicians, here among us in Virginia; aye, foremost men in Carolina, too. Turn the pages of the booklet, Doctor. Am I not correct? To print all the reports would take a volume.

I have only to add that the well known good will of Gen. Carr brings a supply to every parsonage at cost.

I know you will keep standing in your paper a notice of this kindness to our guild.

Let the address of any one come to me on a postal and the booklet will go free. Send orders for the flour to the Lafferty Complete Flour Co, Richmond, Va.

Yours fraternally,

JOHN J. LAFFERTY.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases. take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir and am now a well man. REV. C. C. DAVIS.
Elder M E Church, South,
No. 28 Tatnall St, Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr Mozley's Lemon Elixir, which remedy he had used for several years I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO,
206 Hernando St, Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at the cost of two or three dollars.
W. E. BEALL,
Chief Supervisor Carolina Division, Southern Railway Co., Salisbury, N. C.

Ages at Which People Die in North Carolina

The census office bulletin on mortality gives some interesting data as to the age at which people died in North Carolina for census year ended May 31, 1900. From it these facts are taken:

Died.	Male	Female
Under 1 year,	2,310	1,890
One year,	834	793
Two years,	375	348
Three years,	217	183
Four years,	113	136
Five nine,	334	410
Ten-fourteen,	297	345
Fifteen nineteen,	465	574
Twenty-twenty-four	632	713
Twenty five twenty-nine	414	531
Thirty-thirty four	345	457
Thirty five-thirty nine	332	457
Forty forty-four	330	416
Forty five-forty-nine	351	341
Fifty-fifty-four	396	381
Ffty-five fifty-nine	332	311
Sixty sixty-four	383	382
Sixty-five sixty-nine	431	380
Seventy seventy-four	437	458
Seventy five-nine	403	385
Eighty-eighty-four	308	312
Eighty-five eighty-nine	158	162
Ninety-ninety-four	60	76
Over ninety-five	32	64
Ages unknown	118	137

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured, and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

LOOK
OUT!!

For the Greensboro and Connet's Southern Early Peaches, and remember that these were introduced by the

Greensboro Nurseries,

anu that when you want the best of fruits of all kinds, address your order to

John A. Young,

GREENSBORO, N. C.

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free. This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

THE EDUCATIONAL BUREAU,
Raleigh, N. C.
Rooms 401 and 402, Tucker Building.
aug 21 1y



FASHIONABLE CLOTHING

Our Fall Stock of Clothing, Overcoats and Gents Furnishings are coming in daily.

And we are opening the new season with much the same feeling of confidence a fellow experiences when he knows he has a good thing.

OUR CLOTHING IS OF THE

HIGHEST STANDARD AND OF THE BEST MAKES . . . THAT CAN BE HAD. . . .

We are enlarging our business every year and each season develops new ideas. With our immense stock of Clothing, Overcoats, Hats, Caps and Gents Furnishings, linked with our long experience, we are sure to save you money by dealing with us.

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THE CHRISTIAN LIFE.

Like as a Father.

My little son
Sits with his gaudy playthings on the floor,
And laughs and coos with infantile delight,
As one by one,
And o'er and o'er,
He tosses them to left and right,
His fair golden hair in the winter sun;
'Tis all so sweet and beautiful a sight,
I watch him through the slightly open door,
Idle, my work but just begun.

An hour ago,
When last he saw me as I left him there,
His little heart seemed broken with a woe
Beyond all hope of healing and repair;
But now he does not seem to care
That I am gone; he does not even know.
In swift despair
My jealous heart cries: "Can it be
He loves his silly playthings more than me?"

But presently he hears my voice,
Yet sees me not;
No more, no more
His trifling treasures are his choice,
But, with insistent clamor, o'er and o'er
He calls for me, and I rejoice
That I was wrong in thinking he forgot.

And is it not like this, O Father mine,
O heavenly Father, whom I truly love,
That sometimes dazzled by earth's playthings for a while,
That so beguile,
I seem to forget thee for a time?
And yet, when most absorbed and most beguiled,
With old delight I hear above
Life's wildest tumult, still and small,
The voice I love the best of all,
As with insatiable desire divine
I leave my baubles for thy heart of love.

—Geo. Edward Day, Pittsburg Christian Advocate.

Worship a Safeguard of Ideals.

Among the benefits of engaging in public worship this must be reckoned as not the least, that it steadily sets men face to face with perfect ideals and standards. This is an aspect of the matter which no man can afford to neglect, and to the value of which no man can be insensible who seriously considers his needs. The necessity for a constant rectification and toning up of our ideals grows out of our relation to the activities in which so much of our time is perforce spent.

Our work, our business, may be entirely legitimate, having no connection with things that wreck individuals and that fill the social system with disorder and pain. But the danger is that the constant concentration of thought on business and projects for money-making will end in centering our affections there, that the steady pursuit of the secular will react with secularizing and blighting force on our purposes and aims, and that our souls, like the fuller's hand, will at last be subdued to what they work in.

Along with this goes the possibility of deteriorated ideas from contact with men whose standards of conduct are purely conventional, who define success as gaining one's end, honesty if possible, but at any rate, gaining it. Men of this sort are to be found in the world of business as well as men of sterling honesty and incorruptible straightforwardness, and it is not always given to any of us in the affairs of daily life to pick and choose our points of contact with men and society. The danger comes in the temptation to adopt some of these conventional standards of right and wrong for our own, our vision of the ideals for conduct which God has given us being lowered and obscured.

Now it cannot but be of immense and vital moment to any man living in such conditions as environ us six days in the week, to pass on the seventh into the house of God and feel the inspiration of the perfect and enduring ideals that are there placed before him. In all the offices of worship in which sin is confessed, righteousness magnified, aspiration kindled, and Christ set forth as redeemer and exemplar, he is recalled from the conventional to the eternal, and is reminded that behind and above all the shifting maxims of expediency there are the truths that abide forever, disloyalty to which involves a penalty for which no temporary success can atone. In making him feel afresh the beauty, truth and eternal validity of the divine ideals for conduct and life, the steadily recurring worship of God's house is doing an inestimable service to the worshiper. Even though he falls from them again and again, he is made to recognize their imperative claims upon him. They keep him in that condition of wholesome self-dissatisfaction that is at the bottom of all true progress.

Said an earnest Christian man, "I have to go to church every Sunday to keep my Christian life just passable. When I omit public worship I feel that my standard of living is lowered." In that confession we believe everyone will join who is seriously trying to live up to his duties and privileges as a Christian in a world where there are so many contrary influences at work. To keep his life from falling under the control of lower purposes and aims he feels that he needs to open his mind and heart to the expulsive power of divine and perfect ideals as these are pressed upon him in the house of God.—Lutheran Observer.

Place of Faith in Religion.

REV. GEO. MATHESON, D. D.

"They that know Thy name will put their trust in Thee, for Thou hast not forsaken them that seek Thee."—Psalm 9:10.

And so faith is not the opposite of reason! I used to think it was. I used to think it was a blind impulse. The Psalmist says it is founded on experience. "They that know Thy name" means "They that know Thy fame"—Thy reputation for cures, the number Thou hast healed in the past. Faith is not credulity. It is built, says the Psalmist, on the law of averages—on a study of the census: "Thou hast not forsaken them that seek Thee." We shall never get a living faith until we get back that view. We rest our faith on the command of God; we should rest it on the name of God—on the fame of God. The hypnotist puts a man into a sleep, and says, "Believe whatever I tell you!" And the man does. But we all deem him weak, and few of us would like to be thought that man. Nor should I like to be thought that man, even though the hypnotist were God Almighty! I should be ashamed to be converted so unscientifically, and Christ would justify my shame. I have read of the men on Transfiguration Mount that "when they were awake they saw His glory." Ah! there it is—when they were awake. He often gives His beloved sleep—often gives them hypnotic sleep—rest by the mere act of gazing! But in no hypnotic sleep does He exact, would He accept, an act of faith. It is from my waking soul, from my reasoning soul, from my prudent and poising and pondering soul, that He values the expression of my faith.

Son of Man, I did not come to Thee by the gate of faith; I came to the gate of faith by Thee. Men said to me, "Believe, and live!" I said, "Live and believe!" I learned at school that faith was the root and knowledge the flower; I have learned by experience that knowledge is the root, and faith the flower. They told me that faith was the springtime, the seedtime, the stage of the simple beginner. I have found that it is the latest phase of growth—the very summer of the soul. My faith was born of sight—born of experience. I did not first believe and then come; I came and then believed. I kept near Thee before I knew Thee; I knew Thee before I believed in Thee. It was first the look, then the learning, last of all the love, and faith the wing of love Not in the darkness have I soared to Thee, O Christ! Not by a blind impulse of the heart have I flown to Thy bosom! Mine has been not only the wing, but the eye of an eagle; I have seen where I was going, I have known in whom I believed. My wing has been love's wing. My flight has not been in the winter; it has been prompted by green leaves. My soaring has not been tempted by the morning sky. My faith is born of love, and my love is born of light, and my light is born of experience, and my experience is born of nearness; these are the golden steps on which I mount to Thee.—Christian World.

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SOUTHWARD.

	Daily No. 31	Daily No. 37
Lv. New York, P.RR.	12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.	3 29 p m	3 50 a m
Lv. Baltimore, P. R &.	5 45 p m	6 40 a m
Lv. Washington, P. R. R	6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry	10 40 p m	2 40 p m
Lv. Petersburg "	11 30 p m	3 27 p m
Lv. Norlina, "	2 13 a m	5 55 p m
Lv. Henderson, "	2 45 a m	6 23 p m
Lv. Raleigh, "	4 10 a m	7 40 p m
Lv. Southern Pines "	6 07 a m	9 30 p m
Lv. Hamlet, "	7 20 a m	10 50 p m
Lv. Columbia, "	9 40 a m	1 05 p m
Ar. Savannah, "	1 47 p m	4 53 a m
Ar. Jacksonville, "	6 10 p m	9 15 a m
Ar. Tampa, "	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N	† 5 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.	† 6 00 p m	
Lv. Baltimore, B S.P.Co.		† 6 30 p m
Lv. Washington N &W S B.		6 30 p m
Lv. Portsmouth, S. A. L.	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 45 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "		3 05 p m
Ar. Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 20 a m	1 43 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, "	2 40 p m	6 28 a m
Ar Atlanta, ‡	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	
Ar. Macon, C. of Ga.	7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L & N.	2 55 a m	
Ar New Orleans L. & N.	7 30 a m	
Ar. Nashville N.C.&St.L.	6 40 a m	6 65 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St.L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, A.&W.P	6 20 a m	1 30 p m
Lv. Macon, C of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C	9 40 a m	
Lv Atlanta, ‡ S.A.L.Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester. "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington. "	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh. "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 01 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore, B. S P.Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N	† 6 46 p m	5 10 a m
Ar. New York "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 12 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 56 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.
‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.
Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.
No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.
L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

The Girl Nobody Liked.

She was sure nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never.

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then, I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed.

"Not exactly;" and Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintance with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly:

"How is Jimmy today?" she said, speaking out the first thing that came into her head

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that peculiar listener found herself more interested than she would have believed possible in Jimmy and his mother She said that she had some old scrap-books which Jimmy might enjoy looking over, and Mrs Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she didn't let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist."

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else, she said: "Hasn't this been a beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the day.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly;" yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love everyone and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—Young People's Weekly.

Empty Vessels.

KATE S. GATES.

"What makes you so sober, Aunt Margaret?" asked Ruth, one evening. "I've been watching you, and you haven't smiled once since you sat down."

"Haven't I? Well, I was thinking rather soberly, I must confess. There were two young girls in the seat back of me coming home tonight, and they were talking about Sunday-school.

" 'I'm not going any more,' said one of them. 'What's the use? Miss Arnold never looks at her lesson—I know she don't—and all she does is just ask those silly little questions in the Quarterly. We get through those in ten or fifteen minutes, and then we sit there and whisper while she watches the clock and looks bored. If she would study her lesson and teach us something, I'd go.'

" 'Dear me!' said the other. 'What time does she have to study her Sunday-school lesson? She's on the go all the time. I know myself of her being at the theatre twice last week, and two evening companies, and one afternoon tea. I've no doubt she went to several things more that I didn't know of. You mustn't expect too much of her.'

"I have been thinking about that Miss Arnold ever since I came home, and I am so sorry for her. She might be helping those girls so much, but, you see, she has nothing to give them. One cannot impart to others unless one has something to give, any more than one can draw water from an empty cistern. I was reading in some paper the other day, that the branches of trees near an electric light soon turn yellow and die, and people who use that light much are often nervous and troubled with insomnia. Physically we must have seasons of quiet and darkness for rest and recuperation; and a happy, fruitful Christian life requires prayer, meditation and Bible reading. God's chosen people have always been a praying people. Study the biographies of men and women remarkable for great usefulness, and you will invariably find that 'they prayed much.' Don't you remember how Elisha told the widow to borrow all the empty vessels she could get, and it was only when there where no more empty ones left that the oil ceased to flow. God will not, He cannot, fill our hearts with His Spirit of grace and power until they are first emptied of worldliness; but He will never turn a hungry soul away empty. He that hungers and thirsts after righteousness shall be filled. Give your soul time and chance to grow, Ruth. Drink freely of the water of life, that you may live yourself, and have something to impart to others."—Zion's Herald.

A Bible Scholar in the Kitchen.

I know of one dear woman who had only a common school education—and a very common one at that, she used in her own words to say—who yet became so choice a Bible scholar that in her church and Sabbath-school it grew to be a habit with the people to defer to her opinion, and those who had had abundant opportunity for study learned to mark their own opinion with an interrogation when it differed from hers. To one who questioned her as to how it was possible in her narrowed and wonderfully busy life to give the amount of study and thought that she evidently did to Bible themes, she made answer:

"Why, you see, I have a great deal of time to myself. After the children are started for school I am alone all day. And I know that at six o'clock there will be eleven hungry people who will look to me for a good dinner; so, of course, I have to spend a good deal of time in the kitchen. Years ago I foresaw that the large portion of my waking hours would have to be spent there, and I felt lonely, and wanted a companion. So I covered my Bible with slate colored cambric, and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it, and made a little wire arrangement to hold it open, and we have had real good times together, my Bible and I. I can peep at a verse here and there, and keep thinking it over as I go about my work, and think of all the other verses I know which throw light on it. It is wonderful how many verses one knows which fit in, if we just give them time to find their places. Ironing days were very nice; it was long, slow work, you see, which didn't take much thought, because I knew exactly how to do it, and I could give my mind to some subject which needed studying, and every once in a while find a verse which made it plainer. Then, in the evening, when I had a quiet half-hour to myself, I'd look up things which I hadn't had time for during the day, and find out what others thought about the same verse. That would be sure to start me on some new verses, and maybe we would go for weeks, my Bible and I, studying that one subject."—The World.

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A WORLD-WIDE CALAMITY.

Before this issue of the ADVOCATE reaches its many readers nearly all of them will have heard of the attempted assassination of President McKinly at Buffalo, in the Exposition grounds, on last Friday afternoon.

In brief, the details of the assault are as follows, September the 5th was set apart as President's Day at the great Pan-American Exposition. Mr. McKinley, with many of the leading men of the country, were present. The crowd in attendance was immense. The President was received with great enthusiasm and with ceremonies becoming his high station, and he made a notable speech to a vast multitude of people. The press dispatches and the daily papers reported the occasion as the proudest day in the history of Buffalo.

On the next day, Friday afternoon, he was holding a public reception in the music hall. Thousands of eager visitors, with earnestness and joy, pressed through the crowd to shake the hand of their chief executive. Among them was a young man about twenty-five years of age, named Czolgosz, and of Polish origin, whose right hand was covered with a handkerchief. Both the President and those about him supposed that the young man was suffering with an injury of the hand, but in fact he was holding a concealed pistol.

It is said as the President extended his hand, the would be assassin fired the pistol twice in quick succession, both balls taking effect. One entered the breast and the other the abdomen of Mr. McKinley. Czolgosz was knocked down and arrested by secret detectives, and Mr. McKinley was taken in charge by physicians and friends who were near him. His wounds were found to be serious though not necessarily fatal. At this writing, Tuesday evening, no unusual complications have developed, and the physicians are hopeful of his early recovery. The would be assassin is an anarchist, and it is said that two hundred anarchists celebrated his act, on Sunday at Guffey Hollow, a mining hamlet in Pennsylvania.

The news of the assault on the President was telegraphed, at once, to all parts of the civilized world, and it was received with universal sorrow. We believe that nowhere was the grief deeper or more genuine than in our own Southland. Mr. McKinley has now been, for nearly five years, the chief magistrate of our great nation. It has been a period unequalled in the history of the country. Domestic conditions and foreign wars, have together developed complications out of which have come national and international problems of the greatest moment. It is but simple justice to say that our government has showed great wisdom and ability in dealing with all these, and our executive has won a place among the foremost rulers of the world. As a patriot, a statesman and a Christian man and leader, he today, commands universal respect, both at home and abroad.

Among the great world powers, the United States occupies a prominent position. In the family of nations, her's is an important place. She has certain duties to perform, certain problems to solve in the world's great movements that will effect all nations. President McKinley is a prime factor in the work. As the head of our government, his views has largely determined the policy of the nation, which has been characterized by eminent wisdom and statesmanlike ability. In the present condition of international affairs, his death would be nothing less than a world-wide calamity.

We see from the press dispatches that prayers were offered, on last Sunday, in many of the churches in all sections of our own country and throughout England for Mr. McKinley's recovery. In Greensboro, and we suppose, by most of the preachers in our Conference and State, earnest prayer was also made for his speedy recovery.

We hope these prayers will be continued at our home altars, in the prayer circles and in the great congregations until the nation's chief magistrate has been restored to health again and returned to his place at the head of our government.

THE CHARACTER OF THE SCHOOLS WE NEED.

The educational idea is now the prominent one in the minds of many. The masses of the people in our country are beginning to realize that ignorance is a great hindrance to success, and that there is little chance to better the condition of their children unless their minds are improved. Men of wealth, who are managing or who are interested in great manufacturing or business enterprises, see that in this day, skilled labor is necessary in order to carry on successfully all great industries and to give the country an intelligent citizenship, and they are contributing large sums for educational purposes.

The result is that schools of all grades are being established and operated. Large endowments are being created, free tuition, and the benfits of scholarships and loan funds are being offered as inducements to press on in the pursuit of knowledge. The Church is assessing its members and the State is taxing its people with a view of providing better facilities for those who are willing to learn. This is all well enough. While we do not believe the time will ever come when every boy and girl will take, even a high school education, to say nothing of a college or university training, we do believe that the means of a liberal education of the right kind ought to be in reach of every one.

From our point of view, what the whole country needs is Christian schools. Only such can impart complete and thorough education. They alone have the right idea of man; they alone recognize his true relations; they alone can rightly diagnose his mental, moral and spiritual condition and supply his needs. This is a very strong and broad statement, but we are convinced of its truth and we believe all will agree with us who will fully investigate the matter.

But since so much is claimed for the Christian school as a prime factor in education, the question as to what constitutes a Christian school is an important one. Certainly it is not safe to infer or say that the purpose for which a school is founded settles permanently the character of the school In this world of change, that has very little to do with it. We know a house that was built and dedicated to the worship of Almighty God that is now used as a theater. On the other hand there are buildings that were erected for secular purposes that have been converted into sanctuaries of the living God.

The purpose for which these houses were built have little to do with their present use. The question is who now occupies them? The character, teaching and influence of their occupants setttle the question as to what they are. So for schools. Whatever was the purpose of the builders, if those who teach in them are consistent Christians, then they are Christian schools though the purpose of the founders was not to establish a Christian school, if those who now teach in them are not consistent followers of Christ our Lord, then they can not be rightfully classed as Christian schools.

It is not certain that a school is Christian because it is owned and controlled by some branch of the Christian Church. Unfortunately, many things are done in the name of the Church that reflect no credit on the Great Head of the Church, and do not harmonize with his teaching or breathe his spirit. Not unfrequently false doctrines are preached in his name, dangerous heresies are promulgated by those who profess to be his followers, and wrong practices are encouraged and inculcated.

A school is not necessarily Christian because it holds a daily chapel service, where the Scriptures are read and commented upon, and prayer is offered, or even in which the Bible is taught as a text book. These things may be done in such a way as to neutralize the good effect of former religious teaching, awaken doubts, chill all spiritual aspirations and check holy impulses.

A Christian school is like a Christian man—one pervaded by the spirit of the Christ—one that finds God in history, guiding the development of ideas and the growth of institutions; one that finds God in literature, inspiring thoughts noble, pure and true; one that finds God in nature, manifesting himself in his works, and whether by direct or creative acts or by divinely directed self-unfolding, making the worlds show forth his wisdom and his power; one that finds God in Christ reconciling the world unto himself A Christian school exalts knowledge but does not forget that eternal life is to know God and to come into fellowship and union with Jesus Christ. In the Christian school, the class room, the society hall, the gymnasium and the athletic field, are no less than the church service and the Sunday-school exercise means of growing Christian manhood.

It is schools of this class we need everywhere. It does not matter whether the Church or the State or individuals own and control them, they all can be Christian schools in the best sense, and if those who make the inner life of these schools, are living in daily touch with our Lord, and are anxious learners at his feet, then their teaching and influence will tell mightily upon the lives of those who come under their instruction.

By their fruits ye shall know them. We trust that all our Church, State and private schools in North Carolina will realize the importance of their work and accept the fact that "Union of the soul with God, through faith in Jesus Christ," should be the one great aim of all true educators, and that example is far more impressive and effective than precepts, and that for the highest results the first should enforce the last.

THE BIBLE AND THE TWENTIETH CENTURY.

It is now generally accepted as a fact that the progress of the world is determined largely by the knowledge of the Scriptures. Just as a people, or race, become acquainted with the teachings of Revelation, in the same proportion will they advance in all the higher elements and pursuits of our modern civilization. This is the verdict of history and it cannot be denied or reversed.

Chief among the great advantages enjoyed by the Christian laborers at the beginning of the new century is the present position of the Bible. It is now translated into four hundred languages and dialects and it estimated that two-thirds of the whole population of the earth can read the Scriptures in their own tongue.

It is impossible for us to form any adequate conception of what is involved in this statement; the patient labor, the vast out lay of money and the years of unremitting toil and tireless research. Another fact of the greatest importance is this: The Bible is now the most popular book in the world. This is not generally understood, even by well informed people, yet the truth of the statement can be established beyond question. One department store in New York sells from sixteen to eighteen thousand copies of the Bible every year. And throughout that great city and our vast country are establishments every year selling thousands of copies of the new and old versions of the sacred Scriptures. No other book is so much in demand for bridal and birthday presents as the Bible, and newspapers find it the most popular premium they can offer for subscribers. No other book is so much read and carefully studied, and the knowledge of it widens with each rising and setting sun.

Another fact of great moment is the Bible is today most thoroughly authenticated as the Word of God. All the attacks upon it have only demonstrated that

it is of divine authority. Like truth itself, the assaults of the ages have proven that the Bible is the Word of God and standeth sure forever. And now the teacher can go forth and with confidence and authority say: All Scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction and for instruction in righteousness.

The Bible is now the cheapest book on the market. The time was, when it was not an easy thing to own a copy of the Scriptures. They were scarce, and sold at a very high price. A single copy of the Bible formerly cost one hundred dollars. Now you can buy a copy of the New Testament for five cents, and a copy of the Old Testament for ten or fifteen cents. For one dollar you can buy twenty New Testaments or six Bibles and two Testaments. The poorest citizen of any country can now possess a Bible of his own.

Another fact that needs to be mentioned is this: The world is now open to the introduction of the Bible. Fifty years ago the doors of many nations were shut and locked against the entrance of it. Japan was closed against its admission. Italy was shut against it and a multitude of other kingdoms. Not so now. A change has come and there is no legal barrier in the way of the circulation of the Holy Scriptures.

When we consider these facts we see that the Lord has given the church a magnificent opportunity and he has laid upon her a responsibility that is appalling. Will she be equal to the demands upon her. If so during this Century the whole world may have the Gospel and all nations and tribes and people may hear the glad tidings of salvation and learn of Him who came to seek and to save the lost.

Every dollar raised for the circulation of the word of God helps that much toward the dissemination of light and truth and to bring men into union with Christ the living vine. Brethren press collections for the American Bible Society.

EDITORIAL NOTES.

The address of Rev. J. F. Armstrong has been changed from Shelby to Weaverville.

Wake Forest College enrolled the first day 200 pupils. They expect to reach 300 this session.

Littleton Female College will have a special train from Weldon to Littleton September 17, to leave Weldon on arrival of the Atlantic Coast Line afternoon train from the South.

At last reports there were 102 students at Rutherford College not including those in the Primary school. Still others are coming in. We suppose 125 will be enrolled in the next month.

The Agricultural and Mechanical College at Raleigh opened last week. It is full to overflowing. The President says the capacity of the building will have to be greatly enlarged to accommodate the growing patronage.

Rev. D. H. Comann, our pastor on Kernersville circuit, spent a few hours in Greensboro on Saturday. He was returning from Madison where he had been assisting Rev. J. A. Bowles in a revival meeting. He is in fine spirits and health.

Trinity College will open its fall session today, Wednesday, and also Greensboro Female College. As our form is made up Tuesday afternoon we can not give a report of the openings.

Rev. George R. Steward, the evangelist will begin a ten days meeting in West Market Street Church, Greensboro on next Sunday. The pastor Rev. S. B. Turrentine, D. D., preached a strong sermon to a large congregation on last Sunday and will hold preliminary services this week beginning Wednesday night.

Rev. S. D. Stamey has been transferred to the New Mexico Conference and stationed at Carlesbad. We regret to lose Bro. Stamey from our Conference. He is a very valuable man and we warmly commend him to the confidence and esteem of the ministry and membership of the church with whom he has identified himself. The good wishes and prayers of his brethren will follow him into his new home.

Mt. Vernon, on the Kernersville circuit, has been visited by a glorious revival and work of grace among the sinners, a number of whom were converted and added to the church. Also the Mt. Pleasant congregation. This was a union service of the Methodist Protestant and our church. The presence and power of God's Spirit reminded one of olden times.

MR. EDITOR:—We closed this week a eleven days' meeting at Lee's Chapel on Greensboro circuit. The church was greatly revived and fourteen professed conversion. The roll of this church is constantly being depleted by death and removals.

R. S. WEBB, Pastor.

Sept. 5th, 1901.

We learn unofficially that Rev. J. A. Baldwin has been appointed to Reidsville station as the assistant of Rev. J. R. Brooks, D. D. Also that Rev. C. M. Pickens has been put in charge of Spencer station, and that Rev. T. J Gattis has been transferred to the Western North Carolina Conference. We hope our bishops, directly or through the Presiding Elders, will furnish the ADVOCATE official notices of all such changes. We never feel quite safe in publishing any change in the work or relation of our preachers without positive authority.

We are glad to learn that our church in Madison has just closed a most gracious revival. Great good was accomplished. We have not been able to learn the number of conversions and accessions. Rev. D. H. Comann, of Kernersville, assisted Rev. J. A. Bowles, the pastor, and did most of the preaching—and he did it well. We have few more efficient pastors than Rev. J. A. Bowles, and few better preachers than Rev. D H. Comann.

The Ecumenical Methodist Conference convened in Wesley Chapel, London, on Sept. 4th The opening prayer was offered by Rev Joseph C. Hartsell missionary Bishop of the M. E. Church in Africa Bishop Charles B. Galloway of the M. E Church, South, preached an eloquent sermon, in which he emphasized the tenets of John Wesley and set forth the aims of Methodism throughout the world. The sermon was followed with a communion service. Rev. Jas. Atkins, D. D., and Mr. J. A. Odell the representatives from our Conference were unable to get there.

The American Boy (Sprague Publishing Co., Detroit) for September contains a spirited editorial on its mission, and illustrated stories as follows: The Grocer's Test, A Proper Pennance, Three Boys in the Mountains, Rob's Gymnasium Ticket, and Bravery That Made History. Leading articles bear the titles: Notable Naval Cadets, How to Learn Drawing, A Boys' Building at the St. Louis Exposition Proposed, Boys as Money Makers, Turning Points in a Boy's Life, The Boy's Library, A Rowing Skiff for Boys. The Order of the American Boy, The American Boy Shut-in Society, Boys' Exchange, Boy Stamp and Coin Collectors, New Orleans Home for Waif Dogs, The Boy Photographer, Indian Boys and Their Band, The Boy Journalist and Printer, The Agassiz Association of Young Naturalists, September in American History, Tangles and Puzzles. There are 66 illustrations. $1.00 a year. Sprague Publishing Co., Detroit Mich.

DEAR BROTHER: By the action of the Sunday-school Board of Missions, the third Sunday in October is set aside as Rally Day for foreign missions in the Sunday-school. We trust that you will bring the matter of the observance of this day to the attention of your superintendent. A programme has been prepared and will be sent on application.

We wish to call attention to "Go Forward", the new monthly missionary paper which was ordered by the Board of Missions at its last session. It will be our endeavor to keep the sixteen pages of the paper filled with the very latest missionary information obtainable At the very low price of twenty-five cents a year we ought to have fifty thousand subscribers. May we not count on your aid in reaching this number? We hope you will bring this to the attention of your people, and that you may be able to send us a list of subscribers. Sample copies will be sent you upon application.

Yours very cordially,

WALTER R. LAMBUTH.

Concern the Clergy.

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Revival at Littleton.

Our meeting at Littleton closed last night Twenty-nine were received into the church yesterday. More than fifty souls accepted Christ definitely. Church was quickened. Interest did not wane in the least I begin at Murfreesboro tonight. Am well and in good spirits.

Yours,

E. C. GLENN.

Special Notice.

The Presiding Elders of the Western North Carolina Conference will please send lists of delegates, from their respective districts, to the Annual Conference, to the Secretary [illegible] Mocksville

Japan.

Well do we remember when this term to our childish mind suggested only the idea of certain coloring matter applied to articles of tin ware both for beauty and utility. As for the country it was too far away and of too little importance to develop any interest.

But now, how changed is all this. Japan has taken her place among the world-powers, those international factors whose collaboration direct the current of human history.

We have read with interest and instruction a book on Japan, issued by the Southern Methodist Publishing House, written by J. C. Calhoun Newton, and entitled "Japan, the Country, Court and People," and dedicated to Bishop Alpheus Waters Wilson. The Bishop gives also an introduction to the book with words of high commendation. Bishop Wilson of course speaks admirably, having had much experience of that country by reason of official visitations thither.

The book is divided into three parts. Part I. describes the country in its physical features. Part II. traces the outline of events from pre-historic times down to A. D. 1854. Part III. gives the modern history of Japan beginning with the opening of the country by Commodore Perry in 1854.

We commend the book for interesting and instructive matter, and bespeak for it a wide circulation. It contains over 400 pages and costs only $1.00.

Rutherford College Letter.

DEAR ADVOCATE: Let me introduce to you and your readers, if you please, the youngest daughter of your Methodism—Miss Ruth R. Ford. She comes to play an important part upon the educational stage of your Conference, and although she is little, young and modest, yet so far it seems that she has played her part well.

This is her second appearance under new management. Last year during the whole two terms her audience numbered one hundred and four. So far this year ninety-nine have purchased matriculation tickets and we have yet some reserved seats, and a few that are as yet vacant.

Wednesday morning, Aug. 28th, the curtain was rung up. Dr. Chas. C. Weaver, the manager in chief, who has been sick during the summer, was present and he is well and strong now. The assistant managers are the same as last year with one change, Mrs. A. C. Reynolds, wife of Prof. Reynolds, has Mr. W. O. Goode's place—the primary department, and I might add by way of parenthesis, that now we have a lady in the faculty and a married lady too.

In the audience there are a good many new faces and they come from more than twenty counties in our state and three are from South Carolina. A better audience it would be hard to find for they all seem to be here to listen earnestly and attentively and as yet there has not been one bit of disturbance of any kind.

Our stage has been improved some during the summer. The scenery is fine, for the mountains stand out clear and grand in a bright September sun, after so much rain. Books are coming in and our library is growing. Our new chapel is a great convenience.

Miss Ruth R. Ford is young, she is apt to make mistakes, she needs your prayers, your sympathy, your help. As a faculty we will do our best for her strength and development and we trust she will rapidly grow to be one of the best and strongest educational institutions for your daughters.

L. W. CRAWFORD, Jr.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 15, 1901.

JACOB A PRINCE WITH GOD.
Gen. 32: 1-32.

GOLDEN TEXT.—Men ought always to pray, and not to faint. Luke 18: 1.

TIME.—B. C. 1739.

PLACE.—Peniel, on the way from Haran to Canaan.

Introductory.

More than twenty years have elapsed since we left Jacob at Bethel. They have been eventful years in the life of Jacob. In the meantime he has lived with Laban at Haran, has married Leah and Rachel, has accumulated much property, has incurred the hostility of his brothers-in-law and father-in-law, and is once more on his way to Canaan. He is far from being a faultless man. He lacks the grand simplicity of Abraham, and the unsuspecting and gentle temper of Isaac. His polygamy is the sin of the times, tolerated as yet, but not approved by the divine will. As he nears the promised land the past comes up to his mind. He thinks of the manner in which he had long before dealt with his brother Esau, and he fears that even at this late date he may be called to account. In the hope of placating his brother, he sends messengers to greet him; and later, after an appeal to God, dispatches a large present to him. A sense of his unprotected weakness drives him again to Jehovah. In the still hours of the night he wrestles in prayer, and at last prevails. This prevailing prayer is included in our lesson for today.

Explanatory Notes.

24. Jacob was left alone.—He had sent his wives and his sons over the brook Jabbok; but he himself remained behind, both that he might see the last of them safely across, and that he might give himself once more to earnest prayer. His loneliness must have been a heavy burden upon his spirit. There wrestled a man with him.—This "man" is believed by all the best commentators to have been the Angel of the Covenant, the Eternal Word of God, the second Person in the Trinity. Jacob was now to learn that he had accounts to settle with some one else than Esau. Until the breaking of the day.—It was not an affair of a moment, but a night-long struggle.

25. When he saw that he prevailed not against him.—When the "man" saw that he could not by persuasion compel Jacob to let him go. He touched the hollow of his thigh.—The socket of the hip joint. "The reason of this act was very probably lest Jacob should be puffed up by the abundance of the revelation. He might think that by his own strength, and not by grace, he had prevailed with God, as Paul had a thorn in the flesh sent to him lest he should be exalted above measure." (Browne.) And the hollow of Jacob's thigh was out of joint.—"But what a wonder is this! Jacob received not so much hurt from all his enemies as from his best friend. Not one of his hairs perished by Laban or Esau; yet he lost a joint by the Angel, and was sent halting to the grave." (Bishop Hall.)

26. Let me go, for the day breaketh —Could not a mighty angel get clear from Jacob's grapples? He could, but thus he would put an honor on Jacob's faith and prayer and further try his constancy. Not . . . except thou bless me. —What a heroic determination! "The blessing which he obtained from his father by cunning and deceit must be sought with tears from this mysterious divine man." (Lange.)

28. And he said unto him, What is thy name? And he said, Jacob.—In confessing that his name was Jacob—that is, "supplanter"—Jacob virtually makes a confession of his sin toward his brother Esau. It was this confession which the angel was all along trying to draw out of him.

28. Thy name shall be called no more Jacob, but Israel.—That is, "a prince of God." The poor supplanter is henceforth to be known as a hero, a prince, as one that had overcome even God by his importunity. "This was in accordance with the ancient custom of taking a new name from any important event or experience in life. It gave rise to the Christian custom of bestowing a new name at baptism, from which practice first names are still called Christian names." (Todd.)

29. Jacob . . . said, Tell me, I pray thee, thy name. "He desired to know the name of the angel, that he may, according to his capacity, do him honor." (Matthew Henry.) In asking for the angel's name he really asked after his nature. Wherefore is it that thou dost ask after my name?—The deep secret of my nature, of which my name is an expression, is beyond your comprehension. And he blessed him there.—Though denying Jacob's request, he gave him something really better.

30. Jacob called the name of the place Peniel.—That is, "face of God." For I have seen God face to face.—The eternal One has appeared to me in human form. My life is preserved.—In spite of this great vision.

Reflections.

1. Persistent prayer proceeds from spiritual earnestness, which God always honors and rewards.

2. Jacob did not gain the victory till he had been prostrated by the touch of God, an illustration of the fact that out of weakness men grow strong.

3. Confession of sin must always precede the forgiveness of sin and the bestowal of the new name.

4. It is enough for us to know God in experience; we cannot penetrate into the mystery of his being.

Daily Bible Readings.

Sunday—Meeting Rachel. Gen. 29: 1 14.

Monday—Serving for Rachel. Gen. 29: 25 30.

Tuesday—Returning to Canaan. Gen. 31: 17 24.

Wednesday—Pursued by Laban. Gen. 31: 25-34.

Thursday—Making a Covenant. Gen. 31: 36 55.

Friday—Afraid of Esau. Gen. 32: 1-8.

Saturday—A Prince with God. Gen. 32: 9 32.

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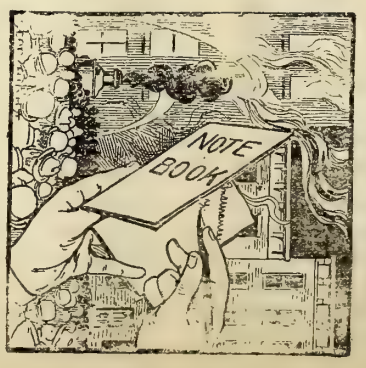
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 15, 1901.

TRUE HONOR.
John 5. 41–44.

Jesus had cured an impotent man on the Sabbath, whereupon the Jews persecuted him. He justified himself by claiming that God was his Father and that he acted after the divine example. He affirmed that those who honored the Father must also honor him, the Son. He appealed to his works, which were a greater witness to his divinity than even the testimony of John the Baptist. He urged them to search the Scriptures as the true revelation of himself. Finally, he rebuked their desire for earthly honor, and reproached them for not believing the words of Moses, whose teachings they professed to receive.

SEEKING HONOR FROM MEN.

The desire to stand well with our fellows is common to humanity. When a young man says, "I don't care what people think of me," he has reached the danger line between respectability and public scorn. He who ceases to care for the esteem of his neighbors is lost to shame, and will soon be hopeless of reformation.

In every community are some who, driven by an inward force, desire to rise above the level of ordinary appreciation, and to stand higher in public notice and respect. These are the strenuous ones who lead in seeking wealth or fame. They walk through many avenues of worldly honor, treading the paths of adventure, commerce, the professions, statesmanship, and military glory. The applause that greets their success in any field is sweeter to their ears than angelic choirs; the pronoun "I" is frequently on their tongues; their hearts swell almost to bursting with the consciousness that they have carved their names high on the scroll of earthly immortality.

CHARACTERISTICS OF WORLDLY HONOR.

The desire to stand well, or even to be a leader among our fellows, is not wrong. A proper ambition is the necessary spur to personal effort and public advancement. In a republic like ours the country needs Saul-like men who are higher than any of the people. If one has the aspiring spirit within, and feels, like the eaglet, that he is born for soaring in lofty altitudes, his aspiration is not wrong in itself. It becomes wrong only when he uses his power of flight selfishly; when he employs his elevation as a point of vantage from which to see wider opportunities of spoil, and to fly more savagely upon the weak and the defenseless.

Whether worldly honor is sought as a means of usefulness or as a selfish and unworthy end, its characteristics are much the same.

1. Fleeting. The hero of today is forgotten or despised tomorrow. It is like the proclamation of the herald: "The king is dead; long live the king!" The multitude now cry "Hosanna!" and then "Crucify him!" Thomas Benton was thirty years a United States Senator, among the foremost, and then was defeated for congressman, and perhaps could not have been elected a justice of the peace.

Unsatisfying. At the height of earthly achievement contentment is as rare as the atmosphere on mountain summits; the soul pants for happiness as the lungs for breath. Saladin, dying, ordered his riches, jewels, and royal robes brought before him. Surveying them, he said: "I am called 'The Great;' of all my possessions and honors, nothing is left to me but a shroud and a narrow bed in the earth."

3. Destructive. When a man resolves to rise above his fellows he is in constant danger of deterioration in character. He is tempted to believe that he can do as a merchant, lawyer, politician, or soldier what he cannot do as a man. Napoleon at twenty was doubtless a better man than at forty. His ambition, growing stronger by what it fed upon, choked his higher nature, and forced him to halt at nothing in the gratification of his desires. He would willingly have slain half the world, a wholesale assassination, if he could have, unopposed, been monarch of the other half. An overweening love of worldly honor sears the conscience, hardens the sensibilities, inflames the passions, intensifies selfishness, and causes one to think that human beings are stairsteps on which he is to mount toward the sun, instead of helpless brothers whom he is to carry with his strong arms out of the dungeon of weakness, poverty, and sin into the glorious light of righteousness, affluence, and love.

PRACTICAL INFIDELITY.

The Saviour affirms that it is almost impossible for rich men not to trust in their riches (Mark x. 23, 24), and for those who seek worldly honor not to trust in their achievements. "How can ye believe, which receive honor one of another?"

Unusual success in any field opposes humility and develops pride. When a great deed has been done, it is natural for the doer to say: "I did it." Successful men are apt to trust in themselves. Self-made men worship their maker.

HOW GOD HONORS.

He confers honor upon us by creating us; endowing with the capital of muscle, brains, and heart; pleasant surroundings; opportunities for personal development; the gift of his Son; making the gift available through the Bible and the Holy Spirit; many religious privileges; forgiving our sins; making us his sons and heirs; strengthening in temptation; enabling to overcome sin and Satan; saving in death; bestowing real "glory, honor, and immortality"—even eternal life. (Rom. ii 7.)

CHARACTERISTICS OF TRUE HONOR.

It brings us into right relations with God, since we are his children by creation and redemption

It is the only source of genuine happiness.

It satisfies the highest aspirations of the soul, leaving nothing to be desired.

It is not dependent on human likes and dislikes.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

to the kidneys, bladder and LIVER. They are adapted to old and young.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic, new, improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed, try it. At Druggists. 50c. and $1.00 bottles. mar6-6m.

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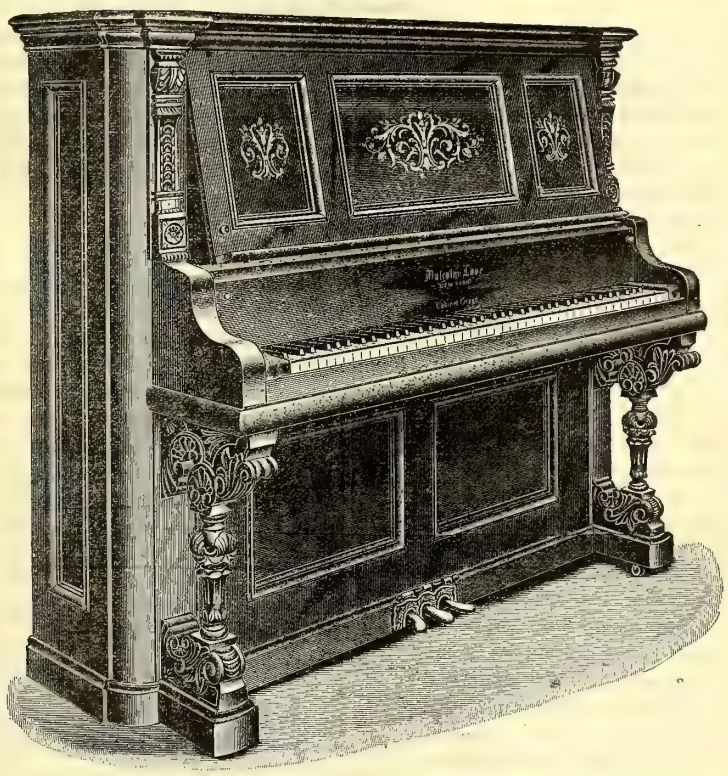
THE theorist and the advertising expert may proclaim the merits of ready-mixed paints, but the practical testimony of the men behind the brush proves that the most durable and economical paint material is Pure White Lead. The brands named in margin can be depended upon for purity and carefulness in manufacture.



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Just ten years ago I came to Greensboro bringing the Keeley Institute with me. People did not want to touch me with a pair of tongs. Afterward they found my words all true and the work is everywhere commended. I now bring you the MALCOLM LOVE piano. I do not give it away. Nobody does that sort of thing. It is as valuable among pianos as Keeley has been among doctors. Why not? Try one.

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jan 24-1y.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Annual Reunion.

On Sept. 3rd, Greensboro West Market Street Auxiliary held its annual reunion. Dr. Turrentine, the pastor, on the preceding Sabbath, preached by request a sermon in the interest of the Woman's Foreign Missionary Society. It was a most able, appropriate discourse, full of valuable information and of encouragement to woman to carry forward with greater energy her great work of giving the "glad tidings of great joy" to her heathen sisters, and of lending a helping hand to those providentially brought to our own shores. Such an enlightening, inspiring sermon cannot fail to bear much fruit.

The afternoon from three to six o'clock was given to the meeting, the last hour being spent in the enjoyment of social intercourse made more delightful by the serving of dainty refreshments. The spacious ladies' parlor was filled to overflowing. After devotional exercises conducted by the president, the payment of dues, the rendering of a lovely quartette by our young ladies, the calling of the roll, and the reception of messages from absent members, an hour or more passed swiftly in an animated discussion of various phases of our work. Twenty questions were distributed and twenty ladies responded, some in a few words, others in talks or papers previously prepared. These responses, all of them so good, reveal the fact that our women are much more capable than they will admit, and oftentimes it is the "willing mind" that is lacking rather than the ability to do things. It is astonishing how vague we find our knowledge to be when we come to state it accurately. We commend this manner of eliciting information and fixing it in the mind as a most interesting one. We append the questions used on this occasion hoping they may be suggestive to other societies. We will also publish the responses to some of them.

A copy of the leaflet, "Our Pledge," was given to each one present, and several cards were returned with liberal pledges.

QUESTIONS.

How many people are there in the world who have never heard the gospel?

How many missionaries are now in the foreign field? How many are needed there?

When and with whom did the Modern Missionary Movement begin?

How many more heathen in the world now than when this movement began?

Give a brief history of the beginning of Woman's Work for Woman.

When and by whom was the Woman's Foreign Missionary Society of the M. E. Church, South, organized?

Who constitute the Woman's Board of Missions?

What agencies do we employ in carrying on the foreign work?

Give a summary of our work in foreign fields.

How many adult members have in the whole connection? How many juvenile?

What will it cost to simply maintain our work this year? Will the payment of dues do it?

How many women, simply paying ten cents a month, does it take to support one missionary one year?

Explain the pledge and what this auxiliary should do this year.

Give a little history of our Missionary Candidate, and the plan for her training.

What little agency is a great help in saving and giving?

Should every Christian woman belong to the Woman's Foreign Missionary Society, and why?

How do the demands made on the members of the Woman's Foreign Missionary Society compare with those on members of women's clubs?

What is the duty of the Woman's F. M. Society to the children of the Church? (This followed by a plea from a Light Bearer.)

What is the duty of the W. F. M. Society to the young women of the Church? (This followed by a plea from a member of Young Peoples' Society).

What missionary literature is provided by our Church?

What signs are there of a forward movement in missions in our Church?

What is most needed for the advancement of our work?

In responding to the all important question concerning the Pledge, Mrs. Ireland spoke most earnestly. Her words seemed to come from the depth of her own heart and touched many others. Would that West Market might measure up to her high ideals!

Our Pledge.

MRS. C. H. IRELAND.

When our president asked me in the committee meeting to make a talk on the "Pledge," I felt very much as Moses must have felt when God called him out of the burning bush and told him to go back to Egypt and stand before Pharaoh and demand of him that he let Israel go. You remember Moses was prone to make excuses, said he was a man of stammering lips and could not stand before Pharaoh. However, I determined to make an effort to do whatever God wants me to do, even though that effort result in failure.

There are three classes of money that our society is expected to raise yearly. First, the dues, which you all know are ten cents monthly for each member; second, the specials, which comprise the Conference expense fund, twenty-five cents yearly from each member, the Frances Bumpass Memorial, in the person of a Bible woman in Korea, named for Aunt Bumpass to be supported by our Conference Society, and the Missionary Candidate fund to which we pay our proportionate part for preparing our new missionary for the field, lastly the pledge.

Now what is the pledge? To the majority of our women the payment of the dues is a trifle. It will require six hundred and twenty-five women paying only the dues to support one missionary in the foreign field for one year. You know, dear sisters, at that rate the heathen will never be brought to Christ, so each society pledges to pay an amount over and above the dues and specials in some measure adequate to the demand upon us.

What amount do we pledge? Our Conference Secretary, Mrs. L. W. Crawford, at the last meeting of the Board felt impelled to pledge $2,250 for our entire Conference. This amount will support three missionaries in the field. What our individual society wants to do is to raise $750, thereby gaining the honor and privilege of having one missionary all our own.

Now, dear sisters, we can do this if we will. We all know it only requires the will to find a way.

In 1899 the Western N. C. Conference pledged $1500 and raised $2,250; the last two years we raised $4,050. Twentieth Century Fund Of course

WANTED.

A lady of experience desires a situation as housekeeper in middle or Western North Carolina. Special care would be given to children. References sent.

Address, "M. R.,"
aug28 tf Gastonia, N. C.

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14	15
Bethel.	"	14	15
Hot Springs circuit, Hot Springs	"	17	18
Ivy circuit, Barnardsville	"	21	22
Bald Creek circuit, Bald creek	"	24	25
Burnsville circuit, Martin's Chapel	"	28	29
Swannanoa ct., Swannanoa	Oct.	5	6
Marshall ct., Jewell Hill	"	8	9
Saluda ct, Moore's Grove	"	12	13
Old Fort ct., Old Fort	"	19	20
Hendersonville	"	26	27
Cane Creek ct.	Nov.	2	3
Weaverville ct	"	9	10
Central Church	"	16	17
Haywood Street	"	16	17

STATESVILLE DIST.—4th Round

J. E. Thompson, P. E., Statesville, N. C.

Statesville station	Sep	14	15
West End	"	15	16
Mooresville circuit, Salem	"	21	22
Mt Zion station	"	22	23
Iredell circuit, Snow Creek	"	28	29
Statesville circuit, Providence	Oct	5	6
Woodleaf cir, Woodleaf	"		9
Troutman circuit, Vanderberg	"	12	13
Mooresville station	"	13	14
Lenoir circuit, Mt. Zion	"	19	20
Lenoir station	"	20	21
Newton circuit, Friendship	"	26	27
Maiden circuit, May's Chapel	"	27	28
Caldwell circuit, Grace	Nov.	2	3
Granite Fall station	"	3	4
Hickory station	"		4
Alexander ct., Rocky Spring	"	9	10
Stony Point at Stony Point	"	10	11
Turnersburg circuit, Harmony	"		13
Catawba circuit, Hopewell	"	17	18

MOUNT AIRY DISTRICT--4th Round.

J J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept	8	9
Jonesville circuit at Jonesville	"	14	15
Elkin station	"	15	16
Mount Airy circuit at Zion	"	21	22
East Bend circuit at Center	"	28	29
Jefferson circuit at Jefferson	"	28	29
Boone circuit at Boone	Oct	5	6
Watauga circuit at Henson	"	12	13
Creston circuit at Creston	"	16	17
Healing Springs ct at Chestnut Hill	"	19	20
Laurel Springs ct. at Transon	"		23
Sparta ct. at	"	26	7
Rockford ct. at Dobson	"		29
WilkesbSro ct at Lebanon	Nov.	2	3
N Wilkesboro ct at N. Wilkesboro	"	3	4
Pilot Mountain ct at Chestnut Grove	"	9	10
Stokes ct at Bethel	"	10	11

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor ... Aug. 31	Sept.		1
Salisbury, Main St, (nigh)	"		1
Concord, Central	"	7	8
Concord, Forest Hill	"	7	8
Concord ct., Carmel	"	14	15
Concord, Epworth, night	"	15	16
China Grove ct., Bethpage	"	21	22
Lexington station	"	28	29
Gold Hill circuit, Liberty	Oct.	5	6
Linwood circuit, Wesley Chapel	"	12	13
Albemarle circuit, Palmerville	"	19	20
Albemarle station, (night)	"		20
Salem circuit, Salem	"	26	27
Mt. Pleasant cir, Cold Spring	Nov.	2	3
Norwood circuit	"	9	10
Salisbury, First Church	"	16	17
East Salisbury sta	"	16	17
Spencer station	"	15	17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.--4th Round

(IN PART)

F. L. Townsend, P. E., Canton, N. C.

French Broad, Ember's Grove	Aug. 31, Sep.		1
Clyde circuit, Tuscola	"	7	8
West Haywood circuit, Shady Grove	"	14	15
[illegible] circuit, Baldwin's Chapel	"	21	22
[illegible] circuit, [illegible]	"	28	29
[illegible] River circuit, Shaw's Creek	Oct	5	6
Brevard station, Brevard	"	12	13
Transylvania ct., Greenwood	"	19	20
Haywood circuit, Laurel Hill	"	26	27

CHARLOTTE DIST.—4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31 Sept		1
Monroe circuit, North Monroe	"	7	8
Monroe station	"	8	9
Clear Creek circuit, Big Bethel	"	14	15
Charlotte, Calvary station	"	21	22
Charlotte, Epworth and Seversville	"	22	23
Charlotte, Brevard station	"	28	29
Charlotte, Hoskin's station	"	29	30
Charlotte, Trinity station	Oct.	5	6
Charlotte, Dilworth station	"	6	7
Pineville circuit, Hebron	"	5	6
Ansonville circuit	"		11
Wadesboro station	"	12	13
Lilesville circuit	"		18
Polkton circuit	"	19	20
Morven circuit	"	26	27
Waxhaw circuit	Nov.		1
Weddington circuit	"	2	3
Derita circuit	"		91
Charlotte, Tryon station	"	10	17
Monroe station	"	16	17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah	Aug.	10	11
Spring Garden Street	"		11
West Market Street	"		18
Pleasant Garden ct., Bethlehem	"	25	26
Randleman, St. Paul	Sept		1
Naomi station	"		1
Wentworth circuit	"	7	8
Ruffin circuit	"	14	15
Ramseur circuit	"	21	22
West Randolph ct	"	28	29
Randolph circuit, Trinity	Oct.	5	6
High Point station	"	6	7
Uwharrie circuit	"		7
Jackson Hill circuit	"	12	13
Asheboro station	"		17
Asheboro circuit	"		18
Reidsville station	"		27
Ware's Chapel	"		27
Centenary station	Nov.		3
Proximity station	"		3
Liberty circuit, Staley	"		16

FRANKLIN DISTRICT- 4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station, Franklin	Aug.	17	18
Webster circuit, Cullowhee	"	24	25
Macon circuit, Union	Aug. 31, Sept.		1
Bryson City sta., Bryson City	"	7	8
Whittier circuit, Olivet	"	14	15
Bushnell circuit, Jackson Line	"	21	22
Aquone circuit, Tellico	"	28	29
Franklin circuit, Iotla	Oct.	5	6
Andrews ct, Peach Tree	"	12	13
Murphy station, Murphy	"	13	14
Hiwasse circuit., Liberty	"	19	20
Hayesville circuit, Hayesville	"	26	27
Glenville circuit, Glenville	Nov.	2	3
Robbinsville circuit, East Buffalo	"	9	10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12.
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct., Maiden's ch., Wednesday Oct. 2.
Macon ct. Mt Zion, Thursday, Oct 3.
Macon ct, Patton's, Friday, Oct 4.
Hayesville ct., Bethel, Wednesday, Oct. 9.
" ct, Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Frirview, Thursday, Oct 17
Hayesville ct, Boyle's chapel, Thursday, Oct. 24
Webster ct, Speedwell Thursday, Oct 31.
Webster ct, Webster Thursday, Nov. 14
Franklin ct, Salem, Tuesday, Nov. 5
Robbinsville ct. Homestead, Thursday. Nov. 7.
Bryson City station, Sylva, Thursday night, Nov. 14.
Bryson City, Dillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs. Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

WINSTON DISTRICT 4th Round

D Atkins, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station,	"	22	23
Kernersville, Shady Grove	"	28	29
Thomasville station,	"	29	30
Forsythe circuit, Lewisville	Oct.	5	6
Farmington circuit, Advance	"	12	13
Walkertown station	"	19	20
Winston, Centenary	"		20
Winston, Burkhead	"		20
Winston circuit, Mt. Tabor	"	25	27
Winston, Grace Church	"		27
Southside	"		30
Davidson circuit	Nov.	2	3
anbury circuit	"		6 7
Summerfield circuit	"	9	10
Cooleemee	"		13
Jamestown	"	16	17

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug.		11
McDowell circuit, Pleasant Hill	"	17	18
Table Rock circuit, Earney's	"	24	25
Forest City & Thermal City station.			
Forest City. August 31.	Sept		1
Silver Creek circuit, Salem	Sep.	7	8
Rutherfordton circuit, Pisgah	"	14	15
Broad River circuit, Kistlers	"	21	22
Henrietta & Caroleen, Henrietta	"	28	29
East Rutherford circuit, New Hope	Oct.	5	6
Bakersville circuit, Bakersvile	"	12	13
Elk Park circuit, Thompson's Chapel	"	19	20
Estatoe circuit, Pine Grove	"	20	21
Green River circuit	"	26	27
Morganton circuit, Stamey's Chapel.	Nov.	2	3
Morganton station	"	10	11
Connelly Springs ct, Ruth College	"	16	17

SHELBY DISTRICT- 4th Round.

W. R. Ware, P. E., Shelby, N. C

Cherryville circuit, Cherryville, Aug. 31,	Sept		1
Belwood circuit, St. Peters	"	7	8
Bessemer City circuit, Bessimer City	"	14	15
King's Mountain station	"	15	16
Lowesville circuit, Salem	"	21	22
Mountain Island station	"	22	23
Stanly Creek ct., Hardin Cotton Mill	"	28	29
Lincolnton circuit, Lincolnton	"	29	30
McAdensville station	Oct.	5	6
Gastonia, Main st	"	6	7
Polkville circuit, Clover Hill	"	12	13
Lowell circuit, Bethesda	"	19	20
Gastonia, West End and Ozark	"	20	21
El Bethel circuit, El Bethel	"	25	27
Shelby circuit, Sulphur Springs	"	26	27
Shelby station	"	[illegible]	8
[illegible] circuit	Nov.	[illegible]	
[illegible]	"		0
[illegible]	"	6	7

we can raise the $2,250 promised this year, and as our West Market Auxiliary is the Banner Society we want to raise one third of that amount which is $750. Now how can we raise it? It hardly seems proper for me to even suggest to our women how they shall raise any amount they are determined to raise. Look at this handsome monument to their will power and energies!

Last spring in six short weeks our church raised over $4,000; these very women I am talking to now, raised $700 of that amount. That much in a few weeks and we have several months to raise a little more than that amount.

The first thing we need is a realization of the great sacrifice Christ has made for us and an appreciation of that sacrifice. May the Holy Spirit help us to realize it!

He has given us a commission, something He wants us to do for Him; we all love to do a favor for our friends, and isn't He our Friend? The best friend we have? His "go ye into all the world" is to every one of us; if we can't go we must help to send some one else. By raising this amount, $750, we will in a way very pleasing to Him, be fulfilling His commission.

The mite box, as sister Alley will show us, is a potent factor in raising the pledge. Don't let us forget to put in our boxes a penny each day, or the equivalent, $3 65. Any life-membership we may secure will add twenty dollars to the amount

Our Society has a birthday-box inviting each member to put in a penny for each year she has lived, every time that auspicious occasion, the birthday rolls around. These little sums help to swell the pledge.

Each one of us can devise means for herself, or several can plan together how they will make their part.

I read of one juvenile society that raised a creditable amount by selling home made book marks. One lady finds ready sale for beaten biscuits, another for cake, while still another hopes to get revenue from the sale of her husbands' old clothes.

The thing is, dear sister, to be dead in earnest about it, to have it on our hearts. Let us pray daily that God will help us to raise our part; if we trust in him and do our part we can't fail.

Each of us has a pledge card with the accompanying leaflet explaining the Pledge. Our president hopes to have them all returned to her with a definite amount promised. If we pledge a certain amount we are much more sure of paying that much. I want to return mine with the pledge of ten dollars which I expect to pay trusting to God and my own efforts aided perhaps by some others If I can I will make it more.

Grand Excursion to Norfolk, Va., Sept. 10.

Southern Railway will operate its popular Annual Excursion to Norfolk, Va., September 10th, 1901, leaving Charlotte at 6:50 p. m., arriving at Norfolk 7:30 a. m., Sept. 11th; returning leave Norfolk at 7:00 p. m., Sept. 12th, giving two days and one night in Norfolk.

Tickets will be sold on branch lines to connect at junction point.

Round trip rate from Greensboro, N. C., $3.00. Approximately low rate from other points. For further information call on J. B. Graham, T. A., or write R. L. Vernon, T. P. A., Charlotte, N. C., S. H. Hardwick, G. P. A., Washington, D. C.

General Convention, Episcopal Church, San Francisco, Cal., Oct. 2, 1901.

On account of the above occasion the Southern Railway will sell round trip tickets from all stations on its lines in North Carolina to San Francisco, Cal., and return September 18th to 26th, inclusive; tickets to be validated by Joint Agent Terminal Lines in San Francisco and upon payment of a fee of fifty cents, making final return limit November 15, 1901. Rates for the round trip from principal points in North Carolina will be $65.25. For further information call on your Depot Agent or write S. H. Hardwick, G. P. A., Washington, D. C., or R. L. Vernon, T. P. A., Charlotte, N. C.

Ocean View, Va., is rapidly assuming precedence as a summer resort. Its accessibility, proximity to Norfolk, from which point it is reached by electric cars on a frequent and convenient schedule, and, above all, its great natural advantages and attractions and splendid hotel accommodations, easily place it with the foremost of our seaside resorts. The Searboard Air Line is the direct route to Norfolk from all points south.

Annual Excursion to Asheville Sept 17th.

Annual Excursion to Asheville, N. C., September 17th, 1901. The Southern Railway will operate a special train from Goldsboro, Selma, Raleigh, Durham, Greensboro, High Point, Lexington and intermediate stations to Asheville, N. C., September 17th, 1901, leaving Goldsboro at 8:30 a. m., and arriving at Asheville at 7 p m., Eastern time. Fare, round trip, only $4 Tickets good to return on any regular passenger train up to and including train 36, which leaves Asheville at 6:55 a. m., Eastern time, September 20th, 1901. Two days and three nights in the Land of the Sky. For further information call on your depot agent.

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YOUR WASHING?

SEND IT TO THE

GREENSBORO STEAM LAUNDRY,

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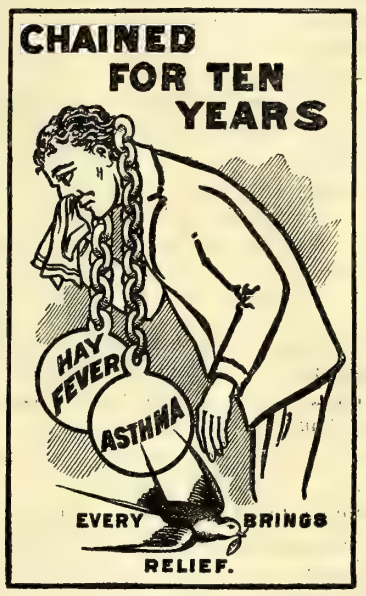
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Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

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WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F WELLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its sucoess is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y, Feb. 1, 1901.

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Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully,

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Home address, 235 Rivington street.

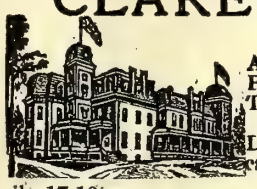
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WANTED.—Reliable ladies or gentlemen to do copying at home. Salary good. Address with stamp, (MISS) BLANCHE SMITH, jly 17-tf Waxhaw, N. C.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

While the writer has been going over a large section of the State of late the letters to the ADVOCATE have necessarily been rather brief and hurried. Now that I am once more at home it is rather embarrassing to find such a mass of letters that those which demand a personal reply are so numerous that little time is left for anything else, for this must be written hurriedly while getting ready to leave again.

A friend in Surry county wants some information in regard to the treatment of a piece of land from which a crop of peas and grass has been mown. While in such a case there may not be immediate danger of bare land as where some hoed crop has been taken off, for there may be some winter growing native grassess springing there, still it is a very important thing as we have often said that the soil in our climate should be covered with living growth in winter. For there is a constant tendency for the nitrogen in the soil here to become available, and if this is not at once used by some growing plant it will be washed out of the soil and lost. But if there are green crops on the land they will take it up and store it safely in their organic matter for future decomposition and use. Rye is better than nothing, but rye is not the best we can do. Wheat is now so cheap that we can afford to sow wheat for forage, and wheat and Hairy vetch sown together will make one of the finest hay crops in the spring, and the growing of the vetch will prepare the soil to make a heavier crop of corn the following spring, for it will be off in plenty of time to plant corn.

In some sections farmers have failed with crimson clover. This has largely been because the microbes that live with the clover are not in the soil, and a little soil from a place where the clover or red clover has been grown scattered over the land will tend to infect it with the bacteria and render the clover a success.

The same writer says that his apple trees are six years old and he wants to keep them growing. Then he should cultivate them carefully till July and then sow peas and in September chop the peas out with a disk and sow crimson clover and then plow all under in the spring for the benefit of the trees.

Where I have been talking at institutes lately the greatest interest has been manifested in the curing of the cow pea for hay, for the pea crop is immense all over the state. I have given my process in Bulletin on Farming in North Carolina, but every one must use his own judgment in following the directions. The conditions of the plant and the weather vary so much that no invariable rule can be followed. At the Institute at Lincolnton a gentleman brought out a large package of his pea vine hay, which he said was cut and at once packed in rail pens and covered with a stack of straw. It was very good hay yet, though he said it was three years old. Others in the audience said that they had tried the same method and that it all rotted. The difference evidently was that the man who succeeded let his peas get more mature than the others. If they had let them cure longer in the cocks in the field before storing they would have had the same success. Then we have had men say that the hay moulded when put in the barn as I direct, and generally this is because when the hay gets hot they get scared and go to stirring it, and if this is done it will be certain to mould, but if let alone in the mass it will certainly cure for it does so for me and has done so for hundreds of others who have written to me. Many of our friends who have written for the Bulletin on Farming in North Carolina, have taken pains to express their appreciation of these letters. To all such we return our sincere thanks, for it nerves one in the work he is trying to do for the farmers of the state to find that there is so much appreciation of the work, and we are encouraged to go on.

From Macon county comes the following: "Tell me how to successfully cover ditches at the foot steep pasture land when the heads cannot be covered. Ditches have considerable fall. Timber and loose stones are all the material available?" I am not sure that I fully comprehend what is wanted. Covered ditches leading directly away from high lands with their upper ends open are not the things to drain the land. I have drained a great deal of low land well by the use of pine poles laid in the ditches two of them side by side and a third on top to make a drain between the two lower ones. Then cover with pine straw to keep the soil out and fill. But I never made a ditch leading away from high ground with the upper end open, and such a ditch will fill in spite of anything you can do. The first drain should be cut along the base of the upland to cut off springs, and the other ditches should lead from this. Some imagine that the covered ditch is to carry off the water at once as it falls. This is not the case. We make underdrains to lower the general level of the water in the soil that there will be room for that which falls and there will be less running off and washing. But drains with the upper end open and running down hill from the high ground are not located right and will fill always.

From Union county: "I read your letters in the ADVOCATE, and they are worth the full price of the paper. I have a lot of last year's wheat and corn besides my crop of this year of over one hundred bushels of wheat. I find the black weevils have gotten into all my buildings. I want a remedy." I have so often told how to kill the weevils that I fear you do not read as carefully as you should. If you can put the wheat into tight boxes or casks get some carbon bi sulphide from the drug store. Use one pound of it for every hundred bushels of grain. Place it in an open vessel on top the grain in the box or cask and cover up tight and then close the building. Have no live stock in it, and no fire of any kind as the carbon bi sulphide is very volatile and the fumes will explode in contact with fire. Do not breathe any more of it yourself than can be helped. The fumes are heavier than air, and will sink through the grain and kill all the weevils. When it is all evaporated, open and air out. It will not injure the grain for any purpose even if sprinkled over it. You can fumigate any building by closing it up tight and placing the chemical on an elevated place inside till it evaporates. It is unpleasant, stinking stuff to handle and the fumes are not wholesome to breathe, but it is about the only thing that can be used to drive insects from stored grain.

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The place where you get what you order. If you prefer gloss finish we put it on with a machine made for that purpose without the slightest injury to the articles. If it is domestic, we put it on with a bran new machine recently purchased for that class of work exclusively
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WEAVERVILLE COLLEGE.
The property of the Western North Carolina Conference, was transferred from the Holston Conference when this conference was formed, and deeded to the Western North Carolina Conference.
Weaverville College was erected after the war as a place where young men and women could get an education on favorable terms; and hundreds have sought and obtained an education and are now reaping the profits.
Board can be had in the dormitories, in private families, or rented rooms. The whole nine months, board, books, and tuition, can be had for less than $125. The fall session begins on Wednesday, August the 28th, 1901.
For further information address
M. A. YOST, Sec'y Faculty,
jly 17-2m Weaverville, N. C.

Littleton Female College.
One of the most prosperous institutions for the higher education of young women in the South.
Panacea Water kept in the building.
Nineteenth Annual Session begins September 18th.
For Catalogue address
PRESIDENT RHODES,
jly 31 2m Littleton, N. C.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

AN INFANT'S Catechism.
I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents 1 copy. If you have not examined it write for a specimen copy (free) to
REV. GEO. G. SMITH,
Macon, Ga.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

SAPP.—Miss Dorcas Sapp departed this life Aug. 8th, 1901, at the home of David Oakley, near Hickory Grove church, after a lingering illness, during which time her sufferings were great, all of which she endured with Christian fortitude and patient resignation.

She embraced religion when young and was a faithful and consistent member of the Methodist Church at Muir's Chapel for more than thirty years.

She was kind and affectionate, always ready to visit the sick and do good as she had opportunity.

She died triumphantly and her body sleeps at Muir's Chapel where the funeral services were held.

A. G. KIRKMAN.

Tribute of Respect.

Whereas, It has pleased almighty God, in his wisdom, to remove from us Zebulon Vance Whiteheart, son of C. H. and Virginia Whiteheart, aged 13 years, 1 month and 11 days—one of our much loved associates and member of our Sunday-school at Friendship, N. C.

And whereas, we feel keenly the loss we have sustained by his death. Therefore, be it resolved by our school:

1st. That we bow submissively to the will of our heavenly Father who doeth all things well, and that we will strive to so live that we may all meet in heaven.

2nd. That as an expression of our appreciation of our loved friend we spread these resolutions on our minutes and send a copy to the bereaved family.

R. M. GRETTER, Supt.
JNO. T. STUART, Sec'y.

ARNOLD.—Mrs. M. A. Arnold (nee Miss Missouri Pretlon), was born of Quaker parents in Southampton county, Va , Oct. 1828, and died in Greensboro, N. C , July 13th, 1901, aged 73 years and nine months.

She professed religion at the age of twenty years and joined the M. E. Church, South. In 1860 she married Rev. Isaac M. Arnold, a member of the Virginia Conference. Two children survive her, Mrs. E. P. Land of Greensboro, N. C., and Isaac J. Arnold of Baltimore.

For fifty-three years Mrs. Arnold was a member of the Methodist Church, and sustained her profession with a wonderful grace and pious life. She was patient and forbearing under all circumstances, and the wellfare of others was always her study.

SAUNDERS.—Salina Emma Saunders, wife of Harmon Saunders, was born Dec. 23, 1838, and died Aug. 22, 1901. She professed religion in Buncombe county when a child. Coming to Macon county she joined the Bethel Methodist Church, now on the Franklin circuit, of which she remained a faithful member until her death. She will be remembered by the brethren who have served the Macon circuit as her pastor's true friend and co-laborer. In private life she lived above reproach. She was a faithful wife and a devoted mother. For a number of years she was bed fast, but never complained. During her last illness she suffered intensely, but bore it as a true Christian soldier. She was aware of the approach of death, but felt no fear.

Truly a good woman has gone to her reward.

Her husband, an afflicted daughter and three sons survive her, and mourn their loss. May God comfort their sorrowing hearts.

R S. HOWIE.

Extension of Seaboard Air Line Railway Service.

Effective August 25th, train service was commenced on the Brunswick & Birmingham Railroad, operating from Thalmann, Ga., on the Seaboard Air Line to Brunswick, Ga.; on September 1, through trains will be inaugurated between Brunswick and Savannah, Ga.

This gives the Seaboard Air Line an entrance to Brunswick, St. Simon Island, Cumberland Island, and Jekyl Island, and forms the short line between Savannah and Brunswick and Jacksonville, Fla.

Week End Excursion Tickets.

The Southern Railway has on sale Week End Excursion tickets to summer resorts at the following rates for round trip from Greensboro, N. C.:

Asheville,	$4 75
Black Mountain,	4 35
Round Knob,	4 15
Marion,	3 75
Morganton,	3 20
Connelly Springs,	2 95
Hickory,	2 70
Morehead City,	5 50
Wilmington,	5 50
Ore Hill,	1 00
Mount Airy,	1 50

These tickets are on sale for all trains each Saturday, and for Sunday afternoon trains, good returning Monday following date of sale.

For further information, write or call on,

J. B. GRAHAM,
Ticket Agent,
Greensboro, N. C.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up-to date line, whose schedules, accommodations, thro' train service and rates are the standard.

Whether your journey be via Norfolk and Steamer Lines, or all-rail, the Seaboard Air Line is the line you should take. Its 1000 mile tickets, good over the entire system, including Florida, and also between Richmond, Va., and Washington, D. C., and between Norfolk, Va., and Baltimore, Md., by boat, offer special advantages. And there are others, of which any agent or representative of the line will inform you upon application.

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Position by young woman as companion to elderly lady or housekeeper for widower. MISS A. L. LEWIS,
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It is centrally and healthfully located in Burke county one and a half miles from Connelly Springs.

It enrolled last year 104 pupils from twenty-two counties and one in South Carolina. The purpose of the management is to do first class work, and furnish board and tuition at such cost as will enable boys of small means to avail themselves of its advantages. The fall session

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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed. try it. At Druggists 50c and $1.00 bottles

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To examine our stock and get our prices before you buy

Builders Hardware,
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Manufacture wire railing for cemeteries, balconies &c.; seives, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs, settees, &c.

NEWS OF THE WEEK.

Wednesday, Sept. 4—The President and Mrs. McKinley arrived at Buffalo for President's day exercises today——— The sheriff of Rowan county adverises for sale under execution the Western North Carolina railroad———The governor appoints delegates to the national good roads convention and to the farmers' national congress———The Texas millers estimate the shrinkage of the wheat crop of the State from 15,000,000 bushels to 5,000,000———A $25,000,000 company is to be formed to establish in Texas an oil pipe line to the seacoast and a line of tank steamers———Arguments are made before the corporation commission on exceptions to its order equalizing railway freight and passenger rates——— Schley asks the navy department to have certain of his witnesses ordered to Washington immediately so they can hold conferences with his counsel———McKeesport is thrown into a great state of excitement by the arrival of a posse of deputy sheriffs to guard the Dammler mill, which the owners will try to start today———Prince Chun presents to the German emperor a letter from the emperor of China, expressing the latter's great sorrow at the murder of Von Kittaler, the German minister in Pekin ———At the Ecumenical Methodist conference in London the negro bishops from the United States take prominent part, one making an impassioned speech on the colored line and lynchings in the southern states———A Boston Post staff correspondent visits the resort where Admiral Sampsou is taking his vacation. He says the the admiral's mental condition is deplorable; that he is suffering from aphasia amd has little or no mental control when attempting to put his ideas into words. This is denied by friends. Friday, September 6.—An attempt to assassinate President McKinley on the Exposition grounds at Buffalo, N. Y., was made by a young man who shot him twice with a pistol, one ball lodging against the breast bone and the other entering the President's abdomen; the wounds are not regarded as fatal. An attempt was made to lynch the would-be assassin, who is said to be a Pole; when rescued he was covered with blood, from a gash in the face. ———A ship-building concern with three million dollars capital, is to erect a plant at Sewell's Point, near Norfolk, Va. ———Bradstreet reports trade advices very good. ——— Evacuation of Pekin by foreign troops is expected to be completed by the 17th inst. ——— News of the attempted assassination of President McKinley was received in London with sorrow and indignation. ——— Anarchists at Paterson, N J., express no regret at the shooting of the President; at a great gathering last night Neiman was toasted time and again. ——— The real name of the would-be aasassin is Leon Cholgosz; he was born in Detroit

Saturday, September 7.—The shooting of President McKinley upset the New York stock market, but the banks came to the rescue and relieved the pressure. ——— The Venezuelan fleet yesterday bombarded the Colombian town of Rio Hacha. ——— Three more alleged anarchists have been arrested in Chicago. ——— Vice President Roosevelt arrived at Buffalo yesterday. ——— The would-be assassin of the President admits that he talked the matter over in advance with his friends, but insists that he alone is responsible. ——— New York markets: Money on call firm at 4 per cent, the last loan being at 4 per cent.; cotton steady, middling uplands 8¼c.; flour unsettled and closed easy; wheat—spot steady, No. 2 red 72⅛c., corn—spot steady, No. 2 61⅛c.; oats—spot dull, No 2 38c.; rosin quiet; spirits turpentine steady.

During the Summer Season, cramps come upon us suddenly and remain until the pain is driven away by a dose or two of Pain-Killer, the celebrated cure for all summer complaints, from simple cramps to the most aggravated forms of cholera morbus or dysentery. No household should be without the Pain-Killer. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

Pyny-Balsam Stops the Tickling,
and quickly allays inflammation in the throat.

Half Rates to Norfolk and Return.

Account Annual Concactenation of Hoo Hoos, the Seaboard Air Line Railway will sell from all stations tickets to Norfolk, Va., and return, at rate one fare for the round trip. Tickets on sale September 7th and 8th, good to return until and including September 15th,1901

This provides an excellent opportunity to visit Norfolk, Ocean View and Old Point Comfort, or to take a trip thence to the East, at greatly reduced rates, probably for the last time this summer.

Diamonds..

GOLD WATCHES, . . .
RINGS, BUTTONS, &C.

Engagement Rings and Wedding Presents.

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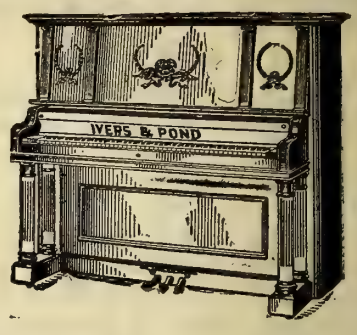
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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 18, 1901. VOL. XLVI., NO. 38

"KNOCKING, EVER KNOCKING."

Knocking, knocking, ever knocking,
Who is there?
'Tis a Pilgrim, strange and kingly,
Never such was seen before;
Ah! sweet soul, for such a wonder
Undo the door.

No! that door is hard to open;
Hinges rusty, latch is broken,
Bid Him go.
Wherefore with that knocking dreary
Scare the sleep from one so weary?
Say Him, No.

Knocking, knocking, ever knocking!
What! Still there?
O sweet soul, but once behold Him
With the glory-crowned hair;
And those eyes, so strange and tender,
Waiting there;
Open! Open! Once behold Him—
Him, so fair!

* * * * * * * *

Did she open? Doth she? Will she?
So, as wondering we behold,
Grows the picture to a sign,
Pressed upon your soul and mine;
For in the every breast that liveth
Is that strange, mysterious door;
Tho' forsaken and betangled,
Ivy-gnarled and weed-bejangled,
Dusty, rusty and forgotten—
There the pierced Hand still knocketh,
And with every-patient watching,
With the sad eyes true and tender,
With the glory-crowned hair—
Still a God is waiting there.

—Harriet Beecher Stowe.

ONLY TWO more months till Conference—two months to close up the record of another year.

WHO OF those who listened to Bishop Morrison's sermon last November have not carried with them through the year the truths so earnestly drawn from the text: "He that goeth forth weeping, sowing precious seed, shall doubtless come again rejoicing bringing his sheaves with him?" For various reasons it may be that we shall not come to Conference again rejoicing over fine financial reports, but how about the "sheaves," brother? If we have not had a genuine revival, is it because we have not gone forth "weeping" as we sowed the precious seed? It is said that the word "bless" is derived from the Anglo-Saxon word "blood," and the idea dimly conveyed is that before you can really bless a fellow creature you must give away part of your life. Then to bless in a superlative sense, to save the souls of men, you must sprinkle them with your own blood. Have we estimated too lightly the cost of saving men; have we spared ourselves the agonizing labor and prayer it does cost? It is not easy—but one thing is sure, if we do our part, God will do His, and we shall not stand empty-handed before Him.

IT IS difficult to understand why so many professed Christians seem totally indifferent about the salvation of others. May we not doubt the genuineness of our own religion if we have no solicitude for the lost about us everywhere? If we realize what we are saved from, will we not feel a deep, compassionate concern for those under condemnation of the law which knows no mercy? If we have any personal knowledge of the joy of forgiveness and the love of the Saviour, will we not desire to at least say to those who have not, "Come and see that the Lord is good?" David said, "I beheld the transgressors and was grieved because they kept not thy law." Again he says, "Horror hath taken hold of me because of the wicked who forsake thy law" What ought we to do who live in the full blaze of Gospel truth; we whom Christ himself has bade to go into the streets and lanes of the city, into the highways and hedges, and compel them to come in? Brother, sister, have you shared the burden on your pastor's heart this year? Have you tried to lead one soul to Christ?

AN AGED minister who has tested life by an experience of ninety years, sends from his chamber of weakness this message full of inspiration to every Christian worker: "It is a blessed thing to have been born, to have lived, to have had work to do and enjoyment in doing it, and to have the prospect of working for God forever and ever."

DR RANKIN stresses the importance of being a "registered Methodist." Mrs. Bottome uses the same figure to stress a greater truth: the importance of being a "thoroughbred Christian." True to life she pictures the experience of many when she says:

"The great trouble is not that we do not see the vision of what a true, noble life should be,—we see it again and again,—but we fail to work it out according to the pattern shown us in these best moments, when under some powerful influence for good the glory of a life of entire consecration, of blessed self-sacrifice, dawns on us, and we feel like joining the grand procession. We shrink back on account of the costliness of such a life,—as if to be a follower of the Crucified One could ever be cheap,—and so we lose our crown.

"It is the same with the definite work that comes to us to do. We see the glory of it; we envy others who are doing a work for God, each one his own work; but we shrink again. It may make us peculiar, and the mixed life with the mixed motive is so much easier!

"So we have so few thoroughbred Christians; we have the mongrel style, a little of this, a little of that, a sort of cross breed. O, let me beseech all young people, be spiritually thoroughbred."

BISHOP THOBURN PUTS in a nutshell a profound truth when he says:

"You are born supernaturally through faith, by the grace of God, into the kingdom of righteousness; but you are born a little babe, that is all; and if you make any progress from that point on, it must be by work, by sacrifice, by the practice of Christian virtues, by benevolence, by self-denial, by resisting the adversary, by making valiant war for God against sin; and on no other basis am I authorized in giving you a hope that you may come to manhood in Christ Jesus."

DR THEODORE Cuyler, who in his declining years is preaching as effectively through his pen as formerly from his pulpit, makes the remarkable statement that in fifty five years of active service in the ministry, he has not spent a single Sabbath upon a sick bed. This he attributes to the fact that Doctor Prevention has been his physician, and he has never trifled with the laws of health. It is, therefore, with the added force of example that he can give a word of warning to the younger people of today. Says he: "To squander the vital force by violating the laws of health, or even by neglecting them, is an unpardonable sin. There are slow but certain suicides in our churches and in our young people's societies. The Master never orders any of you young women to come to a meeting in bad weather with no proper protection to your feet. Rigid care as to digestible diet does not mean silly fussiness—it means a clear head and clean blood, and a chance for a long life-march. Overeating is as sinful as overdrinking. Stimulants are dangerous just in proportion as they become indispensable; cigars have shortened some valuable lives. Americans are a nervous nation, our climate is very stimulating, and "nervous prostration" is shattering thousands of our noblest girls. Insomnia is at the bottom of much of it, and every possible thing should be done to secure sound and sufficient sleep. Late hours and worries carried into your bedroom are suicidal; pray against them as fervently as you pray for grace to resist the Evil One."

THE ECUMENICAL Conference in London is now a part of Methodist history. Only a brief outline of the first week's session has yet reached us. Some valuable information in connection with this Conference is concisely given by Zion's Herald from which we quote as follows:

"For the benefit of the new generation of Methodists we will presume to explain that "ecumenical" means general or universal—hence the gathering under consideration is a "general or universal" Conference of Methodists. It is not, however, a legislative body. The delegates have no power to commit their respective organizations by expressions of opinion or by voting on resolutions. Everything directly affecting the organism of the different branches is rightly excluded. This would seem to leave a narrow margin as a basis for an "ecumenical" conference, but a closer inspection will show that Methodists have a great deal in common that is not included in church government. Evangelism, civic reforms and general philanthropy constitute a large field in which they can meet and cultivate the fraternal spirit without fear of consequences. Methodism is a tree with many branches—nearly thirty distinct denominations tracing their ecclesiastical lineage back to the Wesleys. They are separated largely over differences in doctrinal emphasis and form of church government. In doctrinal essentials they are generally agreed.

"A desire to promote Christian unity led to the first Ecumenical Conference, which was held in City Road Chapel, beginning September 7, 1881. At that gathering twenty-eight different branches of Methodism were represented by four hundred delegates equally divided between ministers and laymen. The second Conference was held in Metropolitan Church, Washington, D. C, beginning October 7, 1891, with five hundred delegates in attendance Between the first and second Conferences Methodism in general advanced from a membership of barely 5,000,000 to over 6,500,000—a net gain of 1,500,000 in ten years. The present membership in round numbers is 7,400,000, making the gain in the last decade only 900,000 There is no increase in the number of delegates to the third Conference; the number remaining the same as ten years ago—two hundred from British Methodism and three hundred from American Methodists. The leading branches in England are: Wesleyan Methodists, Irish, New Connexion, Primitive, Bible Christians, and United Methodist Free Church. Australian Methodists are classified with the British as part of the "Eastern Section." In the United States or "Western Section are found: Methodist Episcopal, Methodist Episcopal South, Methodist Church of Canada, African Methodist Episcopal Zion Church, Colored Methodist Episcopal Church, Methodist Protestant, and United Brethren. In each section there are numerous smaller independent bodies of Methodisit origin which are represented in the Conference and help swell the grand total of denominations. While there will be no legislation at the Conference it is inevitable that a free exchange of information and opinions by representative men of the different branches will operate powerfully in promoting unity of spirit amidst a diversity of methods which, after all, is the chief thing to be desired among Christians."

CONTRIBUTIONS.

Side Lights on the Bible.

BY REV. CUNNINGHAM GEIKIE, D. D, Author of "Life of Christ," etc.

The testimony of history and the varied advances of scholarship and exploration keep hurrying forward to bear their witness to the truth of the inspired record, or to add to its brief glimpses of the long past ages, by contemporary revelations Not the least interesting in these disclosures is the proof of the high civilization of mankind at a period very remote. Thus, at Nippur, in Babylonia, patient excavation has shown that seven or eight thousand years before Christ this long buried city had its great temples, its graduated hierarchy of priests, its elaborately detailed temple worship, its minutely prescribed liturgies, its observatories for watching the planets (so all-important in Babylonian religion), its grand royal palaces, its wondrously perfect commercial system, with banks, legal forms for all transactions needing them, and, of course, its tribe of attorneys, barristers and judges, its merchants, slave-dealers, householders, rich nobles and poor workers, just as in a great city of our own today. This Nippur is identified with the Calneh of Genesis 10:10, and it is curious to find that the river Chebar, on the banks of which Ezekiel, amidst his Hebrew fellow exiles, saw his visions, was the great navigable canal Kabari, near Nippur.

"The land of Nod" has been found to mean that of Nomads. Methusael proves to be a purely Babylonish name, meaning "The man of God." The name Abraham occurs on clay tablets of the reign of Eri-aka, or Arioch, named as his contemporary in Genesis, and, strange to say, we meet on similar tablets with the names Jacob-El and Joseph-El—that is, Jacob the god and Joseph the god "The most high God," of whom Melchizedek was the priest at the temple at Jerusalem, apparently on Mount Moriah, has been identified with the Babylonia Sun-god, so that, though he was an Egyptian official, for Palestine was then an Egyptian province, his god had, in some earlier age, been brought from Babylon.

"The Tree of Life" is often seen on Babylonia slabs, with two kerubi, or cherubs, guarding it; one kneeling on each side, with wings at the shoulders, and the heads of men or eagles. This tree, moreover, must, in Babylonia, have been the palm—the staple food of the people being the date—while the sap yielded the wine of the community. In keeping with this the cherubs are representing as fertilizing the sacred tree by the mode necessary in the case of the palm, that is, by shaking over it the dust from the male flower.

The Sumerians of the early Babylonian ages believed that the woman was taken from the loins of the first man, and the flaming sword has its anticipation as that of the god Merodach, which had fifty blades, and "turned every way," and, as it whirled, blinded the world with its brightness. "The Serpent of Darkness," "The wicked serpent," is also mentioned in Sumerian texts. Of our first parents we are told that they joined in a wicked compact, and ate the fruit of the Tree which the god had planted in his garden, and that for this they were punished by Merodach. Adam is the common Babylonian word for man, and Eve is the Babylonian word meaning "breath." Moreover, the words in Genesis for "mist," "watered," "dust" and "living soul" are all virtually Babylonian. A scription of Nebuchadnezzar tells us that the great god Bel came down on the first and eighth days of the first month, and, entering the holy of holies in the Temple, sat on the seat of oracles and revealed the future to the priests, the gods standing by him in lowly homage. It seems strange to think that from the earliest ages Babylon was a land of as many races, one might say, as America is today; but the practice of deporting it to the peoples from all the countries it conquered had made its population very mingled. So far back as 3750 years before Christ Sargon of Accad—that is, of Mesopotamia—had invaded Palestine, his son had even crossed to Cyprus, and afterwards marched to the mines in the mountains of Sinai, Western Asia being for ages subject to Chaldæn kings, and hence the language and literature of Babylon became universally known over Western Asia.

One of the most interesting revelations through the labors of archæologists is that respecting Melchizedek. Clay tablets in Babylonish characters, found at the long forgotten mound once the capital city of an ancient Egyptian king, show the governor of Jerusalem of those days was the Pharaoh's vassal, and often wrote to him, the date being about 1500 years before Christ. Jerusalem was then the chief city of a territory extending to Carmel, in Judah, on the south, and to Gath and Keilah on the west. Many of the dispatches call for help against an alliance of hostile "confederates." Ebed Tob, then governor of the holy city, records in these his having been appointed to his dignity, or confirmed in it, by the "oracle and power of the Great King," that is of the local god, not by Pharaoh—the temple of the god being on Mount Moriah. He had not inherited his kingdom, he says, from his father or mother, but, because he was priest of the god, "neither my father nor mother," he tells the Pharaoh, "but the oracle of the mighty king, established me in the house of my father." This throws striking light on the strange language in Hebrews 7:3, about Melchizekek being without father or mother, without genealogy, having neither beginning of days nor end of life." It is evidently the figurative way common in the East of stating the divine, not human appointment, to his dignity and priesthood.

Belief in the efficiency of the sacrifice of a first born son was universal in Canaan. They offered "the fruit of their body for the sin of their soul!" (Micha 7:8). Ahaz made his sons pass through the fire—that is, burned them alive as an offering to Moloch, confident that the Sun god would take them, thus purified, to be forever with him. Hinnom, below Jerusalem, became known as Tophet from the sound of the drums used to drown the cries of the victims at these sacrifices. The Carthaginians offered up 200 children when besieged by the Sicilian general Agathocles. Mesha offered up his eldest son to Chemosh, to get the Jewish besiegers driven off by the god. At a later time, however, a ram was substituted for a child or lad, and the same word, curious to say, is used in the narrative of Abraham's terrible trial in connection with Isaac. Mount Moriah, now the site of the so-called Mosque of Omar, has seen strange sights, for it was the mount of God long before Abraham's day, and the Jewish temple was only one among successive holy places raised on it, the trial of Abraham's faith also having been made on it.

Hebron, where Abraham lived so long, means "the town of the confederates," and may well have been the capital of those mentioned as threatening Jerusalem in Ebed Tob's day. It was long in the hands of the Crusaders, and if the bodies of Abraham and the other patriarchs had still been in the cave of Machpelah we may be sure the Christian invaders, then so wild in their veneration for relics, would have proclaimed their finding them; so that thus far back the cave could not have boasted of them.

The strange rite of circumcision, required from Abraham as a mark of his new relations to Jehovah, was not unknown among the races in the midst of whom he lived. It was a mark of purity obligatory on the priests of Egypt, and prevailed among the Arabs, Moabites, Ammonites and Edomites. Its origin is unknown, but Herodotus tells us that the peoples of Canaan borrowed it from the Egyptians, like the Phœnicians, Colchians and Ethiopians

As to the site of Mamre, it would seem that the spot revered by the Russians and Greek Church, as thus venerable, is hardly to be accepted as indisputable. The oak shown there as that of Mamre is, of course, very much more recent than the patriarch, while, three miles north of Hebron, a long line of wall on the hilly ground is marked as being of high antiquity, by the stones being dressed in a special way, differing from that of the stones of the Mosque, which is as old as the ancient Jewish days. I carefully examined this primeval memorial, and felt that it was much more probably connected with the Friend of God than the site now accredited as that of his encampment.

The seven years of famine in Joseph's time are strikingly paralleled by the words of an inscription found on an island between Philæ and Assuan. At such and such a time, it tells us, a message was sent from the Pharaoh to the chief men of these parts, as follows: "I am sorrowing on my high throne with all who belong to the palace. My heart mourns for the great misfortune, that the Nile flood has not come for seven years. The grain is light, crops and food of all kinds are lacking." At another time the Egyptian governor of Gebal, in Canaan, writes to the Pharaoh that he has no corn, and prays that supplies be sent from Egypt.

We are accustomed to think of Palestine as a pastoral country open to wandering shepherds, in the age of the patriarchs, but the inscriptions of the Egyptian valley show that at least 1500 years before Christ the Pharaoh had invated it and carried off rich spoil of all kinds, including large amounts of money and rich chariots, arms, furniture and much else. That the whole country had been thus laid waste may, in fact, explain how Abraham and the patriarchs could wander over it as they did.

A very curious repetition of the Exodus took place under Mahommed Ali. Large bodies of Bedouins had been invited by him, with other Arabs from many parts of the deserts, to settle in Wady Tumilat, the ancient Goshen—a promise being given them that they would be free from taxation and the conscription. Large numbers, relying on this assurance, streamed, erelong, into the district thus opened to them, and for years lived quietly, planting mulberry trees and cultivating silk worms for their coccons. But after a time Mahommed Ali broke his pledge, imposing on them both taxes and the conscription, and refusing to hear their protests. The free Arabs, however, would not endure this and in one night the whole population moved away, with their flocks and herds, leaving their houses deserted, and made their way back to their old haunts in the deserts of Arabia, Babylonia and Damascus.

Merenptah, the Pharaoh of the Exodus, succeeded to a throne which the shortcomings of his father, Rameses II, had brought to the verge of ruin, in spite of the warlike energy of his earlier years. In the funeral temple of this son, at Thebes, an inscription, dating about B. C. 1203, gives interesting details respecting his reign He was the thirteenth son of Rameses II., whose sister was his mother, for the Pharaohs married their sisters, as the Persians did in later times. He seems to have been about forty at his accession, and to have set about restoring his affairs with vigorous manliness. A great confederacy of Libyans and many other races of the Mediterranean countries invated Egypt, to overwhelm it finally, but Merenptah had assidiously prepared for this possibility, and victoriously hurled back his assailants. After this, the inscription tells us, he set out to subdue Canaan, and there, strange to say, he records that he met and overcame a race whom he expressly calls "the people of Israel." It would thus seem that only a part of the Hebrews went down with Jacob into Egypt; another part having apparently broken away from their fellow tribes, and stayed behind. He was able, it appears, to reestablish his rule in Canaan, and returned to the Nile to find himself, after a time, confronted with the difficulties that led to the Exodus. "He was a clever, firm, patriotic ruler," says Professor Petrie, "doubtless obstinate, as his face shows"

Bournemouth, England.

The Duty of the Christian in Evangelizing the World.

To the earnest, enthusastic, wide-awake Christian the subject is so plain, so urgent that it needs no explanation. The command, "Go ye into all the world and preach the gospel to every creature," (Mark 16 15), places the duty upon us, and accepting this as one of the direct commands from our risen Lord it should inspire our hearts with an eager desire to be the means of bringing the gospel to some hungering soul. The word privilege, might be very properly placed along with duty, and we might think of the duty and privilege of winning souls for the Master. This is the highest work that has been given to mortals Man is here allowed to take part in the very work for which Christ himself came to earth. Christ revealed the love of the Father and prepared the way for the salvation of lost man, to his disciples he committed the work of gathering in the lost ones. We should notice that the commission was not given until after the resurrection. The plan of salvation was complete, and he employed human messengers to tell the story of his grace and to bring men to be saved by him.

Our mission as Christians in this life is to carry Christ to those who do not know him. Shall we fail in the part for which we have been chosen? Will we be held "Pure of the blood of all men" if we stand idly by, while souls are perishing because they have not the "Bread of Life?"

We are told that "He that winneth souls is wise," (Prov. 11-13), if then we have the divine commendation, what more do we need to urge us on to duty?

But some will say there are many ob-

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stacles, many hindrances, many things to discourage us, and the results seem so small, compared with the efforts exerted. This is the trouble with many of us. We want to take care of results. Nowhere in God's Word are we told that we can save a soul. We are only to be the humble means of carrying the blessings which Christ has prepared. He takes care of the salvation. If the blessings which he offers are not accepted, then we have done all we could. All we are required to do is to carry the message; he saves. But we must be vessels meet for the Master's service, if we, by our lives, in any way, bring reproach upon the cause of Christ, and cause one of the weak ones to fall, then too, are we not guiltless of the blood of our fellow-men. Again hear a command, "Walk worthy of your vocation wherewith ye are called." (Eph. 4 1).

The human part in the salvation of lost man is strikingly illustrated in the miracle of the feeding of the mutitude, and one of our writers says of it: "The disciples could never themselves have fed the thousands of people with the few loaves they happened to have. Yet, neither did Jesus feed the multitudes save through his disciples. He gave the loaves to them, and they gave to the people. But suppose those twelve men who were to act as the mediators of the blessings between Christ and the people had taken the loaves from the Master's hands, and sitting down on the green grass, had merely fed themselves, eating till they were satisfied, then laying down the bread, had not passed it to the hungry multitude waiting beyond them, what would have been the result? While there was bread enough to feed all the thousands they would have remained unfed, because of the selfishness of the disciples. The Master would have been hindered in his purpose of mercy and compassion to the people, not through any want of power in himself, but because his disciples had failed in their mission as distributors of the blessings his hand had prepared."

The spiritual lesson is easily drawn. Do we, the Lord's followers, never feed ourselves at the gospel table, eating of all that has been prepared, taking no thought of the hungry ones without? Are we allowing souls to perish because in our thoughtless self-indulgence we fail to do our duty?

We may not all be able to go to the foreign field, nor would it be wise if we could. There is other work than in going. Ours may be the very important work of staying—staying at home with all its comforts and blessings which we may share with the less fortunate around us, bringing brightness and blessing to those whose lives are burdened with care and sorrow. No less important is the giving and sending for the support of the missionaries who are laboring among the needy. Again we have from the Word of God our duty in regard to the support of the missionaries: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And shall they preach except they be sent?" (Rom. 10:13-15).

Mr. Moody says, "We may not be able to do any great thing; but if each of us will do something, however small it may be, a good deal will be accomplished for God."

One of our great writers has said: "Do the duty which lieth nearest thee, thy second duty will already have become clearer." It is a great thing to lead one soul from the darkness of sin to the glorious light of heaven. Then let us be up and looking to find the duty nearest us that we may do it.

Mr. Moody had this motto in his Bible and commended it to all Christians: "Do all the good you can; to all the people you can; in all the ways you can; and as long as ever you can."

May we so live that when our summons comes, it may be said of us: "They have done what they could."

MRS. R. J. WILSON.

Swannanoa, N. C., 1901.

Washington Letter.

(From our regular correspondent.)

WASHINGTON, D. C, Sept. 11.—The outrageous attempt to take the life of the President, will, it is thought, profoundly and permanently effect social and socio-official life in Washington. Some months ago Mr. Cleveland regretting the policy of expansion; made the remark that our country, after absorption of Hawaii, Porto Rico and the Phillipines would never again be the same. We may repeat his idea with reference to public functions here After the deplorable occurrence at Buffalo, public life must be divested, in part, at least of its Democratic wide openness. The President in whom, for a time, the sovereignity of nearly 90,000,000 of people is reposed must be less accessible to vain and murderous fanatics, and since it is impossible to discriminate in a crush he must, in the future, be denied to the uninvited. This will not prevent his being seen by those who have legitimate business with him, provided they can pass examination in an ante-room.

In no other country in the world has the chief of nations been so easy of access as in ours; but this will be changed and the change will be good in more ways than one. It has long been undesirable that the executive having the responsibilities of an American President on his hands and mind should have his time and nervous energy exhausted by standing for hours shaking hands with the increasingly large, permanent and transient public of Washington.

The disability of the President will lead to the cancellation of all official entertainments. It is not probable that any receptions will be held at the White House this winter, and in that case the Chief Justices' and Cabinet Ministers' dinners in honor of the President and their public receptions may also be omitted. A great many wealthy families from all parts of the country come to Washington in the winter for the pleasure and novelty of official social life, but these will probably seek their diversion this winter in Southern resorts, or by trips to Cuba and Porto Rico.

Lady Sarah Wilson and her husband, Major Gordon Wilson, of the Royal Horse Guard, will visit Washington, and it is said, will be entertained by Senator Depew and his niece, Miss Paulding. Lady Sarah Wilson's name is familiar to many through the part she bore in defence of Makefing. She is the sister-in-law of Mrs. George West, daughter of the late Leonard Jerome, of New York, and also of Lily, Duchess of Marlborough She is also aunt of Consuelo, the present Duchess of Marlborough. It is interesting at this time, to recall that her husband, as a school boy at Eton, frustrated an attempt to assassinate Queen Victoria at Windsor Railway Station.

Senator Depew occupies the Corcoran House on the corner of 17th and H. streets, a block west of Secretary Hay's Mansion. It was built by William Corcoran, the philanthropist and founder of the Corcoran Art Gallery of Washington, and has been one of the Washington "sights," referred to in the guide books. It was for a number of years occupied by the family of Senator Brice, and it was at a musicale given there by Mrs. Brice that Melba sang her $2 000 song. It has often been called the "house without a door," for on approaching it one sees no sign of an entrance. In reality the building itself forms an extension of the high brick walls that surround the grounds and it is only by the opening of solid iron double gates that one gains admission. The grounds are extensive and kept in beautiful condition by expert gardeners. A number of organizations have been permitted by Senator Depew to use the grounds for charity fairs and sales. The public which would otherwise never have a glimpse of them, takes advantage of these occasions to gratify its curiosity, and the charitable undertakings there have met with unusual success. This is not the only way in which the Senator assists Washington's poor, for it leaked out last winter that a check for $1,000 sent in another name to the Associated Charities had really come from him.

Roustem Bey, who was dismissed from the Turkish Diplomatic service, will be replaced by Djelel Bey as first Secretary of the Turkish Legation here. Roustem Bey was very popular here but his successor promises to be no less so. The descriptions of him say he is very handsome, rich and an excellent musician. His father, Muniff Pasha, was one of the most distinguished linguists of Europe. It is said that he could speak and write 20 languages and dialects, and that he rendered valuable assistance in translating the Revised Version of the New Testament into several oriental dialects.

Hot Rolls,

hot muffins, hot cakes, made with Royal Baking Powder may be freely eaten without fear of indigestion.

Drinking Fountains.

The Washington Humane Society has, among other things, given its attention to the building of drinking fountains in various parts of the city, where thirsty horses, dogs and human beings, if need be, can quench their thirst. The blessing of such a fountain in an accessible place on a hot day is somewhat difficult to estimate. There are times when half a glass of water is more desirable than the same quantity of dry gold dust.

Seventy-eight fountains have been established in Washington through the voluntary donations of this society, and it is probable that the dog and horse population, could it speak, would give the members thereof the heartiest vote of thanks that any body of people ever received. The hired driver who thinks of watering his horse as often as he himself wants a drink is an unknown quantity. Even if he could fill a bucket with water and bring it out to the horse he would not take the trouble, in the majority of cases, to do it; and it might not always be feasible even if he wished. But when there is a drinking fountain in plain sight, on one side of the street or in the middle of the square, and the horse gives unmistakable indications by a pull at the reins, that he wants to go to the watering place and wash the dust out of his mouth, the driver finds it easy to pay attention.

Dogs receive quite as much benefit from these places as horses. More than one dog has been regarded with suspicion on a hot summer day, because he was irritable and restless, when the truth was that he wanted a drink and could not get it. Human beings would be cross and snappish in those circumstances, without finding it necessary to have hydrophobia as an excuse But when there is water within easy reach, so that the dog has only to stand on his hind legs and lap it up, he is independent of careless masters and suspicious strangers, and his temper is improved. The moral of this is that masters should see that their dogs and horses have a chance to drink when necessary; but if the master is too indifferent or thoughtless to do this, the public should provide places where the animals can get water for themselves.

Cures Blood Troubles---Costs Nothing to Try

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, rheumatism, catarrh, or any blood or skin disease we advise you to take Botanic Blood Balm (B. B. B.) Especially advised for old, obstinate, deep seated cases of malignant blood or skin diseases, because Botanic Blood Balm (B. B. B) cures where all else fail, heals every sore, makes the blood pure and rich, gives the skin the rich glow of perfect health.

B. B. B., the most perfect blood purifier made. Costs $1 per large bottle at drug stores. To introduce it into new families, medicine sent free by writing Blood Balm Co., 42 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice also given. Medicine and medical advice sent prepaid.

From Lexington.

We have just closed a very interesting meeting at this place. Sixteen have already united with us in Church fellowship and we expect others to do so. Some will join the other Churches. We cannot and should not measure the good influence of such religious services by mere visible results indicated in members. There are often solemn resolutions made that no one may know but God. Seeds have fallen here and there that may produce fruit to the glory of God. Rev. Walter Holcomb, of Montreat, was assisted by Rev. Lawrence Greenwood, of Boston. Brother Greenwood conducted the song service at Montreat during the past summer, and stopped over here and spent about ten days with us. He was associated, several years ago, with the great evangelist, D. Foy Mills, of the Northern Presbyterian Church, and has sung the gospel to many thousands of people. It was a joy to my own soul to hear him sing in tones as clear as a bell, the gospel of joy, peace and love. A new feature of the meeting, at least to us, was a "Twilight Service," held in front of the court house. The preacher, Mr. Greenwood, stood on the steps and the people were sitting or standing out in front. With my staid and conservative notions, I was not sure this would work as well here as in Boston or New York, but we went up at the first service and began to sing. A few gathered and they kept coming, until at the third service, it was estimated that nearly a thousand people were in the street hearing the gospel, for it was the gospel pure and simple that was being preached. Many persons will come at such time and place, when they are rarely seen in our regular church services. If they will not come to us, then we must go to them. Dr Byrd said to me in Atlanta this spring, that his Board of Stewads had provided him with a tent, with which, I afterward learned, that he, assisted by Bishop Candler and others, conducted services for weeks in portions of the city remote from the central churches, and with good results. Our "Twilight Services" continued for thirty or forty minutes, and we then went to the church for the regular evening service. Brother Holcomb did the preaching at the church during the meeting, and did it well. I do not remember to have heard a more earnest speaker. He is a young man of fine natural gifts and if he keeps in union and communion with the divine Master, he will be a great power in God's hands for good. He and Brother Greenwood were in my home for eight or ten days. It was a real pleasure to entertain them. Neither are cranky about any pet theory. They hold aloft the fact that "The blood of Jesus Christ cleanses from all sin" and that it is the privilege of a child of God to be happy in his love. Brother Holcomb emphasizes with tremendous force, the great fact that is now in the forefront of all intelligent religious thought, that Christianity is a life and not a mere creed or theory. This was brought forward with telling effect in two sermons, one on, "I am crucified with Christ yet nevertheless I live, yet not I, but Christ that liveth in me," and the other, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." In the first, he emphasized the necessity of crucifying the flesh if we would have Christ to live in us, and in the second that God had provided spiritual food for the bodies of his children. The good people of our town, of every denomination, seemed pleased with the visit of these brethren. We understand they have engagements in other parts of North Carolina.

We cordially commend them to all who love the Lord Jesus Christ in sincerity.

J. D. ARNOLD

From Shelby.

DEAR ADVOCATE: At the close of our work for the summer, it may be interesting and profitable for us to make a brief report. Immediately following our commencement, at the earnest solicitation of Bro. Ware, we moved to Shelby and I was put in charge of an extensive and important territory hitherto unoccupied by the Methodist church. My work included eight appointments from four to ten miles distant from Shelby, most of them along the S. A. L. R. R. We had not completed our first round of appointments until we were convinced that truly this was a "field ripe unto the harvest." Everywhere large congregations met us and seemed to hear the word gladly. A few Methodist people were found at all the appointments, but the main part of our congregations came from the Baptist church. They showed us every kindness possible for which we will ever feel grateful.

We have plans laid to build two good churches in this territory, the first a good sized wooden structure, at Beatty's school house, four miles west of Shelby. The other, a modern and commodious brick building is at Earls, a beautiful and prosperous station on the S. C. and G. E. R. R., eight miles south of Shelby. We have held six good revivals resulting in about forty conversions.

At the close of two of these the people in the community, irrespective of church affiliations, opened wide their hearts and gave us many substantial tokens of their appreciation of our services. The most severe poundings imaginable, but we still live to love them for it.

Our work here is ended. The seed has been scattered; but as God alone can give the increase, we pray that much more than is now apparent may result from it and be seen in the final day.

Success to the ADVOCATE.

J. FRANK ARMSTRONG.

Shelby, N. C., Sept. 10, 1901.

From Jamestown.

While assisting Rev. Howard Pegram in a series of meetings at Jamestown, N. C, we visited Leah Hunt, an old negro who lives about two miles from town. This negro formerly belonged to Henry Harrison, but many years before the 60's she was sold to James Nelson, whom she said was not only a master to her but also a father.

Bro. Pegram says Aunt Leah is at least 105 years old. She did not recognize him at first, but when he told her who he was she said: "I heard you preach your first sermons and sing to the white folks."

We found her sitting in her cabin door sewing without spectacles. And she stated that she did her own cooking, washing, ironing and milking. She has a remarkable memory. In that little home I saw a long handled frying pan and skillet, a very high bed with foot curtains, and many other things that were stylish in Washington's time.

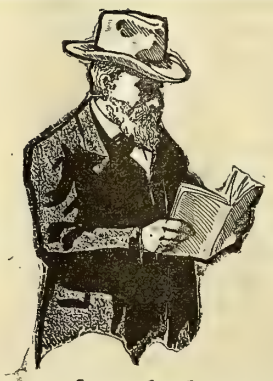
The saddest feature about that home is that this old woman has never professed religion. How merciful God has been to her letting her live so long. I read part of Christ's Sermon on the Mount and after prayer Uncle Pegram sang "I can, I will, I must believe." This old song seemed to touch her soul. We urged her to be a Christian now. She promised us that she would try.

After leaving the house we stopped where Frederick, her third husband, was making hay. He is 85 years old and claims to have been converted during the first protracted meeting at old Friendship Church. He said it was the preaching of Moses Hunt that probed his soul.

About this home was growing good corn, beans, potatoes, etc. They have an ox and are making a good living. Why cannot the young negroes who are loafing on our streets and filling our prisons do likewise?

W. M. BILES.





To produce the best results in **fruit, vegetable** or **grain,** the fertilizer used must contain enough **Potash.** For particulars see our pamphlets. We send them free.

GERMAN KALI WORKS,
93 Nassau St., New York.

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free. This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

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Desirable Route to Pan-American Exposition, Buffalo, N. Y., as the monotony of long rail journey is broken.

Express steamships leave Norfolk, Va., daily, except Sunday, at 7:00 p. m., and Old Point Comfort at 8:00 p. m., for New York direct, affording opportunity for through passengers from the South, Southwest and West to visit Richmond, Old Point Comfort and Virginia Beach en route.

For tickets and general information apply to railroad ticket agents, or to M. B CROWELL, General Agent, Norfolk, Va; J F. MAYER, Agent, 1212 Main St., Richmond, Va.

H. B. WALKER, Traffic Manager.
J. J. Brown, Gen. Passenger Agt.,
New York, N. Y.



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A wonderful Remedy for coughs, sore throat, soreness in the chest or lungs, and incipient consumption. The Basis of TAR HEEL Cough Syrup is North Carolina Pine Tar and is always reliable. Sold by all dealers 25c. Manufactured by

TAR HEEL MEDICINE CO.,
Greensboro, N. C., U.S.A.

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Half Rates to Norfolk and Return.

Account Annual Concactenation of Hoo Hoos, the Seaboard Air Line Railway will sell from all stations tickets to Norfolk, Va., and return, at rate one fare for the round trip. Tickets on sale September 7th and 8th, good to return until and including September 15th, 1901.

This provides an excellent opportunity to visit Norfolk, Ocean View and Old Point Comfort, or to take a trip thence to the East, at greatly reduced rates, probably for the last time this summer.

Salisbury Circuit.

On Aug. 30 we completed our round of protracted meetings. God was with us in much blessing. At Providence, Bro Barnhardt, of Epworth church, Concord, assisted; at Gray's Chapel and Mt. Pisgah, Bro. Jacob Misenheimer, an exhorter; at Shiloh, Bro. S. E. Mercer, of the N. C. Conference; at Bethel, Bro. J. I. Peeler, a young local preacher. These brethren all did faithful preaching and exhorting. There were more than sixty professions and about as many accessions. Several family altars were established, and considerable impetus given to building and repairing churches. Nearly every church building on the circuit will be repaired; two will be rebuilt; one completed. More than thirty infants and little children have been baptized this summer. Several regular appointments for prayer-meetings have been made. Work is now proceeding on the rebuilding of Providence church. A more elegant and commodious house will replace the old one. There are fine prospects for this circuit. The growth of Methodism here, we believe, would be further promoted by a division of the circuit. We now have six appointments. Two strong young men put in charge of this field would bring it out wonderfully. Of course, to do this, an appropriation would be necessary to help support these men.

B. F. CARPENTER.

Salisbury, N C

From Salisbury.

DEAR BRO CRAWFORD:—We have had a very gracious revival in Main Street Church here. Bro. E G Pusey was with us almost two weeks, and preached with great power. This part of the town was stirred as it has not been for years. The people realized that they needed a revival, and united their efforts and labored throughout the meeting with untiring zeal. The presence of the Holy Spirit was felt at every service and at some of the meetings the altar was overflowing with penitents who were pleading for mercy, while the saints were leaping and praising God. It reached all classes and took hold on other congregations in this part of the town. The meeting was well attended; half an hour before service the church was filled to its largest capacity, people flocked here from the country for four and five miles; many were turned away as they could not get near the church.

As results of the meeting eighty six professed faith in Christ, and it is believed as many more were reclaimed or quickened in their spiritual life and enriched in their religious experience; twenty-five were received into the church and there will be many more to join by certificate; family altars are being erected, and the entire church was greatly blessed.

C. M. PEELER, P. C.

Brevard Epworth School Building,

By the advice of friends of the Brevard Epworth School we have commenced our building with such funds as we had, being assured that as soon as the subscribers of the $6000 fund, said to have been pledged, knew of our action they would come to our help. Some $2,400 have been expended—the brick foundation, framing and rough boarding of first story, and part of the framing of second story have been erected, and there is material on the ground. The work has ceased on account of the lack of money, and what has been done is exposed to the weather and suffering sadly. It will take about $1000 to enclose and paint the building; thus making it safe to stand the weather. The finishing inside can be done as further funds may come. We have between $300 and $400 in sight and hope to get this at an early day. Can we receive from the unpaid pledges this $600 or $700 now to prevent loss and damage to what has been already accomplished? Will not these subscribers, and others, make a herculean effort to raise this money at once and send to the building committee? The building belongs to you—members of the Western North Carolina Conference—and any damage the structure may get is a personal loss. We trust our pleading may bear early fruit for the sake of the Master, for after all it is His work.

Very sincerely,
Z. W. NICHOLS,
Treasurer Building Committee.

Ocean View, Va, is rapidly assuming precedence as a summer resort. Its accessibility, proximity to Norfolk, from which point it is reached by electric cars on a frequent and convenient schedule, and, above all, its great natural advantages and attractions and splendid hotel accommodations, easily place it with the foremost of our seaside resorts. The Searboard Air Line is the direct route to Norfolk from all points south.

BACKACHE



SHOULD WARN WOMEN.

MISS LUCY ANNIE HEISER, OF MINNEAPOLIS, MINN.

Miss Lucy Annie Heiser, a graduated nurse of nine years' experience, trained and graduated from the Homeopathic Hospital of Minneapolis, Minn., writes as follows:

Albert Lea, Minn., Nov. 8, 1899.

The Peruna Medicine Co., Columbus, Ohio:

Gentlemen---"Although my school does not believe in patent medicines, I have found it to be a fact that Peruna is a grand and valuable medicine. I have known it to cure Mrs. Sampson, suffering with an inflamed womb, aggravated by malaria, after the doctors had failed to help her. Another of my former patients suffered with a complication of female diseases; she was so thin, nothing but skin and bones, but Peruna cured her and she is to-day in good health and good flesh. Facts prove that Peruna revives lost strength and restores to the sick that most wonderful blessing of life.—health."

Lucy Annie Heiser.

From Mrs. Amanda Shumaker, who has charge of the Grammar Department of the Public Schools, of Columbia City, Wash., also Past Grand of Independent Order of Good Templars. Dr. Hartman received the following letter:

COLUMBIA CITY, WASH.

"I can speak only good words of the repeated benefits I have had from the use of Peruna.

"Too constant application to work last winter caused me to have severe head and backache and dragging pains. I could not stop my work, neither was I fit to go on. Reading of the beneficial results from the use of Peruna I purchased a bottle and within a few days after using it, began to feel better.

"I constantly improved and before the seventh bottle was completely used, all pains were gone, my strength was restored, and I now seem ten years' younger.

"If I get tired or feel bad, Peruna at once helps me, and I feel you deserve praise for placing such a conscientious medicine before a suffering public."

Mrs. Amanda Shumaker.

Mattie B. Curtis, Secretary Legion of Loyal Women, Hotel Salem, Boston, Mass., writes:



Mattie B. Curtis.

"I suffered for over a year with general weakness and debility, manifested especially in severe backache and headache.

"My physician prescribed different medicines, none of which seemed to help me any until a club associate advised me to try Peruna, as it cured her of constitutional headache and stomach troubles. I at once ordered a bottle and before it was used, felt greatly improved.

"I have taken four bottles and for two months have been entirely free from these maladies. Several of my friends are using Peruna with beneficial results, especially in cases of troubles with the kidneys and other pelvic organs, together with weaknesses peculiar to women."

Peruna is a specific for the catarrhal derangements of women. Address The Peruna Medicine Co., Columbus, Ohio, for free book on catarrh written by Dr. S. B. Hartman.

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XANTHINE!
PROF. HERTZ' GREAT GERMAN HAIR RESTORATIVE

NOT A DYE, BUT RESTORES NATURAL COLOR, PREVENTS DANDRUFF, PROMOTES GROWTH.

Read what is said of it:

DARDANELLE, ARK., Aug 6th, 1901

XANTHINE CO.:—I have used the bottle of Xanthine purchased from you a few months ago, and find that it DOES what is claimed for it, which is more than can be truthfully said of any of the preparations I have used heretofore. I have never had anything to really prove satisfactory before I am surprised that washing my hair with soap and water does not change the color, but rather softens and improves it. I have found it a most excellent preparation, and it gives me pleasure to express my high appreciation of its value. My wife has used it also with equal satisfaction. We have found it ALL that is claimed for it.

SAMUEL B. HYMAN,
Pastor Presbyterian Church.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE CO., Richmond, Va.

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Cancers, Tumors and all Chronic Sores

WITHOUT USE OF A KNIFE.

Kellam's Hospital,

RICHMOND, VA.

ALL EXAMINATIONS FREE!!

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

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For the Greensboro and Connet's Southern Early Peaches, and remember that these were introduced by the

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anu that when you want the best of fruits of all kinds, address your order to

John A. Young,

GREENSBORO, N. C.

Emory and Henry College

EMORY, VA.

Sixty-Fourth Session begins Sept. 11th, 1901

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LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic, new improved, taste pleasant, taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Quinine. Guaranteed. try it. At Druggists. 50c. and $1.00 bottles.

mar6-6m.

THE CHRISTIAN LIFE.

Election.

"Make your calling and election sure," said St. Peter. Of the many gains achieved in church life during the last half-century not the least has been a better interdenominational understanding as to doctrinal differences, as also a great gain in spiritual unity. Time was when the word "election," "predestination," "foreordination" or "free will" was the note of battle. Now they are only terms about which the main interest is to know, first, our own understanding of them; and, secondly, what practical lessons they enforce.

All agree that: 1 The doctrine of election is taught in the Bible, that God has an elect people in the earth; 2 what God has elected, predestinated, foreordained, He has elected from eternity; 3 Such election is unchangeable.

We differ on the question, What has been elected? Even upon this there is agreement to an extent which comprehends the order of divine activity in the creation and maintenance of the universe; the principles and relations of providential administration, and the conditions of harmonization and welfare of all persons. But upon the individual formation of character and the salvation of persons we differ.

Some say, God has, from eternity, elected certain persons to eternal life; "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto."

Others answer, and we Methodists among them: We believe in, not personal, but character election; that God has, from eternity and unchangeably, elected, foreordained, that certain character shall result in eternal life, and that certain other character shall cause the person bearing it to perish; that "the righteous shall inherit glory, but shame shall be the promotion of fools;" that "whom he did foreknow he also did predestinate to be conformed to the image of his Son." Character election is one phase of the fixed relation of cause and effect. These relations God has predetermined, and left man free to form his own intents and character by use of the means which divine grace affords, and according to the fixed relations of cause and effect to reap whatever he sows.

But who elects the persons, God has an elect people? We answer: Each person elects, freely for and himself. He does this by renouncing sin and taking upon him that type of character which God has ordained shall result in eternal holiness and happiness Thus of his own free choice he conforms to the conditions of salvation by being conformed to the image of Christ, and "makes his calling and election sure."

This view, unlike the other, meets all the requirements of reason as to the nature of God, the responsible nature of man, and the harmonization of the religious teaching of the Bible. It puts the choice of motives, and consequent character and salvation of each person, in his own hands. It strips him of all occasion to blame anyone else for his pursuing an indifferent, lukewarm or vicious life, or for his final overthrow. God cannot make him a good man, give him a good character, against his will. But if he will turn, God will in no wise cast him out. Neither need surrounding difficulties discourage any, since God has unchangeably fixed the character, and each of us can, in spite of all others, elect the person.

Credit and Character.

In the New York correspondence of a prominent city paper the following significant paragraph lately appeared:

"Character has become more than ever before the basis of credit. There was a time when a man might gamble, drink to excess, and indulge in riotous living without suffering much, if any, loss of prestige in the business world. This is no longer the case. The modern credit man besides ascertaining the strength of a merchant's business, the amount of his assets and liabilities, also takes note of his personal character. Many men who are living double lives, and who suppose that no one is the wiser would be surprised to learn that the truth is known to more than one credit man. Locked up in the latter's safes is information that would cause a dozen divorce cases and widespread scandal if made public. More than one person who has been refused a loan by the bank, and has wondered at it, would not be surprised if he knew how much of his manner of life was written down in the records of the credit man. A lady recently called at her dressmaker's and found her in tears. She asked what was the matter, and was told that a customer, whom she named, had refused to pay her bill because her husband would not give her the money. The husband was a prominent merchant. The lady told her husband, who informed his credit man. The latter made inquiries. The banks were buying the man's paper eagerly, and his credit seemed of the best. But the credit man soon learned the facts of the merchant's manner of life, and the facts were communicated to others. The doors of credit were closed, and in a few months bankruptcy was the result."

There is very little sentiment in such transactions. They are calculated with the exactness with which insurance companies calculate their risks. Character has come to have a commercial value, but still more has it value in the treasures laid up in heaven, and in the peace of mind and soul which it gives on this earth. The highest character that includes everything which means integrity and honor, is that of the earnest, faithful follower of Christ. Christianity will not necessarily make a man a good business man, but it will make him a better one than he would be without it. It will not give him keenness of intellect and judgment, but it will keep what intellect and judgment he has from being clouded and distorted through evil habits and indulgences. Even those who are not Christians recognize the fact.

A man may lose all else, but if he has a Christian character he has a foundation on which to build, a capital which cannot be taken from him, and which is an asset of no mean value.—Lutheran Observer.

Thinking About God.

There are two ways of thinking about God. One is for the purpose of proof, the other is for the purpose of comfort and nourishment of spirit. Each has its place and value; but the latter is the far sweeter way. It is like the manner in which a child away from home might think of its father. It is not necessary to dwell very long upon the fact that the father is really in existence, and that his love for his child is steadfast and tender. That is something about which the absent child can be sure enough, for he has found rich assurance of that love and care in the years that are past. It is so good to turn from any effort to prove, and just rest back upon the fact that we know and enjoy the luxury of the certainty. And so the absent child simply throws his heart wide open to the blessed assurance of the thing he knows, and thinks about home for the pure happiness of it.

That is the way to think about God. Just to rest back sweetly in the sense of his love while our spirits are nourished, is far wiser than to wrestle and reason for demonstration. Religion is reasonable, but there is also a place in it for the finest perceptions and feelings. The soul must be fed on God. There is a place for ecstacy as well as for argument in the life of the spirit. Blessed are the men and women who do not see all clearly yet, but who feed their souls on God, and wait to know him better!—Zion's Herald.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

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july 3-1y

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IN EFFECT MAY 26th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norfina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co		†6 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S.B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norfina,	"	2 53 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"		3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡		3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans L. & N.		7 30 a m	
Ar. Nashville, N.C.&St. L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St.L.		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N		8 00 p m	.....
Lv. Mobile, L. & N.		12 30 a m	.....
Lv Montgom'ry. &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	.....
Lv. Atlanta, ‡ S. A. L.Ry.		12 00 noon	8 00 p m
Ar. Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester.	"	7 03 p m	4 10 a m
Lv. Charlotte,		7 25 p m	5 20 a m
Lv. Wilmington,		3 05 p m	.....
Lv. Hamlet		10 35 p m	8 10 a m
Lv. Southern Pines		11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina,		3 34 a m	2 01 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth.	"	7 00 a m	5 50 p m
Ar. Washton. N &W S.B.			6 55 a m
Ar. Baltimore, B. S P.Co		....	† 6 45 a m
Ar. New York, O.D.S.S.Co.		.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N		†5 46 p m	5 10 a m
Ar. New York.	"	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 56 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

All on Account of the Baby.

An ache in the back and an ache in the arms,
All on account of the baby;
A fear and a fright and a thousand alarms
All on account of the baby:
And bottles and rattles and whistles and rings,
From cellar to attic a clutter of things,
From morning to night and to morning again
More fuss and more fume than an army of men,
And a head that is stupid for lack of its sleep,
And a heart where a flood of anxieties leap—
All on account of the baby.

A joy in the heart and a light in the eyes,
All on account of the baby;
A growing content and a growing surprise,
All on account of the baby;
And patience that conquers a myriad of frets,
And a sunshiny song that another begets,
And pureness of soul as a baby is pure,
And sureness of faith as the children are sure;
And a glory of love between husband and wife,
And a saner and happier outlook on life,
All on account of the baby.

—Amos R. Wells.

Three Boys Whom Miss Willard Knew.

Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it So these young fellows set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her she never could have done it. The oldest boy—only fourteen—treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on a big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on the table—did anything and everything that he could coax her to let him do, and the younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better.

They all married noble true women, and today one of the boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my "beloved physician;" while a third is a well to do wholesale grocer in Pueblo, Col., and a member of the city council.

I tell you, boys who are good to their mother and to their sisters in the house always grow up to be nice men. Now I am not blaming you, boys, nor anybody else. I know that any number of you are as good and generous as you can be, and I know, too, that you haven't been taught to think about these things.—Miss Willard, in Union Signal.

The Deadly Open Car Window.

The open car window through which danger and discomfort come is the window just ahead of your own, or, if your window is open, that is the deadly one to the person just back of you. A thousand pneumonias and catarrhs come streaming through the open windows while the train is flying. Cinders, smoke and dust add to the distress. Occasionally, when the wind is favorable and the temperature very high, a car window may safely be opened without saying to anybody, "By your leave, sir," but ordinarily it is an impertinence to raise your car window while the train is in motion. The stream of cinders and smoke always pours in upon the occupants of seats in the rear of you, and it often makes a journey unendurable. No traveler is so much detested and detestable as the open-window fiend. Generally the fiend is some woman who is dressed too warm or who is flushed with the excitement of boarding the train. She is nervous, too, and wants to do something special. No sooner has she taken her seat than she sees the closed window, and imagining that it is her very own because it stands opposite the seat she occupies, seizes the lift and hoists the death trap, wondering probably why the other passengers were such fools as not to have done it before. All passenger coaches are well ventilated by the trainmen. The screened windows in the roof let out foul air and take in the fresh. If passengers would let their windows alone, all would ride more comfortably and safely. But they never do so. We have traveled far and often, and it is seldom we enter a coach without having to suffer from the effects of a raised window just ahead of us. The fiend who opens it is either a person who never learns anything either by reading or observation, or else a selfish and reckless person who cares nothing for the comfort of others. In either case the person is a real terror and ought to be disciplined. The man who can invent some device by which all car windows will be shut automatically as soon as the train starts will confer a big blessing upon the present generation and hand down a valuable boon to posterity—Michigan Christian Advocate.

Pickle-People.

Ta s to be some new descriptives under the sun Here is one found floating in the current of print, adrift from its mooring, and with the author's name washed off: "Some people are like pickles; a very little of them at a time is quite enough."

Sharp and sarcastic people, critical people, and others who hide their serious selves under the brine of perpetual jest; busy-bodies in other men's matters, who have now and then a bit of amusing character-sketch to offer; over sensitive people, with fine traits, but with an acid of touch-me-not flavor about them—all these and a variety of others may be called pickles. There is something good about every one of them; something pungent in what they have to give, and even appetizing if taken as a dash of vinegar is added to a dish. They have a place, but it is the place of pickles in picnic fare. A surfeit would be deplored even there, and as for daily food, what would famishing folk do on an exclusive diet of pickles?

It isn't our business to look about to label pickles where we find them; but to take heed to ourselves. It is a great thing to be of the sort others can live with. If we shrewdly suspect at any moment that a little at a time is enough of our company, we should take ourselves to task at once about the sort we are. The contented spirit, the unselfish [illegible] gossip rules and the merry heart that is a continual feast of wholesome fare, should be what we offer to the hungry who will not weary of it. We won't be pickle-people if we can help it—and we can help it if we will.—Julia H. Johnston, in Interior.

The Marks of a Lady.

There are certain marks of a lady which are easily recognized and possible to cultivate. These are, a gentle voice, refinement in the use of language, and neatness in dress.

Not all girls can be educated, but they can be thoughtful in the use of words, and can eliminate from their vocabulary all slang. Slang from the lips of a woman is exceedingly vulgar.

A gentle voice is possible. Thoughtlessness, more than anything else, is responsible for the loud, harsh tones often heard when girls are in conversation. Loud speaking spoils the attractiveness of the most beautiful face. It is worse than giggling, for the giggling girl may sober down when she gets older, but the loud mouthed girl is likely to become louder, unless she resolutely determines to control her voice.

Neatness is an essential characteristic of womanliness. The clothes may be poor, the wardrobe may be limited, but the true lady is neat in her dress.

The slovenly girl who indulges in loud talk marred by slang should cultivate neatness, gentleness of voice, and purity of language.

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THE LAST HOURS OF PRESIDENT M'KINLEY.

Before this issue of the ADVOCATE reaches its readers they will have learned of the death of the Chief Magistrate of our nation. All who had understood the nature of the pistol shot wounds inflicted by the cold blooded, Leon Czolgosz, the anarchist, knew that they were very serious, but the bulletins that had been sent out by the attending physicians had led the public to believe that the President would almost certainly recover. Hence the whole country was surprised and shocked when the news was telegraphed everywhere, that he had rapidly grown worse and could only live a few hours.

On last Friday afternoon all hope of recovery vanished, and the members of the Cabinet and the absent relatives of the President were summoned to Buffalo. Powerful stimulants were administered to the sinking patient, that he might be restored to consciousness once more before the end came. This effort was successful and Mr. McKinley rallied for a time. During his conscious moments, Mrs. McKinley was brought into the chamber and there was an affecting farewell scene. Members of the Cabinet, one by one, saw the President momentarily and then retired in silent sorrow.

Before he lapsed into unconsciousness he repeated or chanted a part of the hymn, "Nearer My God to Thee, Nearer to Thee." To Mrs. McKinley he said, "Good bye to all. It is God's way. His will be done." He also asked the doctors not to prolong the struggle, but to let him die. It was evident to the attending physicians that the end was near at hand, and at half past two o'clock in the morning the watchers discovered that the struggle was over and the President had passed away. As the news was flashed, by telegraph to all parts of the country, the people everywhere received it with profound sorrow and inexpressible grief

"No man has been elected to the White House who has had a kinder heart, a purer personal life, a cleaner record, or who was so free from those antagonisms that make enemies as the late President His life illustrates the possibilities of America. Without wealth or position he became the first citizen of the Republic." It is pleasant to us to record the fact that early in life in a small Methodist church in Ohio he made a public profession of religion and afterward assumed the vows of membership in that Church and to the day of his death he was obedient to these vows of his youth.

He chose the law as his profession and began its practice in his native state. When the Civil War began he entered the service of his country as a soldier. He won promotion and reached the rank of Major. Later he went into politics and became a trusted leader. He was elected to Congress and in the course of time took high rank. He was also elected governor of Ohio and filled the position with great credit to himself and party. He was nominated and elected President in 1896. At the time he came into power our relations with Spain were very strained and soon afterward the Spanish War followed. Later came the Chinese trouble and the establishment of a government in Cuba and the Philippine Islands. These things involved the solving of many domestic national and international problems, and so wisely did our government, under the leadership of Mr. McKinley, adjust these that his course was generally approved by the people of the country without regard to party affiliations. So popular had been his administration that in 1900 he was nominated by acclamation by the national convention of his party and in November he was elected by a larger majority than he had been four years before and all parties felt that the country was safe in his hands and that the government would be wisely administered by him.

In all the relations of life he was a faithful kind man. In his home and private life he was a model, in his public life he was strong, consistent and clean, and as president of the Republic he had won the confidence and respect of his own people and the admiration of foreign powers. Private funeral services were held in Buffalo on Sunday. On Monday the body was taken to the Executive Mansion in Washington, on Tuesday it was removed to the rotunda of the capital where public funeral services were held at 12 o'clock. On Wednesday it was taken to Canton, Ohio, where the last services were held on Thursday and the body intered. His death removes a public servant whose name will pass into history as one of the truly great men of our Republic.

THE NATION'S NEW PRESIDENT.

The unexpected removal of William McKinley, who for nearly five years has been the executive head of our government caused a vacancy in the Presidential chair that had to be filled without delay. Happily, our constitution provides wisely for such an emergency so that at any time in a few hours we can lawfully install a new chief magistrate and clothe him with all the functions and powers that rightfully belong to his high office.

On last Saturday afternoon, at two and a half o'clock, in the library of the private residence of Mr. Ansley Wilcox, in the city of Buffalo, in the presence of a few Cabinet officers and invited friends, Judge John R. Hazel, of the United States Circuit Court, administered the oath of office to Vice-President Theodore Roosevelt and he became the chief executive of the nation. It was a very simple ceremony, but most important and significant. The new President made no extended remarks, but in a few words simply declared his purpose to continue the policy of Mr McKinley without change. He requested all the members of the Cabinet to remain in their places, at least for the present, and they consented to do so. This course will prevent any break or abrupt changes in the government and save us any friction or confusion.

All our readers desire to know as much as possible about the chief magistrate of our Republic and hence we give a sketch of the life of Mr. Roosevelt, which we have compiled from the facts given in the daily papers; which, if true, show that he descended from very honorable parentage and inherited from his ancestry very superior qualities of mind and strong, noble traits of character.

President Roosevelt was the son of Theodore Roosevelt, who was of Dutch ancestry that came to this country from Holland in 1649. For several generations they held honorable positions. On the maternal side the traditions of the family are equally noteworthy and connect the President with some of the most aristocratic blood of the commonwealth of Georgia.

Theodore Roosevelt, Jr., was born in New York City, October 27, 1858, and first became prominent in New York politics as an advocate of civil service reform. From 1882 to 1884 he was an assemblyman in the New York Legislature and introduced the first civil service bill, which was passed in 1883, almost simultaneous with the passage of the celebrated measure in Congress. In 1894 he was made chairman of the New York delegation to the National Republican Convention. In 1899 President Harrison appointed him civil service commissioner, and he served as chairman of the board until 1895. During his administration the number of Federal employes placed under the benefits of this system was increased from 14,000 to 40,000. In 1897 he was appointed by President McKinley assistant secretary of the Navy. On the outbreak of the Spanish-American War in 1898, he resigned his position in the Navy to raise a regiment of cow-boys, known as the Rough Riders, to go to Cuba. He served there with distinguished ability and was promoted for gallantry on the field.

After the war, on his return to New York, he was nominated by the Republican party for governor and was elected. He served as the chief executive of the Empire State with ability, and before his term expired he was nominated and elected Vice President of the nation, and in less than a year he became President. He is 42 years old, has not been sick in the last ten years, weighs 185 pounds, does not smoke, takes all sorts of exercise, rides horseback, uses dumb bells, spares, punches the bag, wrestles, and walks miles at a time. Has never had a physician, sleeps eight hours every night—goes to sleep the minute he gets in bed and does not wake up until morning. He has been married twice and now has a wife and six children.

THE SCHOOLS OPEN WELL.

It is gratifying to all true lovers of North Carolina to read the reports of the opening of the fall sessions of the schools. It has been feared that the shortage in crops would materially effect the attendance at the various institutions, but it seems not to have done so. Such is the interest now felt in the higher education of our sons and daughters that many parents allow nothing to deprive them of college training.

The State University reports an enrollment of 500 students. The Agricultural and Mechanical College at Raleigh, has matriculated 314, all it has capacity to accommodate. The State Normal and Industrial College at Greensboro, does not begin work until tomorrow, but every room has been engaged and between three or four hunnred young ladies will be present.

Wake Forest College reports between two and three hundred enrolled, and Peace Institute in Raleigh has the largest attendance in its history.

A letter from Weaverville College states that 150 pupils have entered and others are coming in every day.

Rutherford College, which is only doing high school work, has enrolled 104—from twenty-three counties.

Greensboro Female College has now in attendance 125.

We wrote to the acting President of Trinity College and also to the regular Trinity correspondent, but have received no report from either, and hence cannot give the figures. The Durham papers say that the opening was auspicious, and that it is believed the attendance will be larger than at any time since the College has been in Durham.

We have no report as yet from Davenport Female College or Old Trinity High School. We feel sure, however, that these opened well. We hope our parents who can, will spare no expense to educate their children.

ABLE EDITORIALS ON THE LATE PRESIDENT.

The secular press of our State has shown great respect for Mr. McKinley. Since he received the fatal wound on September 6th, the papers of all political parties have spoken in the highest praise of his character and administration. Many of these articles have been of a very high order. They breathed a spirit of real devotion and true loyalty and also possessedd literary merit.

The editorial in the Raleigh News and Observer of Saturday, September 14, written by the editor, Hon. Josephus Daniels, under the head of, "The Death of Mr. McKinley," is not only finely written, but is a splendid tribute to a good man. We have seen nothing that equals it. We were greatly impressed with its merit when we first read it, and made use of some of the facts it contained in preparing a notice of him.

Since then, we have heard others speak of it in unmeasured praise, and we are sure it deserved all that was said. We wish all our people, and especially our young men would read it.

EDITORIAL NOTES.

Will some one send us the post office of C. M. Cook, J. L. Spray and M. Howard?

Rev. P. L. Groome, D. D., has moved his family to Chapel Hill in order to educate his boys in the State University.

W. W. Kitchen, of North Carolina, is one of the committee of Representatives appointed to attend the funeral of President McKinley.

Rev. W. L. Grissom and family have returned from Montreat where they spent the summer very much improved in health.

Rev. W. B. Holcomb called to see us on last Saturday. He was on his way to Sanford to help J. M. Ashby in a special meeting. Bro. Holcomb is abundant in labors.

Rev. T. H. Pegram closed an eight days' meeting at Jamestown Sunday night. The service resulted in 17 professions and ten accessions to the church. Mr. Pegram will begin a meeting at Oak Ridge next Sunday.

Rev. J. B. Tabor, of St. Paul's station, Randleman, is spending a few days in Greensboro attending the Stuart Meeting. He is a great worker and a successful revivalist and never misses an opportunity to help in a good meeting.

The Durham Sun of a recent date speaks in the very highest terms of the work done by Rev. Thad. L. Troy as city missionary. The editor says he is in a position to know the facts and is very positive and strong in his endorsement of Bro. Troy's work. What we know ourselves prepares us to accept fully his statements.

In taking the oath President Roosevelt said: "In this hour of deep and national bereavement I wish to say that it shall be my aim to continue absolutely unbroken the policy of President McKinley for the peace, prosperity and honor of our beloved country."

Rev. J. C. Troy, of our Conference, and editor of Trojan's Notion, has moved to Durham. He did this for the purpose of getting better facilities for publishing his wide awake paper and a wider field for its circulation. Bro. Troy's health has very much improved and his paper steadily grows in interest He is a fine writer and an independent and vigorous thinker.

We hope our preachers will remember the ADVOCATE and its claims upon their congregations for patronage. Many of them are now holding revival meetings. A little effort on their part might result in putting the Church paper in many new families. Or a word or two from the pulpit or spoken privately, might prevent some brother from stopping the paper whose crops have failed or whose finances are a little low. Try it brother.

Rev. George R. Stuart, the evangelist, began a meeting in West Market Street church, Greensboro, on last Sunday. The first day he preached at 11 a. m. and 3 p. m. and at night. His congregations were large at each service. Since Sunday he has held two services a day. One at 10 a. m. and the other at 8 p. m. The attendance is good and the interest is growing. Mr Stuart is a strong preacher. He has long been a student of the Bible and is familiar with its teachings. He has a rich fund of anecdote, illustrations and experiences that he draws on at will and uses to the best advantage. The indications at this writing, Tuesday, are that he will have a successful meeting.

King Edward, Queen Alexandria and other royal personages attended a memorial service for President McKinley held yesterday in the English Church at Copenhagen.

A Kentucky judge has decided that a railroad does not cease to be a railroad because it uses electricity as a motive power instead of steam. With the train rails it seems to us it would be a railroad if the trains ran by wind or were pulled by mules, remarks the Wilmington Star.

Mrs. Ella Bumpass Troy, wife of Rev. R. P. Troy, deceased, has moved to Chapel Hill in order to give her boys the advantages of the University.

Fourteen noted writers were sent by The Cosmopolitan Magazine to the Pan-American Exposition to study the most interesting features with a view to preparing the most beautiful souvenir of any Exposition ever made, from both a literary and an artistic standpoint. To "Mr. Dooley" was committed the case of the Midway. Judge Robert Grant went from Boston to give a bird's-eye view of the Exposition in his own most delightful style. Albert Shaw and Nicholas Murray Butler studied the value of the Exposition, and its educational influence. Charles Y. Turner, to whom was committed the color-scheme of the Pan-American, explains the methods by which he has produced such marvelous results. Arthur Brisbane, in his own incomparable way, takes the Incubator Baby and Niagara Falls for his subject. Director-General Buchan contributes a very interesting paper on the organization of the Exposition. Professor Pupin, Col. David Porter Heap, Ella Wheeler Wilcox, Lavinia Hart, Julian Hawthorne and John Brisben Walker are among others who consider the various phases of the Exposition.

Under the direction of the editors of The Cosmopolitan, 105 photographs were prepared showing every variety of architecture and every phase of life, not neglecting the Midway at the Pan-American. These are engraved and printed in a style never surpassed even in The Cosmopolitan's high standard of art.

Here are some valuable health hints from the Boston Herald: "In time of peace prepare for war." In summer prepare for winter. Preparing for winter means more than filling the coal bins and providing other material necessities. One of the main considerations in winter is how to keep warm One's personal comfort depends as much on the condition of the blood within as it does on the state of the weather without. Warm blood is the cheapest and best fuel known. A good stock of health is even more essential than a full bin of coal. Now is a good time to lay in a stock of health for use during the more or less shut-in months of winter. The autumn months are just right for taking plenty of active exercise. Those who are not permitted to play golf or tennis can saw wood in the back yard or walk around the block. Tune up mind and body for the coming of winter. Because one is tired is no reason why he should not take some other kind of exercise. We do not need rest half so much as we need recreative work. Get ready for winter.

Rutherford College Letter.

DEAR ADVOCATE: This has been a holiday. This morning nearly all of our one hundred and four students and a number of the people of the community attended memorial services held in the College chapel. The following simple program was carried out which made the occasion very impressive:

1 Music—"Abide with me," by the choir.
2 Song—"Nearer My God to Thee."
3 Prayer—Rev. J. A. Clarke.
4 Scripture Lesson—Prof. Reynolds.
5 Remarks—Dr. Weaver.
6 Solo—"My Father Take My Hand."
7 A sketch—Prof. Wagstaff.
8 A Poem—Selections from Tennyson's Ode on the Death of the Duke of Wellington—Prof. Crawford.
9 Resolutions—Read by Prof. Jones.
10 Song—"Jesus Lover of My Soul."
11 Benediction—By Rev. Dr. Weston.

Following are the resolutions: Since we have heard with feelings of deepest grief the painful intelligence that the Chief Magistrate of the nation has passed from earth, and since that heart-breaking news has pressed the bitter cup of sorrow to our life and we stagger from the evil intoxicating dregs which we have been so reluctantly forced to drink, and since we realize that a dark shadow has spread its gloomy wings over our entire nation and wrapped its people in a sleepless slumber of the sincerest grief and sorrow and sympathy, therefore be it resolved,

1st. That this simple memorial service and this sad holiday which we observe be chronicled as an expression of that feeling which holds us all today in its seemingly cruel and very painful grip, because our great chief has fallen.

2nd. That we hasten this expression to join the great sympathetic wave of a nation and pray that our sympathy too may be bourn upon the swift wings of prayer and that the same may help to bind up the wounded, broken heart of that one especially who walks this day in the valley of the shadow of death, and

3rd. That we ask that divine guidance may guide him who must steer the Ship of States through waters, troubled with grief and sorrow, and that out of the darkness he may bring us into the light again.

4th That a copy of these resolutions be chronicled with the records of our Institution; that a copy be given to the press for publication; that a copy be sent to the State Department at Washington city.

Signed in behalf of the faculty,
L. W. CRAWFORD, JR.
In behalf of the students,
W. B. LOVE.
In behalf of the citizens of Rutherford College D. H. PEELER.
L. W. CRAWFORD, JR.
Rutherford College, N. C., Sept. 16th, 1901

From Weaverville College.

DEAR ADVOCATE:—With genuine enthusiasm and a thorough earnestness, consistent with our educational progress in the twentieth century, our school here opened last Wednesday. Much work had been done in order to have everything in readiness, and every part of the college organization is moving on satisfactorily.

The student body, as well as the teachers, seem determined to make this one of the best years in the history of the institution. Thro' the power of their prayers, and with the support that Western North Carolina Christians are giving us we cannot help but expect great things. And all the good work possible is being done to show an appreciation of such support.

Some books are being added to the library. The two literary societies are organizd and are doing good work. It is supposed that the electric car line from Asheville will cause an increase in the number of our students.

At present there are three young preachers and sixty-one others doing regular college work. Two are from West Virginia and some from Tennessee. The public school department has a large attendance. Good, hard work is being done by them all, and, as one of our sturdy young athletes put it briefly, "Weaverville College is alright." Authentic reports say that several new students will be here in a few days. Men, who have learned that their children can study better up here in our climate, are moving in to educate them. Sunday-school and League workers, as well as base-ball players are here. Prayer for us all is needed that we may be worthy of the good work whereunto we have been called.

Faithfully yours,
C. A. WEAVER.
Weaverville, N. C., Sept. 14, 1901.

REV. L. W. CRAWFORD, Dear Brother: You asked me to report the opening of Weaverville College. I saw one of the professors yesterday evening, and asked him how many had enrolled. He said there were one hundred and fifty. I saw three new students this morning that will enter today, and I do not know how many others came in last evening. The President and all the Professors are in their places and have entered upon their work in the greatest harmony. The prospects are fine for a prosperous year. J. A. REAGAN.
Weaverville, N. C., Sept. 13th, 1901.

The Presiding Elders of the Western North Carolina Conference will please send lists of delegates, from their respective districts, to the Annual Conference, to the Secretary, Rev. W. L. Sherrill, Mocksville, N. C., so that the official roll may be completed.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 22, 1901.

TEMPERANCE LESSON.
Prov. 23: 29-35.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. 20: 1.

Introductory.

It would be almost impossible to use the language of extravagance in describing the evil effects of strong drink. The extent to which intemperance prevails even in the most thoroughly Christian nations is simply appalling. In the United States alone it is said to send sixty thousand persons annually to their graves. The number of widows and orphans that it makes is beyond computation. Its victims fill our jails and penitentiaries, and crowd our almshouses and other charitable institutions. The burden of taxation which it lays upon the State is vastly larger than the revenues which it puts into the public treasury. The results which flow from it are evil, evil only, and evil continually. The people who are seeking to limit and destroy its power are among the best benefactors of the race. We ought to give them our approval and aid in every proper way. But let us not forget in the midst of our efforts to prohibit the sale of liquors that it is also our duty to warn individual drunkards of the sin and folly of their conduct, and to put young men on their guard against contracting the awful habit of dram drinking.

Explanatory Notes.

29. Who hath woe? who hath sorrow? —The words translated "woe" and "sorrow" are, strictly speaking, interjections: "Who hath O? who hath alas?" As Plumptre says: "The sharp touch of the satirist reproduces the actual, inarticulate utterance of drunkenness." Who hath contentions?—That is, quarrels and bickerings. Matthew Henry pithily says: "When the wine is in, the wit is out and the passions are up; and thence come drunken scuffles and drunken frays and drunken disputes over the cups." Who hath babbling?—"Foolish and endless talking, revealing secrets, vile conversations, shouting, and noisy demonstrations." (Peloubet.) Who hath wounds without cause?—"Wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of the brawls of drunken men." (Lange.) Who hath redness of eyes?—"Bloodshot, blurred, or bleared eyes. Literally, darkness or obscurity of eyes. It may perhaps refer to the obscurity of vision produced by intoxication." (W. Hunter.)

30. They that tarry long at the wine. —It is no trouble for the wise man to answer his own questions. All the ills of which he has spoken are the legitimate results of strong drink. They that go to seek mixed wine.—"That is, wine flavored with aromatic spices that increase its stimulating properties. There is a touch of sarcasm in 'go to seek.' The word, elsewhere used of diligent search after knowledge, is here used, as if ironically, of the investigations of connoisseurs in wine meeting to test its qualities." (Plumptre.)

31. Look not thou upon the wine when it is red —Let not its attractive color entice thee to partake of it; do not even tempt your appetite by gazing upon it. When it giveth his color in the cup.—Carries a bead on its surface, sparkles or bubbles when it is poured out or shaken. When it moveth itself aright —"The Hebrew here expresses rather the pellucid stream flowing pleasantly from the wine skin or jug into the goblet or the throat." (The Speaker's Commentary)

32. At the last it biteth like a serpent, and stingeth like an adder.—The first sensations that it produces are often agreeable enough; but in the end it is as painful and as deadly as the bite of a serpent, even of a poisonous adder.

33. Thine eyes shall behold strange women.—Drunkenness is the fruitful parent of all forms of sensual excess. And thine heart shall utter perverse things.—"Things contrary to reason, religion, and common civility, which you would be ashamed to speak if you were sober. What ridiculous, incoherent nonsense men will talk when they are drunk!"

34. Thou shalt be as he that lieth down in the midst of the sea.—So stupid as to sleep unconsciously on the deck when the ship is rocking in the trough of the sea. Or as he that lieth upon the top of a mast.—A better picture of foolhardy indifference to danger could not be drawn.

35. They have stricken me, . . . and I was not sick, etc —Beating made no impression at all upon me. "Drunkenness turns men into stocks and stones." When shall I awake? I will seek it yet again.—It is better to omit the interrogation at the end of the first clause, and to make it read: "When I shall awake I will seek it yet again." "The picture ends with the words of the drunkard on waking from his sleep. He has been unconscious of the excesses and outrages of the night, and his first thought is to return to his old habit."

Reflections.

1. There is no conceivable form of sorrow or sin that is not produced and fostered by drunkenness. Poverty, dishonesty, impurity, and murder all flow from it as their fruitful and sufficient cause.

2. The best way, and for the most of men the only way, to avoid drunkenness is to practice total abstinence from the use of intoxicating drinks. It is the moderate use of liquors that leads on to excess.

3. The agreeable sensations that are at first produced by alcoholic stimulants are always followed by pains and suffering that are as keen and as sharp as the serpent's bite or the adder's sting.

4. Nothing on earth is more stupid, brutal, or careless than a drunken man. The sight of him is enough to make the angels weep for pity.

5. Under the power of the strange law of habit, the first thing that a man wants when he begins to recover from a debauch is more liquor, a return to the vile liquid that has already debased and degraded him.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 22, 1901.

THE SALOON POWER DOOMED.
(Ps. 37: 1–10. Temperance Meeting.)

The prosperity of the wicked has been a puzzle, if not an irritation, to the good in all generations. In his sufferings, Job complained that those who repudiated God lived, grew old, and became rich and mighty. (Job 21: 7.) We see contrasted fortunes everywhere, and often, to all appearance, the unscrupulous are the most prosperous. Herod was born in a palace, Jesus in a stable; Nero slept on a bed of down, Paul on the dungeon's stony floor; Dives was clothed in purple and fared sumptuously every day, while Lazarus lay at his gate, full of sores, begging for the crumbs, his only earthly friends the dogs.

Why does not God, like a communist, equalize all conditions? or, rather, why does he not bless the good with permanent prosperity, and blast the wicked with quick and lasting adversity?

David draws a contrast between the righteous and the wicked in life and death and eternity. He recognizes the difficulty of the problem, and in the ten verses of the topic gives us eight.

EXHORTATIONS TO TRUST IN GOD.

"Fret not thyself because of evil doers."

"Be not envious against the workers of iniquity."

"Trust in the Lord."

"Do good."

"Delight in the Lord."

"Commit thy way unto the Lord."

"Rest in the Lord, and wait patiently before him."

"Cease from anger, and forsake wrath."

The various exhortations are based on the justice, wisdom, and goodness of God. They proceed upon the assumption that, whether we understand the divine procedures or not, the Lord of all the earth will do right. We are bidden to consider the question in the "long run," in the light of eternity as well as of time. Job sets forth the right attitude toward God.

SIX PROMISES TO THE GOOD.

"Thou shalt dwell in the land"—long life.

"Thou shalt be fed"—sustenance for the body.

"He shall give thee the desires of thine heart"—full-freighted heartship's anchor in the quiet harbor of faith.

"He shall bring it to pass"—the way may be long and painful, but the end will be joyful; Gethsemane will have its Olivet of ascension.

"He shall bring forth the righteousness as the light"—those who are misjudged and condemned shall be fully vindicated before their enemies.

"Those that wait upon the Lord shall inherit the earth"—what they would not possess by violence or fraud they obtain by meekness.

Such magnificent promises should check envy, still murmurings, and silence complaints. We cannot avoid seeing the frequent contrast between the temporal circumstances of the righteous and the wicked; we cannot stoically endure our own disappointment and sorrow without a groan; but one thing we can do; refer the whole matter to God; believe that he will make all things work together for our good.

DOOM OF THE PROSPEROUS WICKED.

1 Short-lived. "Thay shall soon be cut down like the grass." Some wicked persons live until the years weave a gray crown about their heads; most die before the average limit. Worldly pleasures, strong drink, vicious habits, sap health, and they "wither as the green herb." In proof, insurance companies do not desire to insure dramsellers or drinkers, or those whose habits are evil.

2 Brought to judgment. "Evil doers shall be cut off." The Lord will bring them into judgment. He knows the source of their prosperity and the worldly objects of their trust. He will break their idols and set the dogs of calamity upon them. Their fortresses of confidence will be broken down, and their gold cannot ransom them from destruction. (Prov. i. 26, 27.)

3 Loss of ill-gotten gains. "Yet a little while, and the wicked shall not be." The wicked fool planned to enjoy his prosperity through many years, but the dreadful ultimatum was delivered unto him: "This night thy soul shall be required of thee." The horror of his taking off was due to the suddenness of it, and, especially, to the fact that others would possess the things for which he had sacrificed his soul. "Then whose shall those things be, which thou hast provided?" (Luke xii. 20) "He heapeth up riches, and knoweth not who shall gather them." (Ps. xxxix. 6.)

To come more directly to the title of the topic, a successful saloon keeper is a type of the prosperity of the wicked. Great fortunes have been rapidly made by barkeepers, distillers, and brewers.

THE DOOM OF THE SALOON.

No business is more strongly intrenched, nor has any other more sleepless, vigorous, and implacable defenders. It also has the seeming promise of undying youth. Nevertheless, it is doomed.

1. A despicable business. No one defends its respectability. None would stay in it if he could make as much money out of it. In time to come, large profits will no longer gild it, and none will stay in it except social pariahs.

2. Education. It was a great movement forward when the effects of alcohol were systematically taught in the public schools. In the days of the future fewer boys will be ground to destruction in the gin mills. If we can only save a crop or two of boys, the battle will be won.

3. Influence of corporations. The great railroads, commercial establishments, and other industries are, practically, prohibition societies. At first they ordered men not to drink while on duty; then to keep out of saloons; now not to drink at all. No large employer of labor will enroll a man whose breath smells of whisky, or whose walk and face indicate dissipation. What may be termed industrial sobriety will develop a class of total abstainers, if not for conscience, at least for purse's sake.

4. The growth of Christianity. The Church is the inveterate foe of the manufacture, sale and use of alcoholic beverages. Years ago Church members did not hesitate to offer wine and cake to their guests, and it was not thought strange for even ministers to partake. Now few hostesses thus tempt visitors; and for a preacher to accept such hospitality would subject him to harsh yet just criticism.

It may take years, generations, centuries, but the result is certain. The saloon power will be shorn of its strength and finally destroyed. Let us do all we can to doom it to an early death!

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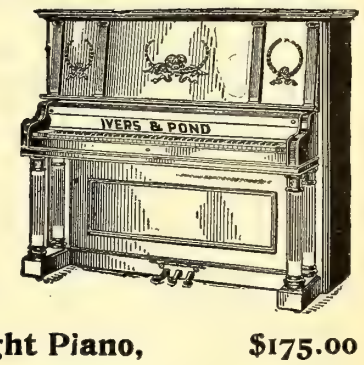
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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

We continue this week some of the papers prepared for West Market Street Annual Reunion. Instead of reading their papers most of the ladies made a talk, which method is decidedly more interesting and impressive.

Our Missionary Candidate.

MRS. EFFIE PAYNE ALBRIGHT.

Who is our Missionary Candidate and what are we doing for her is a subject in which we are greatly interested. This interest is perhaps more deeply manifested in us because of the pride we feel in having a candidate who is ours and who is preparing herself to represent our Conference in foreign fields. And then to several of us she is personally known; this we feel a privilege we only wish the entire Society could enjoy.

Miss Blanche Howell is not a native of North Carolina being from New Jersey, but her few years residence in our State is fast making us feel that she is one of us; and she is one of us, and she is endeavoring to make herself a missionary of whom we will all feel justly proud.

She is a woman of rare culture, possessing a sweet animated face and a bright and happy disposition. These, with her thoroughly consecrated Christian ways, make her deservedly popular and loved wherever she goes. From her works among the people with whom she now resides, or did until she entered the Training School, we could not help but feel that she is a born missionary.

The home of the Howells is two miles from Morganton among the rugged hills of this State. Their neigbors are all plain, country people, many of them very poor. It is among these people as well as the people of Morganton that Miss Howell has so much endeared herself.

Soon after coming to her new home she organized a Mother's Weekly Prayer-meeting among her neighbors, many of them being mothers of large families who seldom get to Church. She was always on hand and led these meetings and they were so much enjoyed by those present. She has been so kind to these same people in cases of sickness; oftentimes going to their homes and preparing the food for the families.

Having been an ardent Bible student in her Northern home and anxious to get into active work at once, Miss Howell felt some disappointment in finding that to go from our Conference as a Missionary she would first have to take the prescribed course at the Scarrit Bible and Training School She worked faithfully at the School during the past year and at the close of another year hopes to be made happy by being accepted by our Board and sent at once to tell of Jesus and His love to our unfortunate sisters in foreign lands.

Miss Howell's expenses at the Training School are paid by our Conference societies, it taking about three hundred dollars a year. As she is to remain another year and as our already deficient treasury has been so heavily drawn upon it was asked at our last Annual meeting that we try to get three hundred ladies to pledge a dollar each this year to go in that fund. This three hundred will pay our candidate's expenses another year and leave our treasury in better condition than it now stands.

How many of our sisters here this afternoon feel that this suggestion appeals to them? And if we cannot give one dollar each, can we not give even a smaller amount to help this candidate who is willing to give up country, home and loved ones to work for our dear Master?

What Little Agency May Help us to Save and Give.

MRS RUBEN ALLEY.

The "Little Agency" is the Mite Box, the little pink reminder of systematic giving which most of us have in our homes; whose text as well as color urges us to be cheerful givers.

I wonder if the sight of it in our room brings to our minds the sacred privileges accorded us in being permitted, by our mites, to aid in sending a knowledge of Jesus and His love to our sisters who sit in darkness? Surely, if this idea is impressed upon our hearts the little boxes will come in well ladened at the end of the year.

The little box only asks for a penny a day. That sounds small, but it means $3.65 each year.

Our society numbers about 100; if each member would give a penny a day it would mean a report of $365 for our next Annual Meeting. How glad and how happy we would be to have such a sum from our mite boxes.

To go a step further; if every woman in our church would take a mite box to her home, give only the penny a day, West Market Street Church women could support a missionary in the foreign field. Does not that thought inspire you? Let us work, plan and pray with this end in view.

Now sisters, I will not say that this penny a day is an insignificant gift; for most of us have demands for every penny—and sometimes it seems there are more demands than pennies—but is any claim higher than that of the dear Lord Jesus, who said: "Go ye therefore and teach ALL nations?"

We cannot go to tell the benighted women of heathendom how God manifested His love for them and us by the gift of His dear son, but can we not, by wise, prayerful planning, save at least a penny a day to help send some one to tell them of this wondrous love?

What is Most Needed for the Advancement of Our Work?

MRS. F. E. ROSS.

Madam President and Sisters:—In discussing the various questions in regard to our work, I as see it, the great need of the Church is more consecration. Some one says: "Never before in the history of the Christian Church have there been upon her greater demands, larger opportunities or fuller responsibility."

What hath God wrought through his people during the past century? With the great wealth and the vast membership of our Church at large what may he not accomplish with such a foundation? It has been truly said, "From the time of Christ there has been self-sacrifice." It has been self-sacrifice based in love that has made all this possible, and it is needed as much today, nay more, than it has ever been needed in the past for the opportunities of using everything are so great.

Shall we, of West Market Street Church, measure up to our responsibilities, our happy privileges? Shall we plan to meet these greater demands? We cannot all go to the foreign field, but we can pay and pray. Go ye, give ye, pray ye. We have the missionaries ready, the doors of heathendom stand open wide, but we are hampered for the lack of means Surely the call comes to us in no unmistakable tones to be up and

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14 15
Bethel	"	14 15
Hot Springs circuit, Hot Springs	"	17 18
Ivy circuit, Barnardsville	"	21 22
Bald Creek circuit, Bald creek	"	24 25
Burnsville circuit, Martin's Chapel	"	28 29
Swannanoa ct, Swannanoa	Oct.	5 6
Marshall ct., Jewell Hill	"	8 9
Saluda ct, Moore's Grove	"	12 13
Old Fort ct., Old Fort	"	19 20
Hendersonville	"	26 27
Cane Creek ct.	Nov	2 3
Weaverville ct	"	9 10
Central Church	"	16 17
Haywood Street	"	16 17

STATESVILLE DIST.—4th Round

J. E. Thompson, P. E., Statesville, N. C.

Statesville station	Sep	14 15
West End	"	15 16
Mooresville circuit, Salem	"	21 22
Mt Zion station	"	22 23
Iredell circuit, Snow Creek	"	28 29
Statesville circuit, Providence	Oct	5 6
Woodleaf cir, Woodleaf	"	9
Troutman circuit, Vanderberg	"	12 13
Mooresville station	"	13 14
Lenoir circuit, Mt. Zion	"	19 20
Lenoir station	"	20 21
Newton circuit, Friendship	"	24 27
Maiden circuit, May's Chapel	"	27 28
Caldwell circuit, Grace	Nov.	2 3
Granite Fall station	"	3 4
Hickory station	"	4
Alexander ct., Rocky Spring	"	9 10
Stony Point at Stony Point	"	10 11
Turnersburg circuit, Harmony	"	13
Catawba circuit, Hopewell	"	16 17

MOUNT AIRY DISTRICT--4th Round.

J J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept	8 9
Jonesville circuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct	5 6
Watauga circuit at Henson	"	12 13
Creston circuit at Creston	"	16 17
Healing Springs ct at Chestnut Hill	"	19 20
Laurel Springs ct at Transon	"	23
Sparta ct. at	"	26 27
Rockford ct. at Dobson	"	29
WilkesbSro ct at Lebanon	Nov.	2 3
N Wilkesboro ct. at N. Wilkesboro	"	3 4
Pilot Mountain ct at Chestnut Grove	"	9 10
Stokes ct at Bethel	"	10 11

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31	Sept. 1
Salisbury, Main St, (nigh)	"	1
Concord, Central	"	7 8
Concord, Forest Hill	"	7 8
Concord ct., Carmel	"	14 15
Concord, Epworth, night	"	15 16
China Grove ct., Bethpage	"	21 22
Lexington station	"	28 29
Gold Hill circuit, Liberty	Oct.	5 6
Linwood circuit, Wesley Chapel	"	12 13
Albemarle circuit, Palmerville	"	19 20
Albemarle station, (night)	"	20
Salem circuit, Salem	"	26 27
Mt. Pleasant cir, Cold Spring	Nov.	2 3
Norwood circuit	"	9 10
Salisbury, First Church	"	16 17
East Salisbury sta	"	16 17
Spencer station	"	15 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.--4th Round

(IN PART)

F. L. Townsend, P. E., Canton, N. C.

French Broad, Ember's Grove	Aug. 31,	Sep. 1
Clyde circuit, Tuscola	"	7 8
West Haywood circuit, Shady Grove	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	21 22
Leicester circuit, Leicester	"	28 29
Ivy River circuit, Shaw's Creek	Oct	5 6
Brevard station, Brevard	"	12 13
Transylvania ct., Greenwood	"	19 20
Haywood circuit, Laurel Hill	"	26 27

CHARLOTTE DIST—4th Round

J C. Rowe, P. E., Monroe, N. C

Matthews station	Aug 31	Sept 1
Monroe circuit, North Monroe	"	7 8
Monroe station	"	8 9
Clear Creek circuit, Big Bethel	"	14 15
Charlotte, Calvary station	"	21 22
Charlotte, Epworth and Seversville	"	22 23
Charlotte, Brevard station	"	28 29
Charlotte, Hoskin's station	"	29 30
Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Polkton circuit	"	19 20
Morven circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	91
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah	Aug.	10 11
Spring Garden Street	"	11
West Market Street	"	18
Pleasant Garden ct, Bethlehem	"	25 26
Randleman, St. Paul	Sept	1
Naomi station	"	1
Wentworth circuit	"	7 8
Ruffin circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct.	"	28 29
Randolph circuit, Trinity	Oct.	5 6
High Point station	"	6 7
Uwharrie circuit	"	7
Jackson Hill circuit	"	12 13
Asheboro station	"	17
Asheboro circuit	"	18
Reidsville station	"	27
Ware's Chapel	"	27
Centenary station	Nov.	3
Proximity station	"	3
Liberty circuit, Staley	"	16

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station Franklin	Aug	17 18
Webster circuit, Cullowhee	"	24 26
Macon circuit, Union	Aug. 31,	Sept. 1
Bryson City sta. Bryson City	"	7 8
Whittier circuit, Olivet	"	14 15
Bushnell circuit, Jackson Line	"	21 22
Aquone circuit, Tellico	"	28 29
Franklin circuit, Iotla	Oct.	5 6
Andrews ct, Peach Tree	"	12 13
Murphy station, Murphy	"	13 14
Hiwasse circuit, Liberty	"	19 20
Hayesville circuit, Hayesville	"	26 27
Glenville circuit, Glenville	Nov.	2 3
Robbinsville circuit, East Buffalo	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12.
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 21
Macon ct., Maiden's ch., Wednesday Oct. 2.
Macon ct. Mt Zion, Thursday, Oct 3.
Macon ct, Patton's, Friday, Oct 4
Hayesville ct., Bethel, Wednesday, Oct. 9.
" ct, Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Fairview, Thursday, Oct 17
Hayesville ct, Boyle's chapel, Thursday Oct. 24
Webster ct, Speedwell Thursday, Oct 31
Webster ct, Webster Thursday, Nov. 14
Franklin ct., Salem, Tuesday, Nov. 5
Robbinsville ct, Homestead, Thursday. Nov. 7.
Bryson City station, Sylva, Thursday night, Nov. 14.
Bryson City, Hillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs, Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

WINSTON DISTRICT 4th Round

D Atkins, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station,	"	22 23
Kernersville, Shady Grove	"	28 29
Thomasville station,	"	29 30
Forsythe circuit, Lewisville	Oct	5 6
Farmington circuit, Advance	"	12 13
Walkertown station	"	19 20
Winston, Centenary	"	20
Winston, Burkhead	"	20
Winston circuit, Mt. Tabor	"	25 27
Winston, Grace Church	"	27
Southside	"	30
Davidson circuit	Nov.	2 3
Danbury circuit	"	6 7
Summerfield circuit	"	9 10
Cooleemee	"	13
Jamestown	"	16 17

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion, N. C

Marion station, Marion	Aug.	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station, Forest City	August 31.	Sept 1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Kistlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersville	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel	Nov.	2 3
Morganton station	"	10 11
Connelly Springs ct, Ruth. College	"	16 17

SHELBY DISTRICT 4th Round.

W. R. Ware, P. E., Shelby, N. C

Cherryville circuit, Cherryville, Aug. 31,	Sept.	1
Belwood circuit, St. Peters	"	7 8
Bessemer City circuit, Bessimer City	"	14 15
King's Mountain station	"	15 16
Lowesville circuit, Salem	"	21 22
Mountain Island station	"	22 23
Stanly Creek ct., Hardin Cotton Mill	"	28 29
Lincolnton circuit, Lincolnton	"	29 30
McAdensville station	Oct.	5 6
Gastonia, Main st	"	6 7
Polkville circuit, Clover Hill	"	12 13
Lowell circuit, Bethesda	"	19 20
Gastonia, West End and Ozark	"	20 21
El Bethel circuit, El Bethel	"	25 27
Shelby circuit, Sulphur Springs	"	26 27
Shelby station	"	27 28
Rock Springs circuit	Nov.	2 3
South Fork circuit	"	9 10
N. Cleveland circuit	"	16 17

doing. The great need then, is the consecration to extend the work. We must not rest on our oars, but go forward and upward.

One-tenth belongs to God how can we, how dare we use it for our own? Let's always count out God's part first. If we are sincere and truly in earnest about our Father's work, then we will pray much over it, and he will show us many ways that we may give. But the sweetest giving of all is to make some real self-sacrifice because we love Jesus As our President has suggested that we support a missionary, why can't we stand on our faith, and without a quaver in our voices say, "We will"

In unity there is strength If we women of West Market Street Church would put forth our combined efforts in this work with our Father's blessing, there is no telling what could be accomplished. It is our privilege, shall we do it?

The blessing is ours. We are enlarging our own lives, only laying up treasures in heaven where we will go to enjoy them—and to some of us it may not be far away. But suppose we have not measured up to our responsibilities, our privileges, and we have no treasures laid up, no stars in our crown, opportunities gone, time no more, books closed, and our record made!

Faith, hope, love, but the greatest of these is love. If our hearts are all on fire with His love it would be so easy to treat our heathen sisters by the Golden Rule, "Do unto them as we would have them do unto us."

"Only one life; 'twill soon be past,
And only what's done for Christ will last"

My dear sisters, let's plan to do greater things, by praying more and especially by giving more, and in the language of another "thus by placing our means in God's hands to be used for His glory we infuse our lives into the lives of others and they will pass it on and on and on until not even the world can hold its influence nor time measure it. It will reach to heaven and be eternal." And then when we stand before our Father we will hear "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Weekly Crop Bulletin.

For Week ending Monday, September 16, 1901. The past week was characterized by an almost complete absence of rainfall with very warm, sunny weather. While these conditions have been favorable for making hay and picking cotton, the drought is beginning to have an injurious effect on all fall crops, especially peas, potatoes, and turnips. The temperature averaged nearly 5 degrees above the normal daily, and maxima above 90 degrees were recorded on three days.

The condition of cotton in North Carolina, as reported by the Department of Agriculture, is the lowest throughout the cotton belt, except in Texas and Arkansas. The weather conditions cannot further benefit the plant in this State, except that showers would secure better maturity of the upper bolls. Cotton is opening very rapidly and picking has become general; the results of the first picking indicate a shorter crop even than anticipated; cotton gins are in operation and some new bales have been sold. Corn has matured rapidly and curing is under way. A large amount of fodder was saved during the past two weeks under very favorable conditions. The cutting and curing of the last tobacco in the fields is being advanced as rapidly as possible, with good results; much late tobacco has matured small and inferior. In spite of some rotting in central counties peanuts seem to promise a fair yield. Sweet potatoes will yield a good average crop. Turnips, late sown field peas, and late potatoes now need rain pretty badly. The conditions during the past week have been especially favorable for making hay, and large amounts of meadow-grass and pea vines have been cut and nicely cured.

If my name isn't on your lamp chimneys you have trouble with them.

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If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.
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Did it Ever Occur to You that a little Perry Davis' Pain-Killer on the end of the finger applied once or twice to a mosquito bite would counteract the poison and speedily reduce the swelling? Pain-Killer will also cure bites and stings of other poisonous insects as well as reptiles. See directions as to use upon wrapper on each bottle. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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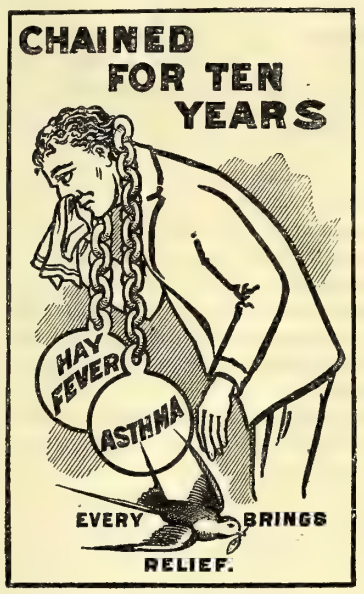
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Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.
NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,
Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

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REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO
Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease
Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.
Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies, but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.
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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

I have been obliged to treat the readers of the ADVOCATE rather badly of late, since with Institute work and an accumulation of correspondence have so occupied my time that there has not been a moment for anything else. Here in early September I find the following letter:

"Though I live in Texas I take the N. C. CHRISTIAN ADVOCATE, and read your weekly letters. I have become interested in cow pea culture and have a large space devoted to them this year. Will you please give me your method for curing the hay, as I am a novice at this business?" I have a score or more of letters in the same strain, and answered them by sending my Bulletin on Farming in N. C. so long as it lasted. But the edition is exhausted and now I will have to give again the method which I have more than once detailed in these columns, and which some say will not work, while others, and hundreds of them, write that it is a perfect success. I saw recently some very fine pea vine hay which the man who made it said was simply cut and stored at once in rail pens and covered with a straw stack. It was fine hay. Then another farmer in the same institute where this hay was shown said that others tried the same plan in his neighborhood and the hay all rotted. Now it was evident that the hay which cured well was more mature than the other. In fact no iron clad rule can be made for any farm practice. We have to assume that those who are going to practice it are going to use some common sense. A method which with one crop and under one condition would prove a perfect success may with another crop and under other conditions prove a complete failure. Pea vine hay should be cut when the larger part of the pods are turning yellow, but before there has been any ripening or drying of the pods, as the leaves soon drop when the pods get dry. It should be cured with as little exposure to the sun as possible. Hence cut the peas when the dew is off. Let them lie during one day and rake into winrows in the evening. Next day turn these and dry off and in the afternoon rake up and put in cocks made as narrow and tall as you can. The next day, if you can take a handful and give it a hard twist and can see no sap run to the twist you can haul it in and put it in the barn. After it is in let it alone. It will heat of course, and if you stir it to cool it off you will make it mould without a doubt. Let it alone and it will cure well. Avoid any heating in the cocks and have no dew on it when hauled in. I cure it in this way every year and always have good hay. Mine has now been cut greener than I would like, as the pigweeds this wet season have grown so tall among the peas that I have been obliged to cut the hay to prevent their ripening seed. This will remain out longer than if the peas had been ripe enough.

From Wake county: "I have a new residence built on an old garden spot. Have the yard in peas and want to get it in grass. Please tell me what kind to sow, how much seed and when? Have been advised to sow Blue grass and white clover. Will you please answer in the ADVOCATE?" The best mixture you can use for a lawn is Blue grass and Red top. The Red top will come up at once and protect the slower Blue grass and that will finally make the lawn. Never sow any white clover on a lawn. There is an inveterate propensity here for sowing white clover on lawns, and it generally ruins them. It will smother the grass and then die out itself. Use only extra clean Kentucky Blue grass and red top, and make the mixture two parts of blue grass to one of the red top, and sow at rate of about four or five bushels per acre. Few lawns have the seed sown thickly enough. Sow in this month or October, and rake the seed in well. Then next spring give the young grass a dressing of air slaked lime, for blue grass is a limestone soil grass and needs lime here. Then in the spring as soon as the grass is tall enough for the machine to bite, start the lawn mower and mow it once a week in all growing weather. Some let a young lawn run up to seed and thus weaken the growth and fail to have good grass. Keep it sheared and let all the cut grass lie to gradually form a mulch to protect the sod. We have a sod formed in this way at the station farm that cannot be beaten in Kentucky.

From Granville Co: "I am a young farmer and have been reading your letters and trying to put your advice in practice and have found it good, and hence take more pleasure in farming. I have two acres which were in tobacco last year, and nearly all the tobacco died on it. I sowed it in crimson clover and made a fair crop and now have it in peas, which are very fine. Have thought of sowing it in crimson clover and rye this fall and plant in corn next summer. I want to get it up so that I can make as much corn as possible on it. Please tell me how best to do this, how to plant and cultivate the corn and the best fertilizer to use." Our friend has laid out quite a job for me if I attempt to tell all he wants to know. Doubtless if you sow rye and clover on the pea stubble this fall and turn all under in the spring the corn crop will be greatly helped. You should plow the land then as deeply as you can with a pair of horses and plant the corn and then cultivate rapidly but shallowly with a cultivator. Flat and shallow cultivation is the way to raise corn after the land has been deeply prepared. At last working of the corn sow peas again and let them die on the land after the corn is cut. Follow the corn with winter oats sown in September, the corn having been cut off at the ground and shocked to cure. Use acid phosphate liberally on the peas, clover and corn, and on the oats apply a mixture of five parts acid phosphate and one part muriate of potash using about 300 pounds per acre. Then practice a good short rotation of corn, oats, peas after the oats, and cut for hay, wheat seeded to clover and run one season in clover cut for hay. Then manure well during the winter and back to corn giving the corn all the home made manure.

In travelling about the country this summer attending Institutes the one thing that gave me most encouragement was to see the great increase in the area sown in peas, and to note the anxiety to learn more about the curing of the hay. The practices that have been in vogue for the curing of the vines have been troublesome and have generally resulted in the loss of leaves. It really matters little where you cure the peas so that they are finally stored before getting too dry and are cured with little exposure to the sun. Hay was shown at the Lincolnton institute which was cut and at once put into rail pens and as we have noted above and it was good hay. So it is really not the storing in the barn but the curing in the mass away from the air that makes this process better than the old. When our people get to growing more and more peas and making more hay they will of necessity keep more stock, unless they are like a young man who wrote to me from the west for advice. He has 35 tons of Alfalfa hay every year and keeps but three cows, the milk of which he sells in a town near by at six cents per quart. He wanted advice about getting other feed for his three cows so that he could sell more of his Alfalfa hay, which was worth there $5 per ton. With milk at six cents per quart the hay had a feeding value more than double the market price and I pointed out that the right thing for him to do was to get more cows to eat up his hay So friends, when you get a big lot of hay don't go to buying a baler and sell it all, but increase the number of your cattle and feed it all and feed your land with the manure.



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New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 2 cents 1 copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

MARRIAGES.

MATTHEWS—STONE.—In the city of Charlotte, at the residence of the bride's brother, Jos. J. Stone, on Sept. 4th, 1901, Mr. Henry Matthews, of Richmond, Va., to Miss Susie Stone. Rev. N. R. Richardson, of Lenoir, N. C., performed the ceremony. Mr. and Mrs. Matthews went on a bridal trip to the Exposition in Buffalo, N. Y., and to Niagara Falls. They will return to Richmond where they will reside.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

SMITH.—Nancy Smith, who was born June the 30th, 1826, died in her seventy-sixth year at her brother's, John Hendrix, in Guilford county, N. C., on the 5th of Sept, 1901. From her girlhood she had been a member of the Methodist Episcopal Church, South, and at her death was a member of Lee's Chapel.

In her death this church has lost a faithful member, who adorned the doctrine of God her Savior by a pious walk and Godly conversation. She leaves two brothers to mourn their loss. Her other brother, Capt. Hendrix, of Cheraw, S. C., reached her bed about two hours before her death, and was recognized.

A good woman, and a true Methodist, has gone to rest.

The funeral, conducted by her pastor, assisted by Bro. Seabrook, was largely attended, and her body sleeps at Lee's Chapel graveyard.

R. S. WEBB.

THOMAS.—Hattie Thomas was born Dec. 16, 1882, and was married Dec. 18, 1898. She was converted in 1899 at Thomas' Chapel and joined the M. E. Church, South. She died on Nov. 24, 1900. She called her family and friends to her bedside and told them she must die and requested them to meet her in heaven. She left a little babe which survived her only a few months. Her life was that of a Christian and her death triumphant.

God bless the bereaved husband.

Her pastor,

T. B. JOHNSON.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up-to-date line, whose schedules, accommodations, thro' train service and rates are the standard.

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Extension of Seaboard Air Line Railway Service.

Effective August 25th, train service was commenced on the Brunswick & Birmingham Railroad, operating from Thalmann, Ga., on the Seaboard Air Line to Brunswick, Ga.; on September 1, through trains will be inaugurated between Brunswick and Savannah, Ga.

This gives the Seaboard Air Line an entrance to Brunswick, St. Simon Island, Cumberland Island, and Jekyl Island, and forms the short line between Savannah and Brunswick and Jacksonville, Fla.

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For biliousness, constipation and malaria.
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A Card.

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NEWS OF THE WEEK.

Wednesday, Sept. 11—The Schooner Lucy W. Snow is ashore on Long Island ———Schooner Helen G. Mosely was badly damaged in a collision with the German steamer Albano———Lord Kitchener reports recent encounters with Boers, in which the latter lost several killed and a number captured———J. P. Morgan is said to be behind a big coal deal in West Virginia———The condition of President McKinley continues favorable———White men raided the negro district of Decatur, Texas, and ordered black residents to leave town ———President Shaffer denies that he has been instructed to settle the steel strike and says the fight will go on until the workers win———W. J. Fair, postmaster at Newberry, S. C., is under arrest charged with embezzling post-office funds———Perfect weather marked the meeting of Emperor William of Germany and the Czar of Russia.

Thursday, Sept. 12—Johann Most, the anarchist, was arrested last evening in New York———About 1,700 longshoremen in New Orleans have struck for higher wages———The Schley Court of Inquiry found that Rear Admiral Howison was disqualified from serving on the court; the court adjourned after the announcement; no further session is probable until next week———President McKinley was not so well yesterday; his food did not agree with him, but his wound is doing well, and his physicians are satisfied with his condition———An artesian well borer is reported to have struck oil and coal at the depth of sixty-five feet in Lake City, Williamsburg Co., S. C.———District Attorney Penney says that there is no evidence to warrant the holding of Emma Goldman———The Southern Association of Railway Commissioners chose Hot Springs, Arkansas, as the next place of their meeting.

Admiral Ramsay has been chosen as Howison's successor on the Schley court of inquiry———Judge Torrence, of Minneapolis, has been elected commander in chief of the G. A. R.———John Most, charged with circulating incendiary literature and arrested in New York, was held in $1,000 bail———Proposals for the settlement of the steel strike are again under consideration———A man who left Berlin yesterday for New York is said to have declared he was going to kill Vice President Roosevelt———The Vice President was on a gunning expedition in Northern New York when news of the President's condition reached him last evening.

Saturday, Sept. 14—All the exchanges in New York city were closed yesterday ———President Roosevelt announces that there will be no extra session of Congress———All the members of the cabinet, at the request of President Roosevelt, will retain their positions at least for the present———The autopsy of the remains of President McKinley showed that death resulted from gangrene around the wounds in the stomach ———The hearing in the cases of the Chicago anarchists has been continued until next Tuesday———President Roosevelt took the oath of office at the Wilcox residence in Buffalo; was sworn in by Judge Hazel, of the U. S. District Court———Gov. Aycock and staff will attend the funeral of President McKinley in Washington———The state funeral will be at the capitol Tuesday; the remains will be taken to Canton, Ohio, Wednesday, and finally interred there Thursday———The steel strike has been settled; the men will return to work on Monday———A theory is advanced that the bullets fired into President McKinley's body were poisoned———President Roosevelt has issued a proclamation appointing Thursday next to be observed as a day of mourning and prayer———Antonio Maggio, the anarchist, under arrest in Mexico, is reported to have been lynched.

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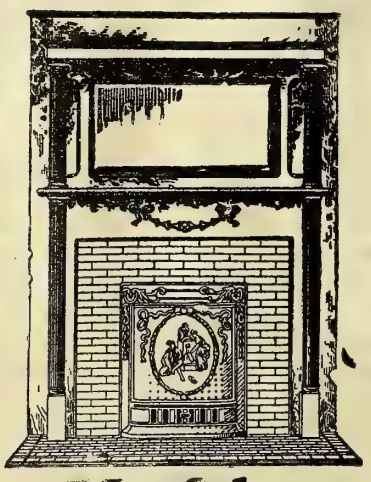
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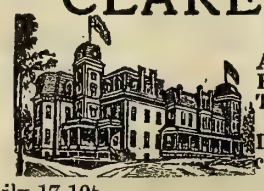


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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 25, 1901. VOL. XLVI., NO. 39

INTERPRETED.

I read of deeds heroic; felt the thrill
  Of others' feeling—though apart from me—
In tales of daring and of sacrifice
  On battle field, in danger, on the sea;
Still but the surface of my heart was stirred,
  And "heroism" was to me an empty word.

At last I met a hero, a plain man
  With iron sinew and a heart of gold,
Burning his life out for the poor and weak,
  A blazing hearth-fire in a world of cold!
No longer mythical, uncertain, dim,
  Henceforth all heroes live, to me, in him

I heard of friendship. A most fair ideal
  It seemed to me, a thing of precious worth,
But far too high and heavenly to live
  And last on this prosaic, selfish earth,
So thought I once; but that is at an end.
  I doubt no more, for I have found a friend.

Some tried to tell me of the love divine,
  Surpassing, infinite, eternal, free;
I listened, wondering; but I never dreamed
  Of what that love should mean some time to me.
'Twas like strange music from a distant stand,
  A song whose words I could not understand.

I could not understand until one day
  A Voice spoke straight to me, and called my name.
I stopped and listened; then with beating heart
  I met the Christ, and knew Him when He came.
One look from Him—all mists and vagueness fled;
  Now love itself is plain, by love interpreted!

—Mary E. Allbright, in Christian Endeavor World.

FREQUENTLY DO we need to remind ourselves that what we do to make a living is simply our calling; that the great work of life is to learn to know God experimentally and then to help others into the same blessed knowledge. Do we really believe this?

THE VIGOROUS, fruitful Christian is he who reads the Bible with two ends in view. First, that he may drink of the fountain and feast on the bread of life; that he may discover for himself pearls of truth and enlarge and enrich his own spiritual knowledge. Second, for the purpose of equipment for helpful contact with his fellowmen. There is no inspiration to prayer and good works like a thorough knowledge of the Word. It is an exhilarating tonic that makes one strong to help the weak. There the mind becomes charged with God's own thoughts and plans and purposes, and the lips filled with messages from Him. Far more edifying in a testimony meeting is the quoting of a text that has brought new life, or comfort, or warning, than opening to others one's own inner life. No words can have such weight in trying to show others the way of life as the very words of the Bible itself. This blessed book is accessible to every one. Happy is he who seizes with avidity upon the truth and makes vigorous use of it.

IN A very tender meeting in which a number of mothers, wives and sisters were uniting their prayers for unsaved sons, husbands and brothers, a lady arose and said: "My sisters, I heard an intelligent, cultivated gentleman say the other day that if anything would lead him to seek religion it would be the lovely, Christian character of his wife. That wife is one of the best women I know, and I was thinking that if we all lived the pure, strenuous, Christ like lives in our homes, before children, husbands and servants that we should, would we have to be here this afternoon pleading with God to use some other influence to reach and save our loved ones?" Doubtless there were many echoes to this note of self condemnation in that little company, for this good woman had put her finger upon the trouble which above all others hinders the cause of Christ—the inconstent lives and half-hearted service of those who profess to know love and follow Him.

"HEART KEEPING," says Dr. Cuyler, "is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is, Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?"

A NOTED minister, whose death in the prime of manhood has caused so much sorrow, has left an example indeed worthy of emulation. Of the late Dr. Maltbie D. Babcock it is said that he kept himself in what, using medical language, he called an aseptic condition. Commenting on this fact, the Cumberland Presbyterian draws a beautiful lesson for every Christian. It says:

"Being invited to smoke with some gentlemen, he declined with the explanation that he was often called upon to visit the sick, and any odor of tobacco on him would unfit him for this delicate ministry. A wealthy member of his church offered him the use at any time during the winter of his opera box, but he courteously refused it on the ground that he must keep himself spiritually aseptic. That was a fine and noble idea for a minister. If the surgeon must be aseptically clean in his hands and clothing and instruments, avoiding and excluding every poisonous germ, that he may heal the body, should not the minister be equally clean morally, avoiding every appearance of evil, that he may heal the soul? And why should this ideal be followed by the minister only? Is not every Christian under obligation to touch not the unclean thing and keep himself uspotted from the world?"

WITH THE dispatches from Manila reporting the arrival of several hundred school teachers, sent hither by the United States, comes the information that at least thirty couples among them were married when ten days out at Honolulu, where the vessel stopped a short time for coal. We note this with deep regret as it is probable that there had been no previous acquaintance, and that these marriages were contracted in the most trifling and sentimental way. May we not expect the next news to be that some of them are seeking release under our loose divorce laws? Such hasty, ill advised unions are in fact at the bottom of the framing of such laws. Sentiment that will not stand a period of reflection and waiting is not apt to stand long the strain of matrimonial duty and responsibility.

IT IS gratifying to note that the various kinds of Christian activity instituted by Mr. Moody at Northfield are being carried on most successfully under the management of his son, W. R. Moody. The Summer Conferences, especially the August Conference for Christian workers, have been more largely attended than any previous year. An enthusiastic Texas minister says: "If I could not get here otherwise, I would be willing to walk from Texas in order to come." The chief speakers are both Englishmen, Rev. J. Campbell Morgan and Rev. Samuel Chadwick. The need of the Holy Spirit and the doctrine of holiness as preached by Mr. Wesley were specially emphasized. Mr Chadwick gave this bit of personal experience by which every minister may profit: "God laid it on my heart one winter to preach a series of sermons on the Holy Spirit; this was the beginning of my success in the ministry." "Knowledge is good—a preacher can't know too much—but without the baptism of the Holy Spirit he is not prepared to preach the gospel successfully; his message is only an echo."

A MOST memorable day in our nation's history was last Thursday, September 19. On no other day, perhaps, have so many people of all classes and professions, young and old turned aside from their usual pursuits with one heart, with one purpose, with one accord. In every city, town and hamlet, might be found large assemblies come together to pay their tribute of love to one who seemed not only their stricken head but their personal friend. It bodes well for our future prosperity as a people that the whole nation should thus be bowed together in prayer before God, recognizing His overruling Hand, bowing in humble submission to His will, and imploring that He bring good out of this great calamity and that He give grace, wisdom and strength to him so suddenly called to stand at the helm of State. President McKinley was a consistent member of the Methodist church, a man of strong, unsullied Christian character. It is matter of rejoicing that President Roosevelt is also a God-fearing, Bible-loving man, a faithful member of the Reformed church, one of the great Presbyterian family. Let prayer continue to go up from every heart, that God will reign over us and guide our national affairs, that we may be a people exalted by righteousness, a people whose God is the Lord.

THE ECUMENICAL Conference is to be congratulated that Bishop Galloway, contrary to his own expectation, was able to reach London in time to fill his place on the program and preach the opening sermon. Both English and American brethren speak in highest terms of the Bishop and his sermon. Says the London Methodist Times:

"The official sermon sounded a marvellously happy keynote for such a gathering. It was practically a restatement of Methodist doctrine, an emphatic assertion of the reality and necessity of Christian Experience as the common base upon which the Methodism of the world rests. 'The doctrines that are transmutable into life we are under a holy compulsion to declare.' The Bishop spoke with all the traditional animation of a Methodist preacher, and his sentences sparkled with witty epigrams and gleams of humour. But through all there was a note of high seriousness and triumphant conviction that stirred the hearts of his hearers to the depths. His burning words and solemn warnings will bear much fruit in years to come."

A REPRESENTATIVE of Zion's Herald writes to that paper:

"Bishop Galloway's sermon was about sixty-five minutes short, and produced a marked impression. It was a mighty sermon, mightily delivered. The subordination of irrelevant issues to the vital verities was most exquisitely done, and the breadth of view, catholicity and charity of spirit, together with the positive insistence on the fundamental Gospel truths was most refreshing. President Davidson said in open session that it was 'an eloquent, timely, powerful, and most useful sermon.'"

CONTRIBUTIONS.

JOY AND BLESSING IN THE BIBLE.

How to Get it Out.

BY REV. A. B. TORREY, OF THE MOODY INSTITUTE

Jeremiah once said in speaking to God: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). There are thousands of men and women today who can say the same. They get the greatest joy and blessing out of their Bibles. But there are others who get little or no blessing out of their Bibles. They hear others tell how much joy they get from their Bibles, and they go away disconsolate, and wonder what is the matter with them. Now it is an easy thing to tell any person who has really been born again by the power of the Holy Spirit how he can get joy out of his Bible, such joy as is to be found in no other book. Of course, if one has not been born again he will find little deep pleasure and little real profit in the Word of God, just as a blind man will find neither pleasure nor profit in gazing with his sightless eyes at the greatest masterpiece of art. How may any truly regenerate man get joy and blessing out of his Bible?

I. First of all, he must study the Bible.

It is not enough to own a Bible. It is not enough to carry a Bible with you. It is not enough to believe that the Bible is the Word of God. It is not enough to read it. We must study it. Study means close mental application. The Bible is something that has magic power. It does not bless the one who merely touches it, or kisses it, or skims his eyes along its words. It blesses only by the truth it contains, and that we must dig out by hard work. There is gold in the Bible, but each man must dig it out for himself. The reason why many people get little or no profit out of the Bible is because they are too lazy to put hard work upon it. In no place is it more true than in Bible study that "in the sweat of thy face shalt thou eat bread." Study your Bible. Study a book. Read it over, and over, and over, with deep, prayerful thoughtfulness, until its glorious truth begins to open to your mind, and sink into your heart, and saturate and refresh your whole being. Study a chapter in the same way. Study a single verse, looking at it, until the light of God illumines its every word and floods your soul. Study individual words. Study subjects. "Blessed is the man whose delight is the law of Jehovah and who meditateth therein day and night" (Ps. 1:1, 2; cf. Josh. 1:8).

One of the greatest hindrances to real Bible study is having so many chapters that you must read in a day. It inevitably leads to skimming, to thoughtless reading. There is, perhaps, no greater intellectual vice than skimming through books. But thoughtless reading is an especially ruinous vice in Bible study. Have so much time for Bible study each day, but not so many chapters. Go fast or slow according to what you are reading. Sometimes take an hour on a single verse.

II. Study the Bible.

1. Study the Bible, and not about the Bible. Much that is called Bible study is not Bible study at all. Satan kept men for years from any interest in Btble study, but now that there is a great interest in it he keeps them from real Bible study. Questions about the authorship, date, etc , of the various books of the Bible are both interesting and important; but studying these things is not studying the Bible. Mr. Moody once asked a recent graduate of a great university why he did not give his life to teaching the English Bible. The man replied, "I don't know anything about the Bible." "Why," Mr. Moody said, "you have a high priced professor employed in your university just to teach the English Bible." The young man said, "Mr. Moody, would you like to know how we study the Bible? We have spent the last six months trying to find out who wrote the Pentateuch, and we know less about it now than when we began." That was not Bible study.

2. Study the Bible and not merely helps and commentaries upon the Bible. Helps and commentaries are good, but when they keep one from the Bible itself they become a curse.

3 Study the Bible, not devotional books There is a rapidly increasing ontput of splendid devotional literature. These books are doing a vast amount of good, but when they take the place of study of the Bible itself they become an immeasurable curse. Learn to go right to the fountain for yourself. The Bible itself is the richest gold mine in the world.

III. Obey the Bible. The truth is the Bible, when you find it, will bring you joy and blessing only as you obey. Truth seen, but not obeyed, brings supreme misery; truth seen and obeyed brings supreme joy. To see and obey truth is the way to have Christ's joy in us and to have our joy made full (John 15:10,11).

IV. Have some intelligent and definite and systematic method of Bible study. There are many good methods. Follow several methods. The following very simple method of study of the Book of Acts I pursued this spring with a class with great profit to them and myself. It is simple enough for a laboring man, and fruitful enough for a minister or a theological professor. There were both college graduates and non-graduates in the class, and they were equally enthusiastic

The chapters of the book were taken up one by one, and eight questions asked and answered on each chapter, the answer being written out.

1. The leading facts recorded in the chapter and the lessons therefrom. These facts were written out one by one, the lessons from each fact (or incident) being written out immediately after the fact, before the next fact was taken up.

2 Mistakes made by different persons in the chapter, and to be avoided by us. All sins were included under mistakes; for sin is always a mistake. But mistakes were not confined to sins.

3. Things that we ought to imitate done by various persons in the chapter. Here we found things to do that we never dreamed of doing before. And some of us did them.

4. The most important lessons in the chapter. The number of lessons to be noted in each chapter was limited to five. In this way a comparison of lessons as to importance and a selection were made necessary. This took oftentimes much time and thought, and was very profitable, intellectually and morally.

5. The most important lesson of all in the chapter. At this point there was sometimes a wide difference of opinion. Some of the opinions at first were very crude and superficial. But a comparison of opinion with others and a discussion of reasons, led to rapid improvement.

6. The great texts of the chapter. These were written out in full. And the deep significance of some verse or part of a verse dawned upon many of us for the first time. It led us all to read the chapters with our eyes more widely open for wonderful things than ever before. And we found them A history of our new discoveries in this old field would be fascinating indeed.

7. The truth most emphasized in the chapter. There is a wide difference between the most important truth in a chapter and the truth most emphasized. The truth most emphasized is the truth which the chapter, as a whole, pushes to the front. The most important truth may be hidden away in single verse or a part of a verse.

8. What personal blessing did you get from your study of the chapter? The answers to this question were often given with a thoroughly humble heart, and often with an exultant heart.

Northfield, Mass.

Christless Wills and Insurance Policies.

ADDISON LYNCH

Every wise business man, aware of the uncertainty of life, carries life insurance, and has a written will disposing of his possessions.

Wills have to be changed quite frequently on account of varying conditions, often times on a man's death bed. The will of a man, therefore, may be considered the very last act of his life. The Bible teaches us that each one must give an account of his stewardship—the way he handles money. Every thought, word and deed will pass under review of the great Judge.

Our wills confront us in the judgment. How important that the last act of our lives should be such as will meet the approval of God, our Father, and Christ, our Redeemer and Judge. Brother or sister, will your will stand the test of the final judgment? Is yours a Christless will? Has no part of your life insnrance policy been given to missions! Have you as one of God's stewards, whether a man in moderate circumstances or in great wealth, by the very last act of your life, given every thing to your family, relatives, friends, libraries, art galleries and secular schools, without leaving any legacy to Christ, your "Elder Brother?" The man of moderate wealth or the millionaire who does this, after having given but little during life and hopes to hear from the lips of the Judge, "Well done good and faithful servant," will most assuredly be disappointed.

If every Methodist would follow the example of self-denial and liberality of Mr. Wesley in giving to the cause of Christ each year, the last dollar he could spare, there would be no need for a will to make up for deficiencies. He said himself, "when he received thirty pounds a year, he lived on twenty-eight pounds and gave away the balance. The third year, he received ninety pounds and gave away fifty-two pounds; the fourth year, he received a hundred and twenty-eight pounds and gave away ninety-two pounds and so to the end of the chapter. On a moderate calculation, he gave away in about fifty years, twenty or thirty thousand pounds,—about $100,000 or $150,000. Mr. Spurgeon truly said, Mr. Wesley left as a legacy to future generations, "A silver teapot, some silver spoons and the great Methodist Church."

We have not made such sacrifices as the founder of Methodism. We have not given liberally as he did. His example should be an inspiration for us to do better in the future, while we live, and in dying should make up for all deficiencies in our wills by giving liberally to missions. The last act of a man's life should be the crowning deed of his existence. Jesus in the last act of his life-dying on Calvary made possible the salvation of every man. The supreme transaction of our lives—our wills—should aid in bringing salvation to thousands in China, Japan, India, Africa, South America, Mexico and the Isles of the sea.

The last command of Christ before his ascension: "Go ye into all the world and preach the gospel to every creature," has brought blessings to countless millions and will ultimately lead to the redepmtion of all lands. Dr. Terry says, "We should go the ends of the earth by our persons, our prayers, our gifts, or all together."

Ministers and laymen should give to missions in their wills as an example, even if they are not rich. Wills have to be recorded, and they are discussed in courts, in offices, and in newspapers. The example of a thousand Christians will lead all finally to remember Christ in their wills. The examples of Steven Gerrard, Peabody, Wofford, Vanderbilt and others have suggested to men of wealth the thought of leaving bequests in their wills for the founding and endowment of institutions of learning.

If every Christian man in the M. E. Church, South, should have a missionary conscience awakened and should decide this year to give one-tenth of the face of his life insurance policies at his death to the cause of missions, the revenue of our Mission Board would be increased to a wonderful extent Christ would approve and bless the act if the man who had $1000 insurance would write a clause in his will giving $100 to the cause of missions. Those having $2,000 would give $200, those $10,000, $1,000; those $100,000, $10,000; those $1,000,000, $100,000

Wauld it be asking too much of the membership of our church to take an inventory of all their possessions and to write in their will a clause giving one-tenth of what they possess at their death to missions? If every redeemed man and woman had an awakened conscience on the subject of missions, and would do this, in a few years the Mission Board of our church would be able to send hundreds and thousands of missionaries to foreign fields.

If every Christian in all of the Protestant Churches would do this, what an impetus would be given to the cause of missions. Millions would be poured into the treasury of the Lord for the rescue of the perishing millions that are dying for the lack of the bread of life.

Is it too much to ask and expect Christians to do this? God gave his only begotten Son to die for us. Jesus gave his life on the Cross as a ransom for all men. The missionary gives his life blood for the redemption of the heathen. The consecrated Christian at home, while living and in death itself, should do something worthy of the great cause of Christ

Hundreds of wealthy widows throughout Christendom should leave in their wills large bequests to missions The rich wives of ministers (and there are some) should in their wills set a worthy example of giving to their less fortunate sisters. Every consecrated Christian woman who turned over to her husband, money at her marriage should see to it that in her own will or in her husband's, a proportionate share of her wealth is given to missions. If she does not do this, how can she at the judgment give an account of her stewardship? All who handle money should tremble as they

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think of the issuses of that great day.

Men of moderate means, who have consecrated their wealth to Christ should leave in their wills a liberal gift to missions.

Young Harris, a consecrated layman, who died a few years ago, set a worthy example to other laymen of wealth in Georgia, in disposing of his property by his will so as to advance the cause of Christ.

Men of wealth, this is the most opportune time for you to lay your gifts, like the wise men of the East, through your wills, at the Master's feet. Will you do it? You have laid up for yourselves treasures upon earth. Now, obey the command of Christ, through whose precious blood you hope to be redeemed, and lay up for yourselves treasures in heaven. If men of wealth would leave in their wills at this time $10,000, $50,000, $100,000 or $1,000,000 for the spread of the gospel in heathen lands, the effect would be electrical. Men of wealth make royal gifts to the cause of missions in honor of your King. Imitate Mr. Carnegie's example: "Give while you live, and you will live when you are dead." If you fail to give while you live, fail not to leave a worthy bequest to missions in your last will and testament.

Hear the Macedonian cry which comes from China, Japan, India, Africa, Mexico, South America and the Isles of the Sea, saying, "Come over and help us, we are perishing for the bread of life." If you with your wealth heed not this call, how can you expect to be admitted into the Celestial City?

Jesus himself knew how tenaciously men of wealth would cling to their possessions and said, "How hardly shall they that have riches enter into the kingdom of Heaven?" Brother, the interests of your own soul and the soul of the perishing millions demand that you should give liberally of your wealth to missions. "If any man see that his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" You must give or spend the endless ages of eternity with those you fail to help redeem. Give and have thousands of stars in your crown of rejoicing.

Under the inspiration of the great commission of Christ and of the forward movement of missions at the beginning of the 20th century, thousands of men and women of moderate means and thousands of men and women of wealth should write as the main clause of their wills, or as a codicil the following: "I give and bequeath to the Missionary Society of the Methodist Episcopal Church, South, incorporated by the legislature of Tennessee, the sum of $———, and a receipt of the treasurer thereof shall be a sufficient discharge to my executors for the same."

Tens of thousands of consecrated men and women of other denominations should in their wills leave bequests to the Board of Missions of their Church.

When Christ was upon earth, a poor widow gave her last mite to the cause of God and her contribution received the highest encomiums from Him, and her praises will never cease to be sung. The Magdalene anointed His feet with costly ointment, and wherever the gospel is preached this shall be spoken of as a memorial of her. The women on the morning of the Resurrection carried precious and expensive spices to embalm the body of their Lord. I believe it rests with the woman to make the first liberal contribution to the cause of missions, or to exert her influence over her husband, as did Mrs. Cornelius Vanderbilt, until he shall make a contribution worthy of imitation, the cause of God.

I spent a week in Mr. Moody's Institute at Chicago. Each person who applied for admission as regular students is required to answer the following questions:

1. Of what Church are you a member?
2. When were you converted?
3. Have you ever lead a soul to Christ?

I have thought that when professed Christians reach heaven's gate, that if the four following questions were put to them their own consciences would condem, many of them before the Judge passed his sentence.

1. Are you a member of the Church? All could easily respond to this question.
2. Have you ever beeu converted? This could not be answered in the affirmative by many.
3. Have you ever led a soul to Christ? This would strike consternation to the hearts of thousands.
4. Did you ever, while living make a liberal contribution to missions, or in dying did you leave a worthy bequest to the cause of missions in your will? Only a few could stand this final test.

La Grange, Ga.

MEMORIAL.

BY HENRY N. BROWN, SR.

Intended for service to have been held at Hillshoro.

HILLSBORO, N. C , Sept. 19.

This memorial day appeals to us to search our hearts in the presence of the awful crime against law and order—to find out what hand we had in it—to pray God to give us wisdom to realize it—that what we sow we must reap. What greater tribute can we offer today than to confess our sins as a nation and individuals, praying for wisdom to do our duty to God, country and home.

Socialism aims at the destruction of the home. Anarchy is the child of atheism that would destroy all order. Is it to have a home here—a home in our beloved country—when it is denied a home in heaven or heli? My God! under the shadow of the hour give wisdom to our rulers to give protection to the highest and lowest against lawlessness and anarchy. To solve the problem bequeathed to us by our martyred President, Wm. McKinley, of freedom and of American restraint.

Our martyred President, Wm. McKinley, needs no eulogy, none of our tears. Our sympathy goes out to her, his helpmeet, in her afflictions. To his personal and official friends we mingle our tears with those of all nations, regardless of race, creed or color.

As a beacon light, a monolith of strength, the legacy he left us stands out a light and a support to the Constitution and the Law. If engraved on our hearts then Wm. McKinley will not have died in vain.

Look at him as God like he stood! The assassin's bullet had done its work. Hear him as he says, "Harm him not!" Hear him as he prays under the surgeon's knife the Lord's prayer, passing into unconsciousness. Hear him for the last time with his latest breath pray, "Thy will be done. It is God's way."

Mark him as he walked in the footsteps of his Savior, marking the way he trod, and lighting up a path for the nation to walk in—blazing the way for our Roosevelt.

Never but once did the sun in the heavens look down on a scene like this—at Calvary. Our Christ was not permitted to die a hero. Mr. McKinley, in his martyrdom was, and still lives.—The Christian hero, soldier, patriot, legislator, statesman, husband, father and friend. The martyred President, Wm. McKinley, speaks to us from his tomb.

What an object lessou to us, my countrymen! What a legacy he has bequeathed to us who mourn his loss—his gain. He fought the good fight of faith; he run the course and won the prize—the crown and coronation robe of righteousness. Let us follow in his footsteps. Roosevelt will lead and solve the problem of freedom, of restraint. Then truly will Wm. McKinley, the martyr President, have not died in vain.

Do You Wish the Finest Bread and Cake

It is conceded that Royal Baking Powder is purest and strongest of all baking powders, absolutely free from alum, ammonia and every adulterant. "Royal" makes the best and most wholesome food.

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Cures Eczema and Itching Humors Through the Blood.--Costs Nothing to Try.

B. B. B. (Botanic Blood Balm) is a certain and sure cure for eczema, itching skin, humors, scabs, scales, watery blisters, pimples, aching bones or joints, boils, carbuncles, prickling pain in the skin, old, eating sores, ulcers, etc. Botanic Blood Balm cures the worst and most deepseated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Other remedies may reileve, but B. B. B. actually cures, heals every sore and gives the rich glow of health to the skin, making the blood rich and nourishing. Especially advised for old, obstinate cases. Druggists, $1. Trial treatment free and prepaid by writing Dr. Gillam, 42 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up-to date line, whose schedules, accommodations, thro' train service and rates are the standard.

Whether your journey be via Norfolk and Steamer Lines, or all-rail, the Seaboard Air Line is the line you should take. Its 1000 mile tickets, good over the entire system, including Florida, and also between Richmond, Va., and Washington, D. C., and between Norfolk, Va., and Baltimore, Md., by boat, offer special advantages. And there are others, of which any agent or representative of the line will inform you upon application.

Extension of Seaboard Air Line Railway Service.

Effective August 25th, train service was commenced on the Brunswick & Birmingham Railroad, operating from Thalmann, Ga., on the Seaboard Air Line to Brunswick, Ga.; on September 1, through trains will be inaugurated between Brunswick and Savannah, Ga.

This gives the Seaboard Air Line an entrance to Brunswick, St. Simon Island, Cumberland Island, and Jekyl Island, and forms the short line between Savannah and Brunswick and Jacksonville, Fla.

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The Southern Railway has on sale Week End Excursion tickets to summer resorts at the following rates for round trip from Greensboro, N. C.:

Asheville,	$4 75
Black Mountain,	4 35
Round Knob,	4 15
Marion,	3 75
Morganton,	3 20
Connelly Springs,	2 95
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Morehead City,	5 50
Wilmington,	5 50
Ore Hill,	1 00
Mount Airy,	1 50

These tickets are on sale for all trains each Saturday, and for Sunday afternoon trains, good returning Monday following date of sale.

For further information, write or call on,

J. B. GRAHAM,
Ticket Agent,
Greensboro, N C.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

Our Laymen.

BY S. M. DAVIS.

In the early Church every new convert was a preacher, an active herald in presenting the truth to others. There was no priestcraft, no ministerial caste, but a royal priesthood of men, women and children marching under the banner of Christ, the High Priest. Ministers organized bands of workers and sent them forth while they gave themselves to preaching the Word It was not then a question, how shall we reach the masses? But every Christian man or woman felt him or herself responsible for the conversion of the next door neighbor. "And walking in the comfort of the Holy Ghost the churches were multiplied." In two centuries the Christian religion overspread the Roman world, while Gibbon marveled, and Tertulian exclaimed: "We are but of yesterday, but have filled your towns, cities and islands." And the secret of that wonderful progress was the activity of lay workers.

But the day of priestly assumption soon dawned upon the Churches of the East and West and the dark ages set in. Laymen had no work, no liberty and little religion. Spiritual death reigned until the morning of the reformation when the voice of Huss, from Bohemia, Wicklilff from England, Luther from Germany and Wesley from Oxford proclaimed the freedom of the few. Then John Wesley's mother told him that John Maxwell had as much right to preach as he. Never since the days of Stephen or the Wesleys have the laymen been more alert, active and useful as at the present day. The greatest event in Methodism since its organization was the coming in of lay representation and that movement our Church made.

While many good and generous and gracious things are said of our preachers; and while most that is spoken or written is eminently deserving, for the preachers of our times are better equipped and more worthy than any of the gospel managers the world ever saw. But it seems to one preacher that we are too forgetful of the work and worth of our laymen. My lay brothers entered their white harvest fields about the time that I came into the ministry and it has been my pleasure to watch, and ofttimes wonder, while they have wrought so nobly. The prsence, the sympathy and the labors of laymen in conferences have contributed largely to our growth and present strength as a Church. Preachers and people have been brought closer together and have learned to know each other better and to value each class the other more. We have been taught that the average preacher is not the best business man in the world. We have more time to devote to pulpit preparation and pastoral duties. We have more help, freedom and co-operation in the local churches because of the inspiration and encouragement the laymen gather from attendance upon the conferences. Besides, all our people have grown more liberal and active in all the departments of church work. In the eyes of the Christian world the Southern Methodist Church is now the ideal church, broad and high in the highest, most scriptural sense. As a seed sower and pioneer in the wilderness of a new world our church had about filled her mission when laymen stepped in and gave her a new birthright.

Here in our Western North Carolina Conference intelligent and consecrated laymen are a power that render our churches powerful in this land. The mention of one name among others passess round the key to our victories. J. S. Martin, of Shelby, one of the most devoted, zealous and liberal laymen in Southern Methodism, has been in attendance upon every session of our Conference for twenty years; has been the efficient chairman of the joint board since 1883. He was president of the Sunday-school Conference of his district for 18 years, besides being a most useful, active and popular worker in his home church. While not wealthy, but a fine business man, he has cheerfully given his time, money and his generous soul to the advancement of his church. And of many valuable laymen in our Conference much that is worthy might be said A final word is that the labors of the laymen have made the preacher's study and his growth possibilities in our great church.

A Plea for Educational Integrity.

A school or a college, which? The Western North Carolina Conference in 1899, in its annual session, appointed a committee to buy the Rutherford College property, and run "a boys' school of high grade." The property was bought. Messrs. C. C. Weaver and A. C. Reynolds were elected co-principals. The school was started. The annual Conference last year recognized it as a school of secondary grade. A very successful year closed last May. There was an inspiring and enthusiastic commencement. Many friends gathered around the hopeful infant and stood sponsors at her christening. All agreed that such a promising child should become at once one of the select ladies of the land. The garb of helpless infancy was laid aside, and she was robed in the attractive raiment of that deceased matron, over whose estate the late Dr. Abernathy presided. Admirers far and neer, lifted their hats and bowed their respects. The co-principals were made president and vice-president, respectively. An Alumni Association was formed. The school of one year became a college.

Is it a school or a college? This writer put this question to two strong friends of the institution One said it was a school with a college name. The other replied that it was a college doing preparatory work. If it is a college, then has not the management broken faith with the Annual Conference? If it is a school, then has not the management perpetrated a sort of educational hypocrisy before the world? If hipocrisy is wrong in the private life of the individual, how can it be right in the management of an institution of learning?

Aside from all questions of right and wrong, it seems that the existing management works an injustice. First, it injures the school itself. An institution may gain temporary advantage by pretension, but a disastrous reaction will certainly follow sooner or later. It works an injustice to the patronage. The institution dispenses nominal, not real, college education. Again there is an injustice to other schools of the same class, but of more modest name. The average child would rather "work his sums" in a college than in an ordinary school. And lastly, the arrangement does injustice to those institutions who do substantial college work and that only. The easier, cheaper college appeals to some instincts of the human mind that are not very commendable.

What does it all mean? Is there "method in their madness?" When the president of Trinity College is discredited in the same breath with which the president of Rutherford is commended, when men measure their enthusiasm for Rutherford by their antipathy to Trinity College, does it mean that there is a plan afoot to attempt to side-track the latter institution in the Western North Carolina Conference? J. W. CLEGG.

Weekly Crop Bulletin.

For week ending Monday, September 23, 1901 —The past week was generally unfavorable for agricultural interests, for, although rain was needed, the amount received was altogether beyond the requirement of crops. The heavy rainfall interrupted farm work, damaged much cotton by beating it out of the bolls to the ground and soiling it, and injured some hay that was not housed. On the other hand it was beneficial to turnips, late peas, and potatoes and to crimson clover; it will benefit immature cotton bolls, provided the temperature does not remain too low. Picking cotton was interrupted for four days, and the crop will undoubtedly come in very late. Cutting corn and pulling fodder are approaching completion. There is still some tobacco to be cut, and the damp weather during the week caused unfavorable results in curing. There is considerable hay still to be cut. Winter apples are very poor, and the grape crop is apparently shorter than expected. The season was favorable for setting out strawberry plants.

Ocean View, Va., is rapidly assuming precedence as a summer resort. Its accessibility, proximity to Norfolk, from which point it is reached by electric cars on a frequent and convenient schedule, and, above all, its great natural advantages and attractions and splendid hotel accommodations, easily place it with the foremost of our seaside resorts. The Searboard Air Line is the direct route to Norfolk from all points south.

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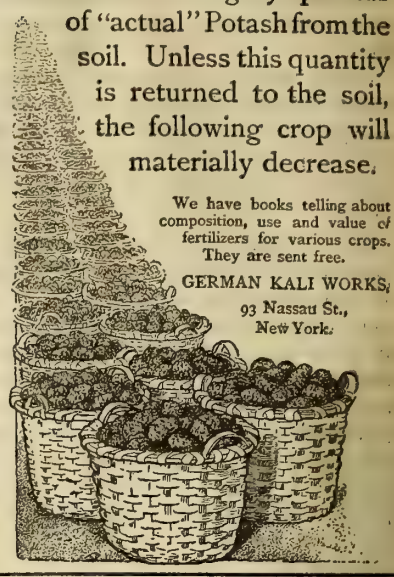
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Know When to Stop.

Many a preacher has never practically learned the art of stopping at a place in his sermon where he needs to quit for the best good of his hearers. I am not in favor of dainty "sermonettes," but I am in favor of an ordinary preacher's stopping when he has been speaking thirty minutes. The mischief with too many ministers is, they imagine that they are more than "ordinary" preachers. They think that it is the duty of the common run of preachers to confine their sermons to thirty minutes in duration, at the very longest, but as to their own sermons,—well, being extra able and wonderfully interesting—to themselves, at least—they ought to have the delectable privilege of expanding them to the extent of forty-five minutes. I have heard some preachers who, I thought, believed that by continuing their sermons beyond thirty minutes they made greater and more convincing impression upon their hearers than they would if they had stopped ten minutes sooner; but it always seemed to me that therein they were much mistaken I appreciate the fact that a truly devoted pastor is very anxious to have his sermons as effectual as possible; and this very anxiety tends to lead him to extend his sermons beyond the proper limit. I have often wished that the preacher would stop at least five minutes sooner than he did, for the last five minutes is just what puts on the nub of weariness to the restless hearer, who is rapidly growing tired.

The following anecdote, told by the Saturday Evening Post, is a good one to close this article with:

"Dr. Thomas A. Hoyt, the pastor of the Chambers Wylie Memorial Church of Philadelphia, was recently entertaining President Patton, of Princeton, General John B. Gordon and other eminent men, at dinner. The guests were speaking strong praise of a sermon the minister had just preached, and those who were versed in theology were discussing the doctrinal points he had brought out. Dr. Hoyt's young son was sitting at the table, and President Patton turning to him, said: 'My boy, what did you think of your father's sermon? I saw you listening so intently to it;'at which praise Mrs. Hoyt smiled cordially, and all listened to hear what sort of a reply the boy would make. 'I guess it was very good,' said the boy, 'but there were three mighty fine places where he could have stopped.'" That boy ought to become a preacher! C. H. WETHERBE.

The Garden of Eden.

DR. CRAWFORD: DEAR BRO.— I send a clipping from the Charlotte Semi weekly Observer, dated Sept. 20, 1901:

"Bishop Jno. C. Keener, a learned man, great preacher, deep thinker, and senior bishop of the Southern Methodist Church, has written a book and it has been on sale for some time, in which he locates the Garden of Eden near about Charleston, S. C A Baptist minister living in Ohio has recently found satisfactory evidence that the Garden was really in that State As the Bible does not say where it was one of the gentlemen may be right or both may be wrong. I have no option to offer in the matter. If the exact location was known what is the difference now?

The majority of people have held the idea that it was in Asia, but as the Bible is entirely silent on the location it is not my prerogative to say where it is. I don't know"

The above is from the pen of "Trojan," whoever that may be.

Will the man (of) Troy tell us what Bible he uses. Is it the version of King James? or King William? or King Henry? His Bible doesn't tell where the Garden of Eden was. Mine is the King James version, which locates the Garden of the Lord in the land of Egypt, as thou comest unto Zoar. Gen. 13 : 10. The prophet speaks of the garden of the Lord as Eden. Isa. 51 : 3. Hence, whatever land claims Eden must claim Zoar and Egypt also. America doesn't claim the land of pyramids. If she ever claimed it, it was before my day. If she ever claims it, I hope it will be after my day. For the Abrahamic emancipation and the conquest of Cuba and the Philippines gave us quite enough nigger.

If Eden is ever found it will be among the ashes of Sodom and Gomorrah, Admahand Zeboiim, near Zoar, the little city of destruction, at the bottom of the Dead Sea. R. S. ABERNETHY.

State News.

Tarboro Southerner: The farmers are seriously considering what to do with their cotton seed. It is maintained that the oil trust have fixed a price too low. So low, many say, that they will save money by putting the seed on the land underground.

Wilson News: Wild geese were heard in great numbers last night. Flock after flock passed over the city going South. It is an old saying that when they begin going southward so early as this, a severe winter and early cool weather are assured.

Kinston Gazette: Mary Parker, an old colored woman, said to be more than 100 years old, was found dead in her bed this morning at her home near Kinston. Some member of the family went to call her to breakfast as usual, when she was found on her side dead.

Maxton Scottish Chief: The wife of "Bub" McLean died Tuesday morning under rather suspicious circumstances. It is alleged that her death resulted from brutality at the hands of her husband. He was under arrest. An inquest has been held, and sufficient evidence to hold McLean was not forthcoming, and he has been discharged and the remains interred.

Smithfield Herald: The excessive rains the past few days have had a very depressing influence on the farmers everywhere. The crops in this section are very short and the rains have already greatly injured the opening cotton, causing the outlook to seem gloomier than ever.

Elizabeth City Economist: The excitement over the burglars entering so many houses in town has been growing for the past few weeks. The greatest care in closing up at night is exercised. Guns have been placed in convenient places, and the master has made it known that shooting is strictly in order. The ladies of the household are in a constant state of terror.

Monroe Journal: Again there is talk of a furniture factory in Monroe. The Journal learns that several men who have the means say that they are ready to invest in such an enterprise.——We learn from a reliable source that Monroe is soon to have a bottling establishment, for the purpose of manufacturing carbonated water, ale, etc. Artesian water will be used.

Sanford Express: The corn and cotton crops will be short in this section this year, but there will be an abundance of hay and the farmers are saving it, too.——We are told that there are three families living near Lemon Springs of 15 children each, making in all 45.——The Sanford Funiture Manufacturing Company is receiving more orders for furniture than they can possibly fill. They manufacture an excellent quality of furniture, for which there is a great demand. Several new hands have been added to the factory force during the past few days.

Fayetteville Observer: Mr. G. B. W. Dunn, a prominent farmer residing near Lumber Bridge, died on Thursday night, aged 67 years.——Mr. J. Sam Harper has five or six specimens of mineral ore from his place at Cumnock, including iron, iron pyrites, soapstone, slate and painter's clay.——Mr. Dwight Ashley, of Patterson, N. J., of the Asheley-Bailey silk mill, says he has no intention of building another silk mill here for the present. He also informed an Observer reporter that the flogging of the negro employes of the mill here had been discontinued. He says he thinks that better results will follow its discontinuance. The whipping was confined to the more youthful employes and was done with the consent of the parents.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
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Bishop J. S. Key, D. D., Sherman, Tex.
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Congressman Doviner of West Virginia.

Congressman B. B. Doviner, from Wheeling, West Virginia, in a letter written from Washington, D. C., says:

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THE CHRISTIAN LIFE.

A Ten-Dollar Bill From Heaven.

I had a lesson in faith early in my ministry that did me a world of good, and I think it will always abide with me. Some things we could not forget if we would; some we would not if we could. This incident fits both propositions:

In our conference we had organized a simple sort of mutual insurance company among the preachers. The plan was this: If one of the preachers should die during the year each member of the society was to send to the secretary of the society $10 for the widow and family of our departed brother.

I think it was the second year in my ministry, traveling in a small circuit, and living in a very pretty little Ohio valley town. At the time of this event I was engaged in conducting special revival services in a small country schoolhouse about a dozen miles from home. I had made a trip to my home to visit my family, provide for their wants, and go to the postoffice for my mail.

After an hour or two at the parsonage with my family, I walked down to the postoffice and procured my mail. I sat down under a tree and read my letters. One of them deeply moved me. It was from the secretary of our little conference insurance society, informing me of the death of Rev. Mr. H., an intimate friend and a member of our society.

When I recovered from the shock received from the death of my friend I came around to think of the sad condition of the young widow and her fatherless children. I was urged to send in at once my $10 to meet her need.

I had just about $10.35, all told, in the world. It really looked as if I needed every bit of it for my family. I just could not spare it at this time; that was all there was about it. I was to be away from home a week or ten days, at my meeting out in the country. What could my family do without that money?

Then the other side of the case came up for a hearing. What would poor Mrs. H. do? That helpless family was now left without a head. Did they not need the $10 worse than my own family needed it? I could look elsewhere; they could not.

The last side of the case won. I determined to trust God. So I sat down in the postoffice and wrote a letter, in which was inclosed the money order for which I paid almost all the money I had in my purse. The letter mailed, I felt better and stronger. With about 25 cents in my pocket I stepped out into the sunlight and started up the street toward my house. The thought that swelled in my heart was:

"In some way or other
The Lord will provide."

As I walked along the shaded street, with my eyes half-shut, working out my plans as to just what I should do before I started for the country, a gentleman halted me with a cheery "Good-morning, parson!" I responded, and grasped his hand warmly. It was Judge R——, a cultured Presbyterian gentleman, that stood in front of me. He lived out in the country, close to a pretty, white Presbyterian Church, where I had frequently preached. He smiled into my eyes and in a genial manner, stated his case, as he put it, in lawyer fashion:

"Mr. W——, for several months you have been preaching occasionally in our little church, and we Presbyterians all like to hear you. Just now, as I saw you coming up the street, something told me that I should not be benefited by you without making some return for your good service. So I suppose I'd better pay my 'quarterage'—I think that is what you Methodists call it."

With that he gave me a new ten-dollar bill, and moved on. As I thanked him, I could scarcely keep from bursting into tears. Had not God put the case of his servant on the heart of this kind man? It was his first and his last offering to me. He never again referred to the matter of paying me for preaching. He was heavily taxed for the support of his own pastor. I shall always feel that God's Spirit deeply moved him on this special occasion.

My faith was honored. I had a most signal victory. After a pleasant hour at the parsonage I mounted my horse, and rode out through the glories of that early autumnal day with a heart in full harmony with the beauty of God's world spread about me.—Epworth Herald.

Changing the Tone.

There is something impressive in the story of that old church bell which all of a sudden, when rung, gave out a sound so unlike anything it had ever expressed before that all who heard it began to wonder what could be the matter. The tone was sharper and shriller than in the days gone by. The people, who had been in the habit of listening for its welcome chimes on Sunday morning, hardly recognized the strange sound of their bell; it surely could not be, their own old church bell would send out such a piercing summons to the morning. They had to listen two or three times before they could really make up their minds that the sound came from their own church.

Then came the question: "What is the matter with the bell?" And no one seemed to be able to solve the mystery. The sexton climbed away up into the bell tower and peered around in the gray shadows trying vainly to find out the reason for the change in the tone of the bell he had for so many years rung.

Finally they sent for the firm which made the bell—they must know what was wrong. And the firm sent a man to discover, if possible, the secret. And he did discover it. Just a few drops of oil had dripped down when someone had oiled the bearings above and had settled upon the lower rim of the great bell! That was all; but it had proved to be enough to raise the tone of the bell several degrees. The man wiped the oil away and the bell came back to its accustomed sound.

How much this is like the wrong acts we do! Often we call the deeds we perform so small that they will make no difference to anyone in the world. They are hidden away, so we think, in the secret recesses of our own hearts. No one knows anything about them except ourselves and God, and he will forgive us, he is so merciful. But there they are, like the tiny drop of oil trickling down the side of the bell, and by and by they will surely change the tone of the song we are trying to sing.

We know all is not right within us. Soon our nearest and dearest friends know it, too. Then, not very long afterward, all about us notice that we have changed the standard of our living.

Very watchful must we be lest the tone of our life bell be changed. Not watchful today and careless tomorrow, but every day and every hour the passages to our hearts must be guarded against the enemy. It was "while men slept" that the enemy "sowed the tares." It is when the eyes of the weaver are turned aside for a moment that the costly break in the thread comes and he must lose precious time doing his work over again.

The old bell could not help the change coming into its sound. Not a thing could it do to prevent the drops of oil from running down its side. But we have a Helper who never slumbers and never sleeps. Are we going on in our own strength, or are we every moment trusting him? Of all questions that could be asked, this is the most important. Everything else may be set aside in the light of that. How will you answer it? Are you trusting him?—E. L. Vincent, in the Classmate.

Waiting Upon God.

What can be the reason that so many of God's beloved children complain continually, "My circumstances separate me from God; that trials, temptations, character, temper, friends, enemies—anything can come between my God and me?' Cannot God so take possession that He can be nearer to me than anything in the world? Must riches or poverty, sickness or sorrow, have a power over me that my God has not? No. Why is it then, that we so often hear God's children make that complaint? There can be but one answer, "They, do not know their God."—Rev. Andrew Murray.

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with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
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Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	† 7 55 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv New York, O.D.S S.Co	† 6 00 p m	
Lv. Baltimore, B.S.P.Co.		† 6 30 p m
Lv. ash'ton, N. &W S B.		6 30 p m
Lv. Portsmouth, S. A.L.	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 40 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "		3 05 p m
Ar. Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 20 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, "	2 40 p m	6 23 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	
Ar. Macon, C. of Ga.	7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L. & N.	2 55 a m	
Ar New Orleans. L. & N.	7 30 a m	
Ar. Nashville. N.C.&St. L.	6 40 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St. L.	12 45 noon	9 00 p m
Lv. Nashville.	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester. "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington, "	3 05 p m	... .
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 15 p m
Lv. Norlina, "	3 34 a m	2 01 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth. "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S P.Co	....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N	† 5 46 p m	5 10 a m
Ar. New York. "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 26 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound makes close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

How Mother Rested.

I'm sorry, now, I gave so very little thought
To all the helpful lessons which my patient mother taught.
Now older grown, and she has gone, I often long to tell
Her how they all come back to me, each one remembered well,
For in the work and cares of life that come from day to day
I find a stop to ask myself, "What was my mother's way?"

There never seemed to be with her a drudgery of life,
She got along so quietly with all its cares and strife;
She always sang about her work, and 'mid perplexing things
The farmhouse wall reechoed, "Rise, my soul, and stretch thy wings."
I never hear old "Amsterdam" but that I think how oft
It bore my mother's soul from earth to unseen things aloft

When sitting in her rocking chair, her lap with mending piled,
She used to say, "I want to rest; now read a psalm my child."
I learned by heart about "the hills," and "lifting up my eyes,"
Those "pastures green" and "waters still" the Shepherd's love supplies.
And all about "abiding 'neath the shadow of his wing,"
For God our refuge is our strength, I read in everything.

Sometimes I hurried through the psalm, taking but little heed,
And then her thanks, so kindly said, encouraged me to read
Some of the words which Jesus spoke, for that was mother's way,
To read from psalms and gospels both upon the busiest day;
For at such time she needed a much longer rest, and so,
While but a child, I learned the favor'd passages to know.

These precious words of quiet come to my own soul; now I,
A busy woman, full of work, my daily duties ply.
I sing her hymns when fretted with ceaselets rounds of care;
I repeat the Psalms and Gospels when in my sewing-chair.
I wonder if she knows it, and how glad I am each day,
That mother's way of resting was such a helpful way.

—Unidentified.

Dime and Dollar-Fifty.

The dime novel is classified as of the dregs and offal of literature, and is blamed with boyish escapades and crimes, with the demoralization of hired help, with the silliness and worthlessness of girls, and mischief generally. Some years ago this writer was acquainted with a gentleman who was employed by a dime novel factory. He was expected to turn out an average of say one each week—some such rapid work; we cannot be exact. He was asked about his plots and plans, but said he never had any. When he had turned out a novel he immediately began writing another, without any idea what the story was or would be. He said he had a large stock of women, horses, villians and heroes, and was not very particular in his choice of them. Any of them was good enough. He filled in with fights and crimes and other novel stuff till he had the requisite number of pages Then he killed off his characters in various tragical ways, had a wedding and a "finis." He never paid the least attention to probabilities. The cook and the stable-boy and the callow youth were not critical, only so he gave them enough of nick of time rescues and crimes.

Milady objects to the dime novel because the servants spend too much time and gas-light over them. She holds the books in utter contempt, and steps with intellectual loftiness into her library, where she cuts the wraps of some new books she has ordered. Let us select one which has had its run—a great success—Mary Johnston's "To Have and to Hold." We select this book, not for the purpose of criticising it, but as a type of the successful novels of the day. It contains a number of engravings, rather better than those in a dime novel. The frontispiece is of two men engaged in a sword-duel. The next is of a fist-fight. The third is of a woman prone on the floor. Another is a shipwreck. The last is of two figures, one lying crumpled in his chair and the other, in fierce melodramatic attitude, pointing a theatrical stock-company's finger at him, and exclaiming: "Thou art her murderer!"

So Milady and the stable-boy are in full sympathy in matters of art. The hero has a pretty name, Captain Ralph Percy. The villain has a bad one, Lord Carnal. Percy is a lady killer in the poetical sense, and as to killing men, he never takes less than three at a time. Three well-armed men are his regular allowance. After being without food or rations, on a barren island, for forty hours, he was pitted against three burly pirates. He killed one and crippled the other two; and out of respect for his having killed or crippled three of their number, the pirates elected him their captain; and he sailed away, a bold buccaneer of the Spanish main. So Milady and the stable boy are equally indifferent to probabilities or possibilities. Both the dime book and the dollar and a half book ride raw and bony over credulity; but neither the stable-boy nor his mistress so much as wince. The love scenes in both books are alike destitute of delicacy. They are insincere and maudlin.

Cheap vaudeville, both of them. The boy gets his for a dime admission, and Milady pays a dollar and a half for a seat in the dress circle; but it is the same show. The ten-cent book always makes good use of its villian—hangs him or has him die with his boots on—makes him sensationally useful; but Milady's book throws him away in a most masterful manner—poisons him!

The literary taste of this country has come to a pretty pass when that kind of stuff is necessary to make a selling book. There is, however, an elect company who still read Thackeray, Hawthorne, Howells, Stevenson, and other such books, which refine the taste and elevate the moral standard. But just at present the maddening crowd must have its sensations; and whoever wants them for a following must supply the demand.—Interior.

An Economical Method.

It is very necessary to brush garments often. A little loose dust is easy to remove. If it is allowed to remain and gather more, one must spend twice the time and strength to get rid of it. This habit, once adopted, of caring for one's clothes is seldom broken, and it prepares one to dress at a moment's notice. One's shoes should be kept polished, the buttons in their place, or, if laced, the strings in order. The gloves also should be mended neatly, or cleaned and ready for use. Lace veils should be pressed and neat looking. A fastidious, neat person can save money and yet appear well groomed at all times if this rule of keeping the clothes in order, well brushed and cleaned, and all spots removed is observed.

An excellent sponging preparation can be made for removing grease spots by boiling a tablespoonful of pearline in a quart cup of hot water for three minutes, stirring all the time to keep it smooth. Turn this into a little jar or large necked bottle, and keep it near for emergencies. It forms a thick, almost jellylike paste which can be reduced if necessary. For good sponging, it only needs to be applied with a damp cloth. After the soiled spot disappears rinse off with a cloth wrung out in clear hot water. This will also remove shine on cloth coats or jackets. It is needed economy in most of homes, the art of caring for clothing. It is a duty to try to practice neatness and order, and after a while it becomes second nature. KENTUCKIENNE

The Pleasure of Giving Pleasure.

There are enviable—most enviable—women who never forget anything. Their kindly impulses never fear to become actions. They think of just the right thing to do and it is certain to get done. They remember what all their friends like and, when opportunity offers, they prove in a practical manner not only that they do so, but that it gives them pleasure to please others. Is there any greater pleasure on earth than that of giving pleasure? So great is it that it is almost apt to become a snare to the tender house mother, who sometimes gives "a single rose" when, by withholding it at the moment, she might later give a rose-tree bearing seven times seven."

My meaning will be clear enough to every mother whom lack of means prevents from laying the delights and glories of the world before those whom she loves and for whom she lives. She has to "remember the future," as I once heard an Irish clergyman put it from the pulpit.—Mrs. Humphreys.

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A GREAT MEETING IN GREENSBORO.

In our last issue we mentioned the fact that Rev. Geo. R. Stuart had begun a meeting in West Market Street Church, that the attendance was large and growing, that the interest was deep and that everything pointed to a successful revival. We are glad to say that results, so far, have justified this prediction.

We have for years believed that the West Market Street congregation is one of the very best we have in North Carolina. They are well organized, loyal and united. The church is an elegant and commodious building with an auditorium that will seat fifteen hundred people; the membership now number over seven hundred; they excel in intelligence, liberality and deep piety.

The coming of Mr Stuart had been looked forward to with great interest and much work had been done by the pastor, Rev. S. B. Turrentine, in the way of getting ready for this meeting. The several Methodist ministers of the city, with their congregations, had been requested to co-operate in the meeting, a large number of fine singers had been selected and much prayer offered for the success of the effort.

Mr. Stuart came on Saturday and held three services the next day, and then for a week preached at ten o'clock each morning and eight at night. The structure of his discourses, his manner in the pulpit and his method of conducting the services are unusual and at first called forth comment. He reads or quotes very little from the Bible. His texts are announced, the Book is closed and he passes right on to illustrate. His public prayers are few and very short. In his discussions he magnifies the spirit of the law rather than the law itself. He presents Christianity applied rather than its theories and doctrines. He shows the fruits rather than the tree.

From his wide observation, his many years of close contact with all classes of people, his careful study of human nature and his knowledge of the Word of God, he has accumulated a fund of apt illustrations, thrilling experiences, touching, pathetic incidents and amusing, but instructive, anecdotes, which he uses with the greatest facility and the happiest effect. At the beginning of each service he throws a spell over his audience and holds them to the end.

After the middle of the first week his night congregations became too large for the auditorium and many had to be turned away from every service.

On the second Sunday of the meeting he preached in the City Hall to men only, at 3 o'clock in the afternoon. It is supposed that fifteen hundred persons heard him. The sermon was a very remarkable one and made a profound impression. It was prophetic, argumenta tive, pathetic and overwhelming. Men applauded, wept and waved their handkerchiefs. Mr. Stuart called attention to four clouds that now hang over our republic and threaten its destruction. These are anarchy, divorce laws, the mob spirit and the saloon. He fiercely arraigned the saloon and showed that it was largely responsible for all the others.

At the different services in the church large numbers went forward and reconsecrated themselves, many knelt for prayer and others gave their hands. Deep feeling pervaded the vast assemblage, and tears flowed freely from many eyes. On last Sunday night after being dismissed the great congregation lingered as though they could not leave the house, and a great wave of divine power swept over them. At this writing, Tuesday afternoon, it is impossible to form an estimate as to the actual results of the meeting or tell how many have professed conversion. It is enough to say that Greensboro has been greatly stirred under God, by the preaching of Rev. George Stuart, and great good has been done. The moral and religious sentiment of the town has been greatly strenghthened, the spiritual life of the church broadened and deepened, large numbers have been reclaimed, many people have been converted and worldliness, intemperance and all forms of vice have received a stunning blow.

One of the prime factors in the success of the meeting was the fine singing of Mr. W. J. Ramsey and the large chorus choir that supported him. We have known Mr. Ramsay for a number of years and he is not only a competent leader of the music in great meetings, but is a Christian gentlemen and a true, good man. Mr. Stuart is very fortunate in having such an assistant.

THE POSSIBLE BENEFITS OF MR. M'KINLEY'S DEATH.

The recent sudden taking away of the President of the United States has given rist to much speculation and to a great deal of sober and serious thinking. The questions are asked why did God permit it and what good can come of it. These are questions that cannot be satisfactorily answered. For who knoweth the mind of the Lord and who can understand his doings. As the heavens are high above the earth so are my ways above your ways saith the Lord, and my thoughts above your thoughts. Who by searching can find out God and who can comprehend the ways of the most high.

While we cannot understand the why, yet we may trace a silver lining along the border of the dark storm cloud. It seems now that President McKinley's sudden and tragic death has again cemented the bond of union between all sections of our common country. All classes of people sorrowed at his open grave and lost all sectional feeling in their devotion to their fallen head.

The death of the President has served to accentuate in a marked degree his domestic and foreign policy as outlined in his last and most memorable speech at the Buffalo Exposition. Those who were previously in sympathy with it have been confirmed in their belief that it is right, and even those who disapproved have been impressed that it was broad, statesmanlike and honest.

The President's death at the hand of an anarchist has settled, once for all, the fact that this lawless class cannot be allowed to get a foothold in this country. In Milwaukee, New York, a national organization having for its purpose the clearing of the country of anarchists has been organized. The newpapers of all sections and of all political parties unite in saying the anarchists must not be allowed to multiply in the United States. If by education, or legal enactment, or by the development of sentiment these enemies to law and order can be suppressed or sent away a positive menace to our civil institutions will be removed.

No one knows what part our republic must perform in the march of civilization and in the world's great movement, and we cannot tell what methods God will adopt in preparing her for her work. Let us be patient, humble, and obedient, and remember that the Lord reigneth, and that He can restrain the wrath of man and cause the remainder of wrath to praise him.

METHODIST PRESIDENTS.

Many of our readers may not know that four of the Chief Magistrates of our republic have been recognized Methodists. The wife of James K Polk was a member of the Southern Methodist Church and President Polk was an adherent, but for political or other reasons he did not connect himself with the Church until late in life. But if our information is correct he was received by confession of faith into her membership a little while before he died.

President Grant attended the Methodist Church from his boyhood, and while in Washington at the head of government occupied a pew in the Metropolitan Methodist church and served as a member of its board of trustees. We have heard it stated that he received baptism and joined the church before he died, but we think that is a mistake.

President Hayes occupied practically the same relation. He was a Methodist. His wife was a devoted member of that Church and he a regular attendant on the services of that Church, but never became a communicant, though he was highly esteemed as a good man and some regarded him a Christian.

President McKinley was raised in the Methodist Church, and while yet a boy made a public profession of faith in Christ and became an active church member. Through his long public life it is said that he was consistent and led an exemplary Christian life. If the papers correctly report the closing scenes in his earthly life and his last utterances, they were such as could only come from one who had long been in the service of God.

We think no man ever occupied the presidential chair who was more universally loved and respected than Mr. McKinley. All classes and races and sections joined in the general lamentation. We may well ask, What was the secret of his popularity and power? The answer comes, his upright, spotless Christian character. How important it is that our youth and young men note this fact and so devote themselves to Christ as to be able to fashion their lives after the most perfect model and to obtain to the stature of perfect manhood.

THE NEW MISTRESS OF THE WHITE HOUSE.

Every American citizen is interested in the woman who presides over the Executive Mansion of our nation, and desires to know something of her fitness for the position; to learn something of her character, her qualities, her virtues, her accomplishments, and her graces. This is right, and we desire to gratify this feeling as far as possible.

Mrs. Roosevelt is the second wife of President Roosevelt, and is said to be a most highly accomplished and a very charming woman. Her maiden name was Edith Kermit Carew. She is a native of New York, belongs to an aristocratic family that has long held a high social position and wielded a wide influence.

In 1886 she was married to Mr. Roosevelt, whom she had known from childhood, and they now have six living children. The oldest is eighteen years of age and the youngest four. She has four homes, a ranch in North Dakota, a summer cottage at Oyster Bay, Long Island, and handsome houses in New York and Washington cities.

She is a lady of wide culture, is very fond of good literature, and has achieved a manner that is greatly admired by those who come in contact with her. Although fond of social pleasures to a certain extent, she finds her greatest happiness in her home, and while she belongs, by birth, to the ultra-fashionable class in New York, still society has ever been to her an incident and not an aim.

She is a devoted mother, and has always taken care of her own children and they have given her a love that is beautiful and touching.

From these published statements it is evident that the White House will, during the present administration, be under the care of a lady of high culture and real refinement, and one who has the intelligence and force that will enable her to adorn the high position she has been unexpectedly called to fill, and also prove a real helpmeet to her honored husband.

THE ADVOCATE AND OUR SCHOOLS.

Our interest in education is not of recent origin. During our entire ministry we have felt the deepest concern about the success of our schools and we have given much time and thought to their welfare and

have more than once made sacrifices to help them financially.

Since in charge of the paper we have been very anxious to develop an educational spirit among our people and to help forward every enterprise that was designed to furnish better facilities for intellectual training of our young people.

In order to get the advantages offered by our church schools before our people we have offered to advertise any and all of them at half rates, and we have asked the management of each of them to furnish us for publication full accounts of the opening of their fall sessions, and also to send us from time to time such other information as would likely help their respective institutions.

If any of our schools are not being fully advertised and are not kept prominently before our readers, it is not the fault of the editor.

We try to make THE ADVOCATE a great educational force and it is gratifying to us to know that it is reaching many homes and schools from which we get assurances that its labor is not in vain.

We are quite sure that all true friends of education can do no wiser thing than to give material support to their church paper and enable it to increase its power for the improvement and elevation of our people.

EDITORIAL NOTES.

Rev. L. A. Falls of Thomasville, Dr. W. A. Woollen, of Randleman, Benson Parker and Dr. J. Reed Parker of Trinity have been attending the Stuart meeting this week.

DR CRAWFORD:—Please allow me to say, through the ADVOCATE, to my correspondents, that hereafter my address will be Asheville, N. C., instead of Weaverville, N. C. R. H. PARKER.

Col. John R. Webster, of Reidsville, spent Tuesday in Greensboro and availed himself of the opportunity of hearing Mr. Stuart. Col. Webster says Dr. Jno. R. Brooks will return home soon. He has been benefited by the treatment in Baltimore, but his improvement has not been so marked as he had hoped it would.

Mr. T. L. Rawley, of Winston, was in Greensboro on Tuesday. He informed us that after enlarging the Sunday-school room of Centenary church they are now improving the interior of the auditorium. Bro. Rawley speaks in high praise of the work of Rev. T. F. Marr, his pastor, and of Rev. Dan Atkins the presiding elder of the District.

Rev. T. H. Pegram closed a very successful meeting at Jamestown last Sunday night week. Seventeen professed faith in Christ and the church was greatly revived. Bro. Pegram is a faithful and earnest preacher, and is doing much good. He was assisted by Revs. Biles, Higgins, Gretter and Kirkman.

A letter from Prof. Gibbs of Old Trinity, elsewhere published, informs us that the school has made a good opening. Every friend to the late Dr. Craven and the surviving members of his family, and our people generally ought to rally to the support of this school. We ought to make it the finest training school in North Carolina and have at least two hundred boys and girls there every year.

President R. C. Craven of Davenport Female College, in a private letter informs us that their fall session has opened with a good attendance. He is very much encouraged and believes if the pastors will co-operate with him this school owned by the Western North Carolina Conference will soon not only regain its former patronage but take her place beside the leading Female Colleges of the State.

The editor and Mrs. Crawford left for a ten days trip North on Wednesday morning. They will visit the Pan-American Exposition and other points of interest. Our readers will be favored next week with the great sermon of Bishop Galloway, preached at the opening of the Ecumenical Conference in London Sept. 4th, and this will occupy all our editorial space.

Rev. James. E. Gay, our popular pastor of High Point, spent Tuesday in the city attending the Stuart meeting. He says the future Methodism is very bright in High Point and he is now planning for the erection of a second church.

The friends of Prof. L. Johnson, who spent nearly all his life in the faculty at old Trinity College have undertaken to erect a monument to his memory. They still lack $20 of having the amount necessary. We are requested to ask his friends everywhere to make a small contribution to this worthy cause. Any who are willing to aid the fund will send the amount they can give to Mrs. L. Johnson, Lexington, N. C.

The 49th session of Roanoke College, at Salem, Va., opened auspiciously on Wednesday, the 18th inst., with a large attendance of old and new students and the promise of an increased enrollment for the year. As usual the students come from many states and countries. Among the four Koreans is H. I. H. Prince Euiwha, second son of the Emperor of Korea. An unusually large proportion of the new students are entering the regular courses for graduation. The Faculty are encouraged by the number and favorably impressed by the character of the students, and everything indicates one of the best years in the history of the College.

Handbook of North Carolina Methodism.

I am compiling a Handbook of Methodism in North Carolina, a publication which has long been needed. It will contain information not to be found in any other publication. The following are some of its features: A history of general Methodism, a history of Methodism in North Carolina, distinctive doctrines of Methodism, historical sketches, memoirs of all the preachers of the two Conferences who have died during the year, directory of Bishops, Connectional Officers, and members of Boards and Committees, both general and local. Roll of all the traveling preachers, local preachers, missionaries, S. S. Superintendents, etc Directory of officers of the Epworth Leagues and Missionary Societies. Missionary exhibit. Educational exhibits. History of all our church schools and other institutions and many other points of information.

The handbook will also serve as an almanac, with reliable calendars and suitable to the wants of the family.

It is designed to serve as a complete reference book for our preachers, church officers and lay members. It will tell what Methodism in North Carolina is, what it is doing, and what it proposes to do.

The book will contain over 100 pages, handsomely printed on the best white paper, and durably bound. It will be a first class publication in every respect.

It will be issued about the middle of December. As it is designed as a complete exhibit of Methodism in the whole State covering both Conferences, I would be thankful if the brethren of the W. N. C. Conference would give me the benefit of any information which I may call for. It is a work of great labor and I would appreciate any aid in the way of suggestion or information.

Fraternally, T. N. IVEY.

Old Trinity.

DEAR BRO. CRAWFORD:—This year's opening at Old Trinity was very encouraging to the faculty and resident friends of the school. The attendence is considerably larger than is usual at the beginning of the fall term, and new pupils come in faster as the days go by. The school is small compared with others in our State, but there are indications of rapid growth in store for us this year. Our new headmaster, Bro. A. A. Crater, took charge late in July and the rest of us were employed in August. On account of this tardiness, our patronage could not be drummed up in time for a full opening. But we are welcoming the stragglers, who are the advance guard after all, for a goodly number of boys and girls have promised to come October 1st, when the Business Department will open. Indeed, we expect a larger number of matriculates then than we had at first.

Bro. Crater is on the road constantly and is reviving interest, somewhat, in the old place where Dr. Craven with such noble and far-reaching results in the education of young men. Now that the doors of the institution are wide open to young ladies as well its field is doubled; for the crying need of our State today is thorough high school education. And if our grand old church is to go forward in the strength of a thorough preparation for all the requirements of the new century, with its rapidly increasing opportunities and responsibilities, she must supply this need, at least for her own members. The stately old building at Trinity is not simply a mile-stone, covered with the dust from her passing chariot, nor the outgrown shell of her earlier educational efforts; it is a fortress of learning she ought never to forsake. It is a strategic point; easy of access, in a prosperous and healthful section, and representing the investment of many thousand dollars.

Not for the memories and traditions of the old place, nor from the love of "Old Trinity's" sons nor the pride of her friends does she claim support. Let these things be. Trinity will not ask one boy or girl to turn his back on a better school that he may enter her door. She will not ask of any man one dollar or one little playful word of approval that might influence, though never so little, a prospective patron; except for value received or to be received by him or his student friend. Brethren, it requires only a small effort to inquire into the doings at Old Trinity.

J C. GIBBS.

Report of Sunday-schools Contributing to the Brevard Epworth School Building.

Brevard Sunday school,	$10 00
Centenary, Greensboro,	10 00
Rutherfordton,	11 13
Walnut Cove circuit,	5 00
Balm Grove League, (Sulphur Springs circuit,)	10 75
	$46 88

We received a small remittance from the general treasurer, Bro. W. R. Odell, a short time since. If any of this was from a Sunday-school or Sunday-schools we would be glad if the Sunday-school superintendent or pastor would drop us a card stating schools or charge and amount that all schools and Leagues be given proper credit. And now, brother pastors and superintendents and League presidents, let this good work go on, and rejoice our hearts and your own in blessing this most worthy enterprise for years to come.

G. G. HARLEY, F. A.

From Denver, N. C.

DEAR BRO. CRAWFORD:—I have just closed a great revival at Rehoboth. We had 28 conversions, many reclaimed and a wonderful work of grace in the church. Fourteen gave their names for membership. Bro. J. J. Gray preached for me three days and he did it well. He is a good worker in a revival. For such a spiritual revival in the church to God be all the praise and glory.

B. A. YORK.

Denver, N. C., Sep. 18, 1901.

Concern the Clergy.

The food product known as the "Complete Flour," made under the milling process of Dr. John J. Lafferfy—a flour, white, nutty flavor, three hundred per cent. richer in phosahates than any high grade flour, is sold to the ministers of North Carolina at price of production. It is through the good will of Genl. Julian S. Carr this staple article of diet is supplied at prime cost to the "cloth." Mail a postal and get an illustrated booklet with the science of the method told in plain words and with a record of its tested intrinsic value as food cure for indolent or feeble digestion. Order from Lafferty Complete Flour Company, Richmond, Va.

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"Enclosed please find $1.00 for two more boxes of Tetterine. The box you sent me has almost cured the most obstinate case of Eczema you ever saw. I am very grateful for such a blessing as your Tetterine has been to me. Jas. L. Jones, Jellico, Tenn." 50c. box by mail, if your druggist don't have it, by J. T. Shuptrine.

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The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

Half Rates to Norfolk and Return.

Account Annual Concactenation of Hoo Hoos, the Seaboard Air Line Railway will sell from all stations tickets to Norfolk, Va., and return, at rate one fare for the round trip. Tickets on sale September 7th and 8th, good to return until and including September 15th, 1901.

This provides an excellent opportunity to visit Norfolk, Ocean View and Old Point Comfort, or to take a trip thence to the East, at greatly reduced rates, probably for the last time this summer.

TEACHERS WANTED For Schools and Colleges. New Plan. GUMERON BUREAU, Hancock, Md.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for September 29, 1901.

GOLDEN TEXT.—The mercy of the Lord is from everlasting to everlasting upon them that fear Him. Ps. ciii:17.

Review.

The ruling idea in the International Lessons of the past quarter is the thought of Promise.

I. Creation itself was an implied promise. Genesis is germinal. The beginning looks forward to the end. The Alpha carries with it the Omega. Moreover, "the beginning" was a divine beginning. God is genesis. In the beginning God created the heavens and the earth with all their seeds of wonderful promise. The first term in life's long equation is heavenly. The Christian loves to trace back everything to God. To him creation is the express handiwork of God, a scroll on which are inscribed the legends of divine forethought wisdom and love.

II. The second lesson records the apparent breakdown of creation. The fair promise of the universe "good" as it came from the hand of God was early darkened by sad clouds of sin. The devil wanted to have his genesis too. Sin intruded on the scene, and sin appeared to end all. God seemed to be mocked, and man's hopes to be utterly crushed. Then came the promise of recreation through grace. God showed that He, after all, remained master of the moral situation. Hardly had the gates of the old Eden closed when something began to be said of a new and even better Eden to come.

III. Men were to be taught the lesson, however, that the promise reaffirmed for mankind was conditioned on faith and submission to God, that it was not an indiscriminate blessing, but a good to be realized only by repenting sinners. There is no favor vouchsafed to men who delight to continue in their sin. This was the symbolic teaching of the story of the deluge. In the ark there was hope, outside of it none. The seed of promise that was sown again upon the earth after the flood was the seed of a purified, redeemed society, zealous for good works.

IV. In the character and career of Abram is found a concrete exemplification of the promise of redemption. Abram was emphatically a man of faith in the promise. While blessed generously with worldly goods, his hope was largely in the far future. He enjoyed the particular distinction of being the friend of God. Lesson V. shows how Abram proved himself to be also the friend of man. With Lot he dealt as liberally as the Lord had dealt with him Incidentally this lesson teaches that the riches of this world bring care and worry and often induce discord between near friends. Over against riches as a choice is placed the nobler principle of righteousness. Abram chose to be righteous, and obtained the promise of this world too, while Lot snatched at the prize of wealth and lost heavily both of character and property.

VI. Abram's faith in the promise was further confirmed by the Vision of the Stairs, the Smoking Furnace and the Burning Lamp. The faith of even the best of men needs strengthening. God condescended to ratify and reduplicate His promises by mysterious portents which concealed while they revealed His power The meaning of this episode is summed up in the instruction: "Look now toward heaven!" Its purpose was to arouse anew in Abram a divine expectancy.

In Lesson VII. is illustrated the extension of the divine thought of mercy to sinners who seemed beyond redemption, but in behalf of whom the Lord, in his wonderful colloquy with His friend Abraham, admitted a conditional plea for clemency based on the supposition that there might be salt in Sodom—that is, a morally preservative element found amid a materialstic society. In this case the event proved that the salt had lost its savor, and that there remained nothing wherewith Sodom could be salted. Lot therefore was saved not with but out of Sodom. Yet the great principle of intercession received in this instance a sublime historic illustration and theoretical vindication.

VIII. The redemptive promises of God are connected with a sacrifice, are warranted and guaranteed by an offering. The devotion or consecration by Abram of his darling son Isaac, was the pathetic typical foreshadowing of that supreme sacrifice of the beloved Son of God which makes it possible for Jehovah, consistently with the divine holiness and justice to be gracious to repenting sinners.

IX. This same devoted Isaac became, in his own personal life, an exemplification of the spirit of peace and of promise, In his relations with his fellowmen, he illustrated that spirit of loving self-repression and self-denial that are of the essence of all holy and happy living. Thus he has won the enviable title of Isaac the Peacemaker, and thus he became in a humble way a type of Christ the great Reconciler, who came to make peace between God and man.

Lessons X. and XI., which show how Jacob the Underminer became Israel the Soldier of God, teach that while the promise of redemption is eternally the same yet each individual soul must strenuously appropriate it for itself, and that this can be done only through importunate prayer, intense struggle, and merciless self-mastery. Lesson XII. enforces with particular precepts this duty of self-discipline. There is no promise for any man apart from the heartfelt possession and daily practice of a personal piety. Whether it be preview or review, Genesis or Revelation, Old Testament or New Testament, the truth is enforced on every page of Scripture and of human experience that without holiness no man shall see the Lord, and that sinners can become saints only through the sanctifying influence of the Spirit of all promise.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for September 29, 1901.

GROWTH OF THE KINGDOM.

(Ps. lxxii.)

This Psalm is a description of the glorious reign of Solomon. Many passages of Scripture, however, have a double meaning. They refer to a person or event at hand and to some other person or event in the far-off future. All such references to Christ in the Old Testament are called Messianic. The seventy-second is a Messianic Psalm.

In considering the extension and blessings of the reign of his great son, Solomon, David soars on the wings of poesy and of prophecy, and gives us a description of the universal spread and innumerable benedictions of the kingdom of his greater Son, Jesus Christ.

CHARACTERISTICS OF THE KINGDOM.

1. Righteousness.
2. Peace.
3. Equal rights to the poor and needy.
4. Tyranny and oppression broken in pieces.
5. Temporal blessings, as rain and sunshine.
6. Exaltation of the righteous.

ADVANCEMENT OF THE KINGDOM.

It shall be universal. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." The particulars of this world-conquest are given.

1. "They that dwell in the wilderness shall bow before him." The great cities, centers of population and influence, shall first hear the gospel, as in Paul's time; and from these cities missionaries shall go into the forests and deserts, into the hedges and bypaths of humanity, until not only those who live in sound of church bells, but the lonely inhabitant of Crusoe's island, shall hear the gospel's cheering sound The day will come when the good tidings of salvation shall be heard by every human ear.

2. "All kings shall fall down before him." The principles of the gospel shall mold constitutions and direct legislation. No law that permits the doing of evil, as that which licenses the whisky traffic, will be enacted. Sunday trade and travel will be prohibited. Men will not be made better by force, but all legal sanctions will be based on the Ten Commandments and on the higher moral law of Christ.

3. "All nations shall serve him." As the nation is. Like ruler, like people. Most often the transformation will begin at the bottom and work upward. So it was in the preaching of the Wesleys. The Kingswood colliers were among the first fruits of Methodism. Stealing upward, like the irresistible movement of a spring, the holy influences will permeate the higher classes, reaching to the throne. Sometimes the movement is downward, as when the king of Nineveh called upon his people to hold a day of universal fasting and prayer that the threatened judgments of God might be turned away.

4. "His enemies shall lick the dust." The advancement of the kingdom will develop opposition. Wicked men will wax worse and worse. All the forces of evil, intrenched in law and custom and appetite, knowing that it is a death struggle, will contest every inch of ground. Ignorance and superstition will retreat slowly before the advancing light. Worldliness, in its love of pleasure, money, and fame, will grasp its victims more tenaciously. Satan, the leader of every vice and sin, will be more active than ever. But all to no purpose. As the water of the Noachian deluge uprose, covering the lower levels, then the slight elevations, and then the higher hills, and then the snow-clad summits of the highest mountains, until the ocean rolled without a shore; so the advancing wave of the gospel kingdom shall engulf and destroy all opposition.

5. "His name shall endure forever." This means that his reign is both universal and perpetual. Christ's kingdom is personal. It depends on him. Not so with earthly kingdoms. They depend upon their people. The king dies, the people live. When Lincoln was murdered, Garfield said: "God reigns, and the government at Washington still lives."

HOW TO HELP THE GROWTH OF THE KINGDOM.

1. Trust in the King. In an earthly government this would be called loyalty and patriotism. In Christ's it is called piety. It signifies oneness of character with the King, reliance upon him as a divine Person, acceptance of the principles of his government, obedience to his laws, confidence in the justice of his cause, willingness to fight under his banner, and a belief that his kingdom will certainly conquer the world.

2. Gifts. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. . . . To him shall be given of the gold of Sheba." Earthly governments must have financial revenues. These are obtained by taxation in various forms. Every patriotic citizen contributes his share toward the expenditures of the State. Shall a citizen of Christ's kingdom be less liberal? This also needs money for its enterprises. Churches, schools, hospitals and orphan homes must be built; preachers must not preach at their own charges; missionaries must be sent to foreign fields; the Bible must be circulated. In a large sense the advancement of the kingdom depends upon the liberality of its members

3 Prayer. "Prayer also shall be made for him continually." Solomon needed to be prayed for; Jesus does not. But his kingdom does. Liberality will measure our loyalty to our King and his cause, and prayer will measure our devotion and love.

4. Praise. "Daily shall he be praised. . . . All nations shall call him blessed." Answer to prayer calls for songs of praise. When our country in war gains a battle, thanksgiving is the natural expression of our feelings. When we reflect that the kingdom of our Lord, of which we are citizens, shall overcome all opposition and finally take the world, shall we not cry, "Hallelujah?"



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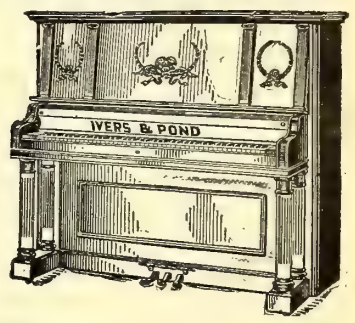
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MRS. L. W. CRAWFORD, : : : : : : Editor.

Papers Read at West Market St. Church Auxiliary Reunion Continued.

THE BEGINNING OF WOMAN'S WORK FOR WOMAN.

MRS. E. L. SIDES.

The story of the organization of women in Boards of Missions, especially in zenana work, dates back to 1837, sixty-four years ago, when Mr. Abeel was returning to India, having told the women of Brittain about the women of the far east who shut up in harems, zenanas and seraglios were inaccessable to all holy influences unless their own sex could be induced to work in their behalf. That moving, melting plea stirred the hearts of the Christian women of England as nothing else could and became the parent of zenana missions.

The project of carrying the gospel to women in their Oriental seclusion seemed at first a wild scheme of unbalanced enthusiasts. Wise men and even segacious women shook their heads in doubt, if not in derision. They thought it wholly impracticable, if not impossible, to gain access to the harems of Turkey and the zenanas of India. But something must be done. The condition of woman-kind was so desolate and destitute that it had long drawn the attention of the civilized world toward the mothers, wives and daughters of the Orient and there was neither help nor hope for them except through woman herself. No activity or generosity in sending male missionaries could solve the problems, for no man could, without risking his life, even dare to enter these sealed doors, even in the capacity of a physician; and this fact compelled woman's ministry. The women of England undertook the work of carrying the Gospel within zenana gates. Reason opposed, but faith proposed and disposed. How strange that the gentle touch of a woman's hand should be the first to open the long-locked gates and break the berriers down. A very sweet little story is told of how the deft needle of Mrs. Mullens, wife of one of the first missionaries, performed the wondrous task. A simple piece of her embroidery found its way within and attracted the attention of the women of one of these household prisons, and they reasoned that if one woman could do such work others might be taught how. So, with the consent of the Lord of the zenana, Mrs. Mullens was welcomed within, that she might teach his wives the art of embroidery; and well we may know that while her skillful fingers filled in the pattern on the beautiful slipper, she was weaving into the very fabric of their souls the "scarlet threads died in the blood and the golden threads shining with the glory of the Lamb."

This rallying cry in England was loudly echoed in America about twenty years later when Mrs. Lois Parker, wife of one of our first missionaries to India, with aching heart told the women of Boston of the poor heathen women with their children in that land of idols, so ignorant, so desolate, so degraded, so unhappy in their desolate homes, and no hope for them except women be sent—and who would send them? There was no answer except the Christian women of the home churches.

Mrs. Butler, the wife of our first missionary to India, was then living in Boston and she with the aid of Mrs Parker organized the first Woman's Foreign Missionary Society in America. It was a stormy day, 23rd of March, 1869 Eight members composed the roll which steadily lengthened. Very soon Miss Isabella Thoburn offered her services for the foreign field, and by the time she was ready to go Miss Clara Swain, M D was ready to join her, Miss Swain being the first female physician ever sent to Asia by any society. Now for a long time every body talked, worked and prayed for India, but soon beckoning hands were seen behind China's wall and two missionaries were sent there. Then other doors were opened and one after another entered until South America, Italy, Japan, Burma, Bulgaria, Malaysia and Korea were all ours. Following the two pioneer missionaries many brave women have gone and are now telling the old, old story to our far-away sisters who but for these self sacrificing women would be now almost totally ignorant of a Savior's love.

How do the Demands Made on Members of the Woman's Foreign Missionary Society Compare With Those Made by Other Women's Organizations?

MRS. EVA MARTIN.

We Christian Women of the Twentieth Century are more richly endowed with gifts, responsibilities and opportunities than those of any other age; and in no sphere of life will they find so fruitful a field in which to labor as in the Missionary cause. The results of organized effort in all lines prove the benefit to be derived from them, and especially is this the case in our work, which indicates not the waning enthusiasm of an effete cause, but the unchanging purpose of a commanding faith.

Statistics show that every Christian woman is responsible for the conversion of 200 heathen women. If this be the case how unconscious of their responsibility must be a large per cent. of our women. What can we do to arouse them from their lethargy?

1. In attendance on their meetings other organizations are way ahead of us. They are fined if without good reason they do not attend every meeting, whereas we have members who never attend. They, by their regularity, keep in perfect touch with their work, while our members, by their seeming indifference, know nothing of the needs and demands of our work. It is the thoroughly posted woman who responds cheerfully to every call.

2. In information, book clubs, secret societies, etc., set us an example that it would be wise in us to emulate. They are required to read their literature, and be ready for discussion on topics of vital interest. Right here may be struck the keynote of our need—more information. What romance is more thrilling than that telling of the customs, habits, etc., where our missionaries labor? Each one then becomes of personal interest to us. We are with Misses Rankin and Richardson in China, praying for strength and protection for them in the present disturbed condition of that country; with Misses Davis and Glenn in Brazil or with Misses Wilson and Roberts in Mexico, fighting that foe to our progress—Catholicism.

3. In willingness to work and time given for their meetings we are humbled by comparison. For each vies with the other to carry out faithfully the part assigned, no excuse of lack of time or physical inability being given. They take their roll alphabetically and each one contributes her part to the evening's entertainment. All honor to those of our society who recognize their obligation, and cheerfully try to carry the whole burden of the work. What we women need is to develop our spiritual

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT—4th Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14	15
Bethel	"	14	15
Hot Springs circuit, Hot Springs	"	17	18
Ivy circuit, Barnardsville	"	21	22
Bald Creek circuit, Bald creek	"	24	25
Burnsville circuit, Martin's Chapel	"	26	29
Swannanoa ct, Swannanoa	Oct	5	6
Marshall ct., Jewell Hill	"	8	9
Saluda ct, Moore's Grove	"	12	13
Old Fort ct., Old Fort	"	19	20
Hendersonville	"	26	27
Cane Creek ct.	Nov.	2	3
Weaverville ct	"	9	10
Central Church	"	16	17
Haywood Street	"	16	17

STATESVILLE DIST.—4th Round

J. E. THOMPSON, P. E., Statesville, N. C.

Statesville station	Sep	14	15
West End	"	15	16
Mooresville circuit, Salem	"	21	22
Mt Zion station	"	22	23
Iredell circuit, Snow Creek	"	28	29
Statesville circuit, Providence	Oct	5	6
Woodleaf cir, Woodleaf	"		9
Troutman circuit, Vanderberg	"	12	13
Mooresville station	"	13	14
Lenoir circuit, Mt Zion	"	19	20
Lenoir station	"	20	21
Newton circuit, Friendship	"	26	27
Maiden circuit, May's Chapel	"	27	28
Caldwell circuit, Grace	Nov.	2	3
Granite Fall station	"	3	4
Hickory station	"		4
Alexander ct., Rocky Spring	"	9	10
Stony Point at Stony Point	"	10	11
Turnersburg circuit, Harmony	"		13
Catawba circuit, Hopewell	"	16	17

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept.	8	9
Jonesville circuit at Jonesville	"	14	15
Elkin station	"	15	16
Mount Airy circuit at Zion	"	21	22
East Bend circuit at Center	"	28	29
Jefferson circuit at Jefferson	"	28	29
Boone circuit at Boone	Oct	5	6
Watauga circuit at Henson	"	12	13
Creston circuit at Creston	"	16	17
Healing Springs ct. at Chestnut Hill	"	19	20
Laurel Springs ct. at Transon	"		23
Sparta ct. at	"	26	27
Rockford ct. at Dobson	"		29
WilkesbSro ct at Lebanon	Nov.	2	3
N Wilkesboro ct. at N. Wilkesboro	"	3	4
Pilot Mountain ct at Chestnut Grove	"	9	10
Stokes ct at Bethel	"	10	11

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor ... Aug. 31	Sept.		1
Salisbury, Main St, (nigh)	"		1
Concord, Central	"	7	8
Concord, Forest Hill	"	7	8
Concord ct., Carmel	"	14	15
Concord, Epworth, night	"	15	16
China Grove ct., Bethpage	"	21	23
Lexington station	"	28	29
Gold Hill circuit, Liberty	Oct.	5	6
Linwood circuit, Wesley Chapel	"	12	13
Albemarle circuit, Palmerville	"	19	20
Albemarle station, (night)	"		20
Salem circuit, Salem	"	26	27
Mt Pleasant cir, Cold Spring	Nov.	2	3
Norwood circuit	"	9	10
Salisbury, First Church	"	16	17
East Salisbury sta	"	16	17
Spencer station	"	16	17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.—4th Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad, Embler's Grove Aug. 31,	Sep.		1
Clyde circuit, Tuscola	"	7	8
West Haywood circuit, Shady Grove	"	14	15
Spring Creek circuit, Baldwin's Chapel	"	21	22
Leicester circuit, Leicester	"	28	29
Mills River circuit, Shaw's Creek	Oct	5	6
Brevard station, Brevard	"	12	13
Transylvania ct., Greenwood	"	19	20
Haywood circuit, Laurel Hill	"	26	27
Spring Creek, Baldwin	"	24	25
Haywood, Pine Grove, night	"	25	25
Haywood Laure Hill	"	26	28
Sulphur Springs, Acton	Nov.	2	3
Clyde circuit, Clyde, p m	"		8
Canton circuit, Canton	"	9	10
Asheville sta, Quarterly Con	"		11
West Haywood circuit, Dellwood	"	16	17
Waynesville, night	"		17

CHARLOTTE DIST.—4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug. 31	Sept	1
Monroe circuit, North Monroe	"	7	8
Monroe station	"	8	9
Clear Creek circuit, Big Bethel	"	14	15
Charlotte, Calvary station	"	21	22
Charlotte, Epworth and Seversville	"	22	23
Charlotte, Brevard station	"	28	29
Charlotte, Hoskin's station	"	29	30
Charlotte, Trinity station	Oct.	5	6
Charlotte, Dilworth station	"	6	7
Pineville circuit, Hebron	"	5	6
Ansonville circuit	"		11
Wadesboro station	"	12	13
Lilesville circuit	"		18
Polkton circuit	"	19	20
Morven circuit	"	26	27
Waxhaw circuit	Nov.		1
Weddington circuit	"	2	3
Derita circuit	"		91
Charlotte, Tryon station	"	10	17
Monroe station	"	16	17

GREENSBORO DISTRICT—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah	Aug.	10	11
Spring Garden Street	"		11
West Market Street	"		18
Pleasant Garden ct Bethlehem	"	25	25
Randleman, St. Paul	Sept.		1
Naomi station	"		1
Wentworth circuit	"	7	8
Ruffin circuit	"	14	15
Ramseur circuit	"	21	22
West Randolph ct.	"	28	29
Randolph circuit, Trinity	Oct.	5	6
High Point station	"	6	7
Uwharrie circuit	"		7
Jackson Hill circuit	"	12	13
Asheboro station	"		17
Asheboro circuit	"		18
Reidsville station	"		27
Ware's Chapel	"		27
Centenary station	Nov.		3
Proximity station	"		3
Liberty circuit, Staley	"		16

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station, Franklin	Aug.	17	18
Webster circuit, Cullowhee	"	24	25
Macon circuit, Union	Aug. 31,	Sept.	1
Bryson City sta., Bryson City	"	7	8
Whittier circuit, Olivet	"	14	15
Bushnell circuit, Jackson Line	"	21	22
Aquone circuit, Tellico	"	28	29
Franklin circuit, Iotla	Oct.	5	6
Andrews ct, Peach Tree	"	12	13
Murphy station, Murphy	"	13	14
Hiwasse circuit, Liberty	"	19	20
Hayesville circuit, Hayesville	"	26	27
Glenville circuit, Glenville	Nov.	2	3
Robbinsville circuit, East Buffalo	"	9	10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs	Sept		12
" " Shoal Creek, Friday	"		13
Bushnell ct, Maple Spring,	"		20
Macon ct., Maiden's ch, Wednesday	Oct.	2.	
Macon ct. Mt Zion, Thursday, Oct. 3.			
Macon ct, Patton's, Friday, Oct 4			
Hayesville ct., Bethel, Wednesday, Oct. 9.			
" ct, Ledford's ch, Thursday, Oct. 10.			
" ct, Sweet Water, Friday, Oct 25.			
Hiwasse ct, Fairview, Thursday, Oct 17			
Hayesville ct, Boyle's chapel, Thursday	Oct.	24	
Webster ct, Speedwell Thursday, Oct 31			
Webster ct, Webster Thursday, Nov. 14			
Franklin ct, Salem, Tuesday, Nov. 5			
Robbinsville ct, Homestead, Thursday. Nov. 7.			
Bryson City station, Sylva, Thursday night, Nov. 14.			
Bryson City, Hillsboro, Friday, Nov. 15.			
Glenville circuit, Double Springs Nov. 1			
Andrews ct., Andrews, Sat. and Sunday, Nov 16-17.			

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

WINSTON DISTRICT 4th Round

D ATKINS, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station,	"	22	23
Kernersville, Shady Grove	"	28	29
Thomasville station,	"	29	30
Forsythe circuit, Lewisville	Oct.	5	6
Farmington circuit, Advance	"	12	13
Walkertown station	"	19	20
Winston, Centenary	"		20
Winston, Burkhead	"		20
Winston circuit, Mt. Tabor	"	25	27
Winston, Grace Church	"		27
Southside	"		30
Davidson circuit	Nov.	2	3
Danbury circuit	"	6	7
Summerfield circuit	"	9	10
Cooleemee	"		13
Jamestown	"	16	17

MORGANTON DISTRICT 4th Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Marion	Aug.		11
McDowell circuit, Pleasant Hill	"	17	18
Table Rock circuit, Earney's	"	24	25
Forest City & Thermal City station, Forest City	August 31.	Sept.	1
Silver Creek circuit, Salem	Sep.	7	8
Rutherfordton circuit, Pisgah	"	14	15
Broad River circuit, Kistlers	"	21	22
Henrietta & Caroleen, Henrietta	"	28	29
East Rutherford circuit, New Hope	Oct.	5	6
Bakersville circuit, Bakersvile	"	12	13
Elk Park circuit, Thompson's Chapel	"	19	20
Estatoe circuit, Pine Grove	"	20	21
Green River circuit	"	26	27
Morganton circuit, Stamey's Chapel	Nov.	2	3
Morganton station	"	10	11
Connelly Springs ct, Ruth, College	"	16	17

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville, Aug. 31,	Sept.		1
Belwood circuit, St. Peters	"	7	8
Bessemer City circuit, Bessimer City	"	14	15
King's Mountain station	"	15	16
Lowesville circuit, Salem	"	21	22
Mountain Island station	"	22	23
Stanly Creek ct., Hardin Cotton Mill	"	28	29
Lincolnton circuit, Lincolnton	"	29	30
McAdensville station	Oct.	5	6
Gastonia, Main st	"	6	7
Polkville circuit, Clover Hill	"	12	13
Lowell circuit, Bethesda	"	19	20
Gastonia, West End and Ozark	"	20	21
El Bethel circuit, El Bethel	"	25	27
Shelby circuit, Sulphur Springs	"	26	27
Shelby station	"	27	8
Rock Springs circuit	Nov.	2	
South Fork circuit		9	10
N Cleveland circuit		16	7

natures by habits of thoughtful, self-denying toil for others. For all over this wide world of ours, hidden in pitchers of selfishness, of fashion and of pleasure are the lights that should be shining brightly for our Master In the Alleghany mountains there is a barn so built that the rain which falls on its roof separates, that on one side is received by a little stream, which flows into the Susquihanna, then into the Chesapeake Bay and on into the ocean; that which falls from the other side, is carried into the Alleghany, thence into the Ohio, and on to the Gulf of Mexico. The point where the waters divide is very small but how different the course of those waters. So it is with us women a very little act will change the whole current of our lives. How important then that we recognize this fact! 4. When it comes to touching their purse strings, the comparison is appalling. For social entertainment the members of other societies think nothing of contributing cheerfully $5 00 for one evening's entertainment, but dear me, when it comes to the missionary cause how overwhelming seem the demands. As one good woman said to me, you are always begging money for something in the missionary society. I am afraid I will have to withdraw. There is your Conference expense fund. F. B. Memorial, pledge, and missionary candidate, and now it is your Twentieth Century fund. How consistent when that same woman paid 50 cents apiece for roses for profuse floral decorations for an "At Home." In reality no society makes fewer calls on its members than ours.

Lastly, how do we compare as to advantage to be gained. The one so ephemeral, the other so lasting. The one whose aim is purely selfish, the other whose object is almost divine. Think of the millions upon millions of women—our sisters—made by the same divine architect, capable of the same emotion; think of the impenetrable gloom that hangs over their future, the degradation of their social standing, unless we tell them of a better life. Would not the cry of those lost souls, even if we ourselves were saved, sound in our ears through all the cycles of eternity, hushing the music of the heavenly choir with its wail of bitterness and woe? We women are weaving whether we will or not; either an unsightly piece for our Master's eye or one which in that sweet bye and bye will be whiter than snow.

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The Greatest Evidence of the dangers of cholera morbus, diarrhœa, and dysentery is the increase in the death rate during the summer months. You cannot be too careful, and particular attention should be paid to the diet. A supply of Pain-Killer should always be at hand for it can be relied on at all times as safe, sure and speedy. A teaspoonful will cure any ordinary case. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. Price 25c. and 50c.

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Dr. Blosser offers to mail a three days sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success curing cases of 15, 20 and 25 years standing. If you wish a box containing a month's treatment, send $1 00, and it will be forwarded, postage paid. Address Dr. J. W. Blosser, 59 Broad St., Atlanta, Ga.

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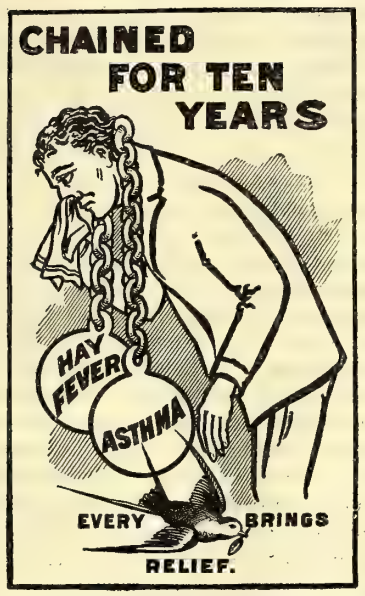
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Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.
NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement After using one bottle her Asthma has disappeared and she is entirely free from all symptoms I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Forsythe Co.: "I want to sow the following mixture under my wheat and oats. Would like to have them in the right proportions. One hundred pounds of ———'s Dissolved Animal Bone and 100 pounds pure German Kainit mixed well together and applied 200 pounds per acre. Bone I think is a more permanent improver than acid phosphate." If the article you name is really animal bones dissolved and not acid phosphate from rock under that name, which is likely to be the case, it may have a larger percentage of phosphoric acid than the average acid phosphate, but one per cent. of it will not be worth a bit more than one per cent. of phosphoric acid in the dissolved rock. Phosphoric acid is simply phosphoric acid and that from dissolved bones is not worth any more than that from dissolved rock. Raw bone meal may be more permanent than the dissolved rock because the phosphoric acid in the raw bone is insoluble and the bone has to decay in the soil before it becomes available to the plants. The immediate action of raw bone is due to the percentage of nitrogen it has in it. But it is the most costly form in which you can buy phosphoric acid. The best and cheapest form of phosphoric acid in the South is the dissolved rock or acid phosphate as it is commonly called. Then you propose to use Kainit. This is valuable solely for the potash it contains, and it has but 12 per cent. of actual potash, the other 88 per cent. being mainly salt which is no manner of use to you, but you have to pay the freight on it to get the 12 per cent. of potash. You can get the potash you need more cheaply in the Muriate of potash which contains 50 per cent. of actual potash, and you would need to freight but about one-fourth as much to get the potash you want. Then a mixture of 100 pounds of acid phosphate and 100 pounds of Kainit assuming that the acid phosphate is 13 per cent., would contain 6½ per cent. of phosphoric acid and 6 per cent. of potash far too large a portion of potash for the amount of phosphoric acid on your soil if it is red land as I suppose. Then the whole amount you propose to apply is too small aside from the lack of land portion. You do not say anything in regard to the present crop on the land. If there are peas or clover there the mixture of acid phosphate and potash will be all right. If there have been no legumes on the land then you should use a complete fertilizer. I have no particular objection to the percentage of potash if you increase the phosphoric acid. If there has been no peas nor clover on the land I would make the following mixture: Acid phosphate 1200 pounds, cotton seed meal 600 pounds and muriate of potash 200 pounds to make a ton, and would use 300 pounds of this per acre. If you are following a pea crop then make the mixture 1800 pounds of acid phosphate and 200 pounds of muriate of potash to make the ton and apply 300 pounds of this per acre. This will give you 5 per cent of actual potash and over 11 per cent. of phosphoric acid, a far better proportion than you propose. But every farmer should study the nature of his soil, and by experiment see what it needs. You will then avoid buying what you do not need. How this is done I have fully explained in my book on "Crop Growing and Crop Feeding."

From Davidson Co.: "I have been reading your letters in the ADVOCATE and get so much that helps me as a farmer that I would like to ask a question. When is it the best to sow meadow grass, and what is the best kind to sow on wet bottom land? Also, when is the best time to sow orchard grass, spring or fall. Please answer in the ADVOCATE." Better drain the bottom land if possible and then you can grow better grasses than on wet land. About the best grass you can put there in its present condition is Red top mixed with Foul meadow grass. Use ten pounds of each per acre Orchard grass is best sown in the fall at any time up to November. It should be sown rather thickly so as to some extent counteract its tendency to get into tussocks. Fourteen pounds is a bushel and I would sow twenty pounds per acre, and would mix some tall meadow grass with it decreasing the orchard grass to the same extent you add the oats grass.

I am glad to see that there is an increase of interest in the sowing of grass. Grass means stock and stock of all kinds are the great necessity on all of our Southern farms When farmers once get interested in the growing of grass, they will be certain to get interested in the feeding of live stock, and once they get to feeding cattle they are on the road to better things, for nothing will so lift a man out of the ruts as well fed cattle bringing in money in the spring when it is most urgently needed for the spring cropping. With a sod on the land cattle in the stable there will be manure to go on that sod and make more grass, and the more grass the more cattle that can be fed, and the more cattle the more manure to grow grass and so on in an increasing ratio till the farmer is free from the fertilizer mixer and buys only what he needs of a mineral character to supplement the abundant nitrogen he will be getting through the grass and cattle and the peas and clover. Out in Henderson county they are making a great money crop of the late cabbage and they are shipping train loads to the Southern cities. Many of the growers there were anxious to know if the commercial fertilizers will give them as good results in cabbage as animal manures. There is no doubt that fertilizers on a soil well stocked with humus will make good crops of cabbages, but there is also no doubt that the manure from well fed stock will make bigger cabbages than any commercial fertilizer that can be had, and the men who are making cabbages their money crop would do well to take stock feeding in connection therewith even if the stock did not pay very well simply on account of the manure for the cabbages. There, the cabbage can be made a part of the rotation along with the corn crop, for wheat will follow both very well, and peas or clover will follow the wheat and make a fine preparation for the corn and cabbages. A special crop is a good thing provided it is not the sole crop, but single cropping with cabbage is as bad as single cropping with cotton or tobacco, and will soon result in diseased cabbages. Stock feeding is the prime necessity of the cabbage grower in the mountain country.

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If you suffer from Epileptic Fits, Failing Sickness or St Vitus' Dance, or have children that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address.

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The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents 1 copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

MARRIAGES.

CURTIS-GASTON.—At the residence of the bride's mother in Franklin, N. C., on Sept. 17th, 1901, Mr. W. F. Curtis to Miss Mary Gaston, Rev. Ira Erwin officiating.

BIBEE—PHILLIPS.—At the residence of the bride's father in Spray, N. C., Sept. 11, 1901, Mr. W. H. Bibee and Miss Minnie Phillips, by Rev. Amos Gregson.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

GRUBB.—Franklin H. Grubb was born Feb. 1, 1855, and died Sept. 12, 1901, at Proximity, N. C., aged 46 years, 7 months and 11 days. He was married to Miss Marinda A. Beck Dec. 14, 1876.

He leaves a wife and nine children and a large number of friends. He professed religion about ten years ago and joined the church at Jamestown. He has been faithful, and when the dying hour came he was ready. His faith ripened into assurance and he spoke confidently of his happy home that awaited him, and that the Savior's presence gave him peace, confidence and hope. May the sorrowing ones find grace in this dark hour, and may they all prepare to meet him in heaven.

He was buried in Proximity cemetery after funeral services.

A. G. KIRKMAN.

WRIGHT.—Mrs. Mary Jane Wright, wife of Josiah Wright, was born Oct. 4, 1823, and departed this life Sept. 11, 1901, aged 77 years, 11 months and 7 days.

She professed religion at the age of 15 and joined the church. She leaves the record behind her of having been a faithful and devoted member of the church for 62 years.

She was happily married to Mr. Josiah T. Wright July 4, 1844. Of their nine children two sons and three daughters still survive. She also leaves thirty-one grandchildren and seven great grandchildren. Sister Wright was a good neighbor, an affectionate wife, a devoted mother, and was faithful and true to all the interests of the church. Her house was the preacher's home, and hers will be a rich reward in heaven. May her relatives and friends follow her as she followed Christ, and meet in that glorious home to part no more. She was laid to rest at Hine's Chapel Sept. 12th, 1901. A. G. KIRKMAN.

CHEEK.—Arie Cheek, daughter of G. T. and N. A. Cheek, was born Aug. 24, 1884, and departed this life Aug. 15, 1901. She was a sweet spirited girl and had many friends.

She was converted and joined the M. E. Church, South, the first of August, 1900, living a true Christian till the day of her death. During her illness, of typhoid fever, she was patient and met death as a hero.

At the outset of her illness she seemed to realize that she would not recover.

Often she would ask her father and mother if they loved Jesus. When her mother asked her if she was ready to die, she answered, "I am." Then calling the family to her and speaking to them one by one said, "Meet me in heaven." Then with a "goodby" she joined the white winged throng that conducted her to glory.

E. N. CROWDER.

CRAWFORD.—Mrs. Hulet Crawford was born Feb. 29, 1880, and departed this life July 26, 1901

She was converted at the age of fifteen and joined the Methodist Episcopal Church, South, in which she lived loving and serving her Lord till the Master said, "It's enough, come up higher."

She was a patient sufferer and at the outset told her husband she would not get well. She expressed herself as being ready and willing to go at her Lord's command.

She leaves a father, mother, husband and two little children to mourn after her, but their loss is her gain.

E. N. CKOWDER, P. C.

BENNETT.—Miles E. Bennett, M.D., died August 5, 1901, being 33 years, 4 months and 28 days old.

He studied medicine at Vanderbilt University and graduated there in the year 1894. He was honored as valedictorian of his class. Since then he has practiced medicine near his old home on Fines Creek, N. C. He had won the confidence of his people and had a large practice.

He was a large hearted, unselfish man, and it might be said of him: "He gave his life for others." He was ready to answer a call at any hour of the night and never refused to give medical aid even to the poorest.

He made a profession of religion and joined the M. E. Church, South, when he was but a boy. He gave evidence at the last of life that he was ready to die.

He leaves a wife and three children to mourn his departure. We extend our sympathies to the bereaved.

J. C. KEEVER.

BLACK.—Mrs. Harriett Black was born Aug. 1, 1814, and died Aug. 8, 1901! She was aged 87 years and 7 days. It cannot be ascertained what year she joined the church, but she has long been a member of the Methodist Church. Her life has been blameless, and we buried her in hope of the resurrection.

May the God of all comfort be with them. J. J. GRAY.

REINHARDT.—Frank M. Reinhardt, son of J. F. and P. L. Reinhardt, was born Aug. 17, 1874, and died June 29, 1901.

He returned to his father's home, after months under the best physicians, and succumbed to heart disease. With the bravery of a knight he grappled with it, and would hardly acknowledge himself conquered when the physicians assured him there was no hope.

He belonged to a Methodist family, was baptized in his infancy, but never joined the church till a few days before his death. He was conscious that the end was approaching, and, to use the language of his sorrowing sister, "he talked beautifully about death." May the whole family reach the home of the skies and dwell with "Frank" and the Savior forever.

J. J. GRAY.

OWEN.—William K. Owen died at Trinity, N. C., Sept. 14, 1901. He was about 73 years old.

He was converted at Mt. Pleasant Church in Chatham county, and joined the Methodist Church. He had been living at Trinity about 30 years. He was very industrious, and was a good, quiet and peaceful citizen, and was a faithful member of the church. May the grace of God sustain the bereaved family. JNO. M. PRICE.

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For biliousness, constipation and malaria.
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Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO,
206 Hernando St,. Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars
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Clerk Superior Court Randolph Co., Ga.

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NEWS OF THE WEEK.

Wednesday, Sept. 18.—The American Sugar Refining Company will issue $15,000,000 of additional stock———The anti-Tammanyites nominate Seth Low for mayor of Greater New York———Mrs. McKinley, while becoming daily more feeble, is holding up better than her friends expected———Magistrate Prindiville fixes Emma Goldman's bond at $20,000. Of this $15,000 has been raised. ———Very destructive rainfalls have occurred in North Carolina, South Carolina, Alabama and Georgia———At Avon, Mass., six passengers are killed by a collision between a passenger and a freight train at an open switch———The will of Maria J. Marshall, of Massachusetts is declared invalid. She has made bequests to several negro schools at the south———On account of the death of Mr. McKinley, the public reception at Quebec by the duke of Cornwall and York, set for today has been postponed. The contingents of the proposed new party hold separate conferences at Kansas City. The populists seem afraid to go into a general conference.

Thursday, Sept. 19.—Washouts in Alabama have seriously interrupted traffic on the S. A. L. and other systems ———British torpedo boat destroyer Cobra foundered in the North Sea; only 12 men saved———Mrs. McKinley's condition excites grave apprehension——— Funeral services over the remains of the late President in the church at Canton, O., began after 2 o'clock p. m.———In recent engagements between the Boers and British forces, the latter lost three guns and many men killed, wounded and captured———A re-invasion of Natal by General Louis Botha is expected——— Memorial services were held yesterday in honor of President McKinley in nearly every city and town in the Sonth—— Former President Cleveland at Princeton University delivered an address eulogizing President McKinley———Solemn memorial services were held in the City of Mexico, President Diaz attending.

Friday. Sept. 20.—President Roosevelt will retain Mr. Cortelyou as his private secretary———The Boers will hold the 150 British soldiers recently captured as hostages———The president, secretary Root and General Wood have a conference on Cuban affairs———Applications are pouring into the prison warden at Auburn, N. Y., to see Czolgosz electrocuted———A war department order as to distribution of the coast batteries assigns two to Fort Caswell———Two men are arrested in New York. It is charged they belong to a dangerous gang of anarchists———Mrs. McKinley, at her request, is driven to the cemetery. Dr. Rixey is much encouraged at her improvement———In the presence of a vast assembly Lord Rosebery unveils the statue of Alfred the Great at Winchester ———The London Chronicle gives great prominence to its Washington correspondent's statement that Roosevelt is not pry-Boer———Robert E. Pattison resigns as chairman of the Democratic committee of Philadelphia because the county convention nominated a straight ticket———At Asheville, Ala., the negro Jim Brown, is executed for criminal assault. It was he whom the sheriff defended with fatal results against a mob of would be lynchers———The Schley court of inquiry reconvened yesterday. Four witnesses were examined, including Admiral Higginson, who commanded the Massachusetts during the Spanish war——A Pole who has been at work for a few days on a Chesapeake oyster boat, when McKinley died was beaten to unconsciousness and thrown overboard by the crew for expressing joy.

Saturday, Sept. 21.—Cresceus won the race with The Abbott——British streamer Ethel Bryhta arrived at Santiago, Cuba, with three cases of yellow fever on board; the vessel was direct from Jacksonville, Fla., where she loaded lumber for Santiago; two deaths from yellow fever had previously occurred on the vessel———British cotton manufacturers are feeling American competition——— One man killed and two men wounded in a fight at a dance in Greene county, Tenn.———Judges Lewis and Titus have formal'y accepted their assignment as counsel to defend Leon F. Czolgosz, the assassin; the trial is set for 10 o'clock next Monday morning———Dr. Rixey says Mrs. McKinley's grief is crushing her———The President has appointed W. B. Ridgely comptroller of the currency———The Czar and President Loubet yesterday reviewed 120,000 French troops; at the luncheon President Loubet in his speech said the Franco Russian alliance is pledged to settlements inspired by justice and humanity; some of his hearers took the remark to refer to affairs in South Africa———The Sovereign Grand Lodge of Odd Fellows decides that where a bar is run in connection with a hotel, the proprietor of the hotel shall not be eligible to membership.



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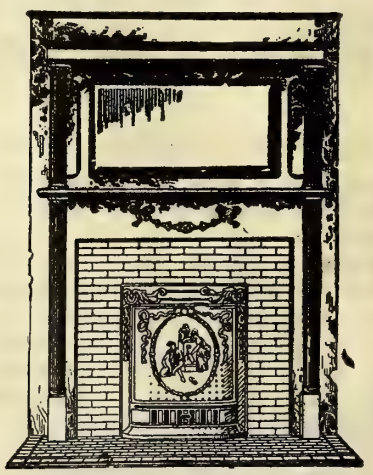
Old Trinity
UNDER NEW MANAGEMENT.

Trinity High School, in Randolph Co., will open its
Fall Session Sept. 2.
Rev. A. A. Crater, of the Western North Carolina Conference, has been elected Head Master.
Its motto is thorough High School work. Board and tuition at the lowest rate. Location healthful, buildings good, surroundings all favorable to study and moral development.
The school is on the Asheboro branch of the Southern Railroad five miles from High Point. Two trains a day each way. The Head Master desires to restore the former prosperity of Old Trinity, and asks the Alumni of the old college, the friends of Dr. Braxton Craven, and all our preachers to co-operate with him. For further information write to
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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

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OPENING SERMON OF THE ECUMENICAL CONFERENCE.

[Delivered in London, England, September 4, 1901, by Bishop Charles B. Galloway, D D.]

"That which we have seen and heard declare we unto you." (John i. 3) "For we cannot but speak the things that we have seen and heard." (Acts iv. 20)

Here we have two statements—one by St. John the Divine, the other the joint utterance of Peter and John, with Peter doubtless as the spokesman. The one speaks as a teacher and theologian, the other as the missionary and martyr. Both are witnesses to eternal verities—one modestly affirming that he confines himself to facts of personal experience, "That which we have seen and heard;" the other artless, impetuous, and chivalrous, candidly acknowledges that he had to talk, "We cannot but speak." Here the characteristics of two natures appear. St. John spoke as a wise and able teacher—"the quiet master of the secrets of the spiritual life," the other as the fearless missionary, whose passionate love for the Lord, and ardent concern for "that which was lost," gave him a Divine impatience to speak in His name. The one wrote lovingly and modestly, as with "a feather dropped from an angel's wing;" the other spoke with the intense fervor of a soul on fire with a holy commission. One displays the calm confidence of absolute assurance; the other the unawed boldness and sublime courage of an ambassador charged with a sacred message and mission.

Here is the confidence of personal knowledge. They do not repeat the statements of others, but speak as eye and ear witnesses—"that which we have seen and heard." And the form of speech employed is assurance of perfect precision—of absolute accuracy; in statement and testimony, without evasion or exaggeration, without vagueness or inaccuracy, they declare only, but entirely, what they "have seen and heard."

Here, also, is the irrepressible in Christian life and testimony: "We cannot but speak the things that we have seen and heard." The liberated soul will rejoice in its freedom, and talk of its redemption and Redeemer. The uncaged bird cannot but soar and sing.

And here is the positiveness of ample and accurate personal knowledge. "Know" is a favorite word with St. John. Over and over again it is repeated in his Epistles. "And hereby we know that we do know him." "We know that we have passed from death unto life." Suggestive comment has been made upon the fact that the inferential "therefore" is not to be found in this Epistle. His constant and earnest insistence is that Christianity is the religion of knowledge—the salvation promised is a conscious salvation.

And, on the other hand, Christianity is a religion of positive affirmations. It is not an empty, impotent negation, but a clear and authoritative declaration of absolute and eternal truth. It utters no uncertain sound, misleads no honest inquirer, encourages no false hope. Christianity is a divine dogmatism. Jesus says emphatically: "I am the truth."

There is the same appeal to the sense of seeing and hearing in the account of Paul's conversion and commission as an apostle: "For thou shalt be his witness, unto all men, of what thou hast seen and heard." And yet unlike Peter and John, he had never had physicial companionship with his Lord, for whom he was to be accredited and convincing witness, of world-wide and enduring fame. But neither of the Apostles had fuller or more accurate testimony to give of what he had seen and heard than this one, born out of due time," the burden of whose eloquent preaching was the relation of his miraculous experience. The organs of sight and hearing are used, therefore, to represent the cognitive and acquisitive faculties of the soul by which we come into immediate possession of the facts of personal experience. Into the ears that hear God speak in tones clear, unmistakable, and authoritative. The eyes that are open are obedient unto the heavenly vision, and behold "wondrous things out of thy law." This is consciousness—the final source of correct knowledge. "Behind consciousness one cannot go; as far back as consciousness religion must go, or its work is superficial." It is the affidavit of life to life."

Here, also, is a declaration of the supreme value of a personal Christian experience. Only what may be seen and heard is of absolute importance. This alone is essential; all else is incidental. We may speculate about a thousand things, but only fundamental verities need command our deepest concern: The doctrines that are transmutable into life we are under holy compulsion to declare. This was the dominant note of the mighty movement that has made possible the great Conference met here today, with representatives from all parts of the world.

In 1743, Mr. Wesley uttered these words: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. . . . I make no opinion the term of union with any man. I think and let think. What I want is holiness of life. They who have this are my brother and sister and mother." And the declared mission of Methodism was only, and specifically, to spread scriptural holiness throughout its world parish.

As appropriate, therefore, to this occasion, and suggested by the text, I ask you to consider with me the subject of "Christian Experience: Its Supreme Value and Crowning Evidence."

Christianity's chief glory and assured triumph is its redemptive power. That is its sublime and only mission—the spiritual regeneration of the world. "It is not," says a great theologian, "its monotheism, or decalogue, or ordinances, or priesthood, or Sabbaths, that either constitute it a separate religion or insure its dominion in the future; but redemption from sin through Jesus Christ is its radical doctrine, its original starting point, and the inspiration of its mission in this world."

It is well enough to exalt the ethical value of the Christian religion—the excellence of its doctrines, the, beauty and purity of its ordinances, the nobility of its ideals, the genuineness and authenticity of its records, and the power of its inspirations. But, above all, we must have personal experience of its redemptive efficiency.

I do verily believe that there is imperial demand for renewed emphasis to be put on this great and gracious privilege of every Christian believer. If there has been no abatement of appreciation of this vital doctrine, there is urgent reason for special insistence upon its absolute necessity. "Ye must be born again" should ever be the ringing message of the Church of God. We must adhere firmly to the elementary Christian graces—the fundamental doctrines verified and intensified spiritual experience—if we are to reinflame the zeal of the Church, and exult in the restored joy of our great salvation.

The multiplying of Church activities, and the increasing demands of ecclesiastical administration, may have occasioned some diversion of our evangelistic zeal, and some relaxing of insistence upon this pre-eminent doctrine of the gospel. And it has also been more or less obscured by the prominence given in modern discussion, in both pulpit and press, to the mere ethics of Christianity—to its sociological virtue and value. However true and important such an aspect of religion may be, its excessive emphasis will retire to a subordinate position the great spiritual doctrine which alone is vital - the doctrine which makes the gospel a power in the world's social elevation and evolution.

It is affirmed that Christ's mission was social rather than theological; that "the Sermon on the Mount is the ethics of society;" that "it is a treatise on political economy—a system of justice," and that "industrial democracy would be the actual realization of Christianity." I would not underestimate the sociological power and reconstructive functions of the Christian religion. It is a transcendent and transforming social energy. Its elevating and ennobling influence marks the progress of civilization and determines the status of nations. There is a vital connection between the spiritual and political faiths of all people. And Christianity has demonstrated itself to be the universal and only stimulus and panacea for the dying world of heathenism.

It is a political force as well a spiritual influence—a social dynamic as well as a celestial hope. The altar makes the throne. The character of the crozier measures the strength of the scepter. Out of religious doctrines are developed political principles; and the purer the religion the broader the constitution, and the wiser the civil polity.

But all these are results rather than primary objects: consequents, and not the supreme purpose Christ's mission was purely spiritual—the redemption of the soul from sin. And his specific aim was not to reach the masses or the classes, but the individual, with the emancipating power of truth.

Another fact which may account for some neglect of this paramount doctrine is the growth of a mistaken catholicity—a sentiment that rather vaunts itself in disparaging the fathers as excessively rigid in their spiritual exactions, and too literal in their interpretations of the Word of God. The rebound from dreaded harshness may lead us to fatal laxness. I fear there is real need for a note of warning.

The days of so-called intolerance have been succeeded by a time of much indifferentism—a time of lax faith and colorless convictions and boasted breadth of view. The commiserated narrowness of the fathers, which made them militant in spirit and intense in their clean-cut, unshaken opinions, has largely ceased to characterize the Church of today. There is an excess of tolerance that tends to latitudinarianism. There cannot be too much catholicity of spirit, too much broad Christian fraternity; neither can there be any relaxing of the fundamental verities of the gospel. Paul's sublimest boast was not that he had "fought the good fight"—met and mastered his last enemy; not that he had finished his course—come triumphantly to the end of a long and honored career, without a blur on his name or a stain on his shield; but that he had "kept the faith"—kept it in its integrity and entirety; kept it without lowering its divine sanctions or compromising its sacred imperatives.

The peril of this age is not a God despised, but a God displaced; not a God forsaken, but a God forgotten; not a God rejected but a God neglected. And this result has been wrought by two facts fundamental in the Christian life—an enfeebled consciousness of

(Continued on 8th page.)

CONTRIBUTIONS.

SIDE LIGHTS ON THE BIBLE.

Why do We Study the Bible?

BY REV. FRANCIS E. CLARK, D. D.

Bible reading and Bible study are often of little value because their real purpose is not apprehended Endless reams of paper are covered with directions as to how to study the Bible; a few more should be used in telling us why we should study it.

I venture to say that the minds of many earnest people are very considerably confused, if not entirely a blank, on this subject, or if they formulate any reasons to themselves, they are very insufficient and inadequate ones. One man reads the Bible because he has been taught to read it; another because he is in the habit of reading it; still another because of a certain superstitious feeling that it is not quite safe to lie down to sleep without a few verses as a talisman. Another reads it to support his particular creed, or because he finds his own shibboleth in it, while still another reads it with simply a critical, grammatical purpose, or because he considers it "good literature."

I venture to say that none of these reasons for reading the Bible, or all of them put together, are sufficient, and that one reason why so many people get so little out of the Bible is that they bring so little of intelligent purpose to it. I have read of an impecunious traveler who wished to get a pass from a railroad president, and who, in order to move his obdurate heart, quoted all the passages in which the phrase "thou shalt pass" or "thou shalt cause him to pass" occurred. The railroad president was equally bright and just as handy with his concordance, and overwhelmed his correspondent with a still larger number of passages in which there was a distinct command, "Thou shalt not pass," or a categorical statement that "the wicked should not pass." Such a use of the Bible is scarcely more frivolous or unworthy than the use made of it by many well meaning men who hang mountains of meaning on an obscure proof text, or upon words and phrases wrenched out of their connection, and made to do duty as spurs for their particular hobby horse.

It is not enough even to know the Bible and to be able to quote it fluently. I heard a well meaning colored preacher the other day who could quote Scripture passages by the yard, and with great fluency and considerable correctness, but they were all used to support his theories. One long passage from Malachi (Malchii, he called it) he reeled off to show that he and other righteous people would have the pleasure one of these days of "trompling the dust of the wicked under their feet!" Many another man searches the Scriptures in order that he may minister to his personal vanity or pride of creed.

Why then should we study the Bible? It seems to me that it can all be summed up in one phrase: We should study the Bible to learn of God. We learn a great many incidental things, to be sure, but they are all incidental to the great object of Bible teaching, the supremest matter in all learning and literature, the knowledge of God

Every book that is worth reading, has its own supreme purpose. We do not read a history of the Cave Dwellers in order to learn geology, although we may incidentally find out something about the strata of rock out of which their primitive homes were dug. Nor should we read the story of Jerico in order to study peculiar convolutions of a ram's horn, or the story of Jonah as a treatise on ichthyology. If, incidentally, we learn something about the fish and the trumpets, it is all well and good, but it is a great pity to substitute either of them for the great lesson these stories were meant to teach.

What a noble view of revelation do we obtain when we look at it from this point of vantage! Every part of the Bible seems to fall into its proper place and its natural relation to every other part. Its earliest portions tell us that God is, that God is ceaselessly at work, that he is the Author of all things, that through him "we live and move and have our being." The historical portions that relate to the history of the Children of Israel teach the same lesson from another view-point, that of national history. They show, too, that God is, that he is imminent in the affairs of men, that he is the rewarder of those that diligently seek him. Why should one little insignificant nation of antiquity be picked out for such exhaustive historical treatment? Why should so many of the precious pages of the Book divine be devoted to the rise and fall of one of the smallest of the tribes of the East?

Why should every failure and backsliding be reported, and every battle over some insignificant nomad neighbor be dwelt upon at length? We cannot account for it until we remember that the Israelites were picked out to teach all the world and all the ages a great lesson, namely, the lesson that God watches over the affairs of men, that those who do wrong are surely punished, that those who do right are surely prospered, that though rewards and punishment seem to be long delayed, that though to man's short-sighted vision, bounded by days and hours, he seems to have deserted the world, yet he is really present everywhere and always, meeting out exact and righteous retribution, yet always with a father's heart, ready to listen to the penitent nation or individual as a parent welcomes back the prodigal. Read with this thought in view, and then Kings and Chronicles and Judges and Numbers become luminous with human interest and divine purpose, and we see why so much space is given to a record which in human annals would long since have been lost in the oblivion of the ages.

Nor can we understand the Psalms unless we read them with this clue in mind. If we read them simply as poetical expressions, and seek simply to find their literary value, they will help us no more than Tennyson or Browning, and perhaps not so much, for they are further removed from our intellectual horizon in their imagery and historical setting. But when we read them with the thought in mind that they are meant to express the longings of the soul for God, and to sing of his nearness to the human heart, of his presence in all the affairs of men in all history, as well as in every circumstance of trouble or of joy, they become better to us than all other books of poetry combined, for they treat the noblest theme in the noblest manner

With this thought in mind we cannot open them at any page without being comforted, stimulated and exalted. "I will abide in thy tabernacle forever; I will trust in the covert of thy wings." . . . "In God is my salvation and my glory; the rock of my strength, and my refuge, is in God; trust in him at all times, ye people; pour out your heart before him: God is a refuge for us." . . . "Be of good courage and he shall strengthen your hearts, all ye that hope in the Lord."

But why should I quote more? Well nigh every verse confirms this thought. God, God, God is the subject of every paragraph. His immediate presence is the chord that runs through all the wondrous symphony.

The prophets become intelligible only when this thought is borne in mind. To many people they are meaningless rhapsodies, or tiresome denunciations of evil, simply because they read the words only, and do not read into them the thought of God's ever present concern in the affairs of men.

Jeremiah, for instance, becomes most interesting and racy reading with this silver thread in our hands to lead us through the labyrinth of his figures of speech, and we find how much he has contributed to the thought of the world on this greatest of all subjects which can engage the human mind. His epigrams about "people who cannot blush," about the "Ethiopian's skin" and the "leopard's spots," about "sour grapes" and "peace when there is no peace," have entered into the coin of the world's thought and they all relate to the being, the presence and the oversight of God in human matters.

When we come to the New Testament it is not difficult to see that this is the one supreme purpose of every book. Jesus of Nazareth came to reveal the Father, and the Gospels that record his life, and the book of Acts that continues that life in the lives of his Apostles, and the Epistles that are commentary upon his blessed life and holy deeds, are all a revelation of God to man. They tell us not only that he once came to earth, but that he still abides with his people, that he will never leave nor forsake them that "behold he is with them alway, even unto the end."

This then is the object of the Bible. Its name might be Emmanuel, God with us, and in this object we find the reason why we should read and study it. Every book is the letter of a father to a child, of our Father to us, his children. Let us then read every book and every chapter of every book with this thought uppermost. Then every bit of history will tell us of our Father's work in the world, every poem will sing the song of our Father's love, and the story of our Elder Brother's life will from beginning to end impress the supreme truth that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Boston, Mass.

Fireside Sermon.

GEORGE G. SMITH.

"Who can have compassion on the ignorant, and on them that are out of the way:"—Hebrews.

There is a vast deal of comfort in the revelation which is given us in the New Testament of God's sympathy for the weak. Tender consciences write pitiless sentences against themselves, and refuse often to be comforted. The stern Jewish Law, which said: Do this and thou shalt live, and the soul that sinneth, it shall die," finds an echo in every conscience, but the blessed provision which it made for securement of pardon through the means of sacrifice brought comfort to all stricken souls, but when there was no priest, no altar, and when we were thrown entirely upon our own merits for a ground of hope, there was nothing then to hope for or look for, but condemnation. Nature was so pitiless, law so inexorable, it mattered not how innocent in aim was the one violating a law, the penalty was as sure as if he had been criminally guilty. The poor sinner who knows how sadly derelict he is, needs a compassionate high priest One who can sympathize with the ignorant and the one out of the way, and such a high priest we have. He recognizes the fact that we are ignorant, with the best of aims, the utmost purity of intention, the honest desire to do nothing that is wrong, we are continually going the wrong way, because we do not know it is wrong. We say things we ought not to say, because we think they are the right things, we pass wrong judgments because we think it is our duty to pass them, we give ourselves improper indulgences, because we think we are justified in doing it, we deny ourselves not only legitimate, but absolutely demanded gratifications under wrong notions of self-denial. We inflict on an innocent body, pangs of intensest pain, from wrong ideas of what we call bodily crucifixion. We are severe in our censures, and stern in our denunciations and exacting in our demands, because we think duty demands this stern deviation to the right. We refuse to others that which is their heritage, because we are ignorant of what God means for them to have. Often times we do, what to others, would be really criminal, because we have not seen the way clearly. We want to govern well our household, but we do not know how, and properly control our churches, but we blunder all the way.

The pathway of our life is not a wide way, nor is it always bright. There are duties, which apparently conflict, and we have to choose between them. Often times we find we have gone wrong, we have lost the way, and then it may be we find to our sorrow, that a secret influence was controlling our actions which we now know was not what it ought to have been. We become so painfully conscious of our liability to make mistakes that we hardly know how to act, where the way is not clear. Mr. Wesley used to try and comfort those who thought they were full of pure love, and found defects in their lives by telling them they were infirmities, which would last as long as we were in the body. The good, Calvinish-like Bunyan, called them sins, but by whatever name they may be called, it is certain we do honestly, things we see after awhile we ought not to have done: We are ignorant of what the perfect law forbids.

We are ignorant often of what we ought to do. Fully consecrated in intent to the perfect service of God, we do not know what God requires us to give up.

One man says God cannot be fully served, if I drink coffee, use tea, or eat pork, and especially am I a sinner if I use tobacco. One that it is crime to wear a flower on my hat, or a ring on my finger, to have gold spectacles, or a gold watch, to ride on the cars on Sunday, to read any book but the Bible or one which illustrates it; that I must give up the world, that my book of poems, my pictures, my flowers, even the delights of my domestic life are all of the world, must be laid on the altar of that self-sacrifice which is imperative. Another apparently equally as good, declares that all this legality springs from a distrust of God's love, and of Christ's sufficient merit. The good Catholic and Episcopalian tells me when to fast, and how much to fast and the good Protestant says, "can the children of the bridegroom fast?" I want to do right, I want to be right, and I do

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not know which path to follow. Some of us are tortured by the fear that we are not in the line of duty, and allow ourselves what ought to be given up, and then some time we fear we give up things dear to us from wrong motives, and then we are ignorant as to what we ought to do. Here is a man who has a good farm and was able to work and to make a good living, but he thinks he ought to preach. He has neither talent, nor education, but he has inclination, and so he takes his wife and children from his home and goes out as an evangelist, as he says, trusting in the Lord to do a work for which he has no fitness.

On the other hand I have known a man who had fine culture, a pure life and a warning tongue, who ought to have been at work in the vineyard, but who taught school, or wrote books or poetry, because he found he was unfit for the holy office to which others thought he was called. I have known a man to walk up to venerable Doctor of Divinity and give him a tract and to go through a street car giving his tracts promiscuously and exciting only contempt, and also I have known many strong men to avoid anything like intrusion that did nothing to lead others to Christ. I have known men to do concientiously, what, as far as I could see, was calculated to wound the Church fearfully. They mean well but they did not do well, and I have known men to neglect to do what led apparently to an irreparable harm to the Church. These are cases of ignorance, when we have an open Bible and our own good sense to guide us, and in much more danger are they who have but little intelligence and no clear knowledge of what the Bible means. God has not promised to make us infallible, and still less has he promised that he will prevent any evil result from our ignorance. We cannot hope to escape all the consequences of our blunderings. The little child may innocently open the garden gate, but that will not secure the flowers against the ravages of the stray cattle. He may intend no harm by striking a match, but he may fire the house none the less. It is our duty to strive earnestly to know what is right, and willful ignorance is a crime, but we are comforted with the assurance that blunderers as we are, we do not shut ourselves out from God's mercy.

We have a high priest who can have compassion on the ignorant. He sees the honest aim of his disciple to know what his duty is, and even though he blunders, the good Lord does not visit upon his anger. He sees many persons doing what is not best for them to do. They have gone astray, they are out of the way, but he has compassion on them. They have even grievously sinned, and they have brought sad results to their lives, but the Master knows they did not know better, and he deals tenderly with them. If they had known where the tempter was hid they would have watched for him, but he came upon them from an unlooked direction and they did what they had not intended to do. Many a man does the first year of his Christian life what he would not have done the second, for the compassionate Lord has taught him by his own failures. John Calvin thought he ought to have Servetus punished, and perhaps never saw how grievous a mistake had been made by the burning of the heretic but it was no doubt a cause of a lifetime sorrow, still the good Lord pitied the honest and stern teacher for he knew his desire was to do God's cause a service. John Wesley thought he did right to marry Mrs. Uzelle, but she led him a life for thirty years which taught him the wisdom of some of his early teachings about marriage, yet God brought good to him from his mistakes. We need not become desparing because we find we have done things unwittingly we ought not to have done. We know better now, we will not do so again. We need not give up the effort to do the perfect will of God, because we find we have gone to extremes or been fanatical or have been too lax, or too liberal. We can merely confess our mistakes and deplore them and try henceforth to avoid them, and believe our High Priest will have compassion on us. I am so glad we have a Christ so wise and pitiful, and are not to be judged by erring men. They are often pitiless, but he is always pitiful. He knows how fallible, and erring we are, and he only knows. "Tell Jesus Christ everything," said Dr. Bond once, "I tell him what I would not tell my wife." Harshly judged by men often times, it is a sweet thought, that he knows.

Poor Layola, with his scourge. Great, warm-hearted Luther, with his song and his happy laugh, were each striving to do the Master's will, and Jesus loved them both. John Wesley and Agustus Toplady were each trying to the best things, and God honored them both, and I am sure, I, who am a Methodist of the Methodists, that many a man who I count a heretic, is dear to my Lord, because he is honestly striving to know the right way. He is wrong, doubtless far wrong, but the Lord has compassion on him.

Brevard Epworth School Building.

I wish to call attention to the clear financial statement made recently by Mr. Z. W. Nichols as to the condition and needs of the Brevard School building, and to second and emphasize his appeal for help. The building has advanced to such a stage that $1,000 more will enclose it, cover and paint it. I learn from other sources that $2,000 will put it so far along toward completion that the basement and first story can be used for school purposes. More than this amount is in good subscription on the 20th century plan and some of it will be paid this fall. $2,400 have been collected and spent on the building. This is no small achievement and it is encouraging to know that we are so well on with it. But this is a time of need, and appeal is hereby made to all friends of the poor girls in our Conference, to contribute to this work. This is our first and only industrial school in the Conference. The work done by this school hitherto and under very unfavorable circumstances, abundantly show how much it is needed, what a demand there is for it, and how valuable the work. The Church owes Brother and Sister Taylor a debt of gratitude which we can never adequately repay for their self sacrificing devotion to the work. They have given their time and strength and thought and prayers for six years or more, to build up for us this school, and help the poor girls to a better and broader life. The trustees and building committee having secured two-thirds or three-fourths of the amount necessary to build a commodious and elegant house have gone forward in full confidence that the seventy thousand of Methodists in the Conference are in hearty sympathy with the work and will stand by the enterprise, and we do not expect to be disappointed. I have no doubt that the Conference will make liberal contribution to this work. But this is a time of need. It is of the greatest importance that we raise and expend $2,000 at once. In this emergency it will be well for those subscribers who can possibly do so, to advance the greater part or all of their subscriptions. An appeal was made sometime ago to the Sunday-schools to aid in this work, by presenting it and allowing the children to contribute. If the Epworth Leagues would undertake it, the work could soon be done. There are friends of education among the ministry and laymen enough to meet this present demand easily. We are not poor. We are able. This is a God given opportunity to express in a substantial and very helpful way our care for the needy, and to do a work of real charity merit.

The building is an elegant one. The school is one all Methodists will be proud of. The grounds are ample and beautiful. The location is eminently satisfactory. It is owned by the Church, recognized by the Conference, and the work done is of the highest order of the kind, both literary and industrial. To build and equip it is a very easy thing for our Conference to do. Let us rise up and do it at once. We cannot afford to allow it to linger and wait. Let the preachers proclaim it from their pulpits and all the Sunday-schools take action and every member who possibly can, aend a contribution. Some $400 or $500 are already in sight. Let the rest be forthcoming. And may the Lord direct our hearts and bless every giver. Send to Rev. G. G. Harley, agent, or Mr. Z. W. Nichols, treasurer of Building Committee.

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Extension of Seaboard Air Line Railway Service.

Effective August 25th, train service was commenced on the Brunswick & Birmingham Railroad, operating from Thalmann, Ga., on the Seaboard Air Line to Brunswick, Ga.; on September 1, through trains will be inaugurated between Brunswick and Savannah, Ga.

This gives the Seaboard Air Line an entrance to Brunswick, St. Simon Island, Cumberland Island. and Jekyl Island, and forms the short line between Savannah and Brunswick and Jacksonville, Fla.

Week End Excursion Tickets.

The Southern Railway has on sale Week End Excursion tickets to summer resorts at the following rates for round trip from Greensboro, N. C.:

Asheville,	$4 75
Black Mountain,	4 35
Round Knob,	4 15
Marion,	3 75
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Connelly Springs,	2 95
Hickory,	2 70
Morehead City,	5 50
Wilmington,	5 50
Ore Hill,	1 00
Mount Airy,	1 50

These tickets are on sale for all trains each Saturday, and for Sunday afternoon trains, good returning Monday following date of sale.

For further information, write or call on,

J. B. GRAHAM,
Ticket Agent,
Greensboro, N. C.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up-to date line, whose schedules, accommodations, thro' train service and rates are the standard.

Whether your journey be via Norfolk and Steamer Lines, or all-rail, the Seaboard Air Line is the line you should take. Its 1000 mile tickets, good over the entire system, including Florida, and also between Richmond, Va., and Washington, D. C., and between Norfolk, Va., and Baltimore, Md, by boat, offer special advantages. And there are others, of which any agent or representative of the line will inform you upon application.

In answering advertisements please mention N. C CHRISTIAN ADVOCATE.

Seventy-two are Received into West Market Street Church.

The doors of West Market Street church were thrown open last Sunday morning, at the eleven o'clock service and seventy-two persons were received. Seventy by profession and two by certificate. Twenty-six persons were baptized.

Such a sight is said to have never before been witnessed in a church in Greensboro. No sermon was preached, the entire time being taken up with receiving the candidates for admission. The vows and obligations taken were fully explained by Dr Turrentine before they were taken by the candidates. After the vows had all been taken the pastor of the church, Dr. Turrentine, gave them the right hand of fellowship, and asked that he be followed by all the members of the church. The spectacle of hundreds of persons welcoming scores into the church at one time was remarkable and effecting. Dr. Turrentine exhorted the congregation that they assist the young converts to keep the vows and obligations they had assumed, and help them to lead the new life upon which they had started. The additions to the church yesterday, with possibly the exception of the two who joined by certificate, were directly due to the revival services conducted by Evangelist George Stuart at this church during the last two weeks. A number of persons who were providentially hindered from being present last Sunday will join the church later.

Several joined other churches.

Rutherford College Letter.

DEAR ADVOCATE:—This has been a quiet, peaceful Sabbath day in our little village. Heavy looking clouds cast a rather gloomy looking shadow over the earth, but sometimes a little natural Sabbath day gloom is very acceptable in its results, for it inspires meditation and self-searching, and an examination of ourselves leads to a knowledge of our weakness, and that in turn emphasizes our dependence on God.

A fitting close to the day was the service in the chapel tonight. Bro. Clark, our pastor, preached. His subject was well chosen, for it was "Secret Prayer," and he discussed it in an equally able and an exceedingly practical and beneficial way. It was an earnest, heartfelt appeal, simple, but strong and impressive. Then came the solemn, quiet, deep searching communion service. It seemed even more impressive at night and then it was the first service of its kind in the new chapel. It is difficult to conceive of a scene more impressive, broader in its meaning and deeper in its significance than when, in memory of the sufferings and death of our Savior, young men and women gather around the altar of the church to eat his flesh and drink his blood. With scarcely an exception every one present joined in this service, and that fact alone added to the impressiveness of the occasion. It means a brighter day for Methodism, it means a grander triumph for the Gospel, it means the reaching of a higher plain of Christian experience when the youth of our land forsake not the altars of our church. Education is power, consecrated education is life-giving power. The boys and girls of today must be the men and the women of tomorrow.

We have finished one month's work, and everything is moving on nicely. One hundred and four is our number at present, and we are gradually growing.

L. W. CRAWFORD, JR.

Rutherford College, Sept. 29th, 1901.

The Orphanage.---Attention.

DEAR ADVOCATE.—I desire to call the attention of the members of the Western N. C. Conference to the Orphanage matter.

As you know, a committee of six brethren was appointed at our past Annual Conference to confer with a like committee from the North Carolina Conference "looking to the co-operation of our Conference with them in this matter," and as a great many of the brethren are not in favor of taking part in an Orphanage outside of our Conference, I suggest Weddington, N. C, as the place in our own Conference for an Orphanage, and the fund given by Bro. R. B. Weddington as the fund with which to set the Orphanage in operation. As to the location, there is not a finer one in the State at which to place a home for the fatherless ones in our bounds. There are other considerations. We have a splendid church, school building and principal residence that would cost the church at least six thousand dollars to erect, all of which the Conference would have to build if the orphanage is located elsewhere. They can be had for this purpose without cost to the Conference.

No expenditure would have to be made but for the building of a home to receive the orphans.

There is land enough to furnish all that is needed for the industrial department and the rents of the rest would go a long way toward the support of the institution.

The land cannot be sold now for its value.

There are other very weighty reasons why Weddington should be the place and the R. B. Weddington fund the means to build an orphanage for the Western N. C. Conference.

It would give me great pleasure to answer any questions that any of the brethren may see cause to ask as to the location, etc., as I am on the ground and think I understand the situation.

Fraternally,

D. F. CARVER.

Wardlaw, N. C.

Converse College.

Converse College begun its twelfth session on Sept. 25th. The college buildings have cost about a quarter of a million dollars, and the dormitory capacity is limited to 190 students, besides the faculty. 185 boarding students, in the dormitories, registered on the first day. 85 students are boarding in the city, besides a large day patronage, making a total enrollment at the beginning of 370. Of this number about 110 boarders came from about twenty states outside of South Carolina. Each member of the large faculty is on duty, and the work is moving on smoothly in all the departments.

The high standard and thoroughness of work at Converse College are attracting attention among educators of many states, which is very gratifying to the friends of the college.

All property and endowment are gifts forever to the cause of education, and the students receive the entire benefit of all income from all sources. The college is now planning for the erection or a very fine Science Hall, and a number of able lecturers and preachers have been engaged during the session. A number of excellent concerts have also been arranged for. Mordica, the world renowned singer, will appear at Converse College on January 6th, 1902.

The Young Women's Christian Association, the Missionary Societies, in the religious life of the college are very active in making the new students welcome; and the beautiful grounds and buildings have never been better equipped and more inviting.

The college begins the year with the best prospects of its history.

DEAR ADVOCATE:—You will please change my address from Walnut Cove, N. C., to Dalton, N C, and announce the same in the ADVOCATE and oblige

Yours truly,

W. L. DAWSON

Ocean View, Va., is rapidly assuming precedence as a summer resort. Its accessibility, proximity to Norfolk, from which point it is reached by electric cars on a frequent and convenient schedule, and, above all, its great natural advantages and attractions and splendid hotel accommodations, easily place it with the foremost of our seaside resorts. The Searboard Air Line is the direct route to Norfolk from all points south.

LIFE OF PRESIDENT McKINLEY.

The most complete and authentic history of the Life and Public Services of our beloved martyred President; containing full account of his early life, brilliant career as Soldier, Statesman and President, giving in full many of his most brilliant speeches, including his last at Buffalo the day before his assassination; a thrilling account of the awful tragedy, struggle for life and triumph of death.

Also a full history of Anarchy and its infamous deeds. Largest and best McKinley book published. Sold only by subscription. Highest commissions to agents Freight paid. Credit given. Send ten cents for mailing free outfit. Represent home company and save time and money. Act quick.

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First-class organizers wanted in North and South Carolina for the finest Fraternal Insurance order on earth. Liberal contracts given. Address,

R. B. HINES,
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Wall Paper.

When in need of Wall Paper call on

E. R. BREWER

No. 100 Greene Street,

who has a complete line of samples of the very best Wall Paper gotten up. All kinds of

House Painting,

such as outside or inside painting, hardwood furnishing, graining, paper hanging, calsomining, etc., done on short notice. Can give best of reference.
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Cancers, Tumors and all Chronic Sores

WITHOUT USE OF A KNIFE.

Kellam's Hospital,

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ALL EXAMINATIONS FREE ! !

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

aug 21-1y.

STUDY AT HOME Law, Languages, Pedagogy, Philosophy, Mathematics. Journalism. Business and Government. Positions secured. GUNSTON INSTITUTE, Hancock, Md.
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Express steamships leave Norfolk, Va., daily, except Sunday, at 7:00 p. m., and Old Point Comfort at 8:00 p. m., for New York direct, affording opportunity for through passengers from the South, Southwest and West to visit Richmond, Old Point Comfort and Virginia Beach en route.

For tickets and general information apply to railroad ticket agents, or to M. B. CROWELL, General Agent, Norfolk, Va.; J. F. MAYER, Agent, 1212 Main St., Richmond, Va.

H. B. WALKER, Traffic Manager.
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Have You Tried It Yet ?

A wonderful Remedy for coughs, sore throat, soreness in the chest or lungs, and incipient consumption. The Basis of TAR HEEL Cough Syrup is North Carolina Pine Tar and is always reliable. Sold by all dealers 25c. Manufactured by

TAR HEEL MEDICINE CO,,
my27-1yeow Greensboro, N. C., U.S.A.

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free. This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

THE EDUCATIONAL BUREAU,
Raleigh, N. C.
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Open all year to Both Sexes. Very Cheap Board.

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W. H. M. SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C.

Programme for Week of Prayer and Self-Denial---October 7 to 13, 1901.

Monday, October 7.—City Missions—Literature.

Tuesday, October 8 —Parsonages and Supplies.

Wednesday, October 9.—Work among Negroes—Literature.

Thursday, October 10 —Work among Foreigners: Cubans, Chinese, Japanese.

Friday, October 11.—Rescue Work.—Tithing.

Saturday, October 12.—Mountain Work: London, Bluefields, Greenville.

Topics for Papers, and suggestions as to sources of information to aid in their preparation:

MONDAY, OCT. 7.

City Missions—Literature.

1. The Kindergarten as a Missionary Force.
2. Deaconess Work in Relation to City Missions.

"Deaconesses in Europe and America," by Jane Bancroft Robinson (in our Reading Course, first year) Report of the Bureau for Deaconess Work, W. H. M. Society, M. E. Church, South. Send to Mrs. R. W. MacDonell. The Deaconess Advocate, ten cents per copy. Address Deaconess Advocate, 877 E 50th St., Chicago, Ill.

3. The Responsibility of the Individual Members of Auxiliaries to the City Mission Board Work.

Discussion of all three papers.

4. "Our Homes:" What it Does for Us, and What We Should Do for It.

Five minutes' paper, to be followed by the pledging of members present to canvass the church membership during the week for new members to the Society, and for new subscribers to Our Homes. Let the names of these members be recorded by the Secretary, who shall call them out by name at the close of each day's meeting during the week, and make a record of the number of members and subscribers secured from day to day. Collection.

TUESDAY, OCT. 8

Parsonages and Supplies

1. Methods of Procedure in Aiding Parsonages by Grants.

Fifteenth Annual Report, pages 108-111. Let this be the clearest possible exposition of the law, and let everybody attend to it. It is time for the extraordinary lack of information on this important matter to be supplied.

2. The Place of Parsonages in Extending the Work of the Church.

Mrs. Alexander's leaflets, "Father's New Parsonage" and "The Pastor's Parsonage," will be found helpful.

3. The Parsonage Work of the Woman's Home Mission Society since '86

Miss Bennett's address at New Orleans, to be had at the Secretary's office Annual Reports; Summary on page 49 of the Fifteenth Annual Report.

4 What Does our Supply Department Do?

Mrs. Yarborough's Reports in the Annual Reports of the Board.

Discussion of papers. Call for reports of new members and new subscribers to Our Homes. Collection.

WEDNESDAY, OCT. 9.

Work among the Negroes—Literature.

1. The Work of the M. E. Church, South, for the Negroes since 1808, including the work of Paine Institute and Lane College.

McTyeire's "History of Methodism," pages 523, 584 590, 670, 671. Harrison's "Gospel among the Slaves." Send to the Secretary of Paine Institute, Augusta, Ga., and of Lane College, Jackson, Tenn., for reports of the work.

2 Our Proposed Annex at Paine Institute.

See Fifteenth Annual Report; Our Home for June, July, and August. "Up From Slavery," by Booker T. Washington.

3. Bible Readings and Mothers' Meetings; work by local auxiliaries for colored women.
4. The Use of Our Leaflets.
5. Our Reading Course.

Discussion. Call for reports of new members and of new subscribers. Collection.

THURSDAY, OCT. 10.

Work among Foreigners: Cubans, Chinese and Japanese.

1. The Ruth E. Hargrove Institute.

Leaflet by Mrs. Blalock. Annual Reports. Reports in Our Homes.

2. The Schools at Tampa and Ybor City.
3. (a) The Chinese Work at Los Angeles; (b) Japanese Work at Oakland, San Francisco and Alameda.

Fifteenth Annual Report for 2 and 3. Reports in Our Homes.

4 The Perils and Opportunities of Foreign Immigration.

Statistics may be secured from the Bureau of Immigration, Washington. The daily papers state that over 500,000 immigrants arrived in this country during the first six months of 1901, chiefly from Italy, Hungary and Russia.

Discussion. Call for reports Collection.

FRIDAY, OCT. 11.

Rescue Work—Tithing.

1 The Ann Browder Cunningham Mission Home and Training School: Its Work and Its Outlook.

Mrs. Alexander's leaflet for February, 1901. King's Messenger. Fifteenth Annual Report. Reports in Our Homes.

2. Doors of Hope, and Their Relation to Permanent Homes.

Annual Reports.

3. Preventive Work: the Training and Protecting of Little children. A symposium, three or four short talks or papers.
4. The Bible Doctrine of Tithing.

The Bible and any good concordance. Mrs. Ratcliffe's department in Our Home.

Discussion. Call for reports. Collection.

SATURDAY, OCT 12

Mountain Work.

1. The Mountaineer and His Needs.

Report of the Board of Missions of the Holston Conference, by Rev. John Perry. Order from Mrs. MacDonell. This report will also aid in the preparation of the paper on Bluefields. April and May numbers of Scribner's Magazine, article by John Fox, Jr.

2. Our London School: Its Work, Growth and Needs.

Miss Bennett's address. Annual reports. Our Home

3 The West Virginia Miners.

Mr Perry's report. Fifteenth Annual Report. Mrs. Alexander's recent leaflet.

4. Our Treasury.

A reading of the editorial under this heading in the August issue of Our Home by one of the officers of the auxiliary, to be followed by an earnest prayer that we may measure up to our opportunities, and that God's work may not suffer through any lack of liberality on our part. Call for reports of new members, etc. Collection.

SUNDAY, OCT. 13.

Sermon by the pastor at 11 a. m.

Supply your pastor with the proper literature in ample time, and request him to inform himself thoroughly about our work, and to preach as specifically in regard to it as possible.

The Sunday night service is left optional. If desired, the best papers of the week may be repeated Sunday night, and an effort made to secure new members and subscribers.

Lack of space forbids the insertion of appropriate Scripture readings, hymns, etc. Pray in faith.

Collect self-denial and free-will offerings for the general work. No offering should be directed to any special object. Life members may be made, and names placed on the Roll of Honor.

A JUDGE'S WIFE

CURED OF PELVIC CATARRH

She Suffered for Years and Felt Her Case Was Hopeless—Cured by Pe-ru-na.



MRS. JUDGE McALLISTER.

Mrs. Judge McAllister writes from 1217 West 33rd st., Minneapolis, Minn., as follows:

"I suffered for years with a pain in the small of my back and right side. It interfered often with my domestic and social duties and I never supposed that I would be cured, as the doctor's medicine did not seem to help me any.

"Fortunately a member of our Order advised me to try Peruna and gave it such high praise that I decided to try it. Although I started in with little faith, I felt so much better in a week that I felt encouraged.

"I took it faithfully for seven weeks and am happy indeed to be able to say that I am entirely cured. Words fail to express my gratitude. Perfect health once more is the best thing I could wish for, and thanks to Peruna I enjoy that now."—MINNIE E. McALLISTER.

What used to be called female diseases by the medical profession is now called pelvic catarrh. It has been found by experience that catarrhal diseases of the pelvic organs are the cause of most cases of female disease.

Dr. Hartman was among the first of America's great physicians to make this discovery. For forty years he has been treating diseases peculiar to women, and long ago he reached the conclusion that a woman entirely free from catarrhal affection of these organs would not be subject to female disease. He therefore began using Peruna for these cases and found it so admirably adapted to their permanent cure that Peruna has now become the most famous remedy for female disease ever known. Everywhere the women are using it and praising it. Peruna is not a palliative simply; it cures by removing the cause of female disease.

Dr. Hartman has probably cured more women of female ailments than any other living physician. He makes these cures simply by using and recommending Peruna.

Miss Phoebe Cary Sheffield, writes from Seguin, Texas, as follows:

"I have followed your directions and treatment, and will always thank you for your kindness. Your medicine is the only medicine that gave me relief from heavy pains in my chest, on account of which I could hardly rest at night. Several of my friends thought I would go into consumption. I now think I am well, but will always have a bottle of Peruna in the house. ***I think Peruna is the best medicine in the world, for I went to my home doctors and they never did me any good, but when I took your medicine it did me all the good in the world.*** I have recommended your wonderful treatment to my friends. ***Since I have taken Peruna I look like a new woman."---Miss P. C. Sheffield.***

Mrs. William Kenning, Mt. Clemens, Mich., writes:

"I am happy to be able to write you that I am now again well. I was not well for a year, and did not know what ailed me. Last fall I got a bottle of Peruna. It did me good. I wrote to Dr. Hartman for a book 'Ills of Life,' and he luckily sent me a book about my disease.

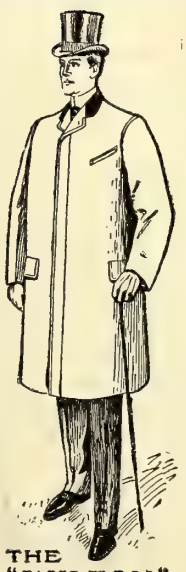
"My disease was catarrh of the head, eyes, stomach and liver, and he said if I would follow his advice I would soon be well. I followed the directions closely, and am now entirely well."—Mrs. William Kenning.

Congressman Thad. M. Mahon, of Chambersburg, Pa., writes:

"I take pleasure in commending your Peruna as a substantial tonic and a good catarrh remedy."--T. M. Mahon.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio.



THE "WILTON" "EFF-EFF" FASHIONABLE CLOTHES

CLOTHIERS

—AND—

Gents Furnishers

If you would wear the best clothing at reasonable prices call on us. We handle only the best makes, and take special interest in "fitting up" ministers.

Our stock of hats and underwear are bought of the leading manufacturers and every piece is guaranteed.

You are invited to make our store your home when in the city.

Merritt, Johnson & Co.,

Opposite McAdoo House,

308 South Elm St., Greensboro, N C

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The Only Exclusive Carpet Store in the City.

Carpets cut and made to order. Orders for church carpets solicited. Mattings of all grades. Window Shades a specialty. Any size made to order Mail orders receive personal attention.

J. N LEAK,

110 South Elm St., Greensboro, N. C.

Sept-4m.

THE CHRISTIAN LIFE.

"Fret Not Thyself."

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too,
Tell him the baffled purpose
When we scarce knew what to do;
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

The Spirit of Holiness.

BISHOP THOBURN.

The relation of this ever-burning fire upon the altar of the heart to the personal holiness of the believer is direct and vital. The "persecuting holiness in the fear of God" is laid as an obligation upon us all, while it is no less set before us as a precious privilege to which all may aspire. The subject, however, is one which has given rise to much sharp disputation, and, as often happens in like cases, controversy has not done much to clear the question of its difficulties or to harmonize the views of those specially interested in it. In some cases counsel has been darkened by treating the subject in a metaphysical spirit; in others, confusion has been introduced by the careless use of equivocal terms. Good men when investigating questions of this kind are strangely prone to forget that in the realm of spirit there are mysteries which elude, and never must elude, the search of the human mind, and hence we are compelled at many points to stand still and wait in unquestioning submission to God's will while he displays his power and shows us his salvation. He who knows perfectly how far it is possible for the human heart to be made holy can surely be intrusted with the task, with the single reservation that the supplicant in the case shall place no limit to the infinite love and power of the Almighty.

A story is related of two good men who were once disputing on this subject, and, as often happens in such cases, their discussion had seemed only to drive them farther apart.

"I am quite certain," said one of them, that I sin more times in a day than I have hairs upon my head. It is absurd to talk about being saved from all sin."

"I should be sorry to hold such a view," was the reply. "I trust in a Saviour who saves from all sin, both in heart and in life."

"I fear you do not know your own heart; if you did you would not talk in this way. The heart is prone to evil, always and everywhere."

"Yes, I know that very well; but the evil can be taken out of it. A plot in my garden is full of weeds, but they can all be pulled up and carried away, and not the smallest weed will remain."

"But a new crop of weeds will immediately appear; the ground is full of their seeds and their roots."

"But I can burn a fire on the ground and destroy roots and seeds."

"That is a bad illustration, my friend; in such a case more weeds will spring up out of the ashes than if no fire had been burned on the ground."

At this point a friend who had been listening ventured to interject a remark. "You differ, my brethren," he said, concerning the possiblity of utterly destroying the weeds in the garden-plot. One of you thinks fire will permanently destroy the weeds, while the other is sure that it would only increase their next growth. But in one thing I feel certain that you will both agree with me—we must all agree that no weeds will spring up in that garden-plot so long as the fire is kept burning."

Here is the very essence of the whole question. We are "called unto holiness," and there is no presumption in our venturing to respond with unreserved purpose to the call; but the possibility in the case is simply that of guarding the sacred fire which God kindles upon the altar of the heart. Sin can not exist in the midst of his holy flame; holiness can not retain its sway in the heart in which it is allowed to expire.—"Church of Pentecost."

Loyal Obedience.

One cold night a gatekeeper at a railroad-station was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him: "You are a very unpopular man tonight." "I only care to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders—and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness; and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience, or for neglecting the interests of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules, and grant to himself some indulgence which his Master forbids. But if he tries to be popular with the world, he will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words, "Well done."—Christian Herald.

Blessed Secret.

Blessed secret!—to learn how to do without things. We need to learn this secret of full life in Christ in spite of minor deprivations, because we can not have all the things that we want—even rich men have been known to want things—and some of us have to do without things which, on the plane of physical life, are quite desirable. If we can gain wealth, it is well to have it, if we receive it as coming from God, and use it for His glory; but if we do not possess this wealth, which is the lowest wealth in the gift of God, we are exhorted to earnestly covet the best gifts—that wealth of heart and soul which lies open for the taking to every follower of Christ. Here is wealth worthy of ambition; wealth which is offered freely and without stint; the unsearchable riches of Christ, which will make us wealthy to all eternity. Christ never asks us to do without this wealth, the true riches, but He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Advance.

Last Words of Eminent Men.

It is God's way. His will, not ours, be done.—William McKinley.

Lord, I believe, help thou mine unbelief.—Bismark.

May God have mercy on me.—Lord Chief Justice Russell of England.

Lead a good life.—Thomas Hill Green, English Philosopher.

I see earth receding, heaven is opening. God is calling me.—Dwight L. Moody.

God is love. We will rest there.—Rev. Dr. George W. Field of Bangor.

Manners When at Church.

No, your manners in church are very bad. And shall I tell to whom you are rude? To God himself. You have no right to saunter lazily up the aisle in the house dedicated to him.

You have no right to move about, arranging, stroking and straightening your gown; your manners should be quiet and in good order.

You have no right, during the time the hymn is sung to carefully observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best, and in the name of God, and you have no right to criticise him.

You wonder if you have committed all these sins—and you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudenesses—but to the King of kings!

Every time we consent to sin the curtain drops and the warm rays from heaven are cut off from our hearts. And then comes frost.—Ex.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces. HALL's CATARRH CURE is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and it is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO. Propts. Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

SUCCESS—WORTH KNOWING.

40 years success in the South, proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Quinine. Guaranteed, try it. At Druggists. 50c and $1.00 bottles.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
June 28-1y nrm

Dr. J. S. Betts,
DENTIST.
Opposite Hotel Guilford.

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SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York,	P.RR.	12 55 p m	12 10 a m
Lv. Philadelphia,	P.R R.	3 29 p m	3 50 a m
Lv. Baltimore,	P. R R.	5 45 p m	6 40 a m
Lv. Washington,	P. R. R	6 65 p m	11 01 a m
Lv. Richmond,	S.A.L.Ry	10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York,	N.Y.P.&N.	†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York,	O.D.S.S.Co	†4 00 p m	
Lv. Baltimore,	B.S.P.Co.	.....	† 6 30 p m
Lv	ashton,	N.&W S B.	6 30 p m
Lv. Portsmouth,	S. A. L.	9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	.	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta. ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	.....
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St. L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, A. &W. P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	.....
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh. "	1 29 a m	11 30 a m
Lv Henderson, "	3 50 a m	1 05 p m
Lv. Norlina, "	3 54 a m	2 05 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Washton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S. P. Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y P.&N	15 46 p m	5 10 a m
Ar. New York. "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 36 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No. 61**	**Mixed. No. 63.**
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

Plowed Under.

I saw a field of rich, green clover grow,
It's blossoms honey-laden for the bee;
And, turning to the owner, who stood by,
I asked what time the harvesting would be.

"'Twill not be gathered in." "How then?" I cried,
"Have you no recompense for all your toil?"
The farmer smiled—he was more wise than I—
"I plow it under to enrich the soil."

And all at once I seemed to see more clear
Some things that I had tried to comprehend.
Has not the heart; like that broad field, its growths
That never seem to reach their destined end.

Its early dreams that perish unfulfilled?
Its youthful hopes that vanish ere their prime?
Its fond affections and its tender love.
Borne down before their perfect blossom time?

I mused on these, and as I turned my feet
Back to the city with its swift turmoil,
I smiled in tranquil, sweet content,
"God plows them under to enrich the soil."

—Kate Tucker Goode.

Followed by his Mother's Love

H. WILSON LYDICK.

Down in Texas several years ago a middle-aged man was convicted in court of stealing and sent to the penitentiary for a long term. He was duly sentenced, and the sheriff fixed a day upon which he should be taken to the state prison.

The day arrived, and the official, with a string of convicts handcuffed together, was at the station waiting for the train. While the group sat in the depot a little old woman in black, with a face in which the fingers of sorrow had pinched great furrows, appeared at the door. She looked at the string of prisoners intently, then a light of recognition came over her face. She stepped up to the group of unfortunates, and laid her hand on the arm of a big, coarse fellow with a heavy red mustache.

The man turned and looked at the little woman. "Mother!" he exclaimed. That was all. Big tears came into his eyes They did not stay there, but crowded one another out to chase down the rough face, red now with shame. They ran into the big moustache, and off the end of it. Then he recovered himself. The little woman was not crying—people sometimes get beyond that.

"What—are—you—doing—here?" the big man sobbed.

"I came, my son, said the little woman with furrows in her face, "to see you off."

"To see me off?" The man was dazed.

"Yes, Henry; when you were such a little boy that you had never been out of the home yard alone, I went to the gate with you the first day you ever went to the store by yourself. I watched you the three blocks of the distance until your chubby feet carried you into the little country store your father kept. Then when you were six and started to school, I went to the gate with you again, and told you how to act in the schoolroom. You went away on a visit when you were ten, and I went to the depot with you and your uncle; then I kissed you before the cars started."

How the tears were flowing from the big man's eyes!

"Yes," said the little woman; "then you got to be sixteen, and wanted to go to St. Louis. It was hard to part with you, but we did it—your father and I—and I went to the little depot with you, and kissed you. You remember, don't you?"

The other prisoners were interested now, and the sheriff took in every word.

"Then you were married, Henry. I went to see you bound by the law and God to that sweet, dear Mary, who is now——"

"Don't—don't!" almost shrieked the big man.

"Yes," the little woman went on, unheeding, "and now you are going away again, and I must kiss you. The train is coming, Henry; kiss your old mother."

The sheriff had not moved. Ordinarily he would have told the man to move on; but he waited now. The big man bowed, and tried to hide his manacled hands.

"Kiss me, Henry," the old lady repeated. The head moved lower, and the big red mustache almost covered the little face with furrows on it.

Then the gang started to the train. As the cars began to move the little woman stood on the platform. She caught a glimpse of her big son through the car window. She waved a little black-bordered handkerchief at him. "Good-by, Henry, she called out feebly, and then, through force of habit, formed when she sent her little son to school, she murmured: "Be—be a good boy."

One of that gang of prisoners told afterward that the little scene at the depot was a greater punishment to each man there than his respective term of imprisonment.—Brethren Evangelist.

As Thy Day.

Not as my day, or the day of some one else. Not as yesterday. Not as tomorrow. Each individual for himself. Life is not a repetition, nor a return to its past self. Life is a continuity, and yet life is ever new. Life coming out of the past, and yet always going on into a future unlike that which has been. Life's newness is a perpetual characteristic which forever keeps it from being tired of itself.

Then there is something comforting in the thought that my journey each day is over an untraveled road, and each day the Guide says to me, "You have not gone this way before." This is not yesterday, nor last week, nor last year, much less forty years ago. There are mountains to see today never before within the range of vision. There are fair landscapes drawn by the Artist of the universe for your eyes to see. There are songs which will ring from the very music of the spheres which only are for your ears. The blue of the sky, the song of the birds, the penciling of the fair flowers along your path, are for this day only. Along with all these will come trains of new thoughts and raise orisons of praise for that which has never been yours before. All this, and yet the beginning is only begun to be told. Then why should this be a sad, weary gloomy day? How full of comfort Jesus has crowded each day if we will only look at it. How he would make every day our best if we only knew how to take it?

But more. There is a great relief in the thought that I only have to live one day at a time. No yesterdays to go back into. No bridges of tomorrow's crossing to come into today's journey. Just to live one day at a time. That is all. Whether or not I need something tomorrow, should not trouble me. Whether I shall hold out tomorrow is not the perplexity, but rather, whether I am holding out today. What Christ shall be or do tomorrow need not perplex me, but, rather, what he is and is doing today. Why should I trouble as to what the coming years shall find him doing, since he is just now what he always will be, and is now doing just what he always will do, so far as changing his relations to all who are his? Today he wants me to regard him as "all in all." A thousand millenniums hence there will be no change in this respect. Having Christ today and living with and for him today, is enough. What need I more? Why have anxious forethought as to what he will want of me tomorrow? All he wants of me is to live for him today. It is only one day at a time. Heaven is on earth when Christ is enthroned within. In heaven, in eternity, he is yesterday, today and forever the same.

What pains he has taken to secure from anxious fretting, forethought and worry? Just one day at a time. Reduced to a finer division, we live moment by moment. Tomorrow cares for itself. We seize the comfort of the day. We take its sunshine to enjoy what the sun shines on. We take the season for what it has in hand. We accept present conditions and begin to look not for something different, but for Jesus just where we are. Looking for him he loves to have us find him, since he is always looking for the soul who is looking for him. As with Zaccheus, he will always find the tree into which we have climbed to look for him.—Christian Witness.

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(Opening Sermon of the Ecumenical Conference—Continued.)

sin, and an obscured vision of the Saviour. In view of this peril, and as descriptive of the Church in consequence, Bishop Wilson has eloquently said that "the tremendous forces expressed in the person and work of the Son of God are deemed wholly unnecessary, and the Saviour of the world is assigned an honorable place at the head and center of a social, intellectual, and æsthetic realm known as the Church, which he may adorn with his presence, but must not perturb, distress, and humiliate by the shame and horror of his cross."

And that leads me to say a word about a doctrine not only basal to this study, but to the spiritual kingdom of our Lord—the doctrine of sin. Any scheme of religion or system of theology that minimizes sin, makes meaningless the mission of the Man of Galilee. Eliminate sin and you emasculate the gospel. Christianity has only a message for a world of sin. Its sublime mission is the redemption of the human race. According to one school of evolutionists, sin is simply want of conformity to environment, or "partially evolved conduct." In order to characterize at once the absurdity and peril of such teaching, a witty English minister has said: "The evolutionary man does not exclaim with Paul: 'O wretched man that I am! Who shall deliver me?' but 'O progressive man that I am! Who shall help me to evolve myself?'"

And there are certain religious writers who represent sin, not as "the sting of death," but merely as a "pardonable flaw" in human nature—an unfortunate spiritual aberration. So observant and devout a layman as Mr. Gladstone thus referred to such teachers: "They appear to have a very low estimate both of the quantity and quality of sin; of its amount, spread like a deluge over the world, and of the subtlety, intensity, and virulence of its nature." How sadly such teachers contrast with the inspired apostles, who wrote of the things they had seen and heard! St. John's estimate of sin and its universality may be discerned in these plain and powerful words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." St. Paul characterized it as "the sting of death," and again, "the wages of sin is death," and in the agony of his own awful consciousness of the guilt and power of sin cried out: "O wretched man that I am! Who shall deliver me from the body of this death?" And when the joy of deliverance came—a deliverance he could not doubt—a deliverance as conscious as when he walked out of the jail at Philippi—he answered his own despairing cry in these jubilant words: "I thank God through Jesus Christ our Lord." Jerome has wisely said: "He that hath slight thoughts of sin never had great thoughts of God." And he might have added: No one can have great thoughts of God who has had only slight thoughts of sin.

The gospel has no effectual appeal to a soul that has no consciousness of sin. You recall the answer the Duchess of Buckingham made to Lady Huntingdon, when the latter invited her to hear George Whitefield preach. "It is monstrous," said she, "to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting." And yet without such a deep conviction of sin—a conviction that becomes a crucifixion—there can be no clear experience of the crisis of conversion. The gospel of regeneration is first of all a distinct statement of the doctrine of sin; and the first regenerative work of the Holy Spirit is to convince the world of sin and of righteousness and of judgment.

I. REGENERATION A CONSCIOUS EXPERIENCE.

The regeneration of the soul by the Holy Spirit, through faith in Jesus Christ, is a conscious experience, and a fact of certain knowledge. The subject of it becomes a "new man" with a "new heart," and out of this new, transformed life is able to "declare that which he [we] hath seen and heard."

But just here it may be well to note an important distinction suggested by Bishop Foster—that "there is a difference between an experience of Christianity and a Christian experience." The one is an observation of its moral, social, and other effects upon individuals, peoples, and nations, while the other is purely subjective—the consciousness of certain spiritual facts, forces, and fruits in the individual soul. One may, therefore, have an experience of Christianity, may have extensive and even approving knowledge of its mighty objective influence and results, and yet be without a genuine Christian experience.

Another fact should not be overlooked: while the attitude of regenerated souls is essentially the same toward God and the great doctrines of the gospel, "every experience is colored by the subject of the experience." Inherited tendencies, degrees of intelligence, peculiarities of temperament indeed, everything that differentiates human beings, affect and determine the expression of this new life. Mental and temperamental characteristics are untouched in regeneration. Individuality is perfectly preserved. So in Christian experience "every bird sings according to its beak." But there are certain great radical results wrought in every one who accepts, and with the heart believes, the gospel of the Lord Christ. These are facts of consciousness to which he clearly and joyfully testifies

The soul demands absolute certainty in religion. It cannot rest on a mere inference, or be content with a probability, or find comfort in a rational conclusion. The mighty issues of eternity cannot be suspended on less than "infallible proofs." We must have sure knowledge. And the demands of the soul are not met with the proof of Christianity as a system of doctrine. What man must know is that it is the present all-sufficient, exhaustless power of God, by which he is redeeming a world of sin.

The sure knowledge of God, and the conscious relief from sin, are the two great matters of spiritual concern about which the soul demands unquestioned certainty. And we do know our God, surely, savingly, triumphantly. As one of our own brothers on this side the sea has happily stated: "We know God transcendent in the Father Almighty, descendent and ascendent in Jesus Christ His Son, and God also immanent, communicative—a life-sustaining breath, a cherishing and kindling fire—in him who is called the Holy Spirit."

And the certainty that we may know God is the chief and mighty stimulus to faith. It becomes a sublime and ever-increasing passion of the soul. No other knowledge satisfies. It may inspire ambitions to more diligent search; it may intensify desire after larger disclosures of truth, but does not feed the hunger of the soul, an untroubled peace to the human heart. And this desire to know God is more than "the passionate curiosity, which we feel before the mystery of the universe." It is the awed and reverent spirit of Isaiah, when he saw the throne high and lifted up, and the train that filled the temple, and heard the tumultuous praises of the angels that shook its everlasting pillars. It is the humble and ready obedience of Paul, on his way to Damascus, when he pathetically asked: "Lord, what wilt thou have me to do?"

Now in response to this demand for absolute certainty, the Scriptures speak in terms and tones of divine assurance, and the voices of the redeemed in all ages confirm the statements of Prophet and Apostle. St. John in glowing words describes the great change wrought in the soul by the power of Christ through the Holy Spirit, and the blessed assurance given. "Then if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Listen to this loud acclaim of Peter, which sounds like a mighty anthem of some celestial choir: "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." And nothing could be more confident and reassuring than the majestic statement of St. Paul: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The Apostle makes distinction between the fact of sonship and the assurance of it—between the act of justification and adoption, and the consciousness of it. "And because ye are sons God has sent the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6) Again in the Epistle to the Romans he says: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God."

This mighty transformation of the whole spiritual nature is not a matter of conjecture or uncertainty. It is not a logical inference from historical facts and rational conclusions, but an immediate, absolute, divine assurance. Here is the realm of direct knowledge, and need not admit the possibility of a doubt. A divine certainty fills and thrills the soul. Like the sightless sinner healed by the Saviour, he says: "This one thing I know, that whereas I was blind, now I see." Dr. Hodge, the great Presbyterian theologian of America, states the case in these luminous sentences: "There is no form of conviction more intimate and irresistible than that which arises from the inward teaching of the Holy Spirit. All saving faith rests on his testimony or demonstration. (1 Cor. xi. 4.) This inward teaching produces a conviction which no sophistries can obscure, and no arguments can shake. It is founded on consciousness, and you might as well argue a man out of his belief in his existence, as out of confidence that what is thus taught of God is true."

And I cannot forego, in this immediate connection, reproducing the clear, strong doctrinal statement, found in that ancient formula of faith, the Westminster Confession: "This certainty is not a bare conviction and probable persuasion, grounded upon a fallible hope; but on infallible assurance of faith; founded upon the divine truth of the promises of salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit witnessing with our spirits—that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption."

It has been well said that the certainty of our knowledge, in things spiritual as in things natural, is always worth more to us than the completeness of our knowledge. It is better to know some things surely than many things imperfectly. Not long before his wonderful conversion in 1738, in a letter to his mother, John Wesley thus clearly stated his view of the possibility and necessity of a conscious salvation. He said: "If we dwell in Christ and Christ in us (which he will not do unless we are regenerated), certainly we must be sensible of it. If we can never have any certainty of our being in a state of salvation, good reason it is that every moment should be spent, not in joy but in fear and trembling, and then, undoubtedly, we are in this life of all men most miserable. God deliver us from such a fearful expectation as this."

There is a familiar hymn in one of our hymn books which is not Methodistic. It breathes a sort of Christian agnosticism. It lacks the confident and jubilant tone that has made Methodism a world-wide movement:

"'Tis a thing I long to know,
Oft it causes anxious thought:
Do I love the Lord, or no?
Am I his? or am I not?"

The sublime privilege of a regenerated soul and the clear note of its triumphant assurance, is happily expressed in the splendid lines of Charles Wesley:

"My God is reconciled,
His pard'ning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

It may be that some children of the covenant, reared in an atmosphere of piety, diligently and prayerfully instructed in the great facts and verities of the gospel, may enter so easily and gracefully into the spiritual kingdom that conversion seems rather a process than a crisis. Such cases possibly ought to be typical and may become universal. But however noiseless the transition, there was a definite passage out of the old life into the new. And the renovated will, the transformed life, the purified and pacified conscience, attest that the great change was wrought at some time or somehow. We should not insist, therefore, upon the very place and the exact moment when this crisis is wrought, but I confess to a singular satisfaction and a sustaining sense of unquestioned certainty, when John Wesley refers to Aldersgate Street as the place, and a "quarter to nine" in the evening of May 24, 1738, as the time when "I felt I did trust in Christ, Christ alone, for salvation and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." How vivid also was the experience of Charles Wesley the hour he was admitted into the kingdom of divine grace. To commemorate that bridal hour of his soul, the Laureate of Methodism wrote one of his grandest hymns. Feeling that one tongue was not enough to express what his heart felt, of love to God for his redeeming grace, he exclaimed:

"O for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of his grace."

And with what genuine joy did the distinguished son cherish the fact that his sainted father had such a clear and satisfactory experience! Samuel Wesley, the venerable rector of Epworth, died in 1735. His death was triumphant and his testimony was really jubilant. Referring to his father's experience, John Wesley said: "What he experienced before I know not, but I know that during his last illness, which continued eight months, he enjoyed a clear sense of his acceptance with God. I heard him express it and more than once, although at that time I understood him not. 'The inward witness, son, the inward witness,' said he to me: 'This is the proof, the strongest proof of Christianity.'"

The Christian has an infallible witness: "He that believeth in the Son of God hath the witness in himself." "The Spirit himself beareth witness with our spirit that we are the children of God." There is a teacher in the heart "who has also a chair in heaven." The ringing exultant affirmation of every redeemed disciple of our Lord was: "We know whom we have believed." The constant and confident appeal to the New Testament is to the direct testimony of consciousness Every apostle seemed to have fire upon his lips when he spoke of the great and gracious redemption wrought by the Spirit of God. And with the Apostle Peter, every experimental Christian today declares that he does not follow cunningly devised fables when he makes known the power and coming of our Lord Jesus Christ, but is an eyewitness of his majesty.

Spiritual facts and verities are apprehended just as rationally as are things material. The same faculties are employed—there is only difference in the objects apprehended. We reject and resent the statement that a proposition may be at the same time false in philosophy and true in theology. That doctrine known as "Double-truth" has been justly condemned as "the fig leaf of a shame-faced or still half-unconscious skepticism." "Our Christian certainty," says a distinguished authority in theology, "rests upon the synthesis of the religious impressions made upon all our faculties, and the testing and investigation of these impressions by the processes of reflective thought, acting in the light and by the aid of the rational institutions."

II. The Irrepressible in Christian Testimony.

This new life has an irrepressible element. Its nature is to reveal and not conceal. It's impulse is to speech and not to silence. "We cannot but speak." This spiritual knowledge—this divine assurance—is the "communicative impulse" of the redeemed soul. There is begotten a divine eagerness to make it known to others. It is the constraining love which Paul felt and so eloquently acknowledged. It was the passionate spirit of St. John in the rhythenic sentences of his first Epistle: "That which was from the beginning, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life; (for the life was manifested, and we have seen and bear witness, and declare unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

The first impulse of a converted soul is to bring others to Christ. And the growth of this spiritual concern for the unsaved, and the increase of this divine desire, are the measure of our religion. Solicitude for others is the expression of our love to God.

The certitude of our faith is the measure of an aggressive ministry. Shallow convictions produce feeble service. Men of might and majesty believe strongly. Heroes stand for something. Faith is the fiber of a conqueror. There is no inspiration in a negative. It can neither elevate or regenerate. Christianity must first be an experience before it can be an enterprise; it must be a regeneration before it will become an inspiration. Paul's absolute faith and vivid experience gave him the spirit of a conqueror, even when defeat and death seemed inevitable. His confidence in the eternal principles of God's kingdom and its final triumph was never disturbed. The gospel that had saved him could redeem the world. After his Damascus experience he knew neither doubt nor fear. So, above the clamor and clangor of the mob, and amid the desertions of trusted friends, rose the clear bugle notes of his sublime, all conquering faith: Nevertheless, the foundation of God standeth sure." He believed in a personal God, not in a "stream of tendency;" in a mighty and ever present Saviour, not in a mere moral influence; in a guiding and attesting Holy Spirit, not in a vague, spiritual impression.

Such an expression intensifies the zeal of the ministry. "We cannot but speak." It inspired the noble declaration of St. Paul: "I am a debtor both to the Greeks and the Barbarians; both to the wise, and to the unwise." It was this that caused him, amid stripes and persecutions, and the prospect of certain death, to exclaim: "None of these things move me." And our Methodist fathers had a like apostolic and zealous spirit. It made John Wesly "the quiescence of turbulence," and gave seraphic wing to the lyric muse of his brother Charles. It inflamed the ardent soul of Thomas Coke, "the foreign minister of Methodism," and caused him, in a moment of rhapsody, to cry out: "I want the wings of an eagle and the voice of a trumpet, that I may preach the gospel in the East and in the West, in the North and in the South.

Preaching has little meaning and less power that is not born of a living experience. It must be a personal attestation of the facts stated and the truth expounded. Otherwise it is a discussion and not a proclamation, a sacred rumor repeated and not a divine verity attested. The apostle must be a witness. The true attitude of the minister has thus been described: "One who knows, standing up in the midst of those who know not, holding forth to those who as yet do not know, the message of salvation from the living God and the exalted Christ."

The authoritative command and divine exhortation is: "When thou art converted strengthen the brethren." One must have power before he can impart strength. He must know the way before he can direct others aright.

The gospel for a world of sin can only be preached by those who have felt its need and tested its redeeming power. No tongue of archangel could rightly proclaim it. And those preach it most efficiently who know experimentally its saving and infinite efficacy. It is a suggestive fact that the prophet Ezekiel had to eat the roll which was written within and without, before he could preach it to others. It had to be assimilated, become a part of his very being—transmuted into his life's blood—before it became a message of life and power to the people.

The mission of the ministry is to take up God's message and carry it to the world. The angel flying through the heavens with trumpet in hand had committed to him the everlasting gospel. God ordained at once the agent, the instrument, and the message. And the other mighty angel that John saw, with a rainbow on his head, his face bright as the sun, and feet glorious as pillars of fire, ventured not to earth on his own authority, but "he had in his hand a little book open." And God has never allowed any messenger, whether angel or man, to construct or invent a message. The scope and function of this ministry is clearly and fully defined. We are to speak as the Spirit giveth utterance.

Our mission is to "bear witness of that light." It was the divine and only commission of patriarch, prophet, and apostle. From Moses to John the Baptist, and from Paul to the present, men could only bear witness They cannot create—they can only reflect light. They are not that light—only reflections of its glorious and healing beams.

III. The Crowning Evidence.

The highest proof of the power of Christianity is in the reality of Christian experience. And the certainty given by such an experience, which is matter of immediate consciousness, is the highest attainable by human beings. I respect the eminently wise caution of Richard Baxter, that "God's evidences must not be separated, much less must one be pleaded to the neglect of the rest, but undoubtedly the preeminence must be given to the evidence of Christian experience. John Wesley had that view, as is evident from one of his remarkable letters. "If then," says he, "it were possible (which I conceive it is not) to shake the traditional evidence of Christianity, still he that hath the internal evidence (and every true believer hath the witness or evidence in himself) would stand firm and unshaken."

Spiritual truth is not reached by heresay, or received at secondhand. We do not hear God in the shout of the sea, or the thunder of the storm, or the silvery song of the streamlet. These are only the echoes of his voice; but he is heard in the words of his Son, for "they are Spirit and they are life," and in the attesting voice of the Holy Spirit, which makes us cry, "Abba, Father." God is not seen in the glorious light of the sun, or soft gleam of the stars, or the gorgeous tints of the evening clouds. But he stands unveiled before us in the "Man Christ Jesus." "He that hath seen me hath seen the Father also." The revelation of God to man could not come in the records of a book, or in the glory of the heavens, or in all the vast and varied handiwork of nature, but in a real life. And when he has been thus spiritually apprehended, and his gospel experimentally tested, we have the crowning evidence. Then every voice is the voice of God.

Without modification or reserve do I accept the triumphant conclusions of the late Bishop of Durham: "If it is not by the senses, so neither is it by theological and scientific faculties, that we can apprehend God, can see the Father. The faculties may verify, may explain, may systematize, but they cannot give the insight, cannot create the belief. I doubt whether the most elaborate proofs of the Being and Attributes of God, the most subtle expositions of the Evidences of Christianity, have done very much toward establishing even an intellectual assent. I am quite sure that they have been all but powerless in commanding a living, working belief." But to the mind of the consciously regenerate, doctrinal truth has luminous and larger meaning.

One with a clear, Christian experience has assuring knowledge of the person, character, and divinity of Jesus Christ. I would not undervalue the overwhelming argument that has vindicated the Christ of history, the Christ of Bethlehem and Nazareth, of Galilee and Judea, of the garden and the cross; the Christ who died that the world might be redeemed; but the Christ of experience, the Christ of the redeemed soul, the Christ formed within, the hope of glory—is a real, ever-present inspiring Personality. To such a one Jesus Christ is not a history, but a verity; not a reminiscence, but a presence; not a theory, but a glorious reality. He is not a God afar off, but ever near. Paul had such a knowledge of his Lord when he exclaimed: "I live; yet not I, but Christ Jesus liveth in me." And on another occasion a sublimer vision and diviner experience was his, when, in the very exhaustion of spiritual rhapsody, he cried out: "For me to live is Christ." The great Jonathan Edwards, referring to the clear apprehension the consciously regenerated have of doctrinal truth, and especially of the person and Christhood of Jesus, made this masterful deliverance: "With respect to Christ's being the Son of God and the Saviour of the world, and the great things he has revealed concerning himself, and his Father, and another world, they have not only a predominating opinion that these things are true and so yield their assent, as they do in many

(Continued on 16th page.)

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 6, 1901.

JOSEPH SOLD INTO EGYPT.
Gen. 37: 12-36.

GOLDEN TEXT.—The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.—Acts 7: 9.

TIME.—B. C. 1729.

PLACES.—Jacob lived at Hebron. Joseph was sold at Dothan.

Explanatory Notes.

[Rev. E. P. Mickel in Christian Observer]

Joseph, as son of the beloved Rachel, was the favorite of his father, who showed his preference by a tender regard and by the coat of many colors in which he clothed him. This coat may have signified that Joseph, though one of the younger sons, was chosen to be the heir and head of the tribe. All this would have spoiled a boy of less true worth, yet it also tended to develop his trust and love. And his nature may have been corrected from the evils of favoritism by the daily toil in which he engaged, and by the evidences and rebuffs of his older brethren. As the oak becomes the more firmly rooted by the storms which it withstands, so are we made the more true and faithful by the ills and persecutions that in patience we endure.

In the beginning of this chapter we find Joseph hated by his brethren for reporting their evil doings. We can not think that he went as a tale-bearer to cause trouble. We have no right to expose evil merely to injure the transgressor. But as one who would do the right himself, Joseph desired that his brothers also should be honest and upright. We behold in Joseph a youthful reformer—and like all true reformers, he got himself hated. But we cannot think that it was in vain. We may suppose that, tho' hating him, his brothers did somewhat better than they would have done except for his bold denunciation of their wickedness.

Not only was Joseph hated, he was also envied—envied for the favor of his father, and envied for the promise of his future prosperity which lay in his dreams of the sheaves and of the stars. These he had related, not in pride, but in the artless simplicity of his boyish wonder. Some are always ready to envy the prosperous, and in their envy they would pull down the successful and prevent the faithful from receiving their just reward. It was so with Joseph's brothers.

Joseph's brethren were gone from home with the flocks to Shechem, where their father had possessions (Gen. 33: 19 to 34: 27), some sixty miles northward. Jacob would send Joseph to enquire of their welfare. Joseph knew his brothers' hate. He may have known the danger he incurred in going. But he would be obedient to his father and kind to his brothers. He was willing—he was ready. His answer was short yet full, "Here am I." So when our heavenly Father would send us on errands of love and mercy; though it be to the evil, though it be a path of danger—let us like Joseph be willing, ready, to answer, "Here," and then at once to go upon our mission.

No sooner do his brethren discover him coming in the distance than their hate and envy begin to plan for his destruction. Their plot is most malicious, cruel and merciless. It is even impious in that they would thwart what they believed to be God's designs expressed in Joseph's dreams.

Reuben did not agree with the rest. (Gen. 42:22) As the oldest, he should have been the commander, and if he had been disobeyed, he should have risked his life in the defense of his young brother. But in cowardice, or with a desire to seek the easiest road, he agreed at last with the others to slay Joseph, but proposed a bloodless death of starvation in an empty pit. From here he hoped to rescue him. But those who lean are apt to fall—it is Satan's opportunity. When Reuben returned, Joseph had been sold, and all his remorse was in vain. Better than a life of remorse is an hour of earnest resolve and resolute resistance. To have nothing to regret, we must always do the right.

How sin can turn human hearts into the hearts of demons! What a welcome to the weary, hungry brother, sin presented! Joseph was rudely seized, his brilliant coat torn from his shoulders, and, though pleading with tears, his own brothers thrust him into a pit to perish. "And they sat down to eat bread!" How mad sin makes the wicked, that they can laugh above the very graves which they have dug.

Seeing a passing caravan, Judah, stung by his conscience for murder, and incited by an avaricious desire for gain, proposed that they sell Joseph as a slave. Reuben seems to have gone away, perhaps to plan for Joseph's release. There was now no voice to plead for Joseph, and, with unfeeling hearts, his own brethren sold him to the Ishmaelites for twenty pieces of silver, about eleven dollars. To cover their crime, they invented a lie, and sent the coat, besmeared with blood, to their aged father of Hebron. Then followed the unconsolable grief of Jacob There seems to be no end to the evil results that one sin will cause. The comfort which they offered was but hypocrisy, for if they would indeed have comforted their father, they would have confessed their sin, told him that Joseph was in Egypt, and sent, and with a ransom bought him back. But hate and pride ruled. There is no bottom to the depths of sin!

But God's providence overruled for good. What God allows often seems directly opposed to his purpose and his promises. But he overrules sin in his great love and goodness. His plans could all be developed without man's sin; but where sin has entered there mercy abounds; for today is the day of salvation and of grace. By letting Joseph be sold into Egypt, and afterwards sending his father and brethren there, God saved them from famine, united the family in love, and taught the cruel, selfish ones the ways of righteousness and peace. And in Egypt God trained the descendants of Jacob in all the arts and sciences of the world's civilization, in preparation for their becoming a great and independent nation.

Let us imitate the character and life of Joseph. Serving God, he was righteous; honoring God, he was religious; hoping in God, he was cheerful; trusting in God, he was courageous He was obedient to authority, and faithful in duty; he was loving in heart, and kind of hand. What was the secret of his purity, his happiness and his success? The words of Stephen (Acts 7:9) give the answer, "God was with him." May we also trust in God and serve him faithfully, and when the story of our lives is told may it be said of each of us even as it was said of Joseph, "God was with him."

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 6, 1901.

"THIS GRACE ALSO"—GIVING.
2 Cor. 8: 7–9.

Paul instructs the Corinthians to be as eminent for their charitable disposition ae they are for their faith, doctrine, knowledge, diligence and love. This is a very wise and important point of instruction; for many who profess sound doctrine, who assume much knowledge, who claim great faith, whose dilligence makes great "fret and fuss," are yet weak in the exercise of "This Grace Also." He reminds them that he speaks not by command, and this instruction is not a positive order, for he would not assume authority over their property. He would rather gifts should be entirely free-will offerings. In order to stir them up to their privileges and opportunities he intimates the liberality of others, and that such liberality is a test of the sincerity of their love. Then he presents the strongest possible argument for their liberality by reference to "the grace of our Lord Jesus Christ." He not only was liberal, but "though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Jesus emptied himself of all his divine glory, made himself of no reputation, took upon himself the form of a servant and humbled himself even to the death of the cross. And he did all this that we, who have lost everything might again inherit the riches of God's blessing. Adam Clarke makes a strong argument for Christ's divinity at this point. He says:

If Jesus Christ, as some contend, were only a mere man, in what sense could he be said to be rich? His family was poor in Bethlehem, his parents were very poor also, he himself never possessed property among men, from the stable to the cross, nor had he anything to bequeath at his death but his peace. And in what way could the poverty of one man make a multitude rich? These are questions which on the Socinian scheme can never be satisfactorily answered.

Topic Thoughts.

1. The question might arise first of all, Is the giving of our substance a Christian duty? The answer is easy enough. The Scripture very plainly sets it forth as a duty, by law, by command and by strong inference. The whole Christian Church and the larger part of the adherents to the Church not within its membership, universally agree that the giving of our substance to the service of God is Christian duty.

2. The question would then arise, Is such giving an act of worship? The answer is equally clear, Yes, it is undoubtedly an act of worship. Solomon said, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

3. In order to make this point clearer, we might inquire, What element has this act of worship that might be wanting in all other worship? We answer that this act of worship has within it the essence of sincerity. A man may claim great knowledge, and the exercise of great faith, without much real cost, but when such knowledge and faith find expression in liberal, humble gifts to the service of God, there is an undoubted impression of sincerity made.

4. These facts being clear, we might inquire very properly, Is there a standard for giving?

(a.) Why not let each one give until he feels it, and let this be the standard? This would not all do, because some natures are very liberal and some are very stingy. One man able to give a hundred dollars would feel it if he gave ten, and another not able to give ten would not feel it until he gave fifty. In other words, this would be no standard at all—we do not buy potatoes after this manner.

(b.) Shall the individual determine the standard for himself? This would not do; because there would be as many standards as individuals—in other words, there would be no standard.

(c.) Shall the Church determine the standard for giving? By no means, for this would confront us with the already dangerous experience of history, and result in a priest-ridden people. In the light of the Scriptures, and in the light of experience, this would not do at all.

5. What is the true guide then in determining the standard of giving? We answer that the instruction of Scripture is the only true, safe guide. Its lessons are very clear. The system is that of proportionate giving, "according as the Lord hath prospered you." Its standard is the tithe as the minimum. "The tithe is the Lord's," is the law laid down in the beginning of the Old Testament, and that law is never revoked, and the only change respecting the practice of the tithe is that our greater light and larger possibilities call for even a larger proportion; but under no circumstances should the Christian who desires to act in harmony with the will and word of God be less than a tither. Jesus said, "It is more blessed to give than to receive." Another said, "The Lord loveth a cheerful giver."

6. The question arises, What is the greatest hindrance to the liberality of God's people? Their selfish stinginess. There is no disputing the fact that if a proper portion of the wealth of the Church were subject to the command of God in the aggressive work of the Church, the Great Commission would be met and complied with within this generation. The Great Commission was given to the then generation, and has come down with increased emphasis to the succeeding generations, and now this generation is to be tested. And this generation will obey the commission and evangelize the world, if the Church shall practice "This Grace Also." Let all our young people give especial attention to the study of this vital question; and let them resolve upon the practice of this grace.

Daily Bible Readings.

GIVING, A GRACE.

Monday.—Establishing truth.—1 Cor. 1:27-31; 2:1 5.

Tuesday.—Is the Gospel free?—1 Cor. 9:7-14.

Wednesday.—The benefits of giving.—Matt. 6:19 21; Luke 6:38.

Thursday.—All is blessed.—Mark 12: 41 44.

Friday.—Giving with regularity.—1 Cor. 16:1-7.

Saturday —Love and gifts.—1 Cor. 13: 1-7.

Sunday —Topic—"This grace also."—2 Cor 3:7 9 (Giving.)

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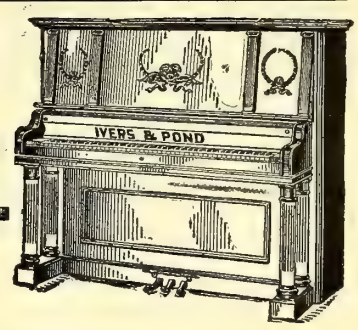
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For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
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Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured This remedy can be used at home, and costs only $1 00 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W Blosser & Son, 59 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

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Pictures in colors.

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oct 2-1y.

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HAIR RESTORATIVE

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WILLIAM CAMERON.

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT—4th Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14 15
Bethel	"	14 15
Hot Springs circuit, Hot Springs	"	17 18
Ivy circuit, Barnardsville	"	21 22
Bald Creek circuit, Bald creek	"	24 25
Burnsville circuit, Martin's Chapel	"	28 29
Swannanoa ct., Swannanoa	Oct.	5 6
Marshall ct., Jewell Hill	"	8 9
Saluda ct, Moore's Grove	"	12 13
Old Fort ct., Old Fort	"	19 20
Hendersonville	"	26 27
Cane Creek ct	Nov.	2 3
Weaverville ct	"	9 10
Central Church	"	16 17
Haywood Street	"	16 17

STATESVILLE DIST.—4th Round

J. E. THOMPSON, P. E., Statesville, N. C.

Statesville station	Sep	14 15
West End	"	15 16
Mooresville circuit, Salem	"	21 22
Mt Zion station	"	22 23
Iredell circuit, Snow Creek	"	28 29
Statesville circuit, Providence	Oct.	5 6
Woodleaf cir, Woodleaf	"	9
Troutman circuit, Vanderberg	"	12 13
Mooresville station	"	13 14
Lenoir circuit, Mt. Zion	"	19 20
Lenoir station	"	20 21
Newton circuit, Friendship	"	26 27
Maiden circuit, May's Chapel	"	27 28
Cadwell circuit, Grace	Nov.	2 3
Granite Fall station	"	3 4
Hickory station	"	4
Alexander ct., Rocky Spring	"	9 10
Stony Point at Stony Point	"	10 11
Turnersburg circuit, Harmony	"	13
Catawba circuit Hopewell	"	16 17

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy Station	Sept.	8 9
Jonesville circuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct	5 6
Watauga circuit at Henson	"	12 13
Creston circuit at Creston	"	16 17
Healing Springs ct. at Chestnut Hill	"	19 20
Laurel Springs ct. at Transon	"	23
Sparta ct. at	"	26 27
Rockford ct. at Dobson	"	29
WilkesbSro ct at Lebanon	Nov.	2 3
N Wilkesboro ct. at N. Wilkesboro	"	3 4
Pilot Mountain ct at Chestnut Grove	"	9 10
Stokes ct at Bethel	"	10 11

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct, Tabor	Aug. 31 Sept.	1
Salisbury, Main St, (nigh)	"	1
Concord, Central	"	7 8
Concord, Forest Hill	"	7 8
Concord ct, Carmel	"	14 15
Concord, Epworth, night	"	15 16
China Grove ct., Bethpage	"	21 22
Lexington station	"	28 29
Gold Hill circuit, Liberty	Oct.	5 6
Linwood circuit, Wesley Chapel	"	12 13
Albemarle circuit, Palmerville	"	19 20
Albemarle station, (night)	"	20
Salem circuit, Salem	"	26 27
Mt. Pleasant cir, Cold Spring	Nov.	2 3
Norwood circuit	"	9 10
Salisbury, First Church	"	16 17
East Salisbury sta	"	16 17
Spencer station	"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.—4th Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad, Embler's Grove Aug 31,	Sep.	1
Clyde circuit, Tuscola	"	7 8
West Haywood circuit, Shady Grove	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	21 22
Leicester circuit, Leicester	"	28 29
Mills River circuit, Shaw's Creek	Oct	5 6
Brevard station, Brevard	"	12 13
Transylvania ct., Greenwood	"	19 20
Haywood circuit, Laurel Hill	"	26 27
Spring Creek, Baldwin	"	24 25
Haywood, Pine Grove, night	"	25 25
Haywood, Bare Hill	"	26 28
Sulphur Springs, Canton	Nov.	2 3
Clyde circuit, Clyde p m	"	8
Canton circuit, Canton	"	9 0
Waynesville sta, Quarterly Con	"	11
West Haywood circuit, Dellwood	"	16 17
Waynesville, night	"	1.

CHARLOTTE DIST.—4th Round.

J. C. Rowe, P. E., Monroe, N. C

Matthews station	Aug. 31 Sept.	1
Monroe circuit, North Monroe	"	7 8
Monroe station	"	8 9
Clear Creek circuit, Big Bethel	"	14 15
Charlotte, Calvary station	"	21 22
Charlotte, Epworth and Seversville	"	22 23
Charlotte, Brevard station	"	28 29
Charlotte, Hoskin's station	"	29 30
Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Polkton circuit	"	19 20
Morven circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	91
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro circuit, Pisgah	Aug.	10 11
Spring Garden Street	"	11
West Market Street	"	18
Pleasant Garden ct Bethlehem	"	25 26
Randleman, St. Paul	Sept.	1
Naomi station	"	1
Wentworth circuit	"	7 8
Ruffin circuit	"	14 15
Ramseur circuit	"	21 22
West Randolph ct.	"	28 29
Randolph circuit, Trinity	Oct.	5 6
High Point station	"	6 7
Uwharrie circuit	"	7
Jackson Hill circuit	"	12 13
Asheboro station	"	17
Asheboro circuit	"	18
Reidsville station	"	27
Ware's Chapel	"	27
Centenary station	Nov.	3
Proximity station	"	3
Liberty circuit, Staley	"	16

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station, Franklin	Aug	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug. 31, Sept.	1
Bryson City sta, Bryson City	"	7 8
Whittier circuit, Olivet	"	14 15
Bushnell circuit Jackson Line	"	21 22
Aquone circuit, Tellico	"	28 29
Franklin circuit, Iotla	Oct.	5 6
Andrews ct, Peach Tree	"	12 13
Murphy station, Murphy	"	13 14
Hiwasse circuit, Liberty	"	19 20
Hayesville circuit, Hayesville	"	26 27
Glenville circuit, Glenville	Nov.	2 3
Robbinsville circuit, East Buffalo	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct, Maiden's ch, Wednesday Oct. 2.
Macon ct. Mt Zion, Thursday, Oct 3.
Macon ct, Patton's, Friday, Oct 4
Hayesville ct. Bethel, Wednesday, Oct. 9.
" ct Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Fairview, Thursday, Oct 17
Hayesville ct, Boyle's chapel, Thursday Oct. 24
Webster ct Speedwell Thursday, Oct 31
Webster ct, Webster Thursday, Nov. 14
Franklin ct, Salem, Tuesday, Nov. 5
Robbinsville ct. Homestead, Thursday. Nov. 7.
Bryson City station Sylva, Thursday night, Nov. 14.
Bryson City, Dillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

WINSTON DISTRICT 4th Round

D. ATKINS, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station,	"	22 23
Kernersville, Shady Grove	"	28 29
Thomasville station,	"	29 30
Forsythe circuit, Lewisville	Oct.	5 6
Farmington circuit, Advance	"	12 13
Walkertown station	"	19 20
Winston, Centenary	"	20
Winston, Burkhead	"	20
Winston circuit, Mt. Tabor	"	26 27
Winston, Grace Church,	"	27
Southside	"	30
Davidson circuit	Nov.	2 3
anbury circuit	"	6 7
Summerfield circuit	"	9 10
Cooleemee	"	13
Jamestown	"	16 17

MORGANTON DISTRICT 4th Round

C. O. LITTLE, P. E, Marion N C

Marion station, Marion	Aug.	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station, Forest City	August 31. Sept.	1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Kistlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersville	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel	Nov.	2 3
Morganton station	"	10 11
Connelly Springs ct., Ruth. College	"	16 17

SHELBY DISTRICT—4th Round.

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville,	Aug. 31, Sept.	1
Belwood circuit, St. Peters	"	7 8
Bessemer City circuit, Bessimer City	"	14 15
King's Mountain station	"	15 16
Lowesville circuit, Salem	"	21 22
Mountain Island station	"	22 23
Stanly Creek ct., Hardin Cotton Mill	"	28 29
Lincolnton circuit, Lincolnton	"	29 30
McAdensville station	Oct.	5 6
Gastonia, Main st	"	6 7
Polkville circuit, Clover Hill	"	12 13
Lowell circuit, Bethesda	"	19 20
Gastonia, West End and Ozark	"	20 21
El Bethel circuit El Bethel	"	26 27
Shelby circuit, Sulphur Springs	"	26 27
Shelby station	"	27
Rock Springs circuit	Nov.	2 3
South Fork circuit	"	9 10
N Cleveland circuit	"	16 17

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

PAPERS READ AT WEST MARKET ST. CHURCH AUXILIARY REUNION.--CONTINUED.

Some Signs of the Awakening of the Church Along Missionary Lines, and the Relation of the W. F. M. Society to the Forward Movement.

BY LUCY H. ROBERTSON.

As the dawning of the physical day, the awakening of this old world from the night of darkness, is heralded by the glorious beams of the morning star, by the roseate tints that glow upon the eastern horizon, by the blithesome notes of happy song-birds, and by all the signs of pulsing, throbbing human life which the rising sun calls into activity, so the unmistakable signs of a great spiritual awakening in the Church of God have been manifesting themselves with gradually increasing power since the first messenger of the cross inaugurated the movement. These have been hailed with glad hearts by God's faithful ones as the harbingers of the rising of the "Sun of righteousness with healing in His wings," to roll in full orbed splendor through the moral sky, scattering the darkness of ignorance and superstition, and ushering in a day of glorious light and liberty for the sin darkened souls of the sons of men.

Not to attempt any detailed history of the gradual steps taken by the church in the procession of awakening which has given to the century just passed the title of "the century of missions," let us briefly consider the more recent indications of a fuller awakening on the part of the Church, for it is with these we are more immediately concerned as bearing upon our present attitude to the great,—I had almost said paramount,—subject of missions. And would not the term have been justified in the fact that the chief work of the Church is the evangelization of the world? That the Church is awakening to a deeper sense of her responsibility is evidenced by the fact that she is more frequently upon her knees before the throne, imploring the blessing of God upon her mission work, and upon her membership that each one may be aroused to a keener sense of individual responsibility for the conversion of the world. More frequent and more fervent prayers are offered than formerly for the missionary and for his work. Moreover, the Church is awakening to a realization of the fact that work must accompany prayer; that the heathen world cannot believe in Him of whom they have not heard; and so the Church asks the pertinent question, "How shall they hear without a preacher, and how shall they preach except they be sent?" As the logical answer to this inquiry presses itself upon the conscience of the Church, she is preaching more and more the gospel of self-sacrifice and of liberality; and while the result is yet pitifully inadequate to the need of a world lying in the darkness of sin and superstition, no one will deny that the sum-total devoted to missions is steadily increasing in the Church as a whole. God speed the day when the silver and gold in the hands of church members shall be freely and gladly cast into the Lord's treasury; until the gifts of Christians shall be commensurate with the great work to be accomplished in the world's salvation!

Another most hopeful sign is the willingness of laborers to go forth to work in the great harvest-field of the world. Through the Student Volunteer Movement, in conjunction with other Christian agencies, many hundreds of young men and women stand pledged to bear the glad tidings of salvation to distant lands, and this great army is constantly being recruited from the ranks of consecrated young people. So fast as the Church opens the way so fast, no doubt, will she find those who will say, "Here am I, send me." May the Church move rapidly—may she be fully awake—in this great crisis in the world's history, when on every hand, through the din of crashing empires, and the downfall of ancient institutions, we may hear the cry of humanity, "Come over and help us."

To my mind, one of the most striking and significant signs of the Church's awakening may be seen in the wonderful Missionary Conference held last April in the city of New Orleans. It might well have been asked, "What means this eager, anxious throng, that moves with busy haste along?" for the nearly two thousand delegates and visitors that poured for days into New Orleans, and day after day pressed eagerly into Tulane Hall to sit for hours to hear the words of wisdom and inspiration that fell from the lips of the leaders in our Church and of those who had borne the heat and burden of the day in the foreign fields, attested the intense interest felt by the Church in the burning, all-important question of bringing the world to Christ. This great gathering, promptly no spirit of personal interest, or hope of earthly gain, could have been only the expression of the warm heart-throbs of the Church in her intense longing to bring about the kingdom of Christ, and so fulfill her high mission. May it be the earnest of deeper and widening realization, on the part of our great membership, of personal responsibility for souls!

My sisters, what is our relation, as members of the Woman's Foreign Missionary Society, to this great forward movement of the Church?

As members of the Church are we not an integral part of that grand organization, and so committed to uphold and, in every way in our power, further the great movements inaugurated by the Church? Wherever the army of God shall carry the banner of the cross there should we, as part of the host, follow with our prayers, our labors, our gifts. Let us count no sacrifice of time, or talent, or means, too costly if it will help advance the Redeemer's kingdom in the earth, and so hasten the "crowning day" which is surely coming for our blessed Master, who, once despised and rejected of men, shall be hailed by the universe as "King of kings, and Lord of lords." What more blessed and glorious work can we engage in than that of rescuing souls from darkness and ruin, and giving to them the joy and hope of sons and daughters of God?

As an organization of women we have an important and responsible place to fill in the Church. It seems to me that too often our pastors and laity, both men and women, lose sight of the fact that by our organization and recognition, by the General Conference as a factor in the great working forces of the Church, we are a legitimate part of the church machinery, and hence an important agency in carrying forward the work of missions. Indeed, we are one of the hands of the Church in this great movement, and from the inception of our work we have gone hand-in-hand with the General Board, never taking the initiative, yet ever striving, as our means would permit, to keep equal step with our brethren in carrying the Gospel to the perishing millions of heathen lands, reaching that sad and down-trodden class, the women and girls, whom, from the circumstances of the case, only Christian women could approach with the Bread of Life for their famishing souls.

My sisters, our relation to the great forward movement now beginning in our own Church, is that of hearty, earnest, prayerful co-operation and sincere consecration to this most glorious work. May the Holy Spirit so move upon our hearts and minds that we shall recognize our responsibility, and then go forward to fill up, by our activity in all lines, the full measure of that responsibility.

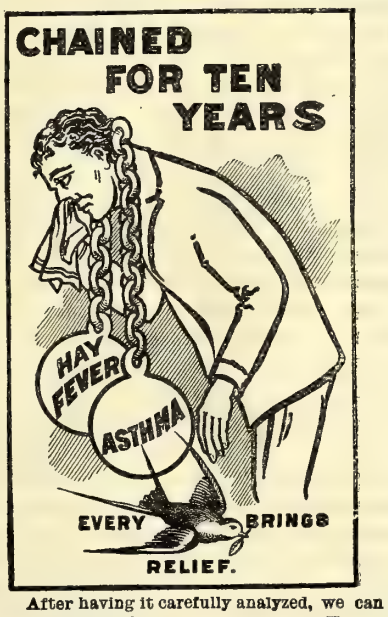


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There is nothing like ASTHMALENE. It brins instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS. MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street. S. RAPHAEL,
67 East 139th street, New York City.

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Do not delay. Write at once, addressing DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City. aug 21-1y

Sold by all Druggists.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

A friend in Catawba county writes that his boys are getting to thinking now about their work and are enjoying farming more. He is mowing the grass off his stubble fields and is getting in about ten tons of hay a day. Has a grappling fork and takes off a ton in about 15 minutes. Our friend is reading and "getting there" and says that I have helped him to make farming profitable. I was struck on riding across the beautiful county of Catawba, not only with the natural fertility of the soul, but with the wonderful abundance of the native grasses that have grown up this wet season on the stubble fields, and I wondered if some of the farmers would not save a great deal of that for hay. I am glad to know that one of them at least is doing so.

One of our seniors, who will graduate from the college the coming summer was employed in working in the western part of this State during the vacation for the Practical Farmer. After spending the vacation pleasantly and profitably he has returned to College, and almost the first words he said were, "Professor, I did not know you had so many friends till I undertook this work. I found the farmers everywhere are looking to you for help and advice." It is one of the most encouraging things in connection with a life filled with work that what I write is helping men to a better use of the Creator's gifts in the soil they till, and I am proud of the confidence the farmers of North Carolina seem to have in the advice I give them and my daily prayer is for the wisdom to help them more.

What I have said about the grass in Catawba will apply to the whole State. And it makes more amazing the fact that there is so little of stock feeding done in a country where grass is so plentiful merely for the cutting. I am cutting fine crab grass hay on the land where we have grown a corn crop this summer, and the corn is now cut and curing in the shock. Where else than in the South can the farmer cut a hay crop from the same land where he has grown a crop of corn. And this crab grass has a feeding value equal to the best Timothy hay, and far better than most of the Timothy hay sold here at fancy prices. And yet our city markets are supplied with Western hay that is selling here today for $22 00 per ton. While the crab grass makes a fine crop here and westward our crab grass is as nothing compared with the growth on the black soils in the Eastern part of the State.

Our State Veternarian, just from the rich soils of Kansas, has been down in Hyde county recently, and he was astonished at the rank fertility of the black lands of the East, and the facilities there for growing feed for stock. Here is a wide section with a soil as rich as any in the West and almost at the ports where cattle are shipped to Europe from the West, and yet they are raising no cattle. There is not a prairie in the West that can grow more or better feed for stock than a large part of Eastern North Carolina and the Western farmer raises and feeds the cattle and sends them past the doors of our people to ship them next door to the man who could raise them for two-thirds the cost to the Western man. When will the farmers of North Carolina wake up to the stock feeding capacity of the State East and West?

From Haywood county: "I have a piece of wheat stubble which I intended to sow again in wheat. It made this year 28 bushels per acre. Has a heavy growth of weeds. Would it not be better to run the mower two or three days ahead of the plowing, and let them dry before plowing them under?" The letter of our friend has in some way been delayed and the answer may come too late. I would have cut the weed growth off the land in August, or rather in the first place would not have had it there, for I would have had peas growing on the stubble to be cut for hay. The turning under of a heavy growth is a bad preparation for wheat. You cannot get the land into the well packed condition needed for the best success with wheat. No matter whether you turn the weeds under as they stand or cut them first, they will have the same bad effect on the land. Then it is best because a piece of land made a good wheat crop this year to put it in wheat again. There may be at times good reasons for following a wheat crop with wheat, but the wheat to be sown should have the best chance possible and hence we would have sown peas on the land, cut the peas for hay and then would have made the surface as fine as possible with the disc harrow for sowing the wheat, and having plowed well for the peas I would not plow for the wheat. But you did not plow after the harvest, and have a big weed growth. The chances are that you will get on that land a great growth of straw and that if the weather next spring is favorable it will grow so rank that it will lodge and fall down and you will come far short of 28 bushels per acre. Then you only have a growth of weeds where you might have had a fine crop of pea vine hay. The weeds being, I suppose, mainly rag weed and summer grass, would have made hay that would have done fairly well for dry cattle in winter, but bad for milch cows, as the rag weed will make milk bitter if fed to cows. But the land has grown that crop of weeds where it might and should have grown a crop of pea vine hay, and the prospect for wheat would have been better after the peas. You say that you read my letters carefully. Have you not read what I have written about this matter of preparing land for wheat and about the danger of plowing under a heavy growth in hot weather? I think that I have written a great deal on these points, and yet there is need of hammering away at the same thing.

We have fewer letters today than usual. I hope it is because the farmers are too busy to write. It is certainly a time for the wheat farmers to be busy, for from now till time for sowing, there is nothing that will pay better in the wheat crop than going over the land with the harrow. Bear in mind then that every time you put the harrow over the wheat land now you are adding bushels to the crop. Soil thoroughly fined and compacted will have a better chance for a good crop without fertilizers than a poorly prepared soil will with them. All over the Piedmont country this summer we saw farmers plowing the wheat stubble for wheat when by plowing earlier and putting peas on the land they could have had a fine pea hay crop and had the land in better condition for the wheat without the late plowing. Thousands of acres in the wheat growing sections of the State have been plowed for wheat again and a crop of forage that might have been grown has been lost, and the land is in worse shape for wheat than if it had made a crop of pea hay. Sowing wheat on stubble is a first class plan to have the Hessian fly more troublesome if it was in the wheat at all last season. To avoid the fly, do not sow the wheat till after a good hard frost, if that takes till November.

A Moore county friend who tried cutting down his corn to the ground and curing it in shocks after the Northern fashion, and another in Halifax who has done the same thing, write that they have a good deal of mouldy fodder in the centre of the shock. This is the result of inexperience in the shocking. The shock must be made open in the centre or it will usually mould in this climate. A shocking "horse" is the best thing to accomplish this. Put two legs to a pole about ten feet long, and three feet inside these legs bore a hole large enough to run a round stick in loosely. Set the horse in place and place a stick four feet long through the hole and shock around this and against the pole. When shock is made pull the pin out and the pole can then be pulled out and carried to another shock, and the shock thus made will be hollow in the centre and will not mould. The legs are of course both placed at one end of the pole while the other runs under the shock.

A shock packed together in a mass while green is certain to mould more or less. while the open base shock will cure perfectly.

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AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents 1 copy. If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

MARRIAGES.

PLOTT—KALE.—At the residence of Albert Kale, near Monbo, N. C., Mr. Robert C. Plott and Miss Evie L. Kale were married Sept. 4th, 1901, Rev. J.W. Bowman, of Catawba, officiating.

FISHER—FISHER.—At the residence of Wm. Fisher, near Sherrill's Ford, N. C., Mr. Geo. A. Fisher and Miss Minnie Fisher were married Sept. 18th, 1901. Rev. J. W. Bowman performed the ceremony.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

HAYES.—Lenora Hayes was born Oct. 13, 1878, and died Sept. 2, 1901. She was 22 years, 11 months and 19 days old. She was a member of Salem church from the time she was 11 years old.

She leaves behind a husband and two children. May God take care of the children. A note handed the pastor said, "She died glorifying the Lord."

J. J. GRAY.

KELLEY.—Michael Kelley was born Jan. 18, 1875, and died Aug. 28, 1901.

In his last sickness he asked his father to pray for him. A second time he asked him to pray, and after the prayer the suffering boy continued to repeat, "Jesus, sweet Jesus!" He said he was as happy as a man need to want to be. He said he saw his mother and she was waiting for him. God bless the father and children.

J. J. GRAY.

SHERRILL.—Wm. H. Sherrill was born Aug. 25, 1868, and died May 18, 1901, aged 32 years, 8 months and 23 days. He joined the Methodist church three years ago at Cotton Wood church, Staple, Texas.

In correspondidg with his people after he was hurt he asked for their prayers. Those last cards, written with his own hand, are a precious possession of his parents. He left good evidence of his preparation for death.

The parents waited in deep sorrow for the arrival of the remains. A large congregation attended his funeral at New Hope church.

J. J. GRAY.

BISONER.—Jno. B. Bisoner was born May 9, 1867, and died Nov. 7, 1900. He was a faithful and liberal member of New Hope church, and a prosperous young merchant.

In his happy home there were three little girls, but no family altar. Bro. Salyer, in a speech to the children, asked all who wanted their fathers to hold family prayer to hold up their hands. Little Lacy's hand, the oldest of the three, was among the number that went up. John saw it, and it touched his heart—he went home and began family prayer that night.

The fire never died on that altar. But alas! the fever scourged that community, the death-angel circled above it, and alighted on this home of prayer. Little Lacy fell first, then John.

The mother stands with a broken heart, holding two little girls by their hands, and looking up toward heaven, but with this reflection to comfort her—the father is in heaven with his little girl that influenced him to have family prayer. J. J. GRAY.

HUBBARD.—Jane Elizabeth Hubbard (nee Saner) was born March 23rd, 1830, and died Sept. 9, 1901. Her husband, W. H. Hubbard, preceded her to the better world more than three years. The two families of Uncle Richard Hix and Esquire Hubbard were the chief supporters of the Methodist church at Moravian Falls twenty-five years ago. Now a very large share of the burden of the church falls upon the children that they carefully trained up in the faith.

Sister Hubbard was devoted to her church as well as to her children. Her life was remarkable for the sacrifices made for the needy. No one was turned empty handed from her door. She was unassuming and kind to all.

She was a great sufferer in her death, but had abundant assurance that all was well. What a rich legacy was her life to her five sons and three daughters!

J. P. RODGERS, Pastor.

Tribute of Respect.

At a meeting of the Woman's Foreign Missionary Society of Kadesh church, Belwood circuit, Sept. 9, 1901, the following resolutions were adopted:

Whereas, as it has pleased our heavenly Father to remove from the Society one of its oldest members, Mrs. M. A. Dixon, we offer this humble tribute of respect to her memory.

Resolved 1. That, although we cannot but feel our loss, we bow humbly to the will of Him who doeth all things well. How beautiful the thought that, though she is dead, she yet liveth in the lives of those she has been instrumental in molding by her life and character.

2. That we offer our heartfelt sympathy to the sorrowing family, and pray that they may all meet her in "the beautiful land over there."

3. That a copy of these resolutions be sent the North Carolina Christian Advocate for publication, and that they be recorded on our minutes.

MRS. P. S. WOOSLEY.
MISS SALLIE NOWLIN.

Resolutions of Respect.

The following resolutions were also adopted by the Kadesh Auxiliary of the Woman's Foreign Missionary Society, Sept. 9, 1901:

Whereas, the angel of death has visited our Society and has taken its much loved Corresponding Secretary, Mrs. E. W. Dixon; and whereas, she will be greatly missed by the Society, the church, and the community; therefore,

Resolved 1. That, while our hearts are sad, we bow in humble submission to the will of Him who doeth all things well.

2. That we will cherish the memory and emulate the example of her beautiful life. In her death our Society has lost one of its most faithful and helpful members.

3. That we deeply sympathize with the grief-stricken husband and little children, and her father and mother and brothers and sister, and pray that God may pour the oil of consolation into their sad hearts.

4. That a copy of these resolutions be tendered the bereaved families, that they be published in the North Carolina Christian Advocate and recorded on our minutes.

MRS. P. S. WOOSLEY.
MISS SALLIE NOWLIN.

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(Ecumenical Sermon Continued.)

other things of doubtful speculation; but they see that it is really so; their eyes are opened, so that they see really Jesus is the Christ, the Son of the living God."

The personality of the Holy Ghost and the doctrine of the new birth are not matters of speculation or vague uncertainty to those who have been the objects of redeeming power. They are facts of glorious and hourly experience. Prof. Austin Phelps, in some eloquent and powerful passages illustrates these sublime doctrines most vividly, in describing the conversion of St. Paul: "Look at it as a fact in the history of mine. Set aside as irrelevant to the object before you whatever was miraculous in the events of that journey to Damascus. Make no account of the supernatural light, the voice from heaven, the shock of blindness. Consider not the means, but the manner of that change in the man. Mark its impetuosity. Note the instantaneousness of that arrest of passion. It is like a torrent frozen in mid air. Observe the revulsion of feeling—threatening and slaughter give place to conviction of sin. Malignity is supplanted by prayer. Perceive the revolution of character in that instant of trembling and astonishment. Call it regeneration, conversion, new birth, or by titles more comely to philosophic taste; call it what you will, it is a change of character. The Pharisee becomes a penitent. The persecutor becomes a Christian. The murderer becomes a saint. For aught that appears in the narrative the change is almost like a flash of lightning. How brief the colloquy which proclaims the whole of it! 'Who art thou, Lord?' 'I am Jesus.' 'Lord what wilt thou have me to do?' We do not know that mind can move more rapidly than this in such a juncture of its history, and yet more intelligently. Then put together the two lives of the man, his life before and his life after this convulsive crisis. Saul and Paul join hands over this invisible gulf as over the river of death, the same being, yet two different men. His character has experienced a change like the transmutation of metals. Take these as facts of sober mental history and do they not seem to speak the presence of a supernatural power?"

It gives infallible assurance of the divine authority of the Word of God. With a clearly attested Christian experience we enter without hesitation upon the fullest and freest investigation of the historical and critical questions relating to the Holy Scriptures. No cannon of criticism or test of scholarship can intimidate a faith that has been securely enthroned in the consciousness. If there be occasion for a revision of opinion about the canonical authority of some book, or the credibility of certain passages, there is no disturbance of those great doctrines that have already been transmuted into personal life and character "The words that I speak unto you, they are spirit, and they are life." No question about Jonah and his excursion at sea can invalidate the doctrine of the new birth, or render indistinct the voice of the Spirit in the regenerated soul, bearing witness with our own spirit. "It is such a witness," says Dr. Watts, "to the truth of the Christian religion, as does not depend upon the exact truth of letters and syllables, nor on the critical knowledge of the copies of the Bible, nor on this old manuscript, or on the other new translation." The divine life implanted in the soul is sufficient assurance that the Gospel must be from God; and on this glorious certainty the sincere Christian security rests, though unable to prove the authority of any of the canonical writings.

(To be concluded next week.)



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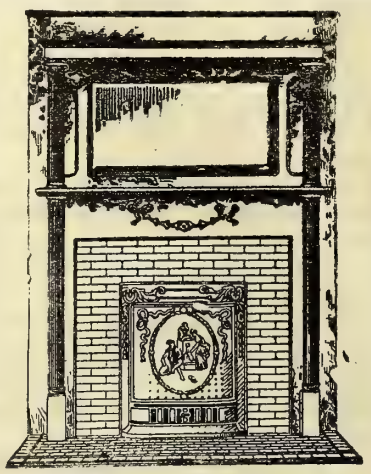
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NORTH CAROLINA

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ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 9, 1901. VOL. XLVI., NO. 41

JUST WHERE THOU ART.

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee.
Out yonder, in the broad, full glare
Of many lamps thine own might pale;
And thy sweet song amid the roar
Of many voices slowly fail;
While these thy kindred wandered on
Uncheered, unlighted as to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.

—Isabel Darling.

FROM all accounts the Ecumenical Conference recently held in London may be considered a success. Though all that was expected was not fully realised, great good must result from the strong, positive fellowship of different Methodist bodies, and each must return to its respective field with fresh inspiration and renewed zeal for the accomplishment of God's manifest purpose for our Methodism throughout the world.

Our English brethren, it seems, have much to learn from us in the management of great ecclesiastical gatherings of large size. While abundant hospitality was not wanting, there was a lack of provident forethought in some little details of convenience.

Of the five hundred delegates appointed 400 were present. At least fifty of the seventy delegates from the Southern Church responded to roll call, and the addresses of most of our speakers made a profound impression on the Conference. The colored brother was much in evidence, and one of their bishops very unwisely took advantage of the occasion to make a false impression on the British mind in regard to the treatment of the race, especially in the South. Dr. Hoss very frankly says of him, "He played the fool." Unfortunate allusions were also made to the Boer war, a rather sore subject to Englishmen generally.

The makers of the program were guilty of a great oversight in giving no place on it to woman's work for Methodism. Partly to atone for this a woman's meeting was held on Saturday evening. Among the representative women present was Miss Belle Bennett, president of the Home Mission Society, who spoke ably on the great work being done by that organization. A resolution was passed asking for a place on the program of 1911.

All the subjects discussed were timely and vital, though many important ones were omitted. Great emphasis was put on spiritual religion and young peoples' work. Many strong utterances on the function of Biblical Criticism showed clearly that the conviction of the Conference is that there is no conflict between reverent Biblical critics and the faith once for all delivered to the saints. There has been marked advance of thought on this line in the last decade. Some statements made here, had they been made at the last Ecumenical, would have then received scant approval.

In the free interchange of thought and comparison of methods of work both English and Americans learned much of each other. The English are much more pronounced than we on the evils of gambling, but are divided both in opinion and practice on total abstinence. Old England also sets the pace for America in her Forward work for the great cities, giving to it as she does her best scholars and preachers, her laymen of greatest wisdom and business capacity, and the greatest outlay of money.

The significant facts were brought out that in the last decade there has been an increase in membership of 1,165,000, while in missions, benevolence, education and philanthropy, there has been unparalleled progress and expansion. What another decade will bring to pass, who will dare forecast?

The assassination and death of Pres. McKinley cast a shadow not only over the Conference, but over the whole of England. On the Sunday following his death in scores of churches the organist played the Dead March in Saul, while the congregations expressed their deep feeling by standing throughout the performance in solemn, prayerful silence.

THE following carefully worded resolution embodies the outcome of much discussion in regard to the union of the various branches of Methodism.

Resolved, That this Ecumenical Conference rejoices in the abounding evidences of the essential unity which pervades the Methodist Churches throughout the world, and records with devout thankfulness to the great Head of the Church the accomplishment of the organic union of the several branches of Methodism in Australasia. The Conference confidently anticipates that the Methodist Churches will yet see that such is the Divine will, and will follow the example set by the Methodist Churches in Canada and Australasia."

AN important recommendation was made by the Conference through a resolution suggesting and commending the designation of two hours of religious worship to be simultaneously observed throughout the world, each year, on June 28, in remembrance of the birth of John Wesley, the hours to be fixed by London time and at such part of the day as will accommodate the largest aggregations of Methodist peoples, so that at that very time all who will may at the same time be engaged in prayer for the hastening of Christ's kingdom on earth, or praise for the work already done through the instrumentality of Methodism.

IN DISCUSSING the subject, "Methodist Journalism," Mr. William Brimelow, J. P., thus describes the first Methodist newpaper: "The first Methodist newspaper was issued in 1741—The Weekly History. An examination of all available copies shows that although only consisting of four pages of small size it was a wonderful record of stirring episodes and the beginnings of a mighty movement. But the most noteworthy feature of this first Methodist newspaper is that not only were reports given of sermons and services, but of their results. Those early Methodist preachers entered upon their discourses as veritable engagements with the enemy of mankind, and they pressed the battle on to victory. We read that immense congregations on both sides of the water were 'bathed in tears,' 'many souls were wounded,' 'many were slain of the Lord,' 'hundreds were converted.' Indeed, there is a whole terminology in this early Methodist newspaper not so frequently found in the journalism of present day Methodism."

ON THE same subject, Rev. C. W. Smith, editor of Pittsburg Christian Advocate, very wisely said:

"If we are to have an intelligent, loyal, liberal membership, we must have a reading membership, a membership that will read not general literature, the daily papers, the public magazines, but that will read Methodist literature, that is to say, our Methodist weekly and monthly publications. I insist that if our people are to be loyal to the church, and are to be liberal to the church, they must be informed concerning the church, and what it is doing. Then if our people are to be thus informed through the circulation of our church literature, the responsibility for the circulation of this literature is on our pastors, our presiding elders, our leading official members. It is just as much our business as Methodist ministers to circulate literature as it is to preach the Gospel, and it is because our fathers did this that we have the church I say yes, and I say that if that were not true you would not be here as a Methodist, and that our church would not be worth our having."

THE sermon of Bishop Vincent in Wesley's Chapel, Sunday, Sept. 8th, from II. Peter, 1–5, on Permanent Christian Character, was a fitting supplement to Bishop Galloway's opening address on Christian experience. After showing the value of each virtue enumerated in the text, he answered the question as to how we shall gain in our Methodism these elements of mature and symmetrical manhood as follows:

1. The ministry alone cannot do it. We need every unit in Methodism to open his heart door and admit the Christ who stands outside knocking.

2. It is not by occasionalism in church work, not by mere spasmodic efforts at stated times, like the Week of Prayer, Lent, and when an evangelist is imported into a church. The exaggerations, the false emphasis, the fervid appeals, are fatal to this end and disappointing in their reactionary results. A steady, progressive, vital church activity, with special effort at the right time, in the fullness of time, not at a mechanically fixed time, is the revival believed in and greatly needed.

3. We must realize the necessity of a right conception of the education and training of youth. We have enough of machinery in Sunday school and young people's societies. But to accomplish the results we must begin with little children and work in the homes 365 days in the year. Young people must be impressed with a sense of reverence for God and of their personal responsibility, and to scorn impurity. Special care should be given by us, as by the secular schools, to the period of adolescence. Along with all this is need of living specimens, in parents and teachers, of Christian characters in harmony with the principles taught and enjoined.

4. The expansion of the home spirit into the church life is necessary, as embodied in the class meeting in its original form, for Christian conversation, for mutual upbuilding, for frank, natural converse on religion, and not for mere inquiry as to how one feels.

5. We must appreciate the age in which we live—its intellectual life, its literary and educational developments, its cults and culture, even its doubts and perils. We should not go on in the old humdrum church ways denouncing those of broader vision. Do not let the church ever antagonize its age, intellectually or socially, if it would mould it and minister to it. Bible study is very needful. It is in the Word that God has hidden the energies of His grace. We do not need to compromise with the world to get best results, any more than Jesus did when tempted of Satan in the wilderness.

6. While the ministry cannot do without the laity, the laity must look to the ministry to lead. The ministry, too, has its temptations to resist, such as professionalism and being concerned too much about reputation. Over all these we must triumph as did Christ in His crisis in the wilderness, following His baptism, call and anointing from on high.

EXAMINE the label on your paper, and if your time has expired, renew.

CONTRIBUTIONS.

SIDE LIGHTS OF THE BIBLE.

The Public Feeling Which Confronted Jesus.

BY PROF. EDMUND J. WOLF, D. D.,

of the Lutheran Theological Seminary, Gettysburg, Pennsylvania.

The greatest Teacher had to reckon with conditions and environment. With a message for that age, and for all ages, the Light of the world had to shed his rays through the medium which he was surrounded. His message and the form of its presentation must in some measure be determined by the state of public feeling. The maxim that the government of the world by Omnipotence is affected by conditions holds as well of the revelation of truth from the mouth of Omnipotence.

The fullness of time had, indeed, dawned, and the expectation of the anointed deliverer had become so widespread among the Jews that it penetrated even the pagan world. But the prevailing misconception of prophecy; the atrocities of Herod, the pollution of the Holy City by pagan soldiery, the copious national literature for several centuries, and the persistent teaching of rabbis and priests, combined to give to this ardent and passionate expectation an exclusively political character The sober, prophetic forecast of a spiritual regeneration which, from and through Judaism, should radiate to the ends of the earth, was converted into a dream of national and material triumph over the enemies of the chosen people. In this delusion the idea of a religious reform has no place. In the estimation of the leaders the nation's ethical and spiritual condition hardly admitted of improvement. It only awaited its Messianic crown.

Thus religious devotion united with patriotic enthusiasm to produce in the public mind a fanatical tension, a feverish frenzy, unparalleled in history. All eyes were agog for the appearance of the deliverer. All ears were stretched for the first note of the slogan of revolution. All hearts were ready for the armed onset to re-establish Jewish independence, and to expand it into a universal monarchy. All thoughts, all feelings, were held by one mighty passion which was swaying the nation. "Literature, education, politics, began and ended with the great thought of the Messiah."

Had this ardent expectancy been spiritual, had the flaming hopes of Israel conformed to spiritual ideals, as was the case with a few select souls, like Simeon, Anna and the Baptist, they would have grandly prepared the way of the Lord, they would have offered the very conditions to open all hearts to the Christ and his salvation. But national, political, secular interests, temporal relief and triumph, overshadowed all higher considerations. Patriotic frenzy, impatient of longer delays, was constantly breaking out in insurrection, so that Herod, taking alarm, erected fortress after fortress to safeguard the Roman rule.

"The Lord will revenge us on the bands of Gog," said the Targum. "Then will Israel divide the treasures of the nations among them, a great store of booty and riches." "The national mind," says Geikie, "had become so inflammable, long before Christ's day, by constant brooding on this one theme, that any bold spirit, rising in revolt against the Roman power, could find an army of fierce disciples who trusted that it should be he that would redeem Israel."

"It was," says the same writer, "to a people drunk with the vision of such outward felicity of political greatness, under a world-conquering Messiah, that Jesus Christ came with his utterly opposite doctrines of the aim and nature of the Messiah and his kingdom." For him to have yielded to this popular delusion, to have given the slightest encouragement to these false expectations, would have meant the complete miscarriage of his real mission, the subversion of the divine redemptive plan. One breath from Jesus' lips, one definite hint from him that he was the Messiah looked for, would have been a spark thrown into the powder magazine, and would have kindled a conflagration over all Judea. To a man, the nation armed would have sprung to his standard, and with the battle cry, "Death to the Romans!" would have marched to Jerusalem through flame and blood, like the Crusaders a millennium later, and placed by force the Scion of David upon the ancestral throne. Such a perversion of the kingdom of righteousness, peace and joy in the Holy Ghost would have dealt a death blow to all hopes of man's moral regeneration.

To restrain the imminent outbreak of the popular enthusiasm, to hold back the crisis, to avoid everything which might confirm the infatuation of the nation and plunge it into revolution, Jesus in his earlier ministry was constrained both in private and in public to proceed with extreme caution, to study his environment, to measure and to restrict his utterances. When a high counsellor like Nicodemus approached in order to ascertain the program of his reign, he skillfully evaded the inquisitor's object by announcing a personal new birth as the prerequisite for entrance into his kingdom. When demoniacs, by preternatural knowledge, were on the point of attesting his supernatural character he sternly enjoined silence upon them. When, moved by compassion, he healed the suffering, he charged them not to publish his miracles. When Peter had, through a special revelation, attained a definite conviction of his Messiahship, and when on the Mount two others with him beheld his divine glory, he again put them under the ban of silence, charging them "to tell the vision to no man until the Son of man be risen from the dead."

Among the Samaritans, who were free from such political dreams, and with whom the spiritual mission of the Messiah had not become wholly obscured, it is to be noted that Jesus without reserve proclaimed himself the Messiah, but among the Jews, although his mission was primarily to them, the madness of the hour made such an announcement impossible, and rendered futile any deliverance fully revealing his character, his office and his will. The time was not ripe. In more than one sense, his hour had not come.

This self-concealment of Jesus presents, indeed, a paradox, which has led to its being overlooked and much of his earlier teaching to be misunderstood. That the Deliverer so distinctly foretold, so long, and now so passionately looked for, should on his advent withhold from men the secret of his identity, should go about his work quietly and igcognito, confessedly superior, indeed, to all other teachers and reformers, yet holding aloof from the public, and leaving men everywhere in doubt whether the desire of all nations, the consummation of all hopes, had appeared upon the scene, this looks, indeed, like a stumbling-block; yet, when the entire situation is taken into account, wisdom is fully justified of her children. When our great Master declined to cast the pearls of the Gospel before swine that would trample them in the mire, and thus withheld from the multitude for a time the heavenly secret of his personality, he left to all reformers and preachers the divine principle of adaptation, the maxim so well expressed by the German: Man muss sich in die Zeit schicken.

Later in his career, when his hour had come, when a few followers had been drawn to his spiritual teaching, when the movement to enthrone him in Jerusalem was abandoned, when nothing from his lips would any longer be misconstrued in support of the national mania, when the populace had been turned against him, and the rulers had decreed his tragic fate, he could without reserve assert his Messianic claims, set forth the import of his incarnation, forecast the progress of his kingdom, and even openly celebrate his royal entrance into the city of David amid the shouts of his followers and the hosannas of the children.

Thus, while steering clear of the rock which stood out before his treasure laden vessel, and threatened to engulf at its inception his spiritual reign, our Lord was yet able, through a small circle of confiding followers who clung to him because he had the words of eternal life, to lay deep and immovable the foundations of his kingdom. Glad tidings fell from his lips with ineffable sweetness and irresistible force, and divine healing and spiritual life emanated from his person, but he gave out from time to time only so much of his message and mission, and under such form, as his hearers were capable of receiving. He left even those nearest to him to guess at his Messiahship, and when they confidently avowed it he forbade them to publish it. His precious and fragrant doctrines he veiled in parables, lest the multitude, unreceptive of higher truth, and delirious from political commotion, should pervert and prostitute them.

To those who are susceptible of spiritual ideas he privately unfolded the meaning of his parables, as he also at times spoke to them of the deepest things plainly and without a parable. And toward the end, and especially during the night of the last supper, in the chosen circle of the Twelve, he laid bare to them his heart and the heart of his Father in heaven, making such disclosures of redeeming love, of his unity with the Father, of the necessity for the cross, and of the expediency of his departure, as to leave nothing more to be required save the outpouring of the Holy Spirit, who would open their eyes to the full and saving import of all that he had taught and done and suffered.

Let the interpreter keep in view what Jesus found in the minds of his contemporaries, what an adamantine wall of inherited error, prejudice and fanaticism confronted him, what inflammable material lay everywhere ready to be fired by a single Messianic hint from his mouth, and the obscurity of many passages in the Gospel, and the unintelligibility of many scenes, will yield to this key.

Theological Seminary, Gettysburg.

Methodism and Holiness.

By your permission I want to discuss what may not seem to some an important doctrine, but what in reality is of greatest importance to Methodism and the world. I refer to the much neglected doctrine of "entire sanctification." It is not my purpose here to discuss the doctrine itself, so much, as the question, whether or not, this is Methodist doctrine.

If it can be proved beyond cavil that Mr. Wesley, and those who have succeeded him down to this day, taught this doctrine as the people, commonly called "Second Blessingist," teach it, then it must be accepted as Methodist doctrine, and the layman or preacher who dares to raise his hand against it, does so at the risk of being called untrue to his church or ignorant of her teachings. I know that some will deny the right of the advocates of the Wesleyan theory to look upon them in such a light, but a little reasoning on this point will convince the sincere reader of its justice.

Let us suppose a case in point. The peculiar doctrines of our Baptist brethren, that differentiate them from all other branches of the Christian church, is their belief in "Immersion and Close Communion." What kind of a preacher would he be, who, after joining that church and being sent out under its sanction and authority, should believe in and preach open communion and sprinkling or pouring as a mode of baptism? Could he then be considered true to his church and orthodox according to Baptist Standards? This being an exact parallel case, may I not ask with equal propriety, what can be said of a Methodist preacher who not only disagrees with the standards of his church, but openly arrays himself against them, and ridicules and misrepresents those of his brother preachers who profess that experience and preach that doctrine? It makes no difference whether the aforesaid preacher "can see the doctrine" as Mr. Wesley and the church teaches it or not - he is in honor bound to preach it that way or quietly withdraw from that church. I say honor compells him to do this He cannot plead ignorance of the teaching as an excuse for being out of harmony with his church; for every Methodist preacher must stand an approved examination on the "course of study" prescribed by the bishops, for the first four years of his itineracy, and in that course there is the doctrine, clearly taught, as "a second work of grace, subsequent to regeneration, and obtained instantaneously by faith," so that if any Methodist preacher should be so unwise as to plead ignorance of the doctrine at the time he assumed the vows of the church and Conference, he thereby admits that he did not read the Conference Course, or that he practiced deception when he stood before the Conference door, and said: "He had faith in God, was going on to perfection, was groaning so to be, and expected to be perfect in this life."

In either case he makes a confession unworthy the man and too grievous to admit. There is but one other way out of this dilemma, and that is, frankly to admit they knew the doctrine of their church when they assumed its vows, but did not and do not agree with the same. This position may be assumed with some show of reason, when a plea for liberty of conscious is given, as an excuse for such inconsistency, but a careful study of the case will show the folly of such a course.

The Church everywhere recognizes the danger of such a course, by placing emphatic restrictions around those doctrines which are considered cardinal, and by giving liberty in non-essentials. The first restrictive rule is here appended as evidence of what has been said above. "The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules contrary to our present existing and established Standards of Doctrine."

This safeguard which our General Conference must and have faithfully observed is the climatic wisdom of our fath-

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ers in laying a foundation for all time for Methodism. But of safeguards, there are others equally clear.

"What shall be done when a member disseminates doctrine contrary to our Articles of Religion?"

Answer: "If a member of our church endeavors to sow dissension in any of our societies by inveighing against either our doctrines or discipline, such person offending shall be first reproved by the preacher in charge; and if there be persistence in such practices, the offender shall be dealt with as in case of immorality."

"What shall be done with those local preachers who disseminates publicly or privately, doctrines contrary to our Articles of Religion?"

Answer: "The same process shall be observed as in case of immorality."

"What shall be done with those preachers who disseminate, publicly or privately, doctrines contrary to our Articles of Religion?"

Answer: "The same process shall be observed as in case of immorality; but if the preacher so offending solemnly engage not to disseminate such erroneous doctrines, in public or private, he shall be borne with till his case be laid before the next Annual Conference which shall determine the matter."

The first of these cases make it the plain duty of the pastor to reprove any and all members who inveigh against either our doctrines or discipline, and if persisted in to try them as in case of immorality. This is the safeguard against laymen who may not agree with their church in doctrine. It ought to be enforced by every consideration.

The second likewise makes it the pastors' duty to appoint a committee to investigate and try such offending local preacher. This is the safeguard against unsound teaching in our church by this important arm of our church. Now comes the safeguard against unsound pastors themselves. This duty devolves upon the presiding elders, who in strict conformity to his obligations, can do no less than arraign every preacher under his charge, who violates his vows by public or private dissemination of doctrines contrary to our Articles of Religion and Standards.

So that we have a complete set of safeguards against "heresy" from the humblest layman that partakes of her communion to the highest officer in the church. But, alas, how poorly are these rules observed. From the top of Methodism to the bottom we have grown lax and unsound.

So to return for a moment to the thought started out with, we can find nothing to justify a Methodist preacher in being unsound in doctrine if Methodism is a correct exponent of sound doctrine.

Let me conclude this chapter by saying: Somebody is unorthodox, as regards this great doctrine, and the orthodox should see that their unsoundness is exposed and the church expunged of them. That is to say, if the Wesleyan theory, of a Second Work of Grace, done in the believer's heart, subsequent to regeneration, instantaneously by faith, be heresy, then our brethren who agree with the other theories, should and ought to arraign their erring brethren, and correct this matter at once. On the other hand, if the Wesleyan theory be orthodox, then the erring brethren on the other side ought to be called to strict account for their teaching. I see no other fair way to ever settle this matter, and I, for one, say, the sooner it is done the better for our beloved church.

W. H. L. McLaurin.

"School or College?"

Rev. J. W. Clegg seems much disturbed if not alarmed about Rutherford College. As I had something to do in getting this old institution to join the church and have had somewhat to do with it thus far it may be well for me to try to relieve his perplexity, and, if possible, allay his fears.

The question of changing the name was seriously considered by the committee in their first meeting, and there seemed to them sufficient reasons for retaining the name for the present. But at the beginning, and all along, the Board has never varied from its fixed purpose that we would not confer degrees, but undertake to be the best High School in Southern Methodism. We were exceedingly fortunate in securing a faculty without a superior for that kind and came much nearer realizing our ideal the very first year than we had hoped to do so soon. The fine opening this year shows how quickly the public have caught on. There was no attempt to deceive, no hypocrisy. The school is exactly what the resolutions indicated, and there is no purpose to make it anything else.

As for the name, has brother Clegg noticed that of the 103 secondary schools as classified in the report of the Secretary of Education fifty-one of them are called colleges. Rutherford is in no worse plight as to that than Davenport, Weaverville, Young Harris', Littleton and many others. When this classification scheme is thoroughly worked out and the names are all changed, and it may be long before that, Rutherford will adopt some new name, if the Board think it will help the cause of education to do so.

After all, the purpose of this Board is not so much to found an institution as an end as it is to furnish educational advantages to bright boys of limited means. If we can educate the boys we will not stickle about so technical a thing as a name. The catalogue distinctly defines our position and to read it is to be convinced.

The question of changing the name of Davenport College was discussed in the Board, and that sage, G. W. Ivey, put the matter to rest by saying, "It doesn't matter what we call it, the people will call it a college as they have been doing, and in the public a college it will be."

As for side-tracking Trinity College, these Trustees are not fools and they don't think other people are. They know we can't have a real, high college without much money. They don't think we need another college of that sort in the State, and it would be a waste of money to equip it even if we could get the money. Besides, there is no remote probability of getting the money for that sort of thing Trinity College is not in any danger from that source, and Trinity College would belittle itself beyond measure to assume for a moment that such schools as Rutherford College, Weaverville College and Davenport College are its rivals, and it is not going to do any such thing. The Western North Carolina Conference is not going to give away and abandon its interest in that great plant and that magnificent endowment at Durham. It knows a good thing too well for that. So far as I know all these schools or colleges as they are called, are friendly to the idea of one great college of high grade for the whole State, and only one, and so far as this writer is concerned he will resolutely resist anything to the contrary. If things go wrong, as he sees it, he is willing to help set them right, but patience must have her perfect work. Time and the grace of God, and a good share of common sense will right most wrongs in due time. Let these schools have a chance. They will work out a glorious destiny and accomplish a glorious work. They may sometimes bend to the storm a little, but they will right themselves without damage. There is a demand for every one. The very fine opening this year shows that there is patronage for all. Weaverville College has the best opening it has had for years, and Rutherford College duplicates it, and thus the number of pupils in Methodist schools is doubled. There are plenty of Methodist youths who ought to be in our schools to more than double the present patronage. Let there be no strife. We be brethren,—all aiming for the same thing, and there is room Rutherford College is not throwing stones at anybody, nor pulling motes out of anybody's eye. It is doing its work quietly, unobtrusively, thoroughly, and wants to live in peace with the fraternity of Methodist schools. Why can't it be allowed to do this? There is no place among us for little jealousies. There is no time for wrangling over the few who go to school while there are thousands untouched. Let us adjust ourselves to the crying need, and touch elbows in our aggressive movement on ignorance and not begetting up contentions over our dignity and names, but help each other in the great and glorious work.

D. Atkins

Original Paragraphs.

WILLIAM M. SHERRILL

I have found by experience that the best way to get along in striving to do your duty and meet the ends of daily existence is simply not to wait for great things to do, but to naturally do those things—insignificant apparently, they may be—which lie about your feet. In this work the child and the centenarian equally share.

The gradations of life are: Born; go to school; then daily work of some kind; perhaps marrying; then age and finally old age, with the grave as a sequel. Look at yourself, man, woman, and God help us all to "so number our days as we may apply our hearts unto wisdom." There is a pearl of great price hidden within you. Find it, burnish it, and make it meet for eternal fitness in the immutable temple of its Author.

Why will men and women continue the all-to-easy road to hell by way of "modern misnamed society? Like John Bunyan's character, who raked in the muck and mire of earth for riches, at the same time letting forever slip out of his grasp the "riches which will forever endure," thus they part the broad, frequented road to ruin. God pity them, and heaven pity us all!

Emerson found a very simple creed as a rule of life, and he thus defines it in simple words: "Goodness is the only greatness." Solomon was made to see this truth; so must I see it and learn it; and you—and everyone, if happiness is our lot on earth and our heritage forever. Begin the lesson today.

Of one thing I am certain: There are not two kinds or states of life. The life we are living on earth will only be a continuation in the hereafter. It depends upon me whether it shall continue in sorrow and trouble, or endure on and on in perpetual joy and happiness. As I feelingly put this august truth I call heaven to my help in the wonderful task before me. Will you not join me in my supplications?

It is quite true that "one half of the world does not know how the other half lives," and I am persuaded (alas, for selfish human nature!) that the other half doesn't care to know. Some men are so wholly given over to Satan in the indulgence of human gratifications that the soul-spark shines so dimly as to be well nigh obscured But "go ye" means offers of salvations to all such. If they will accept evil, well; if not, "as the tree falls so must it lie" Alack and alas!

I am persuaded that suffering has wrapped up in its embrace the embryo stamina which is capable of making or marring the lives of those exercised thereby. Everything depends on the way we use ourselves under the rod of affliction.

I am so entwined, wrapped up and harrassed in the web of daily life, with its petty cares, discordant jars, coupled with the untoward tending of my human nature to evil, that I at times well nigh despair of hope and mercy for myself, feeling as I do, like David expressed himself, "I am a worm, and no man." Indeed, the best of us, and after we have done all, can but breathe out a prayer for grace and mercy, for by grace only can any of us at last be saved. But coupled with mercy and grace God expects all the self effort that is within us.

Oftentimes men and women harshly judge one another for doings and actions whose purport only appears on the surface—and judge them according to their own ideas of what he should or should not do. If I cannot do just to suit my neighbor, and if I am honestly striving to do right, in my individual way, God is my just judge, and not the sons and daughters of men. Every man is the keeper of his own conscience. Let him use it well.

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Opening Sermon of the Ecumenical Conference.

[Delivered in London, England, September 4, 1901, by Bishop Charles B. Galloway, D D]

[CONCLUDED FROM LAST WEEK]

We may, therefore, give the widest hospitality to all legitimate investigations by Christian scholars in the line of the "Higher Criticism." There is no occasion for fear. Only advantage can come to the Church of God Some modification of our theories of interpretation and inspiration there may be but the divine substance of this redemptive gospel can never be touched, and with Paul we may triumphantly exclaim: "Nevertheless the foundation of God standeth sure."

Christian experience solves the mystery of the miraculous. One who has this joyous experience of Christ, this conscious deliverance from sin, this miracle of grace in his heart, has no difficulty in accepting and defending the credibility of miracles. Christ in the consciousness is an unanswerable argument.

We are again reminded that "the miracle is on its trial." And even Christian teachers, more or less affected by the arrogance and dominance of the scientific spirit, "have as little to do with the miracle as possible." They do not yield belief in it, but neglect to preach it. But there is no fear to those who know the miracle-working power of the Holy Ghost in redemption.

Every cleansed heart and renewed spirit is a creation of God, a miracle of omnipotent energy. "Born of the Spirit." And every such miracle of grace is a new revelation of the power of God. Each living Lazarus attests the fact that the living Christ is still waking the sleep of the dead. Dr. Joseph Parker has aptly said that "every doubt experience is a proof of the possibility of inspiration."

And this evidence becomes more convincing and triumphant with the growth of years and the progress of the Church. If, as has been rightly declared, "the whole teaching of Scripture is directed to show not what God has, nor yet what he is in himself, but what he is in his dealings with men, or in other words to make him known in various ways through the historical manifestations of his holiness and love," then the whole history of the Church should be a continued revelation. And so it is. As the years move on there are successive unfoldings and unveilings of God's glory and power—a series of epiphanies of the risen and reigning Lord.

It has been suggested that the faithful and authoritative witness to this experience, more than anything else, has made Christianity a world-religion. It is the one common ground on which all humanity can stand, the one thing that makes the whole world kin. It is not in creed statements, not in formulas of faith, not in codes of ethics, not in sacraments and ordinances, not in ecclesiastical orders, but in the soul's deliverance from the guilt and dominion of sin. That alone answers the orphan cry of humanity, and satisfies the hunger of the universal human heart. That alone brings into sweet and divine fellowship—fellowship with the Father and his Son Jesus Christ our Lord—and into the blessed brotherhood of repentance and pardon.

We must, therefore, be a witnessing Church—a Church that has seen and heard something to declare—and a Church that cannot but speak of what has been seen and heard This type of religion is the need of every age. It was the religion of Pentecost that made the unpilared arches of heaven ring with praise, and of apostles and martyrs of whom the world was not worthy. It was the religion of Martin Luther, who shook Europe to its foundations and of John Wesley, who became the providential leader of "the greatest fact in modern times" And such a spiritual life should gird the Church of God with greater power in this opening year of a new century.

The Church has more to fear from a "classically cold religiosity" than from the aggressive opposition of a bold and blatant skepticism. Erasmus, himself a great scholar, uttered these words as the heart appeal of one distressed at the coldness of religious life, and the distractions of metaphysical theology: "I could wish that these frigid subtleties either were completely cut off, or were not the only things that the theologian held as certain, and that the Christ pure and simple might be implanted deep within the minds of men."

This was ths divine mission of Methodism, "the redeeming from forgetfulness the doctrine of necessity for spiritual conversion" Its authoritative and constantly iterated insistence was for a renewed and clearly attested inner life—a life consciously hid with Christ in God. Rev. Dr. Stoughton, in his "History of Religion in England," thus generously refers to our great Zion: "Methodism grew out of the feeling that religious experience, and the truth which produces it, take precedence of everything else, and that to these primary objects all which is merely ecclesiastical must be kept in strict and lasting subordination." And may that subordinate relation never be disturbed!

Dr. Abel Stevens, our own great historian, states another fact characteristic of the movement which has made possible this Ecumenical Conference: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy. It has sustained its orthodoxy by devoting its chief care to its spiritual life." Our faith has been kept pure by keeping it in action. The swift movement of our ministry has been the secret of our undisturbed orthodoxy. And as we are facing a wonderful future, I could ask no larger blessing for our world-wide Methodism than that she inscribe upon her doorposts the warning words of a great missionary: "The Church that ceases to evangelize will soon cease to be evangelical."

The rapid spread of the revival under the Wesleys, Whitefield, and their coadjutors was due to the fact that they insisted upon a present conscious forgiveness of sins, obtained by faith in the promise of Christ. The pulpits of that day, both in England and America, preached a religion of form and service without an experience of grace and peace. Mr. Whitefield said, on his first visit to America, that the preachers talked of an unknown and unfelt Christ," and that the reason why the Churches were so dead was because they had dead men to preach to them. When the Wesleys and their co-laborers began preaching the blessed doctrine of the witness of the Spirit, it was denounced by unconverted clergy as a heresy, but was hailed by the masses as a new revelation. It was light out of great darkness, an evangel of hope to a people long used to the dull, weary platitudes of a comfortless, purposeless pulpit. Religion was no longer a dreary drudge, but a joyful experience—a vital and vitalizing power in the soul. It quickened every noble impulse, ennobled every sentiment, beautified every revelation, transformed the Christ of history into a conscious presence and experience, and converted the heaven of vague desire and dogma into a blessed reality.

No wonder it awoke a sleeping nation, and shook the foundations of a Christless Church. Such a message at such a time was like the alarm peal of a fire bell at midnight in a slumbering city. Conscious of their unsaved condition and spiritual peril, having been fed on ministrations that neither aroused fear nor satisfied hope, they at once turned to those who preached the comforts and joys of a present salvation.

And that characteristic of Methodist preaching has been the glory of its history. God has made us a great people because we have been a witnessing people. Our itinerants, from Wesley to the present day, have preached doctrines verified by their own experiences. Not always have they spoken in the terminology of the schools, or with the precision of dialecticians, but out of full hearts and by the constraint of Christ's love. Theirs has been a religion of knowledge. Each could say: "I know whom I have believed." They declared the truth with an absolute confidence of tone and manner that eliminated the faintest suggestion of possible contingency or uncertainty. And their very positiveness of speech was a chief factor in their marvelous success. Nothing so readily disarms criticism, and compels candid investigation, as the expression of entire and unutterable confidence in the truth and value of our teachings. And so the preaching of the early Methodists was positive declaration of a blessed fact, and not the skillful, subtle proving of something from a working hypothesis. The voice of the pulpit and the pew was expressed in the thrilling lines of Charles Wesley:

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

And such is the vocation of Methodism to-day—the proclamation of a present, conscious forgiveness of sins. What has been the distinguishing feature of our success must be our future mission.

Ours has been a revival ministry, hence the marvelous growth of Methodism. What we were in the beginning, and through the years of a history scarcely less than a perpetual miracle, we should be now and for all time. We must declare the whole counsel of God, both law and gospel.

John Wesley, at the good old age of eighty-seven, in a letter to Alexander Mather, uttered these thrilling words: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell, and set up the kingdom of heaven upon earth." Grand words these from the old battle-scarred veteran, whose sword, which so long flashed in the forefront of conflict, now hung feebly by his side. Happy, thrice happy, for Methodism, if she will heed the parting counsels of her aged leader, and cling to the purity of faith and simplicity of life that made her early days heroic. As we grow in numbers, wealth, and influence we have the greater need for entire consecration to God. Ours must be a spiritual Church. We have no splendid and imposing ritual to fascinate the taste, no proscriptive dogma around which to roll our prejudices, nor long history and hoary traditions to command our veneration. It is ours to preach and practice spiritual religion. Should the day ever come when Methodism forgets this, her only mission, her downfall is secured. She will have fin-



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ished her course, and ought to fall on sleep. But such I trust may never be.

I believe that we have yet a great mission in the world. Methodism has not filled the divine purpose of its creation. God has still a work for us to do.

"Our flag on every height unfurled
And morning drum beat round the world,"

is prophecy of yet richer blessings and grander conquests. The past has been glorious, but thrice glorious will be the future if we are true to the heritage of our fathers. Let us emulate their virtues and imitate their burning zeal.

And now, dear brethren, I conclude my humble message not with the benediction of some great father in our own beloved Zion, but with the prayer of the sainted Richard Baxter, hoping that it may be the personal petition to each delegate in this Ecumenical Conference, and of every worshiper at the altars of world wide Methodism: "Thou hast mercifully given me the witness in myself; not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, that surely can come from none but Thee. And O, how much more have I perceived in many of Thy servants than in myself! Thou hast cast my lot among the souls whom Christ healed. I have daily conversed with those whom he hath raised from the dead." And then to the Holy Spirit he prays: "Be in me the resident witness of my Lord, the author of my prayers, the Spirit of adoption, the seal of God, and the earnest of my inheritance. Let not my nights be so long and my days so short, nor sin eclipse those beams which have often illuminated my soul. Without thee, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinency, and folly. Make me the more heavenly, by how much the faster I am hastening to heaven; and let my last thoughts, words, and works on earth be likest to those which shall be my first in the state of glorious immortality, where the kingdom is delivered up to the Father and God will forever be all, and in all; of whom, and through whom, and to whom are all things, to whom be glory forever Amen."

Board of Education's Report.

AN EDUCATED MINISTRY.

DEAR EDITOR:—I was very much pleased with the reference made by our Board to Ministerial Education, (Annual Report, page 14) and I heartily endorse every word. Among the many good things they say I call attention to the following: "The large number of young men who come into our ministry on trial annually are for the most part from rural districts, and from families not specially noted for educational advantages. They are perhaps ahead of the average in natural ability, but as a rule they are not college-bred men. They have never formed a taste for study, nor acquired the habit of close, consecutive, original thought. They are placed upon charges which require all their time in preaching, pastoral work and revivals. They then ask the question, "Are we going on after the antiquated fashion of our forefathers?" etc. I say we dare not if we could, and we cannot if we would. Our forefathers did not have to meet the sins that we have to meet to-day, and yet the demands outside of preaching to-day are so much greater than they used to be. A Methodist preacher must visit the sick as much as the doctor, besides visiting the well, called as much as the tax collector, write as much as the author, look into as many cases as some magistrate or judge, read as much light reading as a politician. All these and his domestic care upon him, how can he study? There must be consecutive study before he enters Conference or some relief after, or else our standard will retrograde instead of advance. I think our laymen expect too much of their pastor. Not simply in pastoral visiting, but in serving tables and every other way. Let them help him in getting up the collections, visiting the sick and every other way possible. It will be a blessing to them and save many a martyr for greater usefulness in our church.

OUR RECRUITS.

We do not have to receive just anyone. The time has come when we can confine ourselves to the best. And if there are those in our ranks who cannot study or will not and do not measure up to the requirements of an itinerate, let them locate. If they have lived beyond the day of their usefulness, let them superannuate, and let the Conference be filled with aggressive men.

J. H. BRENDLE.

From Statesville.

DEAR BRO. CRAWFORD: I have held three revival meetings up to date with very good results. Quite a number professed saving faith in Christ. Several additions to the Church and the Church greatly revived. I was assisted in these meetings a part of the time by my associate pastors, Bros. Smith, Douglass, Terrell, and Elliott, these brethren all did me faithful work. I have two other protracted meetings to hold between now and Conference.

We are working to come out at the end of the year in full all round.

Fraternally,
R B SHELTON.

People Believe In It.

It has been cynically said that anything can be sold by advertising now-a-days. This is not so. Many liniments have been advertised but only one—Perry Davis' Painkiller—has stood the test of sixty years' use. To-day its popularity is greater than ever and is based not upon what anybody says but upon what the remedy does. There is but one Painkiller, Perry Davis'.

Pyny-Balsam Stops the Tickling,
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"The fastest selling article I have in my store," writes druggist T. C. Smith, of Davis, Ky., "is Dr. King's New Discovery for Consumption, Coughs and Colds, because it always cures. In my six years of sales it has never failed. I have known it to save sufferers from Throat and Lung diseases, who could get no help from doctors or any other remedy." Mothers rely on it, best physicians prescribe it and all druggists guarantee satisfaction or refund price. Trial bottles free. Regular sizes, 50c. and $1.

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MR. PETER HOFFMAN, Kylertown, Pa., writes:

"I was deaf for five years and could find no help. I was completely deaf; was afflicted with shortness of breath, bronchitis, trouble in the throat, so that I was in misery. Through one of Dr. Hartman's almanacs I decided to try Peruna, and bought a bottle.

"I took three bottles and now feel real well; my hearing is good again; I can breathe without difficulty; my throat is no longer inflamed. I followed all the directions, and can now say that Dr. Hartman's Peruna has cured me.

"I recommend it to all suffering with catarrh. *I am seventy-one years old, have an appetite again and can work. I feel ten years younger.*"

When old age comes on, catarrhal diseases come also. Systemic catarrh is almost universal in old people.

This explains why Peruna has become so indispensable to old people. Peruna is their safe-guard. Peruna is the only remedy yet devised that meets these cases exactly.

Such cases cannot be treated locally; nothing but an effective systemic remedy could cure them. This is exactly what Peruna is.

Mrs. Peter Hoffman also writes:

"I was sick for many years; suffered with the liver, stomach and kidneys. I had seven doctors, but none could cure me, as they did not know what ailed me.

"Every one who saw me said that I could not live very long. I began to take Peruna and grew better every day. The severe pains in the stomach have disappeared. *I am now well and have a good appetite. I am seventy years old and can do my work without getting tired.*

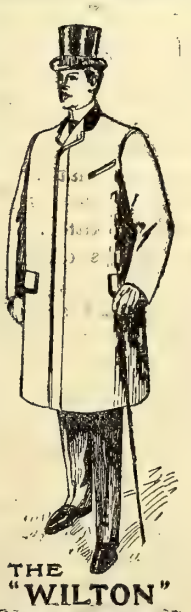
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Mr. Robert Metters, of Murdock, Bass Co., Neb., Box 45, writes:

"I had catarrh from my head all through my system. I took Peruna until I was entirely cured. I am eighty-three and a half years old, and feel as young as I did ten years ago.

"I visited recently among some old friends, who said I looked as young as I did twenty years ago."

Address The Peruna Medicine Co., Columbus, O., for a free catarrh book.



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AN INFANT'S Catechism.

I have just received a new edition of my First Catechism. All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy free to
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THE CHRISTIAN LIFE.

Loyalty to the Pastor.

We would love to see a revival of loyalty to the pastor as pastor. Many love and respect him as a man, but care little or nothing for his office. The present age is rapidly growing away from the old idea "of respect for the cloth." The pastorate has suffered in consequence. The young have not been trained to honor it as a heaven-ordained and God-given relation. It is true the minister should commend himself to the good will and respect of the community, and he generally does if he is made of the true stuff; but God's people should recognize and honor his calling, and stand by him as the ambassador of their King and Lord. They should speak of him and act toward him in a way to show their spiritual regard for him as a religious teacher, who stands in Christ's stead to beseech men to be reconciled to God. They should admit him to their homes in the name and in the spirit of the Master. They should remember him around the family altar as God's servant. They should train their dear ones to love and honor him, not only for his worth's sake, but for his office's sake. We know this is now counted old-fashion doctrine, but it is scriptural teaching; and at the risk of being regarded a fogy, we plead for more of this ministerial loyalty in the pew and in the home. Ministers have a right to it though they put in no such claim in these days. A church will prosper better that lives up to this New Testament conception of God's servant. There will be stronger and more helpful bonds established between pastor and people, while God will be pleased, and His cause increasingly benefited.—The Presbyterian.

Count Your Mercies.

A cheerful Christian entered a counting-room and said to a friend who was brooding over his "hard times":

"What! wrapped up in gloom again?"

"Yes," replied the melancholy merchant, "why not, when there is nothing but gloom in the outlook?"

"But," replied the caller, "I can see rifts in the clouds which oppress you, and you would see them too, were it not for your habit of looking only on the dark side of things. He who would see light must open his eyes Suppose, now, instead of dwelling on your present and prospective troubles, you spend the next half-hour in counting your mercies, past and present, and in searching for facts on which to build hope for brighter days to come. Good morning!"

With these words the cheerful brother left, leaving a ray of light behind him. "He bade me count my mercies," thought the sad hearted man. And he began to do so, casting swift glances over all the good things in his possession—over God's leadings in his past life; over the grounds on which faith and hope might safely build for the future—until his heart leaped, his counting-room grew bright as with the presence of angels, his business prospects seemed no longer shrouded in utter blackness, and he began softly to sing Addison's glad lines:

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

—Rev. L. H. Dorchester.

We might better understand each other if we made a more honest effort to understand ourselves.

Shining Faces.

"Many years ago," says a writer, "in the company of several ministers, I spent a morning with the Rev. W. Pennefather, of Mildmay Park. After breakfast he read a portion of scripture in a manner so devout that the guests not only listened but looked, for the pure soul of the man of God was shining in his face. It was a face one could never forget. Naturally of a hard, stern type, now the hardness was changed; he had a beautiful, softened, saintly face. As we sat around the table, fastening our eyes on him, we 'saw his face as if it had been the face of an angel.'

"Afterwards, I was not surprised to hear of a little boy who one day ran home from school, and joyfully rushed to his mother to tell her that he had seen Mr. Pennefather. 'And what did he say to you, my lad?' asked the mother. 'Oh, he said nothing, but he beamed on me, mother,' said the delighted child.

"Hudson Taylor mentions of one of the missionaries who went to China that he was full of love to God and man an his great, loving heart kept his countenance always aglow. Before he was twelve months in China, the natives gave him the name, 'Mr. Gloryman.'"—Selected.

Don't Worry----Try it This Week.

Let no day pass without personal secret communication with God.

Begin each day by taking counsel from the word of God, if but one verse while you are dressing.

Put away all bitter feelings and brooding over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet Do this, not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and, it may be, this day will determine how his coming will find us, as it must to thousands.—Our Hope.

I Don't Practice.

REV. JAMES I. VANCE, D. D.

Too many church people are like a minister of my acquaintance, who was accosted by a countryman who had heard him called "Doctor," and who supposed he was a physician.

"Doctor, do you practice here or in the city?" asked the countryman.

"I don't practice; I preach," was the clergyman's reply.

Too many of us don't practice; we just preach; and a very poor preach it is. The challenge of the world to the Christian is, "Prove your religion," which does not mean "Preach" so much as "Practice." Practiced Christianity refutes scepticism, solves doubts, solaces sorrow, discovers Christ, creates heaven.

A Spirit-Level to Live By.

A little boy saw his father using a spirit level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, "sighting" along the edge of the board, and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are," said his father, earnestly. "You'll find them in the Bible. Try all your actions by that. Make them true and straight and no guesswork about them!"—Selected.

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Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

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Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"		3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
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Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C	9 40 a m	
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington "	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	3 50 a m	1 05 p m
Lv. Norlina, "	3 54 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S P.Co	....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York, "	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	3 50 a m	11 58 a m
Lv. Norlina.	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 56 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger. No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,....8:10 a m.	7:50 a m	.....
" Yorkville...9:15 a m.	9:52 a m	.....
" Gastonia...10:13 a m.	12:35 p m	.....
" Lincolnton11:03 a m.	2:15 p m	.....
" Newton...11:52 a m.	3:32 p m	.....
" Hickory...12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir..... 4:30 p m	.....	1:30 p m
" Hickory.... 5:35 p m	5:30 a m	4:25 p m
" Newton .... 6:05 p m	8:30 a m	.....
" Lincolnton 7:00 p m	9:18 a m	.....
" Gastonia... 8:15 p m	11:10 a m	.....
" Yorkville.. 9:21 p m	1:12 p m	.....
Ar. Chester....10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, makes close connection at all junction points.

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THE HOME.

Just Common Folks.

If only sweetest bells were rung,
How we would miss the minor chimes!
If only grandest poets sung,
There'd be no simple little rhymes.
The modest clinging vine adds grace
To all the forest's giant oaks,
And 'mid earth's mighty is a place
To people with just common folks.

Not they the warriors who shall win
Upon the battle field a name
To sound the awful din;
Not theirs the painter's deathless fame,
Not theirs the poet's muse that brings
The rhythmic gift his soul invokes;
Theirs but to do the simple things
That duty gives just common folks.

Fate has not lifted them above
The level of the human plain;
They share with men a fellow love
In touch with pleasure and with pain.
One great, far reaching brotherhood,
With common burdens, common yokes,
And common wrongs and common good—
God's army of just the common folks.
—Nixon Waterman.

Mrs "But".

Mrs. "But" is our next-door neighbor. Her real name is Green, but Jonas, whenever he sees her marching up the walk remarks: "My dear, here comes Mrs. 'But.'" He is not given to calling people names; he says it merely to put me on my guard, for he knows our neighbor's failing. She is a bright, breezy little woman, and as long as the conversation is confined to the weather and household affairs I quite enjoy chatting with her; but the moment that a human being, living or dead, chances to be mentioned, I begin to quake

The first time she called—it was soon after we moved into the neighborhood—I happened to say that Mrs. Goodwin, from the opposite side of the street, had been in to see me, and that she impressed me as a very lovely character.

"Oh, she is indeed," said Mrs. "But" heartily, "she is such a devoted wife, and so good to the poor. But" she went on, lowering her voice, "there used to be a good deal of talk about her when she was a girl, and though I don't suppose half the things which were said were true, people don't seem to forget it."

What necessity there was for this drop of poison to be instilled into my mind I could not see. Mrs. Goodwin's youth was in the far past, and in the gossip concerning her in that remote period I had no interest whatever. I was quite willing to take her as she was in her sweet, ripe womanhood.

One day when Mrs. "But" dropped in she found my little friend, Nellie Gray, at the piano. Nellie is a shy, brown-eyed girl of fifteen, gifted with a wonderful ear for melody, and as the Grays had no piano, I had offered her mine.

"I can't help loving the child, she is such a warm hearted little creature, and so eager for music," I said, as the door closed behind her.

My visitor gave a scarcely perceptible shrug.

"Yes, Nellie seems to be a very nice girl," she admitted, "but I suppose you know that she is a poorhouse waif."

"No," I said. I knew nothing of the kind. Mrs. Gray had introduced Nellie to me as her eldest daughter, and the information volunteered by Mrs. "But" was utterly uncalled for.

One evening on our way home from prayer-meeting Jonas remarked that he always enjoyed listening to young S aulding, he was so devout and earnest.

"Yes, he is a very interesting speaker," said our neighbor, who had joined us as we came out of the lecture-room, "and he seems very sincere, but I can't help feeling a little suspicious—I knew him when he was a boy."

Jonas made haste to change the subject; a word of encouragement would have resulted in our hearing the whole history of the young man's boyhood.

"I've no patience," he exclaimed the moment we were by ourselves, "with people who are always bringing up the past. Just imagine what heaven would be if the inhabitants were disposed to indulge in that sort of retrospection! The Angel Gabriel himself would hardly be safe from their disparaging 'buts,' and the whitest robe in all the 'white-robed throng' would be in danger of being smutted"

"And yet," I said, "Mrs 'But' evidently considers herself a Christian."

"Oh, I don't dispute her title," said Jonas, "but I can't help thinking that she might be able to read it clearer if she would rub up her glasses with the thirteenth chapter of First Corinthians."
—Christian Intelligencer.

Was St. Paul Ever Married.

One of the most interesting questions ever raised as to the personality of the Apostle Paul is whether he was a life-long celibate or whether he was ever married. On this doubtful point age-lasting controversy has flourished. But the celibate theory is in Paul's case shaken considerably by the various implications involved in different passages of Scripture. In Acts 26:10, Paul says that when Christians "were put to death I gave my vote against them." Here the word for "vote" means an equivalent to the death ballot. Now, Paul could have cast this vote without being a member of the Sanhedrin. Furthermore, he could not have cast that vote without having been a married man. In order to be a member of the most august body in Jewry a man must be at least thirty years old, and he must also be a husband. Therefore, the implied evidence is very strong in favor of his having had a wife, while it is quite consistent with a state of widowerhood. The probability is that Paul was a widower in the days when we know him as probably speaking of himself as one who had been married. Of course, the idea of Paul's celibacy is earnestly enforced by Roman Catholics, but only on the slender grounds of conjecture. The subject, however, is one of which many will still maintain that there is room for doubt, as the Bible does not make an explicit statement.—Chriitsan Commonwealth.

Looking Out For Mother.

One matter which all young girls should consider, which is perhaps almost hackneyed and yet never unnecessary, is the question of reverence, all that is implied by the injunction to honor our parents. To honor them is not only to obey them; it goes farther and deeper than mere obedience.

You cannot possibly understand the love that your mother bears you; it is a law of nature that you should not understand. It is like no other love; peculiarly interwoven with every fibre of her being, not to be comprehended by any daughter of you all until the day when you perhaps hold your own children in your arms. You must take it on trust. But remember that this love of hers makes her acutely conscious of every touch of hardness and coldness in your voice; she misses the kiss that you are in too great a hurry to bestow; she winces at the argumenta ive voice with which you labor to get your own way; she dreads unspeakably to lose your affection and respect. Do not begrudge the tender word, the loving caress, even if you feel a little impatient of it all the while. You will long for it with a heart-sick longing when it can never be yours again. And remember that hardness is one of the faults of youth; you should strive against it as much as you strive against your faults of bad temper, or inaccuracy, or sloth. Be hard on yourself if you like; that will not hurt you. But you may regret it all your life that you have been hard on anybody else.—The Watchman.

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THE PAN-AMERICAN EXPOSITION.

So much has been written and published in regard to the great Exposition that was opened in Buffalo, New York' on May the first, and so many people have visited the place and on their return have made elaborate reports of what they saw that many of our readers are already familiar with the main features of this remarkable display of industry, ingenuity and progress, but there are many others who have not been able to visit it, and have not had time to read very much about it Hence we append a few notes that all may have at least a bird's eye view of it

Buffalo is situated on the eastern shore of Lake Erie, four hundred and eighty miles north-west from New York City, and twenty-two miles south of Niagara Falls, and contains a population of four hundred thousand people. The Exposition grounds cover three hundred acres of land two miles north-west of Buffalo, which is elevated, undulating, partly wooded, beautifully shaded and penetrated by a large stream of fresh water.

It has a main entrance on the west from Elmwood street, and entrances also on the north, south and east. Walks, driveways, canals, minature railroads, lakes, fountains and gardens have been constructed with the greatest skill. The buildings, towers, courts, statues, and streets were designed with the greatest artistic taste and skill and give a perfect picture of a modern city crowded with people who are filled with energy and life.

The actual cost, in money, of the entire plant, is not known by the public, but is estimated at three million of dollars. Of this amount, one million was given by the United States Government and the remainder was contributed by the city of Buffalo and by private individuals. Up to October the first six million and two hundred thousand persons had been admitted by ticket to the grounds, and it is supposed this month will run the number up to over seven millions.

We spent three days on the grounds and improved every hour of the time in visiting the various buildings and noting as best we could the exhibits contained in each, but it would be unwise to attempt in a single article to do more than make a brief mention of what we saw. The whole is the world in miniature and to look upon it is a sight of a life time, and it will linger in the memory for long, long years. We were particularly anxious to look through the exhibits from Mexico and the States from Central and South America. The mineral and forestry exhibits were extensive and more than met our expectation, but in other respects we were disappointed. The products in horticulture, mining, foresty and agriculture in the great States of New York, Minnesota, Washington and California dwarfed the exhibits from many other States.

The Southern States were not conspicuous either in the costliness of their buildings, or the extent and excellency of their exhibits. Certainly there was much there that we could only glance at and a great deal that we did not even see, but to us, our own Commonwealth was not much in evidence. The Southern railroad had a collection of the chief products of the States through which their lines extend, but we could not tell what belonged to North Carolina.

The places that most interested us were the African and Esquimau villages. In the former were 250 natives representing different African tribes. They lived in huts made of the bark of trees, and worked and talked and cooked and eat as in their own country. Their speech, their dress, their musical instruments and their amusements were peculiar to their race and the man in charge of them said they were living in Buffalo just as Mr. Livingston found them in Darkest Africa. They are healthy looking, muscular and strong. Their faces indicated kindness and contentment.

In the Esquimau villages were a number of families. In these were men, women and large and small children. They lived in small earth huts. Their bedding and clothing were mostly of the skins of wild animals. They are robust, hearty and good natured. They have their dogs, their sleds, and their hunting outfits. They were intelligent and kind and gave every evidence of contentment and happiness.

The Indians also attracted much attention. There were a large number of them and they appeared in their favorite costumes. Beads and feathers and rings and paints altogether made a most fantastic dress, but there was nothing bright and cheerful in their faces. For lack of space we cannot write more now.

BENEFACTOR'S DAY AT TRINITY COLLEGE.

The Board of Trustees at the last annual meeting set apart October the third as Benefactor's Day and directed that it be observed every year as a College holiday in honor of Mr. Washington Duke, whose gifts to the institution aggregate nearly five hundred thousand dollars. In compliance with this direction, last Thursday was celebrated with becoming ceremonies.

The public exercises were held in Craven Memorial Hall in the evening and were presided over by Hon. James H. Southgate, President of the Board of Trustees. There was a large crowd in attendance.

Mr. Southgate, after giving the origin of Benefactor's Day, and paying a high compliment to Mr. Duke, introduced Bishop E R. Hendrix as the orator of the occasion.

The Bishop announced as his theme, "Personality and Progress" From the report of the speech by the Ralegh News and Observer we copy the following. He said:

"Two beautiful graces meet here today: generosity and gratitude. Lovely as is each alone their highest loveliness appears when they look into each other's eyes and clasp each other's hands. Then is seen the true companionship of immortals. No more is generosity the expression of unselfish spirit, delighting to sacrifice in order to give, than gratitude is the characteristic of a human spirit at its best, lovingly recognizing the source and value of the gifts of generosity. Man alone of all God's earthly creatures knows the source of his being and blessings. He alone can give thanks. He stands at once the interpreter and High Priest of nature. An ingrate is less than a man, having renounced his prerogative of giving thanks which belongs to him as the crown of his nature. The grateful spirit is lifted by his own songs into the companionship of angels. Gratitude has a place before the Throne of God as one of the immortals. As our human generosity is a faint type of what is divine so our human gratitude reproduces the very atmosphere of heaven. But let there be more frequent visits on earth of these heavenly graces, and especially let our mortal eyes see them more often walking hand in hand, and not only will flowers blossom in their path but colleges, libraries, endowments as well. Happy days are those when the gods consent to dwell in the abodes of men. Let the graces become incarnate and dwell on earth to make it a heaven. And this they will do if they can be ever found together. Neither can dwell on earth alone any more than in heaven whence they came.

"The fact is as gratifying as it is unique that aside from the original benefactions to Trinity College in which so many names are worthy of special mention one family has given the institution in buildings, endowment and equipment more than $600,000. Having tasted the luxury of wise and intelligent giving, father, sons and even grand children vie with each other in seeking to supply the needs of a growing and prosperous college. The ambition of a prosperous European is to found a family. Happily we have a fresh example of a prosperous American whose worthy ambition is to found a college. The satisfaction experienced by the venerable father, whose gifts to the endowment alone have exceeded $300,000 is a satisfaction which comes not only from a noble and generous deed, but from the character, discipline and faithful work of those whom he has sought to benefit. If Trinity College is written upon the heart of Mr. Washington Duke, grateful and appreciative and faithful professors and students have helped to write it there.

"Noble benefactions have been added by the two sons, Mr. J. B. Duke and Mr. B. N. Duke, both now of New York, but whose hearts turn fondly to the worthy object of their father's affections. The names of some of the generation will this day be added to the list of benefactors to give added reason why October 3rd should be observed in perpetuity as Benefactor's Day. The noble desire of these and other benefactors is that Trinity College shall be provided with equipment and facilities of instruction equal to any in the land. Money will not be lacking to make a great college so long as it is theirs to give and the same encouraging results as now follow their generosity.

"But a college like this is also the meeting place of opportunity and inspiration. There must not only be a noble plant and an ample endowment, but there must be soul enough to fill the body and use it. Inspiration must come from men capable of receiving inspiration. Minds capable of inspiration are the only ones that can impart inspiration to the students who throng these halls. A great college become a place of great inspiration, both because of the living and the dead. Nay, I will say a college in time becomes a place of inspiration even more because of the dead than the living. The longer the world lives the more it is governed by the dead than the living. Death fastens, not loosens the grasp of a great thinker. Aristotle as an observer and reasoner has not surrendered his place in the world's regard. Blind Homer has more appreciative readers today than when he first sang his almost perfect epics. We quote the dead Jefferson and Madison and Marshall as our weightiest authorities. It is where these mighty spirits of the dead are most studied that the world is most inspired by them.

"A true college stands also for personality and progress. It is discoveries made by Morse and Pasteur in the quiet of their laboratories that follow in the wake of such discoveries as Sir Humphrey Davy's safety lamp for the world's true betterment and progress. A college is set to prove all things and to hold fast that which is good. The conservatism of true learning has made the world unmindful of its progressiveness as well. But back of true progress and an explanation of it is a great personality. An institution is but the lengthened shadow of a man. The greater the shadow the more notable the personality. The development of the personality with all that it implies is the real mission of the college. This comes not from the study of things with their laws, but of persons with their characters, their thoughts and principles. The true education must take more account of persons to give that rounded view which is essential to sound development."

LATE GIFTS TO TRINITY.

At the conclusion of Bishop Hendrix's excellent address, Mr. Southgate announced the gifts of the institution for the year ending October 3rd, as follows:

Mrs. Mary W. Stagg—Pavillion, stone structure, with copper roof, to be located in front of the Duke Building, on the left of the drive leading to the main entrance.

James B. Duke—$10,000, to be used at once for the purchase of books.

Benjamin N. and James B. Duke—Six and eight-tenths acres of land, value $6.820.

Mr. Washington Duke—Central Heating Plant, from which all College buildings will be heated; cost $25,000.

Benjamin N. Duke—A Dormitory Building, to be

erected before the opening of the College next September, to cost not less than $25,000.

Col. and Mrs. G. W. Flowers—The Arthur Ellis Flowers' Scholarship, worth $1,000.

North Carolina Conference—To the General Loan Fund, $1,527.90.

Western N. C. Conference—To the General Loan Fund, $220.46.

To the Physical Laboratory, gift aggregating something more than $300. A complete list of the donors cannot be given at this time.

In addition to these, 1,000 volumes have been given to the Library.

Mr. B. N. Duke—Permanent Improvements at Trinity Park High School, $648.70.

Epworth Church in Norfolk, Va.

Virginia Methodism is of the best quality. Its clergy and laity, in point of intelligence, consecration and liberality, occupy a foremost place. Richmond, Lynchburg and Norfolk are strong Methodist centers.

We have heard much of the far-famed Epworth Church in the last named city. Last week, while in Norfolk, we availed ourselves of the opportunity of looking through it. We confess to a feeling of surprise. It is indeed a magnificent structure, far surpassing our expectations. It is built of granite, with massive walls and a lofty spire, is of the most modern architure, and has an auditorium that will seat about two thousand persons, besides a pastor's study, ladies' parlor, kitchen, Epworth League and Sunday school rooms.

We were informed that the building completed cost not less than $130,000, and from its general appearance we would conclude that the sum was not exaggerated. Certainly it is a costly edifice and stands there as a monument to the liberality and consecration of its members.

Rev. Coke Smith, D. D., the pastor, spent his summer vacation in Europe, and had only returned two weeks ago. We regretted not seeing him. We are glad to know that his health was very much benefited by his stay abroad, which we hope will prove permanent. Dr. Smith is recognized as one of our most valuable men and a preacher and pastor of rare ability.

Our Norfolk brethren have also another very handsome church on Cumberland street It is of granite, large and imposing, and from its exterior, we would suppose that it is only second to Epworth. We were anxious to look through it, but could not find the sexton and failed to get in, which we regretted.

A Word to Our Preachers.

The financial success of the ADVOCATE depends largely upon what the preachers do for it. It is impossible for us to reach all our subscribers except through the pastors. An agent sent to the different charges does not know the subscribers or where to find them. We are sending return postal cards this week to all the pastors who have not already reported to us the Postoffices in their respective charges. We hope all will answer these, without delay, so we can forward them the list of subscribers immediately.

We request each pastor to try to see each subscriber and collect what is due the office. Also try to send us or carry to Conference, at least five new subscribers. We greatly need money. A large amount is owing to us and unless we can collect it by Conference we shall be embarrassed. But if each pastor will send us or take to Conference fifteen or twenty dollars we will be able to meet the pressing demands upon us. If you fail to get the list of subscribers in time on any Sunday you can ascertain how many people in the congregation take the paper by asking them to hold up their hand.

Brethren please attend to this matter for us and be sure to collect all you can and make a special effort to get those who are farthest behind to pay up. The date on each label shows to what time they have paid and all who will settle can do so at $1.50 a year.

The Result of the Stuart Meeting.

After ten days continuance the meeting held in West Market Street Church by Rev. George Stuart closed Wednesday night, Sept. 27. The congregations and the interest grew steadily to the last. Immense crowds attended each service and at night large numbers were turned away for lack of room.

It is impossible to ascertain how many persons professed conversion or the number who reconsecrated themselve to God —but there were a great many. As nearly accurate as we can get the facts about one hundred of those who professed religion have joined the different churches. Of this number some seventy connected themselves with West Market, fifteen or twenty with Centenary and ten or fifteen the Baptist church.

Mr. Stuart left at once to begin a meeting in Elizabeth City. He was presented with a purse of $600 on the eve of his departure.

EDITORIAL NOTES.

Rev. J. H. Bennett, who is supplying the Morganton circuit, is having good meetings on his work. Rev. J. W. Jones writes most hopefully of the charge.

Prof. O. W. Carr, of Trinity, has been quite sick for some time with pneumonia. His many friends will be glad to learn that he is now better and it is hoped he will soon recover.

We are glad to learn from some of the Presiding Elders that the outlook for closing up the year well is more favorable than they had anticipated. Let every church member do his or her whole duty and success is sure.

Rev. W. B. Holcomb passed through Greensboro last week on his way from the Pan American exposition to Mt. Airy. He is very much in demand and is an incessant worker He begins a meeting in Norfolk, Va, at an early day.

Rev. A. W. Plyler, of Asheboro, spent last week assisting Rev. R. S. Webb in a meeting at Holts Chapel near Greensboro. We are told his sermons were strong, searching and effective, and made a deep impression upon those who heard him

We hope the friends of Weaverville College who have made subscriptions to that institution will make a special effort to pay all or part they owe before Conference. Dr. Ragan, the Treasurer of the Board of Trustees, must raise some money by that time at latest.

The Central Carolina Fair opened in Greensboro on Tuesday morning. The weather was perfect and the attendance good. The opening address was made by Dr. B. F. Dixon, State Auditor. Nearly all the available space has been taken at this writing and the indications are that the exhibits will be good.

We have received an illustrated catalogue of the State Fair which is to be held in Raleigh on Oct. 22-26. It is believed that this will be one of the most extensive exhibits and successful fairs ever held in the State. Mr. Joseph E. Pogue, the enterprising secretary, is full of energy and enthusiasm and knows how to push things forward successfully. We bespeak for him the cooperation of our farmers, merchants, stock growers and manufacturers.

Rev. and Mrs. A. R. Surratt, with Master Paul Paris, spent several hours in Greensboro on Tuesday and made us a very pleasant visit. They were returning from Mount Airy where they had been for two weeks visting Rev. Z. Paris. Bro. Surratt is one of our hard working, successful preachers, who brings up all the interests of the church.

We believe he has sent more subscribers to the ADVOCATE this year than any other one man.

Now is the time for preachers and others to purchase their winter suits. It is better not to wait until the stocks are picked over. We take special pains to find good clothing firms that we can recommend to our patrons. If you want a tailor made suit, write at once to Harry Pozolt, Greensboro, N. C., and he will send you samples, take your measure and guarantee a fit. If you want a ready made suit look up the advertisement in the ADVOCATE of Merritt Johnson & Co. or Chisholm, Stroud, Crawford & Reese, or C. M Vanstory & Co. These are all good firms, reliable and up to date clothiers and will guarantee good fits at reasonable prices.

Rev. T. J. Gattis Transfers.

DEAR DOCTOR:—Please publish in the ADVOCATE that Rev. T. J. Gattis was transferred from the North Carolina Conference to the Western North Carolina Conference, on the 4th day of last April, by Bishop Morrison.

I send above notice by request of Bishop Morrison. Yours truly,

Oct. 3, 1901. J. C. ROWE.

Sam Jones.

Rev. Sam P. Jones, the noted evangelist, will lecture at the Opera House, North Wilkesboro, the 30th of October, 8 p. m. Proceeds for benefit of Methodist Church.

Admission 50c. and 75c.

L P. BOGLE.

Note From Rev. S. M. Davis.

BRO. CRAWFORD :—Your numerous readers will thank you for the catholic, patriotic and timely tone of your editorial page of the ADVOCATE of Sept. 25th.

Loud and long ring our Methodist bell,
The best things of church and state to tell.

In my article, "Our Laymen," the printer said few for pew and managers for messengers—my want of care

Sept. 30. S. M. DAVIS.

Amounts Received for Bakersville Church.

DEAR BRO. CRAWFORD:—We have received the following amounts for repairing Bakersville church:

From Sunday-school M. E. Church, South, Johnson City, Tenn.,	$10 00
H. W. Miller,	8 00
Marion station per Rev. R. D. Sherrill,	4 15
F. H. Nolen,	2 26

For the above we are very thankful. Will all the other brethren who have promised send it to us as soon as possible? Cannot those who have not yet promised send us some help also?

J. D. CARPENTER, Pastor.
J. H. GREEN, Chm'n. Board Stewards.

Death of Little Helen Lee Wilson.

Death entered the home of Rev. W. A. Wilson and claimed for its victim his little daughter, Helen Lee, aged 10 months and 17 days. Rev. W. A. Wilson is a missionary from Japan and has been for some time visiting relatives and friends in Ashe county, N. C. Little Helen Lee was born Nov. 14, 1900, and died on Oct. 1, 1901. To the family this loss is great, but to the darling child it is gain.

Thus a little flower has been plucked from the garden here below, and transplanted in the paradise of God. As the little babe cannot come back to father and mother, thank God they can go to it. God bless the bereaved family.

T. B. JOHNSON.

☞Raleigh Christian Advocate please copy.

Danbury Circuit.

DEAR ADVOCATE: Some time ago I wrote you a card reporting our meeting at Palmyra, but as I did not see it in the ADVOCATE I suppose it was mislaid somewhere. So I again report the meeting there which was a very successful meeting in some respects. There were a number of professions of religion, some 8 or 10, but only one was received into our Church, as proselytors were on hand to take off all they could to a neighboring church. That is one thing we have to contend with, or put up with in that, as well as some other sections We make disciples, but others are ready to steal the sheep.

There were some 6 or 8 professions also in the meeting at the Vademecum Springs, a new watering place and a very important point, where we have a membership and expect in the near future to build a church. As yet none of the converts there have been received, but we have the promise of several additions if we build, which we must do.

We also had a meeting at Sandy Ridge with 2 professions and one valuable addition; a young man who has gone right to work, praying in public, and conducting religious services.

In a meeting at Meadows, there were 2 professions and one candidate for membership for Davis Chapel to be received later.

We have several meetings yet to hold. Pray for us and the work in this section. We have a nice new church at Mt. View completed and ready for the paint brush but we are in need of funds to do this, as well as to pay off lumber bills. Hope to pay these off by Conference or soon after.

This circuit is far too large for one to do justice by—10 organizations and several other important preaching places. Owing to lack of church buildings, conditions of weather, crops, etc., we shall not be able to hold meetings at all the points this year, which we regret. But should we be returned, we hope to do so in the earlier part of next year. But this is not likely as there is a plan on foot to divide the circuit which needs very much to be done.

I would earnestly commend, for the consideration of all our laymen and preachers also, an article in the ADVOCATE of Sept. 25, under the head of "Christless Wills and Insurance Policies" found on 2nd and 3rd pages.

Very truly,
W. H. PERRY.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 13, 1901.

JOSEPH IN PRISON.
Gen. 39; 20. 40; 15.

The Ishmaelites carry Joseph into Egypt, bringing him into Memphis, at that time the magnificent capital of the kingdom. It is now in ruins, the valuable building material having been carried twenty miles down the Nile and used to build Cairo, the present capital, which is exceedingly magnificent, containing five hundred thousand inhabitants, four hundred Mohammedan Mosques and a Moslem university, in which ten thousand students are now preparing to preach the religion of the false prophet. Memphis stood on the left bank of the Nile; Cairo stands on the right bank, taking in the site of the city of On, which constitutes its northern suburbs. The removal of Memphis, the magnificent capital of the Pharaohs, was necessitated by the filling up of the Nile bed and the elevation of the valley by periodical inundations, thus making the site of the city too low to escape the incoming waters. As time glided away in the house of Potiphar, the Captain of the royal guards, seeing his superior wisdom, unflinching integrity and perfect reliability in all matters of duty, labor, trust and responsibility, he made Joseph steward of his house, turning all business matters over to him, disencumbering himself of the burden and responsibility.

God was with Joseph, and everything prospered in his hands. Like Jesus, his great antitype, who was born king, Joseph was born to rule. Hence he would come into the rulership wherever he went. The captain of the royal guards had quite enough to do to look after his military affairs, and was glad to be relieved of all domestic duty and responsibility. Joseph is a beautiful youth and in every way amiable. The captain's wife becoming enamored, sets out to ruin him. Having done her best and all in vain, she tells a lie on him, and falsely accuses him to her husband, who sends him to the imperial prison, as Potiphar is a leading government officer and feels that a flagrant offence in his house deserves imperial castigation. The writ of Habeas Corpus, at present the guaranty of an English or American persons' liberty, qualifying any citizen to take out the person there incarcerated and see that they have a fair and legal trial, was enacted only a few centuries ago, when the barons sought relief from the tyranny of King John, and was transferred to America by the colonial congress. Persons in bygone ages might be arrested and cast into prison for trivial causes, and be left there to languish and die.

So Joseph spent seven years in that imperial prison. Meanwhile the keeper, finding out his sterling qualities of mind and heart, promoted him to the bossship. Eventually the chief butler, who is superintendent of the wines that went on the royal table, and the chief baker, who superintends the entire bread department, from the copious loaf to all the diversified sweetcakes, pies and knick-knacks, were both thrown into this great imperial prison, the abode of so much sorrow and suffering.

Joseph, who now in the discharge of his duties as a sub boss in the prison, looks into their faces, and sees in their countenances an indescribable sadness and gloom. Consequently he interrogates them as to the cause of their deep mourning. They proceed at once to tell him their dreams of the preceding night, which have filled their hearts with sadness. Says the chief butler, I saw in my night's vision three vines suddenly grow up, bearing the most delicious grapes, which I took and expressed the ruby wine in Pharaoh's golden cup; at once bearing it to his royal majesty, as in the happy days of yore, Joseph responds, "The three vines are three days, at the end of which Pharaoh will take you up out of this prison and restore you to your butlership again."

The chief baker was pleased with the interpretation, and proceeded at once to tell his dream, "In my night vision I had three baskets on my head filled with all sorts of bread for Pharaoh's table. Meanwhile the fowls of the air came and ate the bread out of the baskets on my head." Joseph responds, "The three baskets are three days, at the end of which Pharaoh will take thee out of this prison and hang thee on a tree, and the fowls of the air will eat thy flesh off thy bones."—Rev. W. B. Godbey, in Zion's Outlook.

A "Patriarch."

An Illinois dispatch to the Associated Press says that a meeting for prayer was called recently in one of the rural districts, when a patriarch with original ideas prorogued the assembly in the following manner:

"Brethren, let's be cautious 'bout this yere pra'r business. You all know this yere yearth is as flat as a pancake, but only a few like me know that at this yere season of the year the aidge of the yearth is turned to'ards the thunder region. Suppose now we 'uns should set a pra'r for rain, and supposin' the rain should come, it would only hit the aidge of the yearth, and this country wouldn't git a drap. Better wait till the flat side is turned to'ards the clouds."

Family Record.

One of the Most Handsome

Pictures in colors.

The Record rests upon a background of pure Solid Gold, in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word. Underneath, in the richest and choicest lettering, are the words, "GOD BLESS OUR FAMILY." There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family. Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 16x22 inches.

AGENTS DELIGHTED. Fast sellers Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for $1.00 50 for $5.00, 100 for $9 50 Your money back if not satisfactory. Mrs F. E Smith, Comstock, Neb, says: "Received Family Record and think it's the finest I ever saw." Mrs Priscilla D. Little, Box 92, Tecumseh, Michigan, writes: "Just received Family Record and like it very much Please send," etc We have 5000 testimonials, and want yours. Address today,

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 13, 1901.

DARK DAYS AND THEIR LESSONS.
Ps. cvii. 1–15.

This Psalm, like the two which precede it, is supposed to have been written and sung at the dedication of the second temple. Its author is unknown. It is a review of the transgressions of the people, their captivities and miseries, and God's marvelous dealings with them in forgiving their iniquities, bringing them out of captivity, and restoring them to their own land. There are several dramatic figures; the bewildered and solitary traveler in the wilderness, the captive in a dark dungeon, the sick and dying man with no physician, the sailor tossed in a storm without hope of rescue. By these various illustrations the Psalmist shows the wretched condition of his people, and, in general, of those who reject God, and then magnifies the Lord's "goodness and wonderful works" in saving those who call upon him. Dr. Clarke commends this Psalm as a splendid composition, and says that if it had been written by Virgil or Æschylus "it would have been praised up to the heavens, and probably been produced as their masterpiece." The poetry of the Bible surpasses that of Homer, Milton, or modern poet laureate.

The general teaching of the Psalm is that we should trust and praise God under all circumstances, "for he is good: for his mercy endureth forever." Four times does the writer ejaculate: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Dark Days Come to All.

Half the time it is night on the earth. At other times the sun is hid by clouds. These natural phenomena illustrate the experience of human beings. All have dark days: days whose shining sun is clouded or eclipsed, or even set, by ill health, poverty, disappointment, lack of opportunity, unrealized aspirations, uncongenial surroundings, absence of appreciation, faithless friendships, undeserved opposition and enmity, personal sorrows, the death of loved ones. Some of our darkest days are caused by our own willfulness and sin. Conscience can cover the brightest sun with a pall of its own weaving. No star shines in the sky of remorse.

We must admit that dark days come. A man might as well say there is no cloud or night as for us to affirm that life is always sunshiny.

Uses of Dark Days.

1. They do not come causelessly. They are a schoolmaster with the rod of correction and the voice of instruction.

2 They should make us think. A man said: "I thank God for my late sickness, which was almost fatal. I had forgotten him. He laid me on my back, that I might look upward."

3. They should sweeten character. In the bright day of health and prosperity we are proud and independent and self-reliant. Dark days show our weakness and dependence; they teach humility, gentleness, sympathy, and love.

4. They should strengthen life. As the wind seizes a forest and shakes the trees, causing the roots to strike deeper and the trunks to rise higher, so the dark days of life develop a ruggedness and strength impossible otherwise. They try men's souls, and produce an intellectual and spiritual fiber unpossessed by such as have lived in flower gardens under sunny skies. In proof, the great men of all time have been cradled in poverty or adversity or other trials. Moses, David, Paul, Luther, Wesley; the conquering soldiers; poets and orators; the men of science and art; the captains of industry; the men and women who bring things to pass—have, almost without exception, started in life under dark days, and, thrilled with the determination to get into the sunlight, they have succeeded in brightening their own pathways and also in lightening the world by the shining of their own splendid achievements. Let no young man or woman be depressed by unpromising or unpleasant surroundings. Any one can come out of the cave in which he finds himself, and by his own effort, assisted by the Lord who honors every righteous ambition, can reach the sunlight of realized aspirations.

How to Make Dark Days Bright.

1. Remove the cause. Sometimes we are responsible If sin eclipses the sun of hope, let us repent and sin no more. If it be ill health, let us do our best to get well. If poverty, practice the business virtues of industry, sobriety, and frugality. If ignorance, schools and books abound. If uncongenial surroundings, choose your own company.

2. Cultivate good cheer. Joy is home-grown. Next to the Sun of Righteousness, the brightest light in a man's heart is kindled by himself. Do not brood. Sing songs in the night. Look for the silver lining of the cloud. Throw rainbows on the storm.

3. Work toward the light. This is the best antidote to worry. Earnest labor is a specific for the blues. Faithful performance of duty is self-luminous. Indolence, irresolution, hopelessness, in dark days will bring collapse and death; energy, resolution, dauntless endeavor, undying hope, will lead into the glorious day of a true prosperity.

4. Trust in the Lord. Four times in this Psalm does the writer record: "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." He led the wanderer home, broke the chains of the captive, healed the dying man, and brought the storm tossed sailor unto the desired haven. Thus if we trust in him, if we cry unto him in our distresses, he will lead us out of darkness into light; and will make even the night of trouble, disappointment and sorrow light about us.

5. Hope for the dawn. If we could imagine ourselves placed on the earth for the first time just at sundown, and were ignorant of its rotation, we would be terrified at the night, and expect darkness to reign forever. But we know that the rising sun always follows the setting, and that the night is but a tomb out of which the day springs in glorious resurrection. This fact cheers all toilers in the night and those who are sick. So, if we use them aright; dark days will come to an end with us, and the upspringing sun of deliverance and joy will sweeten the memories of our suffering and terror in the long, dismal time through which we have passed, and which we hope will return no more

I can but trust that good shall fall,
At last far off—at last to all,
And every winter change to spring.
—Epworth Era.

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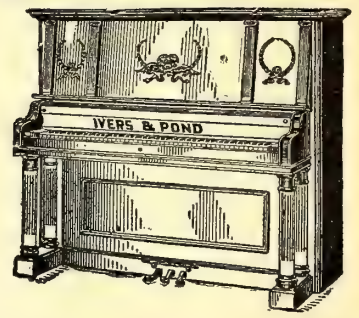


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Unjustly Accused.

It seems to me that intelligent Bible readers ought to quit misrepresenting Jacob in regard to his securing from Esau his birthright. Ministers and others persist in charging Jacob with defrauding his brother of his birthright. I am sure that these accusers would not want people, long after they themselves are dead, to continually lay to their charge some mean and wicked transaction of which they never were guilty. It is often wrongly supposed that because Jacob deceived his father at the time of his obtaining the blessing of the firstborn he defrauded Esau, but the two things are very dissimilar. I maintain that Jacob did not defraud Esau. It was Esau who made a fool of himself by selling his birthright to Jacob, when he was really under no necessity for doing so. Of course Esau was very hungry, but that fact did not make it necessary for him to sell his birthright to get enough to supply his need. There was plenty of other food at hand for that purpose. The simple truth is, Esau was passionately fond of red pottage, and just then he was quite willing to pay any price for the sake of satisfying his appetite. He was like thousands of gluttons and intemperate men today who will recklessly barter away life itself for the sake of ministering to their ungoverned and grasping appetite. Esau deliberately sold his birthright just to gratify a momentary craving for his favorite pottage, thereby putting small value to his birthright, "despising" it, as the Bible says, and then, after thinking about his folly for awhile, he decided to still claim the birthright. It was he, and not his brother, who was acting very meanly. He had deliberately sold out, and yet he was determined to hold on to what he had sold! And bear in mind that the Bible never utters a word of condemnation against Jacob for claiming the blessing of birthright, but it does severely condemn Esau for selling it, and thus "despising" it. But read what Dr. Daniel Steele, a learned Biblical scholar, says: "I hope to meet Esau, the individual, in heaven. I think that he behaved pretty well, considering the mean trick played on him by his scheming mother and supplanting brother. He was defrauded most shabbily." This is a false witness against Jacob. Dr. Steele should know better than to keep making that charge against Jacob, for the Bible does not make it, and besides, he is not at all warranted by the Bible in speaking so favorably of Esau. Esau was in heart a cheat, for he proposed to get back what he had sold, without the least remuneration to Jacob, and he tried to kill Jacob because he did not succeed in getting the birthright from him. Quit slandering Jacob.

C. H. WETHERBE.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers' Block, Rochester, N Y.

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"I just seemed to have gone all to pieces," writes Alfred Bee, of Welfare, Tex, "biliousness and a lame back had made life a burden. I could'nt eat or sleep and felt almost too worn out to work when I began to use Electric Bitters, but they worked wonders. Now I sleep like a top, can eat anything, have gained in strength and enjoy hard work." They give vigorous health and new life to weak, sickly, run down people. Try them. Only 50c. at all drug stores.

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A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases The cost is only $1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round.

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14	15
Bethel	"	14	15
Hot Springs circuit, Hot Springs	"	17	18
Ivy circuit, Barnardsville	"	21	22
Bald Creek circuit, Bald creek	"	24	25
Burnsville circuit, Martin's Chapel	"	28	29
Swannanoa ct, Swannanoa	Oct	5	6
Marshall ct., Jewell Hill	"	8	9
Saluda ct, Moore's Grove	"	12	13
Old Fort ct., Old Fort	"	19	20
Hendersonville	"	26	27
Cane Creek ct.	Nov.	2	3
Weaverville ct	"	9	10
Central Church	"	16	17
Haywood Street	"	16	17

STATESVILLE DIST.--4th Round

J. E. THOMPSON, P. E., Statesville, N. C

Statesville station	Sep	14	15
West End	"	15	16
Mooresville circuit, Salem	"	21	22
Mt Zion station	"	22	23
Iredell circuit Snow Creek	"	28	29
Statesville circuit, Providence	Oct.	5	6
Woodleaf cir, Wood Leaf	"		9
Troutman circuit, Vanderberg	"	12	13
Mooresville station	"	13	14
Lenoir circuit, Mt. Zion	"	19	20
Lenoir station	"	20	21
Newton circuit, Friendship	"	26	27
Maiden circuit, May's Chapel	"	27	28
Caldwell circuit, Grace	Nov	2	3
Granite Fall station	"	3	4
Hickory station	"		4
Alexander ct, Rocky Spring	"	9	10
Stony Point at Stony Point	"	10	11
Turnersburg circuit, Harmony	"		18
Catawba circuit, Hopewell	"	16	17

MOUNT AIRY DISTRICT--4th Round.

J. J. Renn, P. E., Mount Airy N. C.

Mount Airy Station	Sept	8	9
Jonesville circuit at Jonesville	"	14	15
Elkin station	"	15	16
Mount Airy circuit at Zion	"	21	22
East Bend circuit at Center	"	28	29
Jefferson circuit at Jefferson	"	28	29
Boone circuit at Boone	Oct	5	6
Watauga circuit at Henson	"	12	13
Creston circuit at Creston	"	16	17
Healing Springs ct at Chestnut Hill	"	19	20
Laurel Springs ct. at Transon	"		24
Sparta ct. at	"	26	27
Rockford ct. at Dobson	"		29
WilkesbSro ct at Lebanon	Nov.	2	3
N Wilkesboro ct at N Wilksboro	"	3	4
Pilot Mountain ct at Chestnut Grove	"	9	10
Stokes ct at Bethel	"	10	11

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31	Sept.	1
Salisbury, Main St, (nigh)	"		1
Concord, Central	"	7	8
Concord, Forest Hill	"	7	8
Concord ct., Carmel	"	14	15
Concord, Epworth night	"	15	16
China Grove ct., Bethpage	"	21	22
Lexington station	"	28	29
Gold Hill circuit, Liberty	Oct	5	6
Linwood circuit, Wesley Chapel	"	12	13
Albemarle circuit, Palmerville	"	19	20
Albemarle station, (night)	"		20
Salem circuit, Salem	"	26	27
Mt. Pleasant cir, Cold Spring	Nov.	2	3
Norwood circuit	"	9	10
Salisbury, First Church	"	16	17
East Salisbury sta	"	16	17
Spencer station	"	16	17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.- 4th Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad, Embler's Grove	Aug. 31,	Sep.	1
Clyde circuit, Tuscola	"	7	8
West Haywood circuit, Shady Grove	"	14	15
Spring Creek circuit, Baldwin's Chapel	"	21	22
Leicester circuit, Leicester	"	28	29
Mills River circuit, Shaw's Creek	Oct	5	6
Brevard station, Brevard	"	12	13
Transylvania ct., Greenwood	"	19	20
Haywood circuit, Laurel Hill	"	26	27
Spring Creek, Baldwin	"	24	25
Haywood, Pine Grove, night	"	25	25
Haywood, Laure, Hill	"	26	28
Sulphur Springs, Acton	Nov.	2	3
Clyde circuit, Clyde, 3 p m	"		3
Canton circuit, Canton	"	9	10
Waynesville sta, Quarterly Con	"		11
West Haywoodcircuit, Delwoodf	"	16	17
Waynesville, night	"		17

WINSTON DISTRICT - 4th Round

D ATKINS, P. E., Winston, N. C

Madison, Stoneville	Sep.	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station,	"	22	23
Kernersville, Shady Grove	"	28	29
Thomasville station	"	29	30
Forsythe circuit, Lewisville	Oct	5	6
Farmington circuit, Advance	"	12	13
Walkertown station	"	19	20
Winston, Centenary	"		20
Winston, Burkhead	"		20
Winston circuit, Mt Tabor	"	26	27
Winston, Grace Church	"		27
Southside	"		30
Davidson circuit	Nov.	2	3
Danbury circuit	"	6	7
Summerfield circuit	"	9	10
Cooleemee	"		13
Jamestown	"	16	17

MORGANTON DISTRICT 4th Round

C. G. LITTLE, P. E, Marion N C

Marion station, Marion	Aug		11
McDowell circuit, Pleasant Hill	"	17	18
Table Rock circuit, Barney's	"	24	25
Forest City & Thermal City station.			
Forest City	August 31.	Sept	1
Silver Creek circuit, Salem	Sep.	7	8
Rutherfordton circuit. Pisgah	"	14	15
Broad River circuit, Kistiers	"	21	22
Henrietta & Caroleen, Henrietta	"	28	29
East Rutherford circuit, New Hope	Oct.	5	6
Bakersville circuit. Bakersville	"	12	13
Elk Park circuit, Thompson's Chapel	"	19	20
Estatoe circuit, Pine Grove	"	20	21
Green River circuit	"	26	27
Morganton circuit, Stamey's Chapel	Nov.	2	3
Morganton station	"	10	11
Connelly Springs ct, Ruth College	"	16	17

SHELBY DISTRICT- 4th Round

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville,	Aug. 31,	Sept.	1
Belwood circuit, St. Peters	"	7	8
Bessemer City circuit, Bessimer City	"	14	15
King's Mountain station	"	15	16
Lowesville circuit, Salem	"	21	22
Mountain Island station	"	22	23
Stanly Creek ct, Hardin Cotton Mill	"	28	29
Lincolnton circuit, Lincolnton	"	29	30
McAdensville station	Oct.	5	6
Gastonia, Main st	"	6	7
Polkville circuit, Clover Hill	"	12	13
Lowell circuit, Bethesda	"	19	20
Gastonia, West End and Ozark	"	20	21
El Bethel circuit, El Bethel	"	25	27
Shelby circuit, Sulphur Springs	"	26	27
Shelby station	"	27	28
Rock Springs circuit	Nov.	2	3
South Fork circuit	"	9	10
N Cleveland circuit	"	16	17

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station Franklin	Aug	17	18
Cowee circuit Cullowhee	"	24	25
Union circuit, Union	Aug. 31,	Sept	1
Bryson City sta Bryson City	"	7	8
Little t circuit, Olivet	"	14	15
Cashiers circuit Jackson Line	"	21	22
Aquone circuit, Tellico	"	28	29
Franklin circuit, Iotla	Oct.	5	6
Andrews ct, Peach Tree	"	12	13
Murphy station, Murphy	"	13	14
Hiwasse circuit, Liberty	"	19	20
Hayesville circuit, Hayesville	"	26	27
Glenville circuit, Glenville	Nov.	2	3
Robbinsville circuit, East Buffalo	"	9	10

SPECIAL MEETINGS.

Whitt'er circuit, Ocona Lufty, Thurs	Sept.	12.
" " Shoal Creek, Friday	"	13
Bushnell ct, Maple Spring,	"	20
Macon ct, Malden's ch Wednesday, Oct. 2.		
Macon ct. Mt Zion Thursday Oct. 3.		
Macon ct Patton's, Friday, Oct 4.		
Hayesville ct. Bethel Wednesday, Oct. 9.		
" ct Bedford's ch, Thursday, Oct. 10.		
" ct, Sweet Water, Friday, Oct 25.		
Hiwasse ct, Fairview, Thursday, Oct. 17		
Hayesville ct, Bly's Chapel, Thursday, Oct. 24		
Webster ct., Speedwell, Thursday, Oct. 31.		
Webster ct., Webster, Thursday, Nov. 14.		
Franklin ct., Salem, Tuesday, Nov. 5		
Robbinsville ct., Homestead, Thursday, Nov. 7.		
Bryson City station, Sylva, Thursday night, Nov. 14.		
Bryson City, Hillsboro, Friday, Nov. 15.		
Glenville circuit, Double Springs, Nov. 1		
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.		

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

CHARLOTTE DIST.—4th Round.

J C. Rowe, P. E., Monroe, N. C

Charlotte, Trinity station	Oct.	5	6
Charlotte, Dilworth station	"	6	7
Pineville circuit, Hebron	"	5	6
Ansonville circuit	"		11
Wadesboro station	"	12	13
Lilesville circuit	"		18
Polkton circuit	"	19	20
Morven circuit	"	26	27
Waxhaw circuit	Nov.		1
Weddington circuit	"	2	3
Derita circuit	"		91
Charlotte, Tryon station	"	10	17
Monroe station	"	16	17

GREENSBORO DISTRICT---4th Round.

J. E. Scroggs, P. E., Greensboro, N. C.

Centenary station	Oct		20
Proximity station	"		20
Asheboro station	"		25
Asheboro circuit,	"		26
St Paul	"		27
Naomi station	"		27
Randolph circuit	"		29
Greensboro circuit,	Nov.		1
Wentworth circuit	"		2
Ruffin circuit	"		2
Reidsville station	"		3
Ware's Chapel	"		3
Ramseur circuit	"		7
Pleasant Garden ct	"		8
West Randolph ct	"		9
Spring Garden Street	"		10
Liberty circuit	"		16

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free This is our tenth year.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A Letter of Special Interest From One of Our China Missionaries.

MY DEAR SISTERS: My heart is full of praise and thankfulness to God for his help and blessing. I know that without him I can do nothing. I want to be used as an instrument in the hands of the Lord. It is only when he uses me that I can do anything.

I arrived in America last October, and almost ever since I reached the home land I have been visiting missionary societies. You can hardly realize what all this means to one who has been in a heathen land: to have the privilege of meeting the "faithful few" who have labored on this side of the water. They have cherished us in their hearts and remembered us in their prayers. We would not forget the part they have in any success the missionaries may have had in China; for our God has heard and answered prayer. I feel that in the work I have been doing in the home land the Holy Spirit has been teaching me anew his own lessons better than man could.

It is a joy to meet with a well-informed society. I do wish that every member would read missionary literature and know what is being done in the mission fields. If every one would at least take the "Woman's Missionary Advocate," "Wesleyan Christian Advocate," Nashville "Christian Advocate," "Review of Missions," to say nothing of many others, it would be a great help to them. They could pray better for to pray aright one must feel a sense of want.

Would you be surprised if I tell you that I visited a large place and the president of the society did not know that we had a "Missionary Prayer Calendar?" She was an excellent woman: I think, one of the salt of the earth; but she failed to be as helpful because she did not read. I visited another society where the president told me that she also got missionary literature from the Northern Church in order to be more helpful to the society, because the members read the same things that she read. It was one of the best societies I have ever visited. I do so wish that all would read. It would have a tendency to increase their zeal. And I would feel it just as much my duty to be at every monthly meeting as for the president and other officers to be there. If I lived in the home land and did nothing more for the salvation of souls than go once a month to a missionary meeting, I believe the peace of God would leave my heart. I could not pray, because I could not feel that I had the ear of the Almighty.

In looking back to the work in China, let me say that the Davidson Memorial Bible School has done well. The students have nearly all united with the Church, both the boarding pupils and the day pupils. In training women who have had no instruction we have to begin with the dark, heathen mind. Our first and great aim is to win them for Christ, and to make them stronger and better in every way for their life work. We want them to have a personal experience, to be able to use their own hearts in interpreting God's Word, and to say, "For the love of Christ constraineth us." The Holy Spirit is in the world, their teacher and our teacher, their leader and our leader; and it does so fill the heart with joy to know that they are being taught of the Spirit; to see them day by day understanding more and more of the truth until they take their stand firmly on the Lord's side! But there is much elementary work to be done long after the doors of the Church have been entered.

I think we have some joys on the mission field you do not have at home. To be used in bringing the dark, heathen mind into the light is a foretaste of the joys of heaven. By calling a boat and taking an itinerating trip, you can have the joy of telling this dear old, old story for the first time; and it must be the story of Jesus and his love. We cannot tell them of their sins at once. They would not understand it. They do not think any one is a sinner unless he has committed some crime. If I could take you with me to a meeting for the Christians, and then take you with me to a meeting for the idol worshipers, you would quickly see what the gospel has done for these people. In the meeting for the idol worshipers it is so difficult to keep them quiet; and I think the women are much worse about talking than the men. By singing a hymn we can usually quiet them.

You have heard it said that "to train a child as it should be, you must begin fifty years before the grandmother was born." What would become of these poor Chinese? They haven't Timothy's ancestry. I do thank God for a pious ancestry. But it is with the Chinese as it is with us: "We must be born again." I could tell you of Mrs. Sung's history, one of the most efficient Bible women on the Soochow District. Another Bible woman worshiped idols until she was fifty years old. It would fill your heart to hear her prayers. She tells the Lord that she did not know any better. "A little I did not know"—a Chinese expression, meaning she did not know anything at all. And then she adds: "Am I not happy now, because I know the Lord?" Their difficulties, O how numerous! But look within the doors of the Church. Large numbers accept Christianity. I might tell you very much about our Bible women; of their fidelity and valuable work; but time will not allow. This can be read in the quarterly reports; also the account of the lovely school at Wang-daung. How thankful I am that it was not closed during the Boxer movement! And it is still in such a flourishing condition. The work of the Bible women has nearly always proved satisfactory, but think of the great need there is for larger facilities in training women for this work! Look into the future, after we have had more preachers, teachers, and schools; then educated women can be trained for Christian work. Woman's work in China exhibits growth in the use of old methods, and is reaching out after better developments in the new.

My dear sisters, before closing let me remind you of the late Miss Laura A. Haygood's motto: "His servants shall serve Him." She also said: 'O that every woman in the Southern Methodist Church who cannot come to foreign lands would say, 'I give my money, my love, and my prayers to the home work!'" Beloved sisters, there is a great vacancy in our little band in China. Will you not pray that God will fill this vacancy? Should He lay hands upon any of you, please remember these words: He sends you for others, but he never forgets the one sent. It is glorious to work in China. He says: "And lo, I am with you always even unto the end of the world."

Do you not thank God for our native Christians? I have the faith to believe that all this trouble in China will be for the furtherance of the gospel. I do hope that the name of Him whose we are and whom we serve may be glorified even by this attempt to tell you something of what He has done for these people.

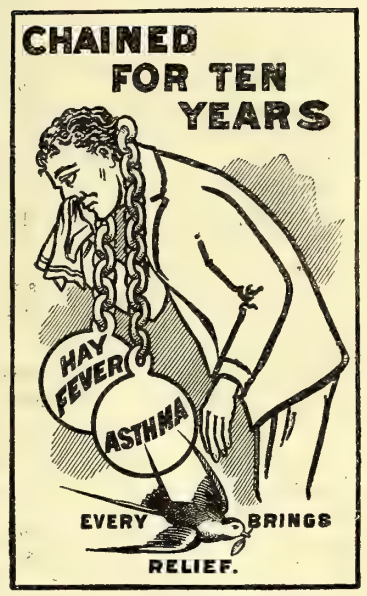
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Rev. Dr. Morris Wechsler,

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Rowan county: "I have eleven acres of clover land broken for wheat in August. Half of it is red land and the remainder grey with a yellow clay subsoil. Will it pay to use acid phosphate as a fertilizer? If not, then what brand of fertilizer is best? I appreciate your letters in the ADVOCATE."

If you have a clover sod turned in August the acid phosphate will be all that is needed on the red land, but the gray I would add a little muriate of potash to the fertilizer. Three hundred pounds of acid phosphate per acre will make good wheat on the red soil after clover, and on the grey soil I would add to the three hundred pounds of acid phosphate 25 pounds per acre of muriate of potash.

You further ask me what brand of fertilizer might be best. If there is any one thing, aside from the common injudicious use of fertilizers that our farmers err in it is the buying of their ferlizer by the brand name. They should buy the analysis of the goods and get that which their land needs without any attention to what particular name it is called, for there are hundreds of brands that are all made of the same materials in the same proportions, and the only difference in them is the brand. Very often two brands are put up and both taken out of the same pile. The important things in a complete fertilizer are the nitrogen (which the fertilizer men generally put on the bags as ammonia, because the figures look larger. Ammonia is a hydride of nitrogen and the nitrogen is all that is of value in the ammonia) Phosphoric acid and potash. Now if the farmer is practicing a good short rotation of crops and is bringing in peas or clover on his land every three or four years, he does not need to buy a complete fertilizer, for he can get nitrogen or ammonia he needs through the peas or clover.

After a while perhaps our farmers will realize that the feeding of live stock and the making of manure is worth more to them than the dependence on the fertilizer mixer, and then they will realize that the place for a liberal application of the phosphoric acid and potash is on the legume crop. A crop of peas that has been liberally fertilized with acid phosphate and potash will not only give a larger crop of forage to feed to stock but from the greater development of roots will be able to fix more nitrogen in the soil, and in a little while through a good rotation of crops we can get to the point where we need only use the acid to help the growth of the peas or clover, and they will do the rest for us in a better manner than the direct application to the grain crop. When a farmer raises forage enough to feed stock enough to make manure enough to broadcast his corn field, he is getting to a large extent independent of the fertilizer man, for the broadcast application of good manure from well fed cattle will not only make him corn, but the small grain crop following the corn can be made from the same manure, and if this is followed by peas to which a liberal application of acid phosphate is made the crop following these will be better without fertilizer than if there had been none applied to the peas and some had been given to the crop direct whether this be cotton or wheat or what not. An application of three to four hundred pounds per acre of acid phosphate on the peas will tell more in the permanent improvement of the soil than a complete fertilizer applied to the sale crop.

It will be better because it adds more humus or vegetable decay to the soil, and this will make all fertilizer applications more effective. The past two seasons should have taught a valuable lesson to the cotton farmers of North Carolina. Last year, owing to the intense drought that prevailed, the land destitute of the moisture retaining humus failed to dissolve the fertilizer and it was largely lost, for the nitrogen was all washed out in the winter. This year the opposite conditions have done about the same thing. In the manufacture of fertilizers for the crop of this season the manufacturers found that nitrate of soda was unusually cheap, and a majority of them used this to add nitrogen to their fertilizers. Nitrate of soda dissolves very rapidly in the soil in presence of moisture, and all over the land we see high sandy soils on which these fertilizers were applied where the farmers say that the cotton has been drowned out by the heavy rains. The fact is that it has not been drowned out at all. It has been starved out by the heavy rains washing the soluble nitrate out of the reach of the plants. Now if these men had had plenty of vegetable matter in their soils through the growing of peas, there would have been organic nitrogen coming into use all through the summer, and the crop would have been fed instead of being starved by all the nitrate washing away.

The lesson then that the cotton farmer should learn from these two seasons is the folly of a dependence upon commercial fertilizer alone for the getting of crops, and the importance of growing peas or clover in a short rotation to supply them with the needed organic matter both in the roots of these plants and in the manure that would be made from the feeding of a rich food material.

This brings us to the point of noticing the difference in manure. Manure made from animals that stand out all winter and have only straw or shucks to eat, or even cotton hulls, is very poor stuff. The manure made from highly nitrogenous food like pea hay or clover hay and grain is also rich in the nitrogenous element, and a load of this manure is worth four times or more than a load of the common manure on many farms. Shucks and cotton seed hulls are poor feed and poor feed makes poor manure, for the plant food must be in the feed before we can get it in the manure.

Then too the manure that is made under cover and is at once hauled out on the land is worth far more than the same manure left in an open lot for the rain to wash its valuable constituents out and let run down the hill Spread out on the field where some plant will ere long be growing, the manure looses less than in any other way. The clay soil will absorb the soluble parts that would run to waste in the yard and will hold it till some plant calls for it.

And yet, almost in sight of where I write a man owning a dairy farm built his stables on top of a sharp hill right above a branch. He has a dry cow lot, for the best part of his manure washes right away to the branch, and his farm got little better through years of dairying which should have made it rich.

A writer in one of the Northern Agricultural papers recently said that he had seen farm after farm in New York State where the manure has been left lying under the eaves of the barn for a year or more leaching away. I replied that nothing of that sort could be seen among our southern farmers because they did not have the cattle to make the manure, and of course did not pile it under the eaves. But what little they have in many places is left in the open lot till it is hardly worth the hauling even if it had been good manure in the first place.

But there is a growing interest in stock keeping in some parts of the state, and strange to say there is more of this interest in the Eastern part of the state than in the Piedmont section that is even better adapted to live stock husbandry than the east.

We can grow the feed for cattle cheaper than the farmers of the North and west can, and our soil needs the home made manure worse than theirs, yet we still keep on in the cotton districts growing three bales of cotton for every steer we fatten, while we should be fattening three steers for every bale of cotton, and in the tobacco districts our farmers are afraid to enrich their lands for fear they will damage the tobacco crop. Better quit the tobacco if it condemns you to poverty of soil and go to growing grain and cattle and enrich the soil and make more in the end than tobacco will make. I know one man in the state of Maryland, in fact I have known two there, though one is now dead, who became millionaires at farming with wheat, corn and clover. One of these, Capt. Andrew Woodall of Kent county, Maryland, is now 83 years old and still directs personally twelve of the thirty farms he owns, and his crops this year were one hundred thousand bushels of wheat and one hundred and twenty-five thousand bushels of corn. He has become more than a millionaire at farming, and yet there is nothing more common than to hear men say there is no money in farming right here in a country where the cotton crop properly managed is a far more profitable crop than the grain crops that have made Capt. Woodall's millions.

But he and his tenants FARM and do not gamble on the chances with a little fertilizer in the hill. And we have here in North Carolina thousands of acres of land that would grow larger crops of wheat and corn than the lands he undertook to improve years ago.

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OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

WILLIAMS.—John H. Williams, son of N. F. and Margaret Williams, was born May the 6th, 1873, and died at the home of his parents, near Wentworth, April 11th, 1901. Johnny was converted and joined the Methodist Church in his fourteenth year, and lived a consistent Christian life. He bore his afflictions with patience, and often talked of death without fear; expressed a readiness to depart and be with Jesus. He died in great peace. How consoling the thought that he is at rest! While he cannot come to us we can go to him. We feel that our loss is his gain. He leaves a father, mother and one sister to mourn his death, but we mourn not as those who have no hope.

A FRIEND.

HOOD.—Ida B. Hood was born October 13th, 1876, and departed this life July 24th, 1901. Sister Hood was a daughter of E. R. Biggers, one of our faithful stewards. She was a kind and obedient child, loving, and an affectionate sister. Ida was very much loved by her parents, brothers, sisters, and all who knew her. In the year 1891 she joined the Methodist Church and lived a faithful member until her death.

In 1896 she was happily married to Mr. D. A. Hood, and was indeed a helpmeet to him. Two children were given to them which preceded her to the spirit land. The writer was her pastor for more than a year, and was impressed with her sweet, unassuming Christian character. The writer spent a very pleasant night with her sometime before her death. She was in feeble health, but not confined to her bed. As she told me her Christian experience I could see the expression of joy on her face as the tears of joy rolled down her cheeks. She expressed a great desire to get well enough to attend the camp meeting and the protracted meeting at her church, but God took her to a greater meeting above. Just before she died she told her friends she was not afraid to die, but was ready to go.

May the Lord comfort the bereaved husband, father, mother, sisters, brothers, and many friends who mourn their loss, but her eternal gain.

Asleep in Jesus; O how sweet,
To be for such a slumber meet;
With holy confidence to sing,
That death hath lost his venomed sting.

Asleep in Jesus, far from thee,
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep.

Her pastor,

B. F. FINCHER.

Clear Creek, Sept. 19th, 1901.

LEDBETTER.—Paul, a 13 year old son of Wm. B. Ledbetter, of Horse Shoe, N. C., died of flux June 16, 1901. Paul was an industrious, bright, good boy, even betore his conversion, and afterwards he was an exception. He was regular at Sunday-school and church.

While his sickness was very severe, it was borne most patiently. He seemed to be impressed from the beginning that he would not get well; frequently speaking of his mother, (who had died when he was quite small) saying, "I will soon be with mother." His mind was clear and bright to the very last. He exhorted his many friends and relatives to live right and meet him in heaven. His talk was very remarkable for one so young as he.

He was happily converted in January, and was received into the M. E. Church, South, by the pastor April 14, 1901.

His life here was short and faded even in blooming. But he now lives forever on the other shore, there to bloom forever and fade no more.

Rev. S. H. Hilliard preached the funeral and laid him to rest in the old Shaws Creek graveyard.

May the Lord bless the sorrowing ones. J. A. SRONCE, P. C.

Mills River, Oct. 1, 1901.

KIMZEY.—Gertrude Amanda, wife of J. H. Kimzey, and youngest daughter of Capt. B. T. Morris, was born in Polk county, N. C., Dec. 24, 1872, and died on Miils River, Henderson county, N. C., July 24, 1901.

Was married to J. H. Kimzey Jan. 9, 1896, with whom she lived faithfully a little more than 5 years

Professed religion and joined the Methodist church, under the ministry of Eugene Blake of the Holston Conference, in which faith and church she lived faithfully and died triumphantly.

Her sickness was not long, but very severe, only eight days and pneumonia did its fatal work, and she fell on sleep. In all my experience in the sick room, I never saw a person who was so patient and agreeable as she was.

She said, at different times during her sickness, that if it was the Lord's will to take her she was ready to go. So she is gone, and has left a father, three sisters, one brother, a host of friends, a dear husband and three little helpless children, Morris, Margaret and little Lizzie, to weep for her. May God bless them all, and may we all meet her in the sweet by and by.

We laid her to rest in the graveyard at Mills River Chapel. "Asleep in Jesus, blessed sleep."

J. A. SRONCE, P. C.

Mills River, Oct. 1, 1901.

DIXON.—Mrs. Mamie E. Dixon, wife of Rev. E. W. Dixon, and daughter of Rev. A. G. and Mrs. E. C. Gantt, died at her father's home in Belwood, N. C., Aug. 25th, 1901. The funeral, conducted by her pastor, Rev. J. E. Woosley, was attended by a great concourse of people, attesting the esteem in which she was held. She was a woman of fine endowments and culture, a graduate of Greensboro Female College, and at the time of her death was music teacher in Belwood Institute.

Hers was a pure and beautiful life. As wife, mother, daughter and sister she was true, faithful, loving and self-sacrificing. She gave her heart to God and joined the church at the age of 6 years, and was a faithful and earnest worker in her church As she had lived so she died—trusting in God. Not a murmur during her terrible illness, but many beautiful expressions as to her willingness to abide God's will. Weep not—"Some sweet day" you shall meet her again. H

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore Call on John B. Graham, Ticket Agent, Greensboro, for full information.



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NEWS OF THE WEEK.

Wednesday, Oct. 2.—The brigands who captured Miss Stone demand $110,000 ransom by October 8th———The treasury department will discontinue the purchase of bonds for the sinking fund ———Lord Kitchener reports another repulse of Boers with heavy loss on part of the latter———The Tammany committee selects Edwin M. Shepard, of Brooklyn, as candidate for mayor of Greater New York———The State Literary and Historical Society is making efforts to have a big celebration on Roanoke island next July———Our government makes explanatory answer to Japan's complaint as to rigid enforcement of quarantine laws at San Francisco and Honolulu———Tampa puts in force the vagrancy law against the strikers. Those arrested are given the privilege of going to work or leaving the city. Several hundred will be arrested.

Thursday, Oct. 3.—Raleigh Knights of Pythias hold McKinley Memorial services———The National Tobacco Association is formed at a meeting held in Richmond, Va.———A settlement has been made between the Cincinnati Southern and its striking coal miners———The Fall River cotton mill operatives are determined to have an increase of wages or strike———There were four British officers killed and twenty-two wounded in a recent battle with Boers———Members of the Macedonian committee in Sofia are implicated in the kidnapping of Miss Stone———There is a call for men engaged in lumber business in the southern states to meet in New Orleans the 17th instant———The agricultural commissioner of Texas estimates the cotton crop of the state at 800,000 bales less than last ycar———Dun & Co. report business failures for past nine months numbering 8,144 with liabilities of $97,856,416 against 7,895 and $133,234,988 for same time in 1900———In the general Episcopal convention the house of deputies gets to work on the amendments to the church constitution.

Friday, Oct. 4.—Schley will be retired from active service on Wednesday——— One of New Bern's fair association buildings was burned yesterday———There is great activity in developing the copper mines of Granville and Person counties. ———The cabinet decides to send the government exhibit at Buffalo to the Charleston exposition———O. J. Carroll dies suddenly in the hotel at Morehead City from an overdose of chloral taken for sleeplessness.———All cattle and sheep captured by the British in South Africa are killed immediately to prevent their recapture by the Boers———Gen. Chaffee cables the details of the slaughter of a company of the Ninth regiment by Filipinos on the island of Samar——— The national tobacco convention in session in Richmond, completes its permanent organization as the Tobacco Association of the United States———Twenty buildings at Tampa were burned yesterday. The fire started in a cigar factory. The loss is $200,000. It is supposed to be of incendiary origin———A thousand Italians in Tampa form a procession and attempt to march to the city hall to protest against the way the strikers are treated. They are dispersed by a sheriff's posse.

Saturday, Oct. 5.—Lieut. Commander Hodgson continued his testimony in the Schley court yesterday; there is still doubt as to whether Admiral Sampson will be a witness———Jas. H McLeary, of Texas, has been appointed associate justice of the Supreme Court of Porto Rico———Committee of arrangements for the erection of a Confederate Memorial hall is in session in Richmond, Va.; they have on hand now $225,000——— Fire broke out in the kitchen of the Lexington hotel, Richmond, Va , early last evening, the damage will amount to several thousand dollars———Fire at Timpson, Texas, caused losses aggregating $225,000———The Fall River strike has been declared off for two weeks ———Two new missionary districtt have been constituted by the Episcopal church in America, the Philippine islands and the islands of Porto Rico and Vigues ———The labor situation in Tampa continues exciting.

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For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases. take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga

A Prominent Minister Writes

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir and am now a well man. REV. C. C. DAVIS.
Elder M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir. R. L. ROUCO,
206 Hernando St,. Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars
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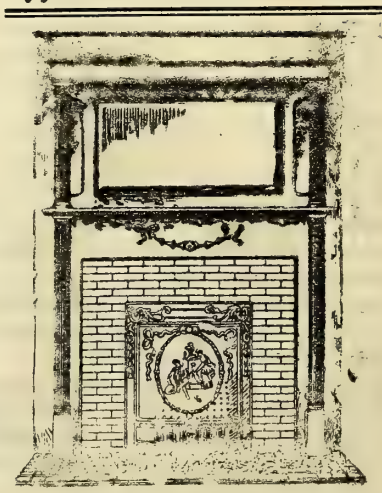
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ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 16, 1901. VOL. XLVI., NO. 42

Mrs E. A. Peacock

It is said that at one of the meetings at Northfield, after singing the hymn, "I need Thee every hour," Mr. Moody's son in-law, Major Whittle, arose and said, "That hymn does not suit my case; I need Him every moment." Under the inspiration of this conscious need he composed the song, unfamiliar perhaps to many of our readers:

MOMENT BY MOMENT.

Dying with Jesus, by death reckoned mine;
Living with Jesus a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.

Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he doth not share,
Moment by moment I'm under his care.

Never a heartache, and never a groan,
Never a teardrop, and never a moan;
Never a danger, but there on the throne
Moment by moment he thinks of his own.

Never a weakness that he doth not feel,
Never a sickness that he cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Saviour, abides with me still.

Chorus:
Moment by moment, I'm kept in His love,
Moment by moment I've life from above,
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.

It is well to keep always on praying ground. We may neglect to pray for days and think we get on just as well without it. But when our needs send us again to the mercy seat, as they surely will, we find that somehow a barrier has arisen between us and God, and not until, sometimes by painful effort, we have taken it away, can we find the help and comfort sought. Truly, he prayeth best who prayeth oft.

Every Methodist preacher will agree with Bishop Warren in the opinion that to him a Methodist Conference is the biggest thing in the world. While presiding at one of them recently he said: "I have visited the American Congress, the British Parliament, the German Reichstag, which discuss the world's great temporal interests, but a Methodist Conference is superior to them all."

In making preparation for our own approaching session it will be well for every pastor not only to try to make his own reports as perfect as possible, but to begin to study and plan for the promotion of the great interests of the church. Especially should we pray that every one may be in condition to let the Holy Spirit rule in all that is said and done, and use him personally wherever he can best help to build up the kingdom.

It is gratifying to know that the question as to the exact words of President McKinley in his dying hours is settled beyond dispute. Dr. M. D. Mann, who performed the operation and who was prominent in caring for the President to the last, put the case, has written to an inquirer giving the exact language heard by him. The first words to the wife were, "Good bye, all, good-by. It is God's will. His will be done, not ours." Then followed conversation with his wife which should never be divulged or published. About an hour later the victim of the assassin said to his wife, " 'Nearer my God to Thee, e'en though it be a cross,' has been my constant prayer."

It was our privilige recently to hear the first public address made in the Temple of Music at the Pan-American Exposition since the assassination of President McKinley. The spot where the President stood when the fatal shot was fired is enclosed with a railing about six feet square, and it was interesting to watch the passing crowds as, with awed and sorrowful faces, they paused to look upon it. The occasion, Railroad Day, had drawn more than 117,000 visitors to the grounds, and the temple was literally packed with a mass of humanity, eager to hear the New York Senator and President of the New York Central Railroad Chauncey Depew. Altogether the address was most sensible and eloquent, calculated to correct much misapprehension and remove the prejudice entertained by many against railroads and the men who operate them. We were strengthened in our conviction that to no one industry do the people owe more enjoyment and comfort than to railroading, and that, as a general thing, there is no better or more useful class among us than railroad managers and operatives. At the close of the address, as the speaker paid a most fitting and beautiful tribute to the late President, the vast throng hung breathless on his words. The scene that followed is indescribable. Spontaneously the great multitude sprang to its feet, and to the inspiring strains of the Star Spangled Banner, thousands of flags were unfurled and waved with frantic energy. We could but catch the spirit of patriotic enthusiasm, and thrill with pride at the thought of being a citizen of a great republic whose fallen head was not only an able statesman, a noble patriot, but a Christian whose guiding principle in life and comfort in death was to know, to do, and to suffer the will of God.

Occasionally there comes a Sabbath in one's experience memorable for the novelty of the situation and the depth and helpfulness of impressions received. Sunday, Sept. 29th, found us a stranger among thousands of other strangers, drawn by a common attraction to the city of Buffalo. The day dawned cool and drizzly, and weary as we were with much travel and incessant sight seeing, the quiet and rest of our room seemed very attractive. We will not say that our thoughts did not turn to the great Exposition only a few hundred yards away, but it was with a feeling of regret that its open gates were tempting thousands to wander through its stately highways and lovely by-paths, and feast upon the marvellous and varied features that make up the beautiful Rainbow City. We were indeed thankful that our regard for the sanctity of the holy day made the temptation powerless for us, and that our hearts inclined us instead to seek some convenient Methodist place of worship. In answer to inquiries we were directed to Delaware Avenue Church, one of the largest Methodist churches of the city. The architecture is not modern, but massive and imposing, the square auditorium, with galleries in one end and either side, being enriched with the softened light from handsome stained glass windows, and an immense organ nearly filling the space back of the pulpit. Presuming that the services begun at eleven and not ten-thirty o'clock, and finding the distance to be compassed greater than we supposed, we were late. It was not long, however, till the quiet hush that seemed to rest on the large congregation fully possessed our own hearts. It was the occasion of the quarterly communion, and the time was given wholly to this highly important and delightful service. Nothing could have made us realize more keenly that we were in our Fathers house than the partaking with His children, though strangers, of the symbols of the broken body and shed blood of our Lord Jesus Christ. Everything was done without the slightest confusion and with a solemnity conducive to quiet and profitable meditation. The people on the left of the pastor, beginning with the front seats, alternated with those on the right in surrounding the altar. During the coming and going the congregation joined with the choir in singing one or more verses of a devotional hymn, but when the table was full there was profound silence, broken only by the subdued tones of the organ, wandering into some soft, sweet strain till the hymn should be taken up again. We had never before seen the individual cups used. Personally, we do not share with some a fear of the remote perils of the common cup, but we could not see that the individual ones detracted in the slightest from the sanctity and profit of the communion. This, indeed, is more a matter of inner preparation and grateful realization of the true significance of the sacrament than of outer forms. There was no regular sermon, but the pastor, as the communicants lingered at every other table, gave some strong, helpful exhortation, all based upon a passage read at the opening exercises. Altogether, it was a deeply impressive hour —an hour of heart-searching and sweet communion we shall not soon forget.

It is not usual to find a city church filled to overflowing on a Sunday evening, but such was the case here ere the appointed hour for service arrived. Chairs had to be placed in the aisles, and fully 1,200 people must have been present. The pastor, Rev. Charles Edward Locke, is hardly more than forty. At a casual glance he has rather a conventional clerical appearance, but this is soon forgotten as one sits under his ministry. That he has a strong hold upon his congregation is not surprising, considering the sermon and its effect on this particular evening, which was only an ordinary, unadvertised occasion, with no sensational features whatever. The only unusual thing about the music was that the quartette stood in the altar immediately in front of the pastor. The song was devotional and inspiring. The Scriptural lesson and hymns were impressively read and the opening prayer, voicing so tenderly and constrainingly the varied needs and aspirations of every true worshiper, brought tears to many eyes and prepared the heart for profitable reception of the preached Word. The sermon was from a text we have often longed to hear expounded by one who had deep experimental knowledge of God and power to inspire and teach others to seek and find Him—"As the heart panteth after the waterbrooks, so panteth my soul after thee, O God, . . . for the living God." He had no manuscript or notes, and for forty minutes spoke with intense feeling, holding the congregation in a tense grasp throughout. Rarely have we heard a man who, according to our ideas, combined so many elements of pulpit effectiveness—fine literary taste and culture, clear, logical thought and expression, thorough preparation and personal apprehension of the message to be delivered, together with an evident dependence upon the illuminating and fructifying power of the Holy Spirit and a manifest sense of the tremendous and awe-inspiring privilege and responsibility of delivering in solemn, persuasive words and manner God's messages of redemption, of warning, of mercy, of love, of required obedience, growth and service, and of future glory, to the children of men. Surely, the telling effectively of the old, old story is worthy the consecration of the highest order of talent and culture to this work alone.

We did not learn till later that Dr. Locke was the efficiating minister at the funeral service of the President at the Milburn house. He is the author of a book which has received much highly favorable comment: "Freedom's Next War for Humanity."

Examine your label and if your time is out, renew.

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

Acquaintance With the Bible.

BY REV. EDWARD JUDSON, D. D.

The great French satirist, Moliere, describes a wealthy tradesman who aspired to be a gentleman. He took lessons in dancing, fencing, music and rhetoric—in fine, all the accomplishments that went to make up the culture of his time. "What is poetry?" he asked his master in rhetoric one day, and, being told, he proceeded to inquire what was meant by prose. "Why," answered the professor, "prose is everything that is not poetry." "To think," replied the apt pupil, "that I should have been speaking prose all my life without knowing it!"

It is so with my study of the Bible. I have had no conscious method. From childhood I have read it daily. Besides this we had family prayers. The Bible was read in course. And at church I listened to the Scriptures. The Sunday-school, too, did its share.

Adopted in childhood by a theological professor, graduated from a Christian college, trained in a divinity school where the Bible was the chief classic, I finally became a minister, and found that my work consisted mainly in teaching Scripture; and within my ministry of twenty-six years I have yearly read the Bible through once, and during the most of that time the New Testament through twice a year. So my own acquaintance with the Bible has been gained, not by any orderly process that can be analyzed and described, but through a kind of unconscious saturation.

My people have never had a definite system of Bible study. They come to church. My sermons are usually serial. I like to keep at least one series going all the time. With the text I usually take up a generous sod of context. I find that such lines of consecutive study tend to converge and touch each other, as excavations, steadily pushed from opposite directions, meet in the heart of some extensive mine. The people have also the Sunday-school, where they are supposed to go through the whole Bible in seven years. We have besides a Bible class for men, in which the life of Christ is studied inductively. The prayer-meetings, too, afford lessons in Scripture which are often read serially. Then we have one daily service at which, every day, Saturday included, summer and winter, we read three brief passages—an Old Testament lesson, a New Testament lesson, and a devotional portion. On this plan we traverse the whole Bible in three years, the New Testament twice, and the Gospels and Psalms three times. A schedule is printed monthly so that the passages may be read at home.

All these methods have limitations. To every wave its undertow. The church is far behind the school in its educational equipment and method. One would make little headway in any language or science if exposed to the educational system prevalent in church and Sunday-school. The people often come tired and unreceptive. They attend the services irregularly—just when they feel like it. They do not study their lessons beforehand. They have no review or back-review. They neither recite nor are examined. The Bible being necessarily excluded from the public school, what a meagre opportunity American children have of knowing their sacred books! No wonder that a professor in Williams College, who subjected the entering class to an examination which tested their knowledge of Scriptural illusions gathered at haphazard from literature, made the painful discovery that young men coming from Christian families to a Christian college were wholly unfamiliar with their English Bible.

Acquaintance with the Bible is essential to liberal culture. Our best literature abounds in Scriptural allusions, as then Tennyson speaks of "Joshua's moon in Ajalon." And the best way to know the Bible is to read it, as you would Shakespeare or Browning. Read the Book itself, not merely books about the Book. Read a portion every day. Let the passage be brief. Do not aspire to read many chapters. One can finish the Bible in three years by reading it a few minutes every day. Let the daily reading embrace a lesson from the Old Testament, a lesson from the New, and a devotional passage, as, for instance, the first thirteen verses of Genesis, the first sixteen verses of Matthew, and the first Psalm. Use commentaries, but sparingly. Scripture is luminous in itself. An ignorant man who had been presented with a copy of Shakespeare, with explanatory notes, afterwards remarked that he had no trouble in understanding the Shakespeare, and hoped that, by hard study, he would be able to master the explanatory notes. "St. Paul was already difficult," said a Frenchman to a learned commentator, "and you have come after." Commentaries, however, have their uses. In reading the Bible, before beginning a book purchase a commentary on that particular book, say, "The Cambridge Bible for Schools and College," or "The Expositor's Bible." Read the few pages of introductory notes that relate to the book as a whole. Then use the commentary only as you light upon passages that are unintelligible. And if you thus buy a commentary with each book of the Bible you will gradually build up a little library of commentaries covering the whole of the Scriptures. A few books in addition like Moulton's Modern Bible Reader, Kent's History of the Jewish People, and Messages of the Bible, by Kent and Sanders, may prove useful.

But the Christian does not read the Bible merely for literary purposes. To him it is a devotional book. He descries mirrored in its limped depths the very image of God. He listens to its words as to the voice of the Heavenly Father. It is like a letter from home to a child away at school. In this world we are exiles. Beyond, we shall be at home with the Lord. The Bible is God's message to us in the land of our exile. We go to the Bible to find our Father.

The Old Testament yields us a pure and exalted conception of God. Just as in our individual lives things keep happening to us all the time, day after day, and, through processes of reflection upon these happenings, we form, little by little, a clearer conception of the God back of them, thinking of him either as a being vast and cruel or else infinitely tender and loving—like a mother bending over the child who is uneasy and in pain, so the Hebrew race, in its upward struggle, kept all the time, as I believe, under the brooding influence of the Holy Spirit, drawing inferences from the things that happened to them—a defeat here, a victory there—and thus gradually came into the full consciousness of Jehovah, a Being of blended majesty and pity, infinitely transcending any thought of God held by contemporaneous races. This idea first took shape in the minds of sages, saints and prophets, in whose waitings glimmer this image of the Eternal; as in the ninetieth Psalm and in the fortieth chapter of Isaiah.

It seems, then, that this august reflection of God that glimmers here and there on the broken surface of Old Testament history and literature is, after all, only dim and shadowy, partial and progressive. Only in the Christ of the New Testament does it finally achieve its full-orbed splendor. The twilight of Old Testament conjecture brightens into the dawn of the New Testament revelation. Here we find the divine personality of Jesus portrayed in exquisite outlines, and in him we have the Heavenly Father unveiled. Christ not only teaches us to pray, "Our Father which art in Heaven," but also says: He that hath seen me hath seen the Father. He is the express image of the divine person. The infinite contracts itself so as to come within the embrace of man's thought and affection. The divine, in simple and pathetic guise, reveals itself as a human life.

So, the All Great were the All-Loving too—
So, through the thunder comes a human voice
Saying, Oh heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!

In reading the Bible, then, we come face to face with God. We are not guilty of bibliolatry. We worship not the Book but the Being. When we read the Bible it is as if God spoke to us. This is why we call it his Word. In prayer we speak to him. Worship is thus a sort of august dialogue between the soul and God. Bible reading is even a purer and more sacred part of worship than prayer itself. In the former God speaks; in the latter man answers. He should not monopolize the conversation, or listen with a far-away look in his eyes, as if only waiting to put in his word.

Religion consists more in receiving than in doing. The divinest of arts is to sit at Jesus' feet and hear his Word.

Borough of Manhattan, New York.

Fireside Sermon.

BY GEO. G. SMITH.

(1st Sermon.)

The picture of a good woman—"She hath chosen that good part."—Luke.

The story of Christiana in the second part of the Pilgrim, is one of the sweetest stories that was ever told, and it is one of the most profitable studies of a mother to mark well the footsteps of that matchless woman. The allegory is charming, but as it requires some study to find in the everyday life of a Christian woman what is presented in an allegorical form, I will try and tell the story as it really is without using the allegory.

Christiana was a light-hearted, pleasure loving, popular young wife, in the city of Destruction. Neither she nor her husband were religious. They were both fond of the world, and while devoted to each other they differed as nearly all couples do in their features of character. She was thoughtless and merry and he while worldly as she was, was yet more inclined to serious consideration. She has no alarm, nor concern about the future, with her sweet children and her loving husband and her lively companions, life went smoothly on. He became much to her displeasure very seriously concerned, indeed terribly alarmed about the peril of his soul. She tried in vain to divert him from these gloomy thoughts, and when she failed to do so, she became very much provoked with him and said many biting and painful things to him. This did not deter him. He began a Christian life and with great earnestness prosecuted it. His wife had no sympathy with him and gave him no help. She was doubtless a good wife in all other respects. She cared for all his wants, and no doubt loved him well, but there was no sympathy between them in matters of religion and she doubtless sadly admitted to herself, and to her friends that her good husband was not quite himself in religious matters. His gloom when he had the terrible conflict with Appollyon, and when he passed through the valley of the shadow, and the unearthly joy that was sometimes manifest in his life were a puzzle and a distress to her. He went his way alone, and she made the best of it. At last he passed away. She remembered, doubtlessly the vivid scenes at his death bed—his gloom, his agony, and then his rapture, he had left her a young widow with four fine boys. He had shown the most intense desire to take his family with him on his pilgrimage, but he died without their company. Then she was awakened. It was grief for him that brought her to sorrow for her past life. She became deeply convicted with a sense of her guilty conduct and was deeply penitent. She felt in her heart a yearning for the same life he had led and when she heard the call of God she determined at once to heed it. There was no hesitation, no delay, she determined to follow him and be a Christian of the most consecrated type. Her friends in vain remonstrated, the world sought in vain to hold her, she was going to leave it behind and seek her home in heaven. There was happily a good friend sent by her Lord, who told her the way to find pardon and regeneration, and she took it. She did not fall in despair as Pilgrim did, and unlike him, she made no divergence from the right path. She began at once to pray and at once gave up the world. Her four children agreed to go with her and a lovely girl accompanied them. She began her Christian life by making a full surrender and full consecration. She came into the way of life with but little struggle, she was happily converted and knew it. She sought the guidance of the Holy Spirit, and of a faithful pastor. She was thoroughly converted in character, and in heart, and in feeling. The hours of her early religious life were rapturous. She knew little of the way, but she was provided by her Lord with a good pastor.

The blessed influence of a faithful ministry is brought out in the appearance of Mr. Great Heart. No doubt Bunyan was picturing his spiritual father, Mr. Gifford, in putting these good women under the charge of Mr. Great Heart. Have all the Great Hearts disappeared? Are there none now like Bunyan, like Baxter, Alliene or Fox, like Wesley and Whitefield who stand ready to guide poor pilgrims into a better life? The tendency now is to look to some one other than a good pastor for protection and guidance and many a minister feels as if the only need his church has for him is to be a pulpiteer for its delectation. As to the matter of personal religion many feel as if they ought to be teachers and not the taught. The days when people are to be priest ridden are gone, but the day has not come and will never come when there is no need of one to guide us on our way. The wise pastor gave the teachable disciple much instruction and she heeded it with much readiness. It will be, it is already a sad day for Christianity when teachers shall be incompetent to teach and disciples be unwilling to heed. The first days of the new life had been very bright, but the true path

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led the young Christians to the hill difficulty.

There is no royal road to heaven. No pathway that leads there is broad and flowing and smooth, all meet with trials and all have conflicts, and good Christiana did not find the way easy, but she has not expected to find it so. The Holy Spirit was her helper, and her teacher, and she was so responsive to her direction that she escaped much that poor Christian had endured.

In looking upon her Christian life it is marked by an entire separation from the world, and by a child-like confidence in God and a perfect reliance on the merits of Jesus Christ. She had no idea of compromise and made no effort to have a double life. She was (while Bunyan never saw one who bore the name) a Methodist of the olden type. The true route of such Christian pilgrimage always takes in the hill difficulty. This simile of the dreamer is a graphic picture of some of the trials of early Christian life, and in the story of the brave way which Christiana met them and conquered them is told the true method in which these trials are to be met.

She joined a church which was unpopular and here she found that sweet fellowship which was such a mark of life among the nonconformists of Bunyan's day and of the Methodists of after time. Among the pleasing features of her life was her care in the teaching and training of her children. They were a lovely quartet, but had the weakness of children. There were some fruit from the devil's garden in the pathway of the pilgrims and one of the boys ate some of them. He had a bad case of the gripes and his mother had much anxiety about him and gave him some very active remedies.

She reproached herself for not watching his diet more closely. It has become a sad day when mothers are so careless of the spiritual diet of their children and are really unwilling to admit that they are sick.

There are no two paths of Christian life, one easy, one hard, one for women, one for men. Christiana had no such combats as the one with Apollyon. In the beginning of her course she was assailed by a severe temptation to sinful pleasure, but she repelled it with indignation and called for help from God and secured it. As a general thing her life was very calm and free from conflict, but she had the same experience in a lower degree of her good husband, but the story of these times of conflict can not be well told now and I will tell them in another sermon.

Washington Letter.

Washington, D. C., Oct. 2, 1901.

"How Firm a Foundation," is President Roosevelt's favorite hymn, and the Rev. J. M. Shick, pastor of Grace Reform Church, had it sung as a part of the morning service Sunday. Mr. Shick preached a strictly Biblical sermon, taking his text from Luke XIV. : 3—"Is it lawful to heal on the Sabbath?" He answered the question in the affirmative, illustrating it with a description of Jesus healing the man with the palsy at a supper in the house of the chief of the Pharisees. There is always an immediate increase in the congregation of a church attended by a new President, and there is no exception in this case. But this little church only seats about 150, and it was already taxed to its full capacity before President Roosevelt announced his intention to worship there, and efforts were being made by the little congregation to raise the money to erect a larger building. Those efforts are now being assisted by an appeal from the Board of Missions of the Reformed Church of the United States to the synods of the church, and there is no doubt of their success. The little congregation is very modest; it only asks for $30,000 to build a new church.

Like President McKinley, President Roosevelt is a regular attendant at church, and believes that everybody in good health should be. Although Grace Reformed Church is considerably more than a mile from the White House, President Roosevelt has walked there and back each time he has attended services. Sunday he was accompanied by two of his children. Mrs. Roosevelt has not yet gone with her husband to church, but there have doutless been good reasons for her absence, as during her former residence in Washington she went to church regularly.

Rev. F. J. Prettyman, pastor of Mt. Vernon Place M. E. Church, South, who was a delegate to the Ecumenical Conference in London, occupied his pulpit for the first time since his return this week On behalf of the South, he paid this beautiful tribute to the late President: "Because of the broad-mindedness of our late President, the Southland especially has been bereaved in his death. Love begets love. The South responded to his sentiments of affection for them with a heartiness which is a characteristic of their nature. There was no nobler sentiment than that which was expressed by our late president when he proposed that the national government should care alike for the graves of the Union veterans and Confederate soldiers, and those expressions found a response in the great heart of the South. The sentiment of home finds its deepest response in the heart of the Southerner. When a President on the occasion of his inauguration turned from the vast throng to impress a kiss upon the brow of an aged mother there was a sentiment expressed which found a response in the heart especially of the home-loving Southerner. So it was that we were drawn to the late President not because he held high position, but because he set up a high example of social and Christian life."

The Metropolitan M. E. Church was crowded this week by members of nearly all the Protestant denominations, including a number of prominent ministers, assembled to say good-bye to Rev. Edwin D. Bailey, who has been prominent in the city mission work of Washington for fifteen or eighteen years, and who has accepted charge of the work of the City Mission and Tract Society of Brooklyn, N. Y. Mr. Bailey was one of the founders of the Central Union Mission and the originator of the "Gospel wagon," as now used in city missionary work. For the past year he has been in charge of the Peoples' Mission. Mr. Bailey was a clerk in the government service when he began his work as an evangelist, but he resigned about four years ago in order to devote his whole time to missionary work. Among the prominent speakers at the meeting were Doctors T. S Hamlin, W. H. Chapman, G. N. Luccock, G. O. Little, and J. E. Gilbert. Mr. Bailey made a feeling farewell address, saying that had he followed his personal preference he would have remained in Washington, but he regarded the call to Greater New York as a duty that should not be shirked.

Dr. R. P. Williams, of Trinity P. E. Church, believes that the preacher, as well as the laborer is worthy of his hire. In a pastoral letter, after calling attention to the irregular payment of the salaries of himself and assistants, he used the following pointed language: "This would not be permitted to continue in any other organization. Surely an organization of Christians ought to have as high an ideal of honor and honesty as a secular commercial body. You would not be surprised if a clerk or a domestic servant hesitated to continue in a service if the salary promised was not paid. I am quite sure that the cause of the present condition is mere oversight, and that this notice will serve to put matters right."

Rev. Gilbert Reid has written to a Washington paper a vigorous defence of his course as a missionary during the seige and after the capture of Pekin, in which he says: "For three weeks my Chinese friends almost supplied the wants of the Presbyterian Mission. The little which we could get from the American commissariat was obtained with considerable difficulty. Though I had only one change of clothing, I was told by the quartermaster, 'We only supply ourselves and the legation. If you are in need, it is your own fault. You shouldn't have been in Pekin. We are not here to look after missionaries.' "

At an adjourned meeting of the Washington District Association of the Woman's Foreign Missionary Society of the M. E. Church, held today, officers for the ensuing year were elected, and annual reports, all satisfactory, were read. Among the speakers were Dr. Mary M. Cutler, recently returned from Korea, where she has been a medical missionary for ten years, and Dr. Rudisall, pastor of a church at Madras, India.

Come, Praise the Lord.

VICTOR PAYNE HAMMER.

Come, let us praise the Lord, our God,
With joyful hearts unto him sing,—
"Crown him Lord of all;"
And day by day bear Moses' rod,
That we might serve the heav'nly King;
"He is Lord of all."

Come, time is short, and life's waning,
There's work for you and me to do:
"Gather in the sheaves."
Awake ! be up ! morning's breaking,
Go labor with the faithful few,
"Bearing home the sheaves."

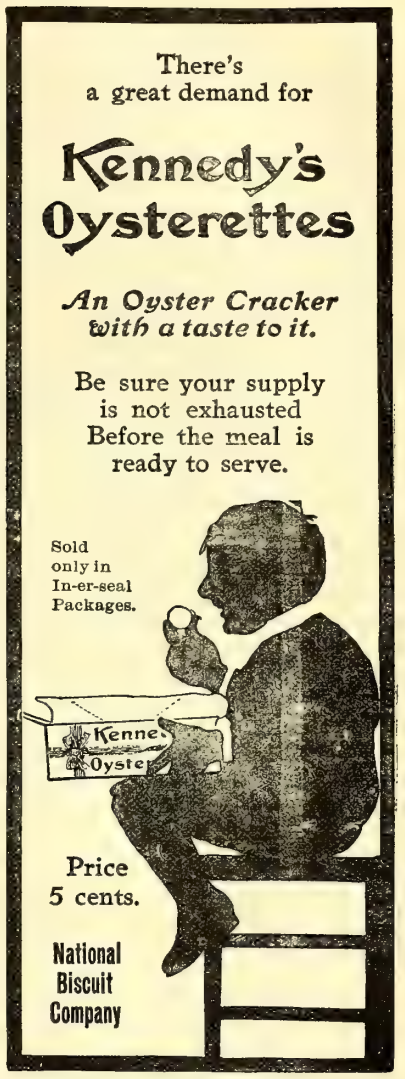
Come, friends are at the heav'nly gate,
With outstretched arms to greet us, to
"Praise our Saviour King;"
And up in that celestial state,
With friends roam eternity through
"With our heav'nly King."

Jamestown, N. C.

Literary Notes.

Little is thought and less is known by the average man concerning the lives and aims of the 400,000 men and boys who dive under the surface of the earth in places of darkness and danger, where hardly a day goes by without recording the death by falls of rock, coal or slate of more than one unfortunate miner. An article on this subject at once impartial and vitally interesting is contributed to The Cosmopolitan for October by John Mitchell, President of the United Mine Workers of America, whom every one recalls as the man who organized the miners and carried through to a successful termination the great anthracite strike of 1900.

In the Homilectic Review for October we find a great variety of good things theoretical and practical. The Review article by ex-President Scovel, of the University of Wooster, Ohio, on "The Right of Society to Limit Liberty at Morals," sounds as if it must have been written under the inspiration of the assassination of President McKinley, although it must have been in print before that event occurred. It is a timely and powerful presentation. The paper on "My Unshaken Faith" is a part of Joseph Cook's 250th Boston Monthly lecture, reported and edited by him—one of the latest tasks—for the Homiletic Review. There is one passage in the paper that ought to be put up on a card in every preacher's study, to be kept always before his eyes. It contains the principles that guided and governed the life of the great lecturer, as formulated in connection with the Boston Monthly Lectureship, 1875 1901.



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may 5-1y eow nrm

Rutherford College Letter.

DEAR ADVOCATE: Yesterday was another beautiful Sabbath day and a good one too. A heavy rain had fallen the night before and everything looked so clear and bright and glorious—an ideal fall Sunday. An impressive Sunday-school lesson in the morning, followed by an excellent sermon; a service in the temple of nature in the afternoon and a splendid Epworth League service at night made it a typical Sabbath.

There is a peculiar beauty and sacredness in the October forests and it seems a little strange that just before they begin to wither away and die that the leaves are at their best and that they adorn the woods with a beauty which they possess at no other time. How much like the life which has been ripening towards the grave and has been gradually making clear the glass through which it has been looking darkly and begins to behold His face and to reflect His glory.

When it is finished the new parsonage for the Connelly Springs circuit, which is being built at this place will be one of the best circuit parsonages in the Conference. It is a large two story building and conveniently located.

Some time ago a friend in New York City presented to the College a large flag and we expect to have the same floating from a mast on the tower before long.

Two new students entered school last week making the total matriculated students one hundred and twelve.

The Newtonian Literary Society will hold a public debate on November 1st. Question: Resolved that the signs of the times indicate a downfall of our government. Debators: Affirmative, J. W. Williams and W. M. McDowell. Negative: J. B. Smathers and A. M. Norton. Orator, G. F. Cochran. Declaimers, B. M. Weir and T. T. Faw.

L. W. CRAWFORD, JR.

Rutherford College, Oct. 14, 1901.

East Bend Circuit.

DEAN ADVOCATE:—The Lord is graciously pouring out his blessings upon us. We began our meetings the second Sunday in August. We closed our fourth meeting with the camp meeting at Centre. We have had about seventy conversions and reclamations and the spiritual manifestation at one point, Booneville, was gloriously indescribable. Thus far we have been aided by no evangelistic brethren. Bro. Holcomb was to have been with us at Centre, but missed connection with the train, and failed to reach us. Revs. Dawson, Taylor and Stanford, of the Conference, Davis Branon of the Friends' church, the pastor and his local brethren, have thus far done the preaching. We have four other meetings yet before Conference. Rev. E. C. Glenn will be with us at East Bend and Yadkinville the first part of November. We have finished our church at Huntsville, and steps are being taken to enlarge and complete the tabernacle at Centre and to build a more commodious church. To God be all the praise, who alone is worthy.

A. J. BURRUS, Pastor.

Every Healthy Boy

likes to get himself into places of danger. Hence bruises, strains and sprains. Mother scolds and brings out the bottle of Perry Davis' Pain Killer and rubs it on the injured spots with an energy and frequency depending on the seriousness of the case. There is nothing like Pain Killer to take out the soreness. There is but one Painkiller, Perry Davis'. Price 25c. and 50c.

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are in Pyny-Balsam, the certain cure for coughs.

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Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c. and $1 00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir and am now a well man. REV. C. C. DAVIS.
Elder M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO,
206 Hernando St., Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars
H. A. BEALL.
Clerk Superior Court Randolph Co., Ga.

Directory----Bishops.

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Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

A Prominent Minister

How He Was Rescued Twenty Years Ago From the Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows:—"I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

Samples Mailed Free.

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 59 Broad Street, Atlanta, Ga, for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid.

America's Famous Beauties.

Look with horror on Skin Eruptions, Blotches, Sores, Pimples. They don't have them, nor will anyone who uses Bucklen's Arnica Salve. It glorifies the face. Eczema or Salt Rheum vanish before it. It cures sore lips, chapped hands, chilblains. Infallible for Piles. 25c. at all druggists.

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Pictures in colors.

The Record rests upon a background of pure Solid Gold in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word Underneath, in the richest and choicest lettering, are the words, "GOD BLESS OUR FAMILY." There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family. Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 16x22 inches.

AGENTS DELIGHTED. Fast sellers Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for $1.00 50 for $5 00, 100 for $9 50 Your money back if not satisfactory. Mrs F. E Smith, Comstock, Neb, says: "Received Family Record and think it's the finest I ever saw." Mrs Priscilla D. Little, Box 92, Tecumseh, Michigan, writes: "Just received Family Record and like it very much Please send," etc We have 5000 testimonials, and want yours. Address today,

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aug 15-1y. MACON, GEORGIA.

Dr. D. Atkins' Defense.

In his defense of high-school colleges, in general, and Rutherford College in particular, Dr. Atkins commits an error in assuming that we are "disturbed, if not alarmed, about Rutherford College." We are not troubled about that or any other institution of our church We are contending for a principle. Colleges may come and colleges may go, but a principle abides forever. Our former article was written in the interests of righteousness and a better understanding as to what our Conference educational policy was, is, or should be, and it is evidently unfair and unjust for Dr. Atkins to insinuate that I am an ecclesiastical partisan, a stirrer up of strife, and lacking in common sense, because I took a stand for honest methods of Christian education.

The Doctor is also wrong in claiming that he "had something to do in getting this old institution to join the church." The "old institution" never joined the church. It died outside the church The Annual Conference, in 1899, took action as though Rutherford College had ceased to be The committee was appointed, not to continue the old regime, but to establish a new institution; not a college but a "boy's school of high grade." Nothing was transferred to our church but the property. The charter, the authority to confer degrees, and such like, passed away with the old college, which was dead and buried long before the purchase debt was liquidated, which condition was to be met before the institution could be accepted as belonging to our church. The committee carried out the instructions of the Annual Conference the first year and ran simply a high school. At the close of the first year the Board of Trustees conferred upon the high school the title and dignity of a college. Dr. Atkins studiously ignores these facts

Again Dr. Atkins is wrong in his plea that since there are fifty-one high schools in our church with college names, it is right for the Rutherford school also to be called a college. This argument is as silly as it is unsound. The whiskey distiller and dishonest business man present the same argument in defense of their pursuits. "Other people do it, why may not I," they say. If the unfortunate fact proves anything, it proves the magnitude of the crime committed in our church against an honest and honorable educational policy. There is no point in answering that it has always been this way The times of this educational looseness Southern Methodism "winked at," but now she "commands" all such institutions "everywhere to repent."

And "brother" Atkins is wrong again in classing Rutherford with Davenport and Weaverville Colleges. Davenport and Weaverville are chartered institutions; Rutherford is not. They have conference warrants for their existence and claim; Rutherford has not. Rutherford has nothing of the college in common with Davenport and Weaverville except the name. Rutherford is a college without conference sanction, a college without authority, a college without a charter, a college without a curriculum, a college without patronage (doing "only high school work")—Was there ever a more complete imposition practiced upon a long suffering Methodist public.

This writer joins heartily with Dr. Atkins in according loyal support to all our institutions, Trinity College not excepted. We wish them all great prosperity However, there are those in Western North Carolina who oppose Trinity College and would be glad to see it sidetracked. We thought they were men of sincere, honest conviction. It never occurred to us that they were "fools." Dr. Atkins assumes responsibility for their classification as such.

We are sorry to differ with the Doctor as to the moral status of the high-school college. We are convinced that the illegitimate combination of real school and unreal college is wrong in principle and mischievous in practice, and no amount of verbal jugglery can make it right.

J. W. CLEGG.

Belwood, N. C., Oct. 11, 1901.

W. H. M SOCIETY.

MRS. T. G. COZART, Editor, Winston, N. C

To the Auxiliaries of the Womans' Home Mission Society of the Western N. C. Conference.

DEAR SISTERS:—It gives me pleasure to announce that through the kindness of the Rev. H. L Atkins and the good women of his church, a cordial invitation to the Womans' Home Mission Society of the Western N. C. Conference to hold its first annual meeting in Salisbury.

The time, November 15–18, has been appointed to suit the convenience of the President of our General Board, Miss Belle Bennett, who is now abroad for the study of City Missions and the work of English and Scotch Deaconness, but whom we expect to return in time to favor us with her presence and valuable counsel on that occasion.

There are several suggestions we would make as a preparation for our meeting

First of all that earnest prayer be daily offered that the Holy Spirit may prepare the hearts of our women for this special service; that the blessing of God may accompany our efforts to more fully organize the Womans' Home Mission Work of our Conference; that our first annual meeting may indeed prove a time of spiritual uplift and refreshing and a great impetus be given to all of the Departments of our work.

Let all Auxiliaries be well represented by two delegates, and every Conference officer, Superintendent of Departments, and District Secretary be present, for all can readily perceive the importance of earnest workers to consult and unite in the completion of this connectional organization, which is now in its incipiency in our Conference.

If for any reason any of the Auxiliaries have failed to observe the "Week of Prayer and Self Denial," appointed by the Board, let them, without fail, do so before the annual meeting, and as far as possible carry out the Programme arranged for that week. We shall be especially glad for as many of our pastors as possible to be present and aid us in making plans for the enlargement of the work.

Sincerely yours,

MRS. M. J. BRANNER,

Pres. W. H. M. S., W N. C. Conf.

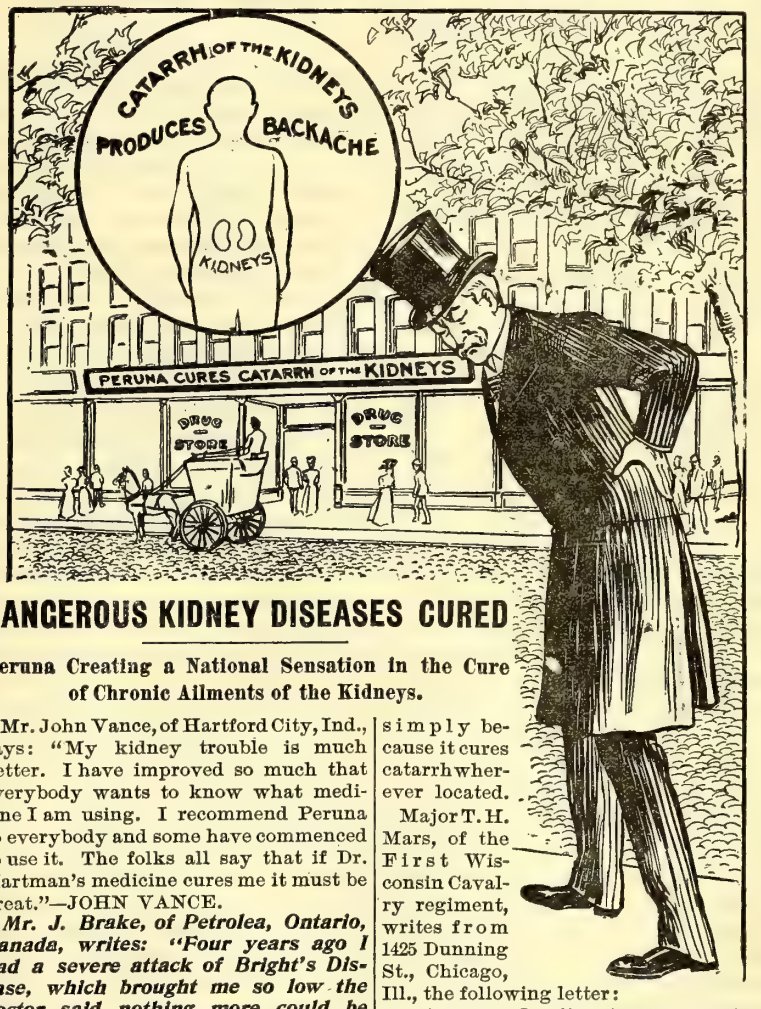
The Preacher's Home, and What of It?

[Paper read by Mrs. F. D. Moore at the annual meeting of the Memphis Conference, Union City, Tenn.]

It was a fortunate day for Methodism and the families of our preachers when God put it into the heart of one of his servants to suggest the wisdom of a parsonage-building society to move side by side with the Church Extension Society. Home is a sweet place; and many of our preachers wish their families will never

(Continued on 8th page.)

PE-RU-NA CURES CATARRH OF KIDNEYS EVERY TIME.



DANGEROUS KIDNEY DISEASES CURED

Peruna Creating a National Sensation in the Cure of Chronic Ailments of the Kidneys.

Mr. John Vance, of Hartford City, Ind., says: "My kidney trouble is much better. I have improved so much that everybody wants to know what medicine I am using. I recommend Peruna to everybody and some have commenced to use it. The folks all say that if Dr. Hartman's medicine cures me it must be great."—JOHN VANCE.

Mr. J. Brake, of Petrolea, Ontario, Canada, writes: "Four years ago I had a severe attack of Bright's Disease, which brought me so low the doctor said nothing more could be done for me. I began to take Peruna and Manalin, and in three months I was a well man, and have continued so ever since."—J. Brake.

At the appearance of the first symptom of kidney trouble, Peruna should be taken. This remedy strikes at once the very root of the disease. It at once relieves the catarrhal kidneys of the stagnant blood, preventing the escape of serum from the blood. Peruna stimulates the kidneys to excrete from the blood the accumulating poison, and thus prevents the convulsions which are sure to follow if the poisons are allowed to remain. It gives great vigor to the heart's action and digestive system, both of which are apt to fail rapidly in this disease.

Peruna cures catarrh of the kidneys simply because it cures catarrh wherever located.

Major T. H. Mars, of the First Wisconsin Cavalry regiment, writes from 1425 Dunning St., Chicago, Ill., the following letter:

"For years I suffered with catarrh of the kidneys contracted in the army. Medicine did not help me any until a comrade who had been helped by Peruna advised me to try it. I bought some at once, and soon found blessed relief. I kept taking it four months, and I am now well and strong and feel better than I have done for the past twenty years, thanks to Peruna."—T. H. Mars.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, O



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AN INFANT'S **Catechism.**

I have just received a new edition of Dr. "First Catechism." All who have used it say it is just what they need. The price is only 2 cents 1 copy. If you have not examined it write for a specimen copy from to REV. GEO. C. SMITH.

Salem, N. C.

THE CHRISTIAN LIFE.

Lord, Speak to Me.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O use me, Lord, even me
Just as thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.
—Frances Ridley Havergal.

The Joy of Contentment.

We need to clear the ground a little by observing that there is a radical difference between contentment and satisfaction. It would be foolish to attempt a description of the joys of satisfaction, for those never can be realized by us upon this earth. The very nature of our life involves limit and restraint; perfect satisfaction means such a sense of fullness as removes the desire for progress. Contentment, however, which means that we accept the limits of the sphere in which the will of God has placed us, is perfectly possible of realization in our earthly life. And when we reach that point where, still stirred by the divine unrest and still yearning for the more perfect life, we can accept the will of God with courage, then we know the depth of a joy that God the Father himself bestows.

The 131st Psalm is one of the simplest and truest expressions of this mood which we possess in literary form. It is a poem of twilight and the crooning of a baby's voice. The figure is that of a child who has learned through struggle to trust its mother, both in that which is withheld and that which is given.

This points us to the truth that the joy of contentment is never the issue of a passive rest; it is ever the outcome of positive conflict. It is from our struggles that we learn what out limits are Only from experience is it possible to define the sphere within which our energies may be most profitably spent. It is in the exercise of the positive and achieving virtues that positive joy is born. The weaned child in its mother's arms is a far better type of the most perfect joy than a baby upon whom no sense of limit ever has been imposed.

But the figure points us also to the singular sweetness and purity of the joy of contentment. It is not quite like any other joy, since it is the result of such perfect confidence and such glad devotion. Wrapped about with the unfailing assurance of love, the Christian heart need never know the dark shadow of gloom. But instead, welling up as sweetly as the spring among the hills, singing its way onward like the brooks in the glens, bearing strength and purity to the wide meadows and the bitter ocean, the life of a Christian ought to be filled with joy that is simple, sweet and life giving.

And the figure teaches us how truly the joy of a contented heart pleases God. A mother's happiness consists very much in the discovery of happiness in her child. We never gave her a better sign of our love than this, just being happy with her. Can we give God a truer sign of our love than this same mood of the spirit? We please him most truly by living the life he gives us to live simply, gladly and confidently.—Congregationalist.

Godliness Rewarded Hereafter.

BISHOP J. C. RYLE.

If ever there was a case of godliness unrewarded in this life, it was that of John the Baptist. Think for a moment what a man he was during his short career, and then think to what an end he came. Behold him that was the prophet of the Highest, the greater than any born of woman, imprisoned like a malefactor! Behold him cut off by a violent death before the age of thirty-four, the burning light quenched, the faithful preacher murdered for doing his duty, and this to gratify the hatred of an adulterous woman, and at the command of a capricious tyrant! Truly there is an event here, if there ever was one in the world, which might make an ignorant man say, "What profit is it to serve God?" But this is the sort of thing which shows us that there will one day be a judgment. The God of the spirits of all flesh shall at last set up an assize, and reward every one according to his works. The world shall yet know that there is a God that judgeth the earth.

Let all true Christians remember that their best things are yet to come. Let us count it no strange thing if we have sufferings in this present time. It is a season of probation. We are yet at school. We are learning patience, long-suffering, gentleness, meekness, which we could hardly learn if we had our good things now. But there is an eternal holiday yet to begin. For this let us wait quietly. It will make amends for all. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

An Every-Day Guide.

The best test is experience, and this test the Bible meets perfectly. Ever since its successive books began to be read by men, the mass of testimony in support of its aptness and value in relation to human needs has been accumulating. Regarded from no matter what point of view, it is found to fit the ever-varying conditions of life with a pertinence far surpassing that of any other library, and this fact alone proves its divine origin.

Its value is exhibited conspicuously in its discriminations between details and principles, for one thing. It deals with some details of conduct. Certain things—falsehood, for instance—always are wrong, and it prohibits them positively. Certain other things—the love of one's neighbor, for example—always are right, and it inculcates them with similar definiteness. But there is a long list of possible actions which may be either right or wrong according to circumstances, and in regard to these it contents itself with laying down principles, the application of which is left to and constitutes the moral education of the individual conscience. Indeed, it often is necessary to use one's own judgment in a secondary sense in reference to matters of an unmistakable moral quality. Thus it guards human freedom, and its fitness is as elastic as it is unalterable.

The Bible is intended for ordinary men and women. It therefore deals with every day life, common motives and familiar emergencies. It is meant for the culture of the soul, and it fits the round of ever recurring tasks and emotions of the commonplace career not less exactly than the loftiest moods and the most exalted actions of the genius or the hero. It never can be outgrown, and it always is a safe and inspiring guide.—Helpful Thoughts.

Harmony.

A musician's child sat at a piano, carelessly striking the keys. The master-player arose, and, putting his hands down over those of the child, blended into perfect harmony the notes which had been but a turbulent discord. So let us be patient when God lays His hand upon us, and seek to bring still more beautiful harmony out of our lives. . . I have lived to thank God that all my prayers have not been answerd."—Jean Ingelow.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

HOME STUDY COURSES.

Rapid courses by mail in the Bible, Greek, Philosophy, etc., leading to diploma and degree. Terms, $1 00 per month Catalogue free Write Professor C. J. Burton, Christian University, Canton, Missouri.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

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THE BEST PATENT ON THE MARKET.

$100. REWARD.

If TREATMENT don't cure any case of bad health, catarrh, bad blood, bad taste, bad breath, bad complexion, irregular appetite, bowel trouble, weak kidneys, lazy liver, rheumatism, dyspepsia, headache, backache, stomach, or heart trouble.

The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS One tablet per day, one-half hour before breakfast.

One month's treatment by mail..... ... $0.25
Six months treatment, 180 tablets 1 00

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Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	†7 55 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 28 p m
Lv New York, O.D.S.S.Co.	†5 00 p m	
Lv. Baltimore, B.S.P.Co.		† 6 30 p m
Lv. ashton, N.&W S B.		6 30 p m
Lv. Portsmouth, S. A.L .	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 40 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "		3 05 p m
Ar Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 20 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, "	2 40 p m	6 28 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	
Ar. Macon, C. of Ga.	7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L. & N.	2 55 a m	
Ar New Orleans, L. & N.	7 30 a m	
Ar. Nashville, N.C.&St.L.	6 40 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St.L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington. "	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 05 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton. N &W S.B.		6 55 a m
Ar. Baltimore. B. S P.Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y P.&N	†5 46 p m	5 10 a m
Ar. New York. "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 36 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

Mrs. William M'Kinley----An Appreciation.

During the days when the splendid battle for life was going on in the sick-room at Buffalo, the thoughts of the American people swung back and forth between the stricken President and the wife who was watching by his side.

"How is the President?" was the first question; and quickly following it came the second, "How is Mrs. McKinley bearing the strain?"

Today every one knows how well she bore it. In its way, the heroism of the delicate woman who watched and waited was as great as that of the dying man who made his magnificent fight in vain. What Mrs. McKinley suffered when she was alone we can only surmise. At her post by her husband's side she was strong, calm, supremely and superbly confident. Her faith strengthened him, as well it might. Again and again we were told by the bulletins, "the President was greatly cheered by the presence and hopefulness of Mrs. McKinley."

In past years Mrs. McKinley has suffered keenly from her enforced invalidism and her inability to be, in her exalted position, all she would have been had she been stronger. The black days just ended should wipe out the memory of that regret. When the supreme crises came in her husband's life Mrs. McKinley rose to meet it in a manner that touched the hearts of all nations. He needed her, and she was with him. No woman could have done more, none would have been permitted to do more, than she did; few, very few, would have had the unselfishness and the courage to do it so well. In those days she revealed the qualities which have held the love of a great man all these years. His duties, his vast responsibilities, his triumphs, she could not always share; but in all his suffering and his death she stood beside him and unflinchingly shared every pang.

President McKinley gave to the American people as his final legacy the memory of a death as quietly heroic as any in history. He made a good fight while there was hope; and when there was none he surrendered like a brave man and a Christian. To have had his love, to have been with him all these years, to have gone with him to the very gate of death and lightened that dark journey—all this would fill the cup of life for any woman. She could ask no more.

Mrs. McKinley would say, if she spoke now, that her life, like the President's, is ended. It is inevitable that she should feel thus. The American people have lost a President, a statesman; a vast power for the nation's good has gone out of the world. Other hands will take up the work that was dropped; other minds will deal with the issues that remain unsettled.

The course is clear. But on the woman left alone blackness fell when America's President closed his eyes for the last time. Everything in her life will be put away when he is laid to rest. From every part of the civilized world sympathy flows out to her—but who in all the breadth of it can find words to comfort her now, knowing what she has lost? For the present she must bear her burden alone.

Later the light will come with its attendants—hope, with its Prayer for future reunion; philosophy, with its lesson of the insignificance of this little life; memory, with its pictures of the years that are gone. One of these pictures should be Mrs McKinley's comforter—the one which shall show her in the days to come how magnificently and unselfishly she supported her dying husband in the last great scene of his life.—Elizabeth G. Jordan, in Harper's Weekly.

The President's Kind Heart.

RUTH EVERETT.

I would like to relate two little incidents which, I believe, have not appeared in print, showing the universal kindness of heart of President McKinley:

Mr. McKinley was fond of flowers, and he loved children. His favorite flower was the carnation, as it is also of President Roosevelt, Mr. McKinley's preference being for one of pale pink tint, and Mr. Roosevelt's one of deep scarlet, flamed with maroon, which same flowers in the trade today are called the McKinley and the Roosevelt carnations. In the conservatories of the White House at Washington the McKinley carnations are grown with the greatest cultural care and skill, and the President seldom, if ever, appeared in public without one in his buttonhole.

During the President's first term of office a New York woman, who lives on the upper West-side, took her little son to visit Washington. These people belong to the respectable middle class, but are not in the least pretentious, being simply just good, every-day folk, the kind that makes good citizens and a prosperous country.

After the little boy had seen the usual sights of the White House, he whispered to his mother that he would dearly love to see the President. A clean, sweet, mannerly little boy has a way of creeping into the heart of almost any decent person; and when the mother told their conductor what her son had said, the man said that the President loved little children, and he had no doubt would be pleased to shake hands with her boy. And then the man disappeared to present the matter to Mr. McKinley. Sure enough, in a few moments the mother and her son were accorded the honor of a private audience with the President of the United States.

In his gracious way Mr. McKinley shook the hands of each, talked a few moments, directing most of his remarks to the child; then he removed the pale pink carnation from his buttonhole, and presented it to the boy, to whom he expressed the hope that the child would live to do his parents great honor. The boy had marked abilities as an artist, although he was but nine years old.

Naturally enough, the child was delighted. He guarded that flower the president had given him as his most precious treasure, and as soon as he got where such a thing was possible, he pressed it between two pieces of glass. Whatever delights fame well deserved and earned may have in store for the little fellow, he reached the pinnacle of human happiness on that day when he walked out of the White House with the president's "boutonniere" in his hand.

The president had another graceful habit with reference to his buttonhole pink, and that is, at the end of every journey by railroad, he removed it from his buttonhole and presented it to the engineer, with his compliments and thanks for a safe journey.—Epworth Herald.

The Work That is Never Done.

"If things would only stay done—if I could look back over the day and see one thing accomplished which will not have to be done over again to-morrow, I should not get so tired of it, or feel so discouraged!"

How many millions of wives and mothers have made some such comment as this on the monotony of household tasks! It is not alone the deadly sameness, the constant repetition of little duties! It is even more the feeling of futility, the apparent failure to accomplish any enduring results. The bread which was baked this morning will be gone tomorrow. The dishes are washed and put away, only to be used and washed again. The linen fresh from the ironing-table will be back in the laundry by the end of the week. The rooms swept clean the other day already need sweeping again. The children call for endless sympathy and attention.

A man's work may be ever so hard; it is less often clouded by this sense of unproductiveness. It usually brings a definite reward in the feeling of something accomplished, some tangible result achieved. The architect points to the finished building, and says, "I designed it." The carpenter and the mason, who see the structure growing under their hands know that it will stand for years, an unimpeachable witness to their industry and faithfulness

But the things which are tangible are not always those which are most real or most useful There are other noble works besides fine buildings. The young man who goes out into the world healthy, clear-minded, strong in principles which he acquired at home, and firm in the belief that there is no other woman in the world quite so good as his mother—he is a nobler work even than a Parthenon or a Taj Mahal. And the daughter who has grown to womanhood with a pure heart and hands trained to perpetuate in a new home the deeds of usefulness and comfort learned in the old—is she less to the world than brick and marble?

"Do you think that nothing is happening because you do not see yourself grow or hear the whir of the machinery," says Henry Drummond. "All great things grow noiselessly, you can see a mushroom grow, but never a child."—Selected.

His Life in Peril.

"I just seemed to have gone all to pieces," writes Alfred Bee, of Welfare, Tex., "biliousness and a lame back had made life a burden. I could'nt eat or sleep and felt almost too worn out to work when I began to use Electric Bitters, but they worked wonders. Now I sleep like a top, can eat anything, have gained in strength and enjoy hard work." They give vigorous health and new life to weak, sickly, run down people. Try them. Only 50c. at all drug stores.

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ORGANIZE FOR A WINTER CAMPAIGN.

It is manifest to all who are familiar with our past history and present status, that the highest success of the work in the bounds of our Conference demands wise forethought, steady, untiring activity, and carefully organized effort Our field is wide and promising, our equipment is fairly good and our resources, if properly used, are sufficient for the achievement of the largest results.

It is also understood that in our towns conditions are such during the summer months that the work of the church lags if depletion and disintegration do not go on. During the heated term many people are low in vitality and have little energy or inclination to engage in religious work. Many leave home for summer re sorts in search of recreation or pleasure, congregations are depleted, the different organizations cease active work and growth is arrested.

In our country charges, which are greatly in the majority, a somewhat similar condition obtains during the winter months The weather becomes cold, the roads bad, there is a partial suspension of farm and other work and a disinclination to carry forward vigorously the activities of the church. Indeed, in many places the people seem to go into winter quarters. The result is all progress ceases, all the machinery of the church gets rusty, the vitality of the membership becomes low and all progress ceases. This is most unfortunate and, we think, can largely be avoided. No doubt many of our country readers will think it quite presuming in us to say that the activities of the church can be more successfully carried on in the winter than in the summer, but it is nevertheless true. Many country congregations have demonstrated that this is true.

During the delightful weather of autumn, which in our climate continues generally until Christmas, there should be made a special effort to rally all our members and bring them back to their places at all regular church services, to rekindle the fires of zeal and to reenlist them in all the enterprises of the church. We also need to impress many of our official men and country members that it is a great mistake to suspend labor during the winter months. The fact that it has long been a custom in certain communities to close the Sunday-school and suspend other church work with the first cold weather has impressed many good people that this plan is necessary.

They lose sight of the fact that conditions have greatly changed since that custom was first adopted. Houses of worship are far more comfortable now than they were then, public highways have been greatly improved, the people have facilities for traveling in comfort that they never had before and most churches and Sunday-schools have facilities for interesting and instructing those who attend them that they did not have in past years. So that there is no sound reason why as good, if not better, work can be done during the winter in the average country congregation as in summer.

The last quarter is the time for electing Boards of Stewards, Sunday-school Superintendents, Epworth League Presidents and some other church officers. In many places there should be a re organization of the Official Board. New and younger men should take the place of veterans. A good deal of fresh blood and new life should be put in the different societies, and the entire machinery of the church overhauled and freshly oiled.

The various organizations should be speedily put into operation. Special pains should be taken to get the Sabbath-school at work in full force. An annual rally is a good thing for this purpose. By this means both teachers and scholars are gathered together. It is a good time to gather in new scholars, form new classes and enlist new workers.

The ladies' and young peoples' societies, by whatever name they are known or whatever may be their special functions, should make new plans and rally their members in the interest of some new enterprise or work. If any ground has been lost during the summer let honest effort be made to regain it. If any members have been removed let their places be filled with recruits and let a fresh impetus be imparted to the organization.

By all means let a special effort be made to have the Bible read more in the homes and more family altars erected. The Word of God read, understood and assimilated is the strength of the individual Christian. Family and private prayer are essential to real religious life and substantial, healthful growth

Above all, there should be much earnest prayer, both in public and in private, for the blessing of God on all the life of the church. We need a fresh enduement of power. With it all will prosper, the church services will be well attended, and prayer meetings will be interesting. The minister will preach with unction from on high. The Sabbath-school and all forms of religious work and service will be filled with divine energy, and be crowned with joy and success. See to it that you are ready for a vigorous, successful winter campaign

A CRIME NOT TO BE TOLERATED.

Many of our readers have already seen accounts of the kidnapping, in Turkey, of Miss Ellen M. Stone, a missionary of the American Board of the Congregationalist Church. This fiendish act was perpetrated by brigands a few weeks ago, and this noble woman was carried into the mountain fastnesses of Bulgaria, and is there still held a prisoner.

The news now comes that her captors have notified the Board that unless a ransom of one hundred and ten thousand dollars is paid in a few days for her release, she will be put to death. The enormity of the first act is excelled by the atrocity of the second. It seems almost inconceivable that in this year of grace we have returned to the condition of the middle ages. It seems impossible to believe that there are men who would resort to such desperate means to extort money through the agony of a pure Christian woman.

After investigation President Roosevelt and Secretary Hay are of the opinion that the only way to save the life of Miss Stone is to send on the ransom required. Last week subscriptions were started in Boston and other Northern cities, and it is possible the required amount has been raised and sent by cable to our minister at Constantinople.

There are not wanting those of sober judgment who point out that to pay this ransom is in fact to compound a felony, and it is therefore legally wrong. But it appears to be impossible to reason while the present hideous possibilities are imminent. The first and only thing now to be done is to save the life of this noble Christian woman. Dollars do not count when weighed in the balances against such a life—and as for setting a precedent that may endanger the lives of other missionaries, that is a matter for after consideration.

If the Turkish government is unable to prevent such atrocities by its subjects, or is unwilling to hunt down and severely punish those who are guilty of them, then the United States must take such steps as will force the Sublime Porte and the Sultan to protect the lives of American citizens while they are pursuing peacefully their vocations in that country.

Assurances have been received from officials from the Russian, Italian and other governments of sympathy and of willingness to co-operate in wiping out this system of brigandage, and it is said that our government is determined to use all its powers to punish those who have committed this outrage, and to take measures to prevent its repetition.

The ready response of the different churches to the call to raise $110,000 as a ransom for Miss Stone is but another illustration of the Christian spirit that is ever ready to hurry to the relief and rescue of any who are wickedly and wrongfully made to suffer, and it is something to make every American proud of his nation. The settlement they will demand later will be something that will be worthy of the United States of America.

"NEARER, MY GOD TO THEE."

The fact that the above were the last words of President McKinley has been commented largely upon by secular and religious papers both North and South, and also by the clergy and others who have spoken at memorial services held in his honor.

To our mind there is nothing remarkable in the fact that he, or any other man, in passing through the valley and shadow of death, when the world and all things earthly are fast slipping from his grasp, should turn his thoughts upward and say, "Nearer, my God to Thee." Where else can a man turn in that trying hour? To whom can one look when all other sources of help fail? Where else can he find refuge when the foundations are all giving away, and earth's pillars are crumbling?

What gave force to these words uttered by Mr. McKinley when he came to the bank of the river is the fact that they had been his motto through his eventful life. They expressed the keynote of the song that he had sung from his boyhood to the last day of his earthly life.

This is what we would like to hear and see in our young and old people. If in the morning of life the youth, the young man or woman, can look beyond the glittering, changeable and transient to the fixed and eternal, and cry from the great deep of the soul, Nearer, my God to Thee If amid prosperity and in the strength of manhood one can look to the real source of all good and say, "As the heart panteth after the water brooks, so panteth my soul after Thee, O God," then we feel the force of such a life and rejoice in such wisdom and consecration.

Do not forget that the only way to say with emphasis, "Nearer, my God to Thee," in the dying hour is to obey the instruction of our Lord, and remember our Creator in the days of our youth, and having put our hand to the plow never look back.

A NEW FEDERAL POLICY FOR THE SOUTH.

President Roosevelt seems to be a man of great independence of character and of a fearless spirit. He had not been at his new post long before he let it be known to all concerned that his attitude toward the South was to be one of friendship and trust, and absolutely devoid of partizan and sectional feeling. He speedily summoned men like Booker T. Washington, of the negro race, and Clarke T. Howell, of the Atlanta Constitution, of the dominant white race, to his side for council. He let it be known that in filling offices, and performing his executive duties, with an eye to national and sectional welfare, he would not be bound by party or race lines.

If President Roosevelt steadily holds to this policy, he will doubtless find much opposition from political bosses and partizan leaders, both in the North and in the South, but the thoughtful people of the nation will approve his course.

When our chief executive learns that our great country is one and that its interests are so linked together, that one part cannot suffer without loss to the whole, and when qualifications for efficient service should outweigh political influence and intense partizan zeal, he will have taken a long step in the direction of a most successful administration.

So far, President Roosevelt has most favorably im-

pressed the people of the country and the opinion seems very general that he will measure up to the demands of his exalted position and prove an able, honest and efficient chief magistrate. We bespeak for him the cordial support and earnest prayers of all our readers.

Saint Paul said, "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaciable life in all godliness and honesty.

The Schley Inquiry.

The naval court of inquiry ordered at the request of Admiral Schley continues its session daily in Washington City. The witnesses for the prosecution have already been examined and on Monday the examination of witnesses for the defense was to begin. It is impossible to forecast what will be the outcome of this trial, but it is now believed by the friends of Admiral Schley that he will come out victorious.

The South African War.

It is now three years since the British Government began the war in South Africa. Millions of dollars have been spent in its prosecution and an unknown number of lives have been sacrificed. Several times the statement has been made public that the war had practically ended, and yet it continues. Now the third great campaign is opening and the leading papers are calling on the government to send on reinforcements.

Affairs in China.

Dispatches from Sian Fu announce that the Chinese court is preparing to start about October 6th. The temporary palace there is being dismantled and all the furnishings will be carried for use en route. The officials and servants will constitute a caravan numbering 3,000 to 5,000 persons with 1,200 carts and several thousands of horses and mules that have been collected in the Sian Fu district. Two parties of officials have already started to make preparations along the line. The towns through which the court will pass are engaged in decorating temporary palaces and collecting supplies. The Emperor or the Empress Dowager in his name has issued an edict strictly commanding the officials to pay for all supplies.

Confederate Memorial Hall.

The Associated Press reports the following item:

Richmond, Va , Oct. 5.—The Committee of Arrangements for the erection of a Confederate memorial hall ("Battle Abbey") in this city, met this morning at the office of J. Taylor Ellyson. The committee consists of Judge George L. Christian, Mr. J. Taylor Ellyson, Gen. C. A. Evans, General J. W. White, of West Virginia; Hon. Thomas S. Kenan, of North Carolina, and Gen. James F. Briggs, of Kentucky.

After a consultation of an hour they adjourned to the Confederate Museum to confer with a committee of ladies from the Confederate Memorial and Literary Society. The committee adjourned at 1:30 o'clock to meet again on Monday.

They have on hand $225,000 and are now meeting to confer about a site and to invite designs. The committee was appointed at the Confederate Re-union last May."

There is nothing finer in memorial history than the story of the success of the defeated and impoverished South in perpetuating the memory of those who fought for the Confederacy.

The International Yacht Race.

Some fifty years ago there was a race in England between a British and an American yacht, the prize being a silver cup, that has come to mean the possession of the yachting supremacy of the world. The American boat won so handily that when the Queen asked what boat was second, she was told that there was no second. Ever since that day, at varying intervals of time, the effort has been put forth to win the cup by British yacht owners, and the victory has always been with the American boat built to defend the cup. Sir Thomas Lipton, of Ireland, built two years ago the yacht called Shamrock I, and her successful rival was the American built boat, Columbia. This year Shamrock II. was brought over to carry back the cup. Three American boats contended for the honor of defending the cup, the symbol of American supremacy in ship-buildings, the Columbia, which had won the race before; the Independence, of Boston and the Constitution, like the Columbia, the property of the New York Yacht Club. The Columbia proved that no improvement had been made over the former model by the later boat, and was for a second time selected to defend the cup. But Shamrock II. was a faster boat than Shamrock I., and the issue of the contest has been awaited with the utmost interest and excitement by the people of two nations. Sir Thomas Lipton is a true sportsman, game to the last, but fairminded and generous, and he has made himself exceedingly popular in America. But again the best boat won and the best boat was the Columbia, as Sir Thomas gallantly admits. The boat that won three out of five of the races was to be called victor, and the Columbia won the first three. The last of the three races was sailed on Friday, and so admirable was the handling of the two boats and so consummate was the skill of their designers, that in a course of some thirty miles, with varying winds, Shamrock crossed the line two seconds ahead of its rival, though on account of the larger spread of sails on Shamrock, a time allowance was given Columbia that made her actual winner by 41 seconds. Such international rivalry is conducive to patriotism and the spending of the immense sums of money on the building of these racing yachts is not lost, as from their lines ship-builders will be able to learn something of the proper models for the larger ships that race against time and annihilate distance.

EDITORIAL NOTES.

The union of several Presbyterinn bodies in India, four from the United States, three from Scotland and one each from England, from Holland, from Wales and from Canada, is being planned with good hope of success

The arrests for drunkenness in Maine for three years were 253 per thousand. In Ontario, Canada, there were 195 per thousand. While we do not arrest all our drunkards in the South, it strikes us that those are pretty large percentages

N. Hudson Moore, who contributed a valuable article to the Delineator some months ago on Old Blue China, contributes to the November Delineator an article dealing with Lowestoft Ware. China collectors will do well to read this article

Many a family has laid away for occasional admiration old jewelry worn by those of a generation or more ago. The Delineator has an article of a practical character showing how much of this old-fashioned jewelry can be brought into modern use by a slight remodeling.

Bishop Galloway, after a long absence, attending the Brazil Mission Conference, and the great Conference in London, reached home last week. He is in fine health, and expresses himself well pleased with what he saw and heard at the Ecumenical. Now, we hope the brethren will allow him to rest until the middle of November, when he will resume his round of Conferences.—New Orleans Advocate.

We are obliged to the preachers for their promptness in sending us full lists of postoffices in their charges. We have sent the lists of subscribers to all whose postoffices have been received. If any do not receive their lists this week please let us know. We ask every pastor if he can't see them privately to publicly urge his people who take the paper to hand him the amount due the office as early as possible, and to urge his members who do not take it to subscribe for it without delay.

Nine new members were received on profession of faith into West Market St. Church, Greensboro, on last Sunday and four by letter. We think this makes over eighty persons that have joined that church as the result of the Stuart meeting. Rev. S. B. Turrentine, D. D., the pastor, preached a special sermon to young people at night, and his discourse made a profound impression. We doubt if any congregation in our Conference has more pious young people than West Market street and the Sunday-school and Epworth League are in a most flourishing condition.

From Weaverville.

DEAR ADVOCATE:—Our school is still growing larger. Twenty-three new students have entered since the last report was sent, one being from Indiana. Young men and women find this an excellent place to keep well, to study well, to work well, and to live well. Dr. Weaver and Brother Thompson, and Dr. Reagan have given some good books to the library. Such volumes are immediately put in a place where they will help some one. The new college monthly will be out soon.

Yesterday a revival service began at the Methodist church. Brother Taylor, the pastor, preached two good sermons. Rev Crutchfield, of Asheville, will assist in the meetings. Two services will be held each day and we are expecting to have a real revival.

C. C. WEAVER.

From Fair View, N. C.

DEAR ADVOCATE: I closed a good meeting at Paty's Chapel; 40 professions and reclamations. The church was greatly revived. Bro. J J. Welch did the preaching; he is a sound gospel preacher. I am now in a meeting at Brush Creek; prospects good.

Your brother,
J. C. POSTELL.

East Rutherford Circuit.

The fourth Quarterly Conference was held the 5th inst. Brother Little, our P. E., was with us, giving us two strong and appropriate sermons. He resides well and can take a collection.

The year is rounding up well on this charge, considering all our hinderance, and will make advancements on all lines.

PASTOR.

Rutherfordton.

We have just had the greatest revival that Gilboa has ever experienced. There were 36 conversions, most of whom were young men of promise; 27 names were received for church membership. The church on this work was never so hopeful as it is today.

Rev. J. E. Abernethy, our pastor, who held the meeting, is recognized by our best people as the ablest and most influential preacher that has ever appeared in Rutherford county.

A MEMBER.

October 10, 1901.

From Mount Airy.

DEAR ADVOCATE: We have just closed a very successful meeting at Mount Airy. About 25 professed religion, and 16 joined the church. More will join. Rev. A. R Surratt, of the W. N. C. Conferenre, did the preaching. Bro. Surratt is known throughout the Conference as a very successful revivalist and needs no introduction from me. We have had a very pleasant and prosperous year at Mt. Airy. We have built one of the finest parsonages in the Conference, besides paying off some of the church debt. This is a fine charge. The people are intelligent and agreeable. They have given their pastor and family two large pounddings, besides many smaller favors during the year. A kinder people, it has not been my privilege to serve. We expect to carry up a clear sheet to Conference.

Z. PARIS.

From Whittier.

DEAR DR. CRAWFORD: I thought I would have written a few items from Whittier before now, but have been too busy. I am in the midst of a revival at Whittier now. We have had ten professions to date and there are several penitents at the altar. Two of the other meetings resulted in ten professions each with eight accessions to the church. Our first meeting was continued only a week, with no conversions. We have about four meetings to hold yet, and intend to hold them. We are building a neat church at Olivet, five miles from Whittier. We aimed to finish it before Conference, but I fear now we will not get it done.

This is our third year on Whittier circuit and we are closing fairly well. Pray for us. The Lord is with us here.

Fraternally,
E. MYERS.

Whittier, Oct. 11, 1901.

Sam Jones.

Rev. Sam P. Jones, the noted evangelist, will lecture at the Opera House, North Wilkesboro, the 30th of October, 8 p. m. Proceeds for benefit of Methodist Church.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for October 20, 1901.

JOSEPH EXALTED.

Gen. 41: 38–49.

Introductory.

The events of this lesson probably took place about 1716 B. C.; that is, thirteen years after Joseph had been sold into Egypt, when he was thirty years old. The Shepherd Kings (the Hyksos) were still ruling in Egypt. The butler of the king had been restored to his position of honor before Pharaoh, according to Joseph's prediction or according to the interpretation he had given to the butler's dream. Joseph, being forgotten by the butler, remained two more full years in prison. Fharaoh's twofold dream at this time is familiar to us. He supposed himself to be standing on the brink of the Nile, the deity to whom was due the fertility of the land. He saw coming up out of the Nile seven fat, well appearing kine, and after them came up seven gaunt, lean kine, which devoured the seven fat ones. Behold, again! seven heads of wheat, full and well formed, grew upon one stalk, and after them seven ears, thin and "blasted with the east wind," came up also and devoured the full ears. Troubled over this peculiar dream, Pharaoh sought for an interpretation from his wise men, but none could give him a satisfactory interpretation. Joseph being called, at the suggestion of the restored butler, a satisfactory interpretation was soon given. There were to be seven years of great plenty, followed by seven years of famine, so severe as to consume all the store of the seven years of plenty.

Joseph not only interpreted the dream, but volunteered advice to Pharaoh as to the course to be pursued. The things which Joseph said were "good in the eyes of Pharaoh, and in the eyes of all his servants." This leads us up to the very moment of the lesson.

Joseph Made Grand Vizier.

The wisdom of Joseph's proposition to "appoint officers over the land to take up," from year to year, twenty per cent. of its produce, and store it against the years of famine, so strongly appealed to Pharaoh and his courtiers, that it seemed no one could be fitted to carry out the plan as he who had conceived and proposed it. Doubtless, also, there was something so striking in the appearance and demeanor of Joseph, so commanding, so regal, his executive capacity, his power to plan and to execute, were so manifest as to make the thought, in a sense, natural and spontaneous. "Here is the very man to execute such a plan." No doubt God was in it. God rules in the affairs of nations, and in those of individuals, too, more largely than we sometimes think. But God works along the lines of his own establishing. A man of inferior qualities, of weak character could never have been unanimously chosen by Pharaoh and his court for the second place in the kingdom, nor would the Lord have made the lines of his providence so converge upon him as to elevate him to this dizzy and responsible height.

Pharaoh paid a high compliment to Joseph when he said, "There is none so discreet and wise as thou art," for men from all other nations came to Egypt to learn wisdom, though Pharaoh's remark had more direct reference to practical wisdom. The king, moreover, attributed Joseph's foresight and prudence to Joseph's God. So Joseph was made prime minister of the greatest empire of the time. His word was to be almost absolute—"According unto thy word shall all my people be ruled: only in the throne will I be greater than thou" That is, the acting ruler was Joseph, while Pharaoh retained in his own hands veto power. General Grant was virtually the commander of all the armies of the United States toward the close of the Civil War, but President Lincoln was still, by the Constitution, commander-in chief.

Insignia of His Office.

1. The seal-ring. This Pharaoh took off his own hand, and put it on Joseph's. This ring was stamped upon edicts and other public documents, to give them royal or state authority or validity.

2. Fine linen. Denoting the rank, something like the official uniform of army or naval officers now-a days. It was also the clothing of the priests.

3. Gold chain. This was another special badge of his office, somewhat like the star on the Emperor of Germany's breast, or the epaulets on the shoulders of a military officer.

Pharaoh's causing Joseph to ride through the streets of the city in the "second chariot" was a sort of inauguration, or perhaps, more strictly a celebration of his inauguration, while heralds preceded the chariot, crying out, "Bow the knee." The Hebrew word is abreck, taken by some scholars to mean "bend the knee"; by others, "bow the head;" by others it is taken to mean "rejoice thou," "viceroy," or "robed by the king." Luther has it, Der ist des landes vater—"The father of the country."

The king gave him a new name on the occasion of his elevation to power. It is still customary with rulers in some countries to assume new names at their investiture with the sovereign dignity. The king's marrying him into the priestly cast was allying him with the most honorable and honored families of the empire. It was the noblest society of the time.

Joseph Gathering Grain.

Joseph must have had agents out all over the country. Says one: "Joseph's labors during this period must have been many and laborious, surveying the corn-producing land and dividing it for purposes of taxation into districts, appointing overseers in every district, erecting granaries or government stores in every city of any size, and generally superintending in every corner of the empire the work of lifting the fifth part of the superabundant harvests of precious years when the earth brought forth by handfulls. The result was that, by the close of this period, the Egyptian government had collected corn as the sand of the sea, very much, and without number."

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for October 20, 1901.

A BAD BARGAIN

Gen. 25: 29-34

An Eastern family that lived three thousand five hundred years ago—father, mother, and two sons. Isaac, meditative, a fine character, lacking in positive force; Rebecca, a schemer, not hesitating to use improper means to gain an end; Esau, restless, active, unthinking, sacrificing the future for the present; Jacob, crafty, selfish, taking after his mother, having an eye to the main chance, not scrupulous of the rights of others.

The family was divided from the birth of the children. "Isaac loved Esau, . . . but Rebecca loved Jacob." Paternal favoritism will always make family disagreements. A father and a mother should love all their children alike, and show no preference; otherwise they may expect to reap sad results.

Selling the Future for the Present.

Esau had been at hard labor or in an exhausting hunt. He staggered homeward, and cast himself down about to faint. Jacob was cooking a mess of lentils, a leguminous plant of the pulse kind. Its savory smell floated to Esau's panting nostrils, and he said to his brother: "Feed me, I pray thee, with that same red pottage; for I am faint." Jacob, the selfish schemer, the unfeeling brother, took advantage of the occasion, and replied: "Sell me this day thy birthright." Esau reasoned: "I am at the point to die; and what profit shall this birthright do to me?" Jacob made him bind the bargain with an oath; and when the transaction was done, he "gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way." But the record runs: "Thus Esau despised his birthright."

He sold five things for one meal: (1) Authority over the rest of the family. (2) A double portion of the inheritance. (3) The peculiar blessing of the father. (4) Previous to Aaron the priesthood. (5) The progenitorship of the Messiah. All these inhered in Esau's birthright, and he lost them for a mess of pottage. His act shows subjection to appetite. He makes a bad trade, selling the future for the present, that his palate may be tickled for a moment. Paul calls him "profane" (Heb. 12: 16), because the blessings of the birthright were spiritual as well as civil; and therefore the apostle uses Esau as a type of apostates from Christ who despise their birthright as the sons of God.

Cumulative Influence.

Twenty years or more after the sale of the birthright, Isaac, worn with years, sick and blind, thought that his time had come to die. He desired to give his paternal blessing to his favorite son, Esau. He told Esau to take venison and bring him a savory dish, "that I may eat, that my soul may bless thee before I die." Rebecca overheard the command, and by a sharp trick palmed Jacob off on his blind old father as Esau. The deception worked perfectly, and Jacob received the paternal blessing. When Esau returned and discovered the fraud, "he cried with a great and exceeding bitter cry, . . . Bless me, even me also, O my father." It was too late. "He found no place of repentance, though he sought it carefully with tears." (Heb 12: 17.) That is, his tears could not reverse results. We see the cumulative effect of an act. The sale of the birthright is followed by the loss of the paternal benediction. One thought or word or deed may make or mar. Each is a seed whose harvest will be reaped surely but unexpectedly; and no sorrow for mistake or misdoing will turn the tares of ill-doing into well-doing.

The Reaping of Sowing.

This is shown by the history of both the brothers. Esau lost everything that he ought to have had as the firstborn. He sowed to appetite, and reaped disappointment, bitterness, fraternal hatred, and a change of personal and hereditary destiny.

Jacob also paid dearly for the birthright. He appears the successful man, but at what cost? Consider the sufferings of his twenty years' exile. Gen. 31. 38-42. Think of the fear of Esau, the return home, the quarrels among his own children, the early death of Rachel, the sale of Joseph by his brothers, the sending of Benjamin into Egypt. He said to Pharaoh: "Few and evil have the days of the years of my life been." Gen. xlvii. 9.

"Whatsoever a man soweth, that shall he also reap." We cannot escape the results of our deeds. Turning to God in age will not save us from the consequences of sin in youth. Repentance will not bring back health ruined by intemperance. Jacob's change of name and nature (Gen. 32: 28) did not ward off the evils that he turned against himself in defrauding his brother out of birthright and blessing.

Selling Your Birthright.

Your birthright is the right to live, to make the most of your opportunities, to develop yourself after high ideals, to regard the rights of others and do them good, to be impelled by that charity which thinketh no evil and doeth none, to fill your providential station in the world, to serve and love God with all your powers of body, mind and spirit.

When you choose present gratification at the expense of the future, you make Esau's trade. When you indulge in sinful appetite without regard to your future health, prospects, or piety, you make Esau's trade. When you engage in disreputable practices because the present gain is large, you make Esau's trade. When in anything you bind your view in the narrow horizon of the present, you make Esau's trade. It is always a bad bargain, however promising it may be.

The Transformation of Grace.

Until the wrestle with the angel, Esau's character is better than Jacob's. Up to this time Jacob was grasping, mercenary, careless of the rights of others, intent only upon self. Esau was indifferent to his own interests, of strong appetite, caring principally for present gratification; yet generous and forgiving, as shown by his hearty reconciliation with his brother. But after the contest at the brook Jabbok, Jacob's heart was changed. From that time his character is without blemish. What cannot religion do! It must have a wonderful transforming power thus to change Jacob and turn him into a new man. Shall we not say, "Let Jacob's God be our God?"—Epworth Era.

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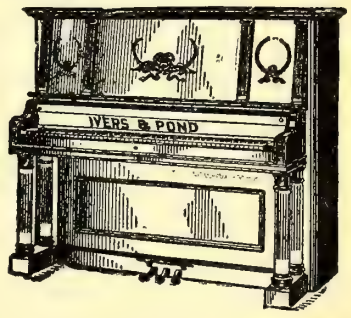
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(The Preacher's Home—Concluded from 5th page.)

have any home in the world except the parsonage which the Church erects for them. Preacher's salaries are not sufficient to meet current expenses and buy a home; and if so, they could not occupy it and look after it while itinerants.

There are a great many advantages in the congregation owning the house occupied by the pastor. Every member who helps to build and keep it up feels a greater interest in the pastor's family, and visits it with feelings of freedom that would not exist toward a private residence. Three or four hundred members can own a house for the preacher, with but little tax to any one; while if the rent of such a building had to come out of the preacher's pocket, it would fall heavily upon him. The burden of the pastor is not only greatly lightened by the Church having a parsonage for him, but there are many other ways of coming to his relief and encouragement, and we wish to mention a few:

First, in wisely furnishing a parsonage with such things as the preacher cannot well move, and that will be most needed to make home convenient and comfortable as it should be. Right here, my dear sisters, I fear we have to some extent become careless. In our own homes, surrounded by so many comforts, we little know how disagreeable and demoralizing it is under the most favorable circumstances to move every three or four years; and how much more so when one is forced to own his furniture! In addition, moving is so costly that when the end of his journey is reached and the moving expenses are settled, the preacher has not a dollar to begin the new Conference year with—among strangers at that.

Every Church ought to furnish the parsonage with good, heavy furniture, cook stove, carpets, chairs, and such things as are difficult and costly to move. It is too frequently the case that home mission or ladies' aid societies in furnishing the parsonage display a want of judgment in the use of the money on hand for that purpose It might not be amiss to consult the wife of the pastor as to what is needed most. Some of us have known great mistakes made in preparing for the new pastor; seventy-five or eighty dollars paid for a carpet, leaving nothing in the treasury to be spent for many things needed much worse, though costing much less. If the preacher's family who had to occupy that parsonage had been consulted, they would have invested in matting, or a cheaper carpet and put some of that money where the housekeeper's main trouble comes (especially in parsonages), in the dining room and kitchen. Too many parsonages are furnished just for the eye of the calling congregation—not for comfort or convenience. Instead of beginning at the parlor and going back to the kitchen, we should begin in the kitchen and come toward the parlor. Many preacher's wives have found a costly carpet in the hall or parlor, from the pleasure of which they have gone to find no chairs in the dining room, no sideboard, china closet, and still worse, an old, broken-down stove, that the best cook could not get a decent meal on. "What is to be done?" the preacher says. "We are bound to eat; we have spent all our money getting here. I will call on the aid society for a stove. I suppose, from the looks of that lovely carpet, they have plenty of money." He goes to see sister A, the President, wearing a big smile on his face, but, to his dissapointment, she tells him their treasury is empty—eighty five or one hundred dollars in carpets ought to satisfy any preacher's family.

Much encouragement can be given the preacher and his family by the reception they receive at the parsonage. The best reception is not a big crowd of people, at a set time in the church, with a cut-and-dried program; but the parsonage well furnished, in good order; a nice meal on the table, and something in the pantry to start off on.

We have briefly given but one side of this question, but there is another side: The preachers' families are not free from responsibility. The way they appreciate the kind provision made for them, and treat the home opened to them, will have much to do with the interest shown by the church in keeping up the parsonage If any difference is to be made, the preacher's family should exercise greater care over the parsonage than if it belonged to them.

All who have had any experience in furnishing parsonages know how difficult it is, under the most favorable circumstances, to get money to buy what is necessary; and how much more difficult is it when they have already placed in the parsonage has been so badly abused that the ladies of the Church feel ashamed to let their new pastor use it Yet they are not to blame. Children can be made to know that it is bad to cut a notch in the furniture, knock a panel out of a door, and all such destruction, at a parsonage, as if it were their own home.

Some people, that want a reason for not giving to the Church, will make such excuses as: "Why, if I give, it will be destroyed; it is no use. I cannot be continually buying my own self new furniture, and will not do it for the parsonage." Hence. I say, it stands the occupants of the parsonage in hand to see that everything is taken good care of; thereby leaving no reason for the ladies not putting the best they can possibly afford in the parsonage.

May the day not be far distant when every Church, not only in the Memphis Conference, but in the entire Church, can boast of a nice, comfortable parsonage, well furnished from parlor to kitchen, thereby enabling our ministry to do better work by relieving them of much of the worry caused by uncomfortable homes!

QUARTERLY MEETINGS.

ASHEVILLE DISTRICT—4th Round

R. H. Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14 15
Bethel	"	14 15
Hot Springs circuit, Hot Springs	"	17 18
Ivy circuit, Barnardsville	"	21 22
Bald Creek circuit, Bald creek	"	24 25
Burnsville circuit, Martin's Chapel	"	28 29
Swannanoa ct, Swannanoa	Oct	5 6
Marshall ct., Jewell Hill	"	8 9
Saluda ct, Moore's Grove	"	12 13
Old Fort ct., Old Fort	"	19 20
Hendersonville	"	26 27
Cane Creek ct.	Nov.	2 3
Weaverville ct	"	9 10
Central Church	"	16 17
Haywood Street	"	16 17

STATESVILLE DIST.—4th Round

J. E. Thompson, P. E., Statesville, N. C.

Statesville station	Sep	14 15
West End	"	15 16
Mooresville circuit, Salem	"	21 22
Mt Zion station	"	21 22
Iredell circuit, Snow Creek	"	28 29
Statesville circuit, Providence	Oct.	5 6
Woodleaf cir, Woodleaf	"	9
Troutman circuit, Vanderberg	"	13 13
Mooresville station	"	13 14
Lenoir circuit, Mt. Zion	"	19 20
Lenoir station	"	20 21
Newton circuit, Friendship	"	25 27
Maiden circuit, May's Chapel	"	27 28
Caldwell circuit, Grace	Nov.	2 3
Granite Fall station	"	3 4
Hickory station	"	4
Alexander ct, Rocky Spring	"	9 10
Stony Point at Stony Point	"	10 11
Turnersburg circuit, Harmony	"	13
Catawba circuit, Hopewell	"	16 17

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy N. C.

Mount Airy Station	Sept	8 9
Jonesville circuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct.	5 6
Watauga circuit at Henson	"	12 13
Creston circuit at Creston	"	16 17
Healing Springs ct. at Chestnut Hill	"	19 20
Laurel Springs ct. at Transon	"	23
Sparta ct. at	"	26 27
Rockford ct. at Dobson	"	29
WilkesbSro ct at Lebanon	Nov.	2 3
N Wilkesboro ct at N Wilkesboro	"	3 4
Pilot Mountain ct at Chestnut Grove	"	9 10
Stokes ct at Bethel	"	10 11

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31 Sept.	1
Salisbury, Main St, (nigh)	"	1
Concord, Central	"	7 8
Concord, Forest Hill	"	7 8
Concord ct., Carmel	"	14 15
Concord, Epworth, night	"	15 16
China Grove ct., Bethpage	"	21 22
Lexington station	"	28 29
Gold Hill circuit, Liberty	Oct	5 6
Linwood circuit, Wesley Chapel	"	12 13
Albemarle circuit, Palmerville	"	19 20
Albemarle station, (night)	"	20
Salem circuit, Salem	"	26 27
Mt. Pleasant cir, Cold Spring	Nov.	2 3
Norwood circuit	"	9 10
Salisbury, First Church	"	16 17
East Salisbury sta	"	16 17
Spencer station	"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

WAYNESVILLE DIST.—4th Round

F. L. Townsend, P. E., Canton, N. C.

French Broad, Embler's Grove	Aug. 31, Sep.	1
Clyde circuit, Tuscola	"	7 8
West Haywood circuit, Shady Grove	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	21 22
Leicester circuit, Leicester	"	28 29
Mills River circuit, Shaw's Creek	Oct	5 6
Brevard station, Brevard	"	12 13
Transylvania ct., Greenwood	"	19 20
Haywood circuit, Laurel Hill	"	26 27
Spring Creek, Baldwin	"	24 25
Haywood, Pine Grove, night	"	25 25
Haywood, Laurel Hill	"	26 28
Sulphur Springs, Acton	Nov.	2 3
Clyde circuit, Clyde 3 p m	"	8
Canton circuit, Canton	"	9 10
Waynesville sta, Quarterly Con	"	11
West Haywood circuit, Delwood	"	16 17
Waynesville, night	"	17

WINSTON DISTRICT—4th Round

D. Atkins, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station,	"	22 23
Kernersville, Shady Grove	"	28 29
Thomasville station,	"	29 30
Forsythe circuit, Lewisville	Oct.	5 6
Farmington circuit, Advance	"	12 13
Walkertown station	"	19 20
Winston, Centenary	"	20
Winston, Burkhead	"	20
Winston circuit, Mt Tabor	"	26 27
Winston, Grace Church	"	27
Southside	"	30
Davidson circuit	Nov.	2 3
Danbury circuit	"	6 7
Summerfield circuit	"	9 10
Cooleemee	"	13
Jamestown	"	16 17

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion N. C.

Marion station, Marion	Aug.	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station. Forest City	August 31. Sept	1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Kistiers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersville	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel	Nov.	2 3
Morganton station	"	10 11
Connelly Springs ct, Ruth College	"	16 17

SHELBY DISTRICT 4th Round

W. R. Ware, P. E., Shelby, N. C.

Cherryville circuit, Cherryville,	Aug. 31, Sept.	1
Belwood circuit, St. Peters	"	7 8
Bessemer City circuit, Bessimer City	"	14 15
King's Mountain station	"	15 16
Lowesville circuit, Salem	"	21 22
Mountain Island station	"	22 23
Stanly Creek ct, Hardin Cotton Mill	"	28 29
Lincolnton circuit, Lincolnton	"	29 30
McAdensville station	Oct.	5 6
Gastonia, Main st	"	6 7
Polkville circuit, Clover Hill	"	12 13
Lowell circuit, Bethesda	"	19 20
Gastonia, West End and Ozark	"	20 21
El Bethel circuit, El Bethel	"	25 27
Shelby circuit, Sulphur Springs	"	26 27
Shelby station	"	27 28
Rock Springs circuit	Nov.	2 3
South Fork circuit	"	9 10
N Cleveland circuit	"	16 17

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C.

Franklin station Franklin	Aug.	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug. 31, Sept.	1
Bryson City sta, Bryson City	"	7 8
Whittier circuit, Olivet	"	14 15
Bushnell circuit, Jackson Line	"	21 22
Aquone circuit, Tellico	"	28 29
Franklin circuit, Iotla	Oct.	5 6
Andrews ct, Peach Tree	"	12 13
Murphy station, Murphy	"	13 14
Hiwasse circuit, Liberty	"	19 20
Hayesville circuit, Hayesville	"	26 27
Glenville circuit, Glenville	Nov.	2 3
Robbinsville circuit, East Buffalo	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept. 12.
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct, Maiden's ch, Wednesday, Oct. 2.
Macon ct. Mt Zion, Thursday, Oct. 3.
Macon ct, Patton's, Friday, Oct 4.
Hayesville ct, Bethel, Wednesday, Oct. 9.
" ct, Tedford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Fairview, Thursday, Oct. 17
Hayesville ct, Bivens chapel, Thursday, Oct. 24
Webster ct, Speedwell, Thursday, Oct. 31.
Webster ct., Webster Thursday, Nov. 14.
Franklin ct., Salem, Tuesday, Nov. 5
Robbinsville ct, Homestead, Thursday, Nov. 7.
Bryson City station Sylva, Thursday night, Nov. 14.
Bryson City, Hillsboro, Friday, Nov 15.
Glenville circuit, Double Springs, Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

CHARLOTTE DIST.—4th Round

J. C. Rowe, P. E., Monroe, N. C

Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Polkton circuit	"	19 20
Morven circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	91
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Centenary station	Oct	20
Proximity station	"	20
Asheboro station	"	15
Asheboro circuit	"	16
St Paul	"	27
Naomi station	"	27
Randolph circuit	"	29
Greensboro circuit,	Nov	1
Wentworth circuit	"	2
Ruffin circuit	"	2
Reidsville station	"	3
Ware's Chapel	"	3
Ramseur circuit	"	7
Pleasant Garden ct	"	8
West Randolph ct	"	9
Spring Garden Street	"	10
Liberty circuit	"	16

Business Notices.



HAVE YOU TRIED IT YET?

A wonderful Remedy for Coughs, Sore Throat, Soreness in the Chest or Lungs, and incipient Consumption. The basis of TAR HEEL COUGH SYRUP is North Carolina Pine Tar and is always reliable. Sold by all dealers, 25c. Manufactured by

Tar Heel Medicine Co.,
Greensboro, N. C., U. S. A.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year The demand in certain departments is much in excess of supply. Full particulars free This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit You will be under no obligation to any we may nominate.

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Rooms 401 and 402, Tucker Building.
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POSITIONS! May deposit money in bank till position is secured or give notes. Car fare paid. Cheap board. Send for 150-p Catalogue.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Who Will Respond?

Perhaps there are those who read these Missionary columns who are not members of the Woman's Foreign Missionary Society. If so, for all such readers we have a special message this week. Every Christian woman worthy the name, whether or not she belong to any organization, must realize her obligation to obey the blessed Saviour's last command: "Go, teach all nations." While it will ever be an inexplicable mystery why so many have never identified themselves with a missionary society whose peculiar object it is to give the light and joy of the gospel to the benighted, joyless women of heathen lands, the sad fact remains that in our own Conference, with over 72,000 members, only about 1200 have actually so done. These elect women are indeed a "faithful few." For the past three years, in addition to membership dues and specials, they have kept two missionaries in the field at a cost of $1500. When the Woman's Board of Missions, at its last session, determined to send out twelve new missionaries without any guarantee for their support, these same good women, through their Conference Corresponding Secretary said: "We will assume the support of one of them," so that they now stand pledged to the Board for $2,250. As a little band of workers, they have faith in God; they are ready, as they have hitherto done, to deny themselves and to make still greater sacrifices to meet this obligation. Several have said, "I will give twenty dollars," some "ten," others "five and more if I can." They do feel, however, that every Methodist woman in the Western North Carolina Conference ought to have part in this work—indeed that she is missing a blessed privilege in not so doing. Really, to keep just three missionaries in the field as a substitute for a great Conference of highly-favored, supremely-blessed Christian women seems an exceedingly small measure of gratitude, to say nothing of duty. Would that we might all rise in the strength of a full consecration and a thoroughly united effort and do something worthy of the King of kings, and Lord of lords!

Sometime ago, a little pledge card was prepared, and extra supplies sent to every auxiliary, hoping that good use would be made of them. We shall be glad to fill orders for more. We beg you, dear friends, to read prayerfully this pledge card as copied below. The fact that you are not a member does not lessen your obligation in this matter in the slightest. Determine that you will have a large share in this glorious work for the Master, and make a liberal self-sacrificing gift thereto.

Pledge Card.

Inasmuch as Christ says to His followers, "Ye shall be My witnesses . . . . unto the uttermost part of the earth":

Inasmuch as, after prayerful consideration, I am convinced that He does not require me to leave my home and go to foreign fields:

Inasmuch as He has called many who have gone and others who are only waiting to be sent:

Inasmuch as my Conference Society is pledged for the support of three missionaries this fiscal year, $2,250,

I wish, in token of my sympathy with the daughters of sorrow in heathen lands, and of my love for the blessed Master who died for us both, to have a share in these missionaries, and will give by Feb. 15, 1902, the sum of ————

As many seem not to understand fully what is meant by the word "Pledge," the following little leaflet was also prepared and sent out, with purpose that every member might have a copy.

Our Pledge.

WHAT "OUR PLEDGE" MEANS.

During the twenty-three years of its organization the Woman's Foreign Missionary Society of the M. E. Church, South, has gradually extended its work until it is now well established in China, Brazil, Mexico, Corea, Cuba, and Indian Territory; having in these lands 29 mission stations, 55 missionaries, 164 teachers and native helpers, 18 boarding schools, 62 day schools, 2 hospitals, 2 Bible colleges and 65 Bible women. The cost of maintaining this work is great, while the need for still extending it seems almost imperative. Though the condition of membership has been made so easy (the payment of ten cents monthly) as to be within reach of every woman, we have only 43,067 adult members and 29,457 juvenile. The receipts from monthly dues will not begin to meet the annual expenses of the Board. It is understood, however, that to a great majority of women the payment of dues is but a trifle, and they are able and willing to give much more. Before the annual meeting of the Board, its Corresponding Secretary, Mrs. S. C. Trueheart, who keeps in close touch both with the home and the foreign fields, requests each Conference Corresponding Secretary to state how much she thinks her Conference Society will give above dues and its own specials. The card which the Conference Corresponding Secretary signs, after filling the blanks, reads thus:

"I pledge the sum of $ . . . . for my Conference Society. The amount is outside of dues and will not include specials such as scholarships and Bible women, but may include Life-membership fees. I will do my best in Christ's name to secure the amount by March, 1901."

Sometimes the Conference Corresponding Secretary overestimates the intelligent interest of her sisters in this great work. They fail to redeem the pledge made for them; there is general disappointment and sorrow, and the work suffers.

THE AMOUNT OF OUR PLEDGE.

In 1899 the Conference Corresponding Secretary of the Western North Carolina Conference pledged $1,500. We raised $2,250 and the $750 surplus was appropriated to the Twentieth Century Thank Offering. In 1900, the pledge was again made $1,500 and a large Twentieth Century Thank Offering called for. We fell short of raising the pledge $460, but the Twentieth Century Offering for the two years was $4,050 For 1901, the pledge is 2,250, with no calls except our usual specials, which are the Conference Expense Fund, the Frances Bumpas Memorial and the Missionary Candidate Fund. The pledge, however, is not limited. $2,250 is the minimum amount.

SHALL WE REDEEM THE PLEDGE?

At the memorable Haystack prayer-meeting which was really the beginning of foreign missions in the United States, the little group of students who felt so deeply impressed that they should go out as missionaries braced their hearts against all difficulties with the splendid motto, "We can do if we will."

Certainly, we can redeem the pledge,

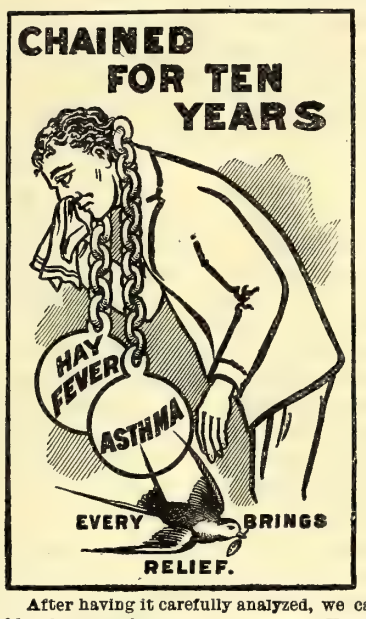
(Continued on 16th page)

Asthma Cure Free!

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT of POSTAL.

WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brins instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO, Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies, but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

S. RAPHAEL,
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Trial Bottle Sent Absolutely FREE on Receipt of Postal

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before you forget it—the date of expiration of your fire policy, and write and see us a week or ten days in advance, its renewal can be attended to in ample time. Haven't got a fire policy? Put it down, then, to see us at once. Procrastination steals not only time but money; for the flames may lick up your house or valuables while you delay. Prompt action is imperative. We are prompt in payment of all fire losses.

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OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil. **I. P. FRINK,** 551 Pearl St. NEW YORK.

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Danville, Va.: "What is your opinion of planting Irish potatoes here in December as advised by some seedmen?" Here it is an easy matter to plant Irish potatoes in December and cover them with two furrows forming a sharp ridge to be harrowed down in late winter. In your section the winters are colder, and it might be better to mulch the December planting with pine straw to keep the soil from freezing deep Whether there is any particular advantage in planting at that time, further than getting the potatoes in at a time when the ground can be worked in better order than in the spring and getting them out of the way of the rush of spring work, I cannot say. But I propose to experiment along this line by planting in December, January, February and March and then note the difference in the resulting crop as to earliness and productiveness. After we have done this I shall be in a better condition to advise. Years ago in northern Maryland I planted a "lazy bed" as it is called there. The ground was well prepared and fertilized, and the potatoes were planted late in November about 15 inches apart each way in shallow checks. The whole bed was then covered a foot deep in wheat straw, and nothing further was done. I dug from this bed the earliest potatoes of the neighborhood, and when the potatoes were dug the straw was pretty well rotted. It was raked aside and the ground replanted on the surface with the small potatoes of the crop and the straw was replaced. These made a second crop better than the first one, and I then wrote to truckers about Norfolk that they could do this in any season, while I had only succeeded by reason of an extra early spring. From this first attempt made over 30 years ago has grown up the great business of the second crop of potatoes in the South, a crop which in this season of scarcity of potatoes is going to put large money in the pockets of those who have the crop in Eastern, N C.

A dairyman near Charlotte wants my idea of the value of Ensilage as a food for cows as compared with cotton seed hulls, as he has a chance to buy a lot of ensilage. It is hard to compare ensilage with cotton seed hulls. The ensilage is in a far more palatable condition and its digestibility is far greater than that of the hulls. Calculated to dry matter there is not a great deal of difference in the percentage of protein and carbohydrates in both, but of the dry matter in the ensilage about 70 per cent. is digestible while in the cotton seed hulls not much over 29 per cent. is digestible. As compared with other forage we have here I would place the feeding value of ensilage at about $3.50 per ton and would consider it a far cheaper feed at that price than any hay that can be bought here at the market price, except pea vine hay, which is hardly on the market yet. For feeding cows I hardly consinder timothy hay in the question as it is no better for cows in milk than the hulls are and costs a great deal more than it is worth as feed for cows. Crab grass hay cut at the proper stage of growth is fully as good as the best timothy and better than most of the timothy hay sold in the South, for a great deal of that is simply the dead straw from which a crop of seed has been threshed and then is baled to put on the Southern people who imagine that timothy hay is the best hay they can get. I had far rather buy good crab grass hay for a horse than the Western hay sold in our towns, and it is strange that our people appreciate their home products so little. Ensilage at $3.50 per ton is a far cheaper and better food than cotton seed hulls.

From Burke Co.: "I have a field which was grubbed four years ago. Twelve months later the trees were cut, and land planted in corn. Last spring the stumps were all taken out and the holes filled, and the land was broken with three horses to a No. 40 Oliver Chilled plow in July and a heavy growth of weeds turned under. It has since been well chopped over with a heavy disk and four horses, and last week was harrowed again twice with a 50 tooth harrow. I want to sow wheat or winter turf oats and seed to clover, and as it is high time the oats were sown think the clover may do better than if sown later with wheat. How many oats should be sown per acre, and should I use acid phosphate alone or acid phosphate and potash. Part of the field is grey and part red land. I am well pleased with the Practical Farmer." You have done very well with the land and it ought to be in good condition for either wheat or oats. If you sow the Virginia Grey Winter turf oats you will not need to sow more than five pecks per acre, as they tiller like wheat, and if you sow wheat sow about the same quantity. The grey land will need potash more than the red land and it would be as well to make the same mixture for the whole. Say acid phosphate 1800 pounds and muriate of potash 200 pounds to make a ton and use 300 pounds per acre.

From Forsyth Co.: "I have tried to follow your instructions on a 25 acre pea crop. Used 300 pounds of acid phosphate per acre, and got a magnificent growth They fell down badly and the mower would not cut them clean so that there is a considerable portion of the vine on the ground. The disk harrow would not cut them up and I have been compelled to plow. What other preparation will this land need and how much and what kind of fertilizer for wheat. Have recently subscribed to the Practical Farmer and hope to be benefited by it." I would harrow that land as often as practicable before wheat seeding time and would not sow till after a good white frost. I take for granted that the land is the ordinary red clay soil of your section. Hence I would use nothing on it but acid phosphate. It may make a good crop of wheat without any application as you gave the peas a fair supply, but until you get the land to its best I would give the wheat the same application you gave peas. But the important thing now is to get the land fine and well settled after the late plowing and every harrowing you can give it before sowing will be a help to the crop. Hope you will be helped by the paper. I shall certainly do the best I can for all of our farmers.

From Cabarrus Co.: "I have some land that is very stumpy. Is a stump puller worth its cost?" I have seen a good many stump pullers. Some of them do very good work with the smaller stumps, but I have never seen one that was worth much in taking out large ones. One of the best stump pullers is a heavy log chain passed around the stump after the roots are cut, and also around the end of a heavy pole about twenty feet long. Then hitch a team to the end of this heavy pole and twist the stump out. Very large stumps can be managed only with the mattock or dynamite.

From the same county: "I have a few acres of cow peas which I want to mow and cure for hay, and want to know when to cut and how to cure them. Then I want to sow something on the land to mow in the spring for hay for horses. Rather dry sandy upland." I have sent my bulletin on Farming in N. C., which gives the plan for saving the hay. The best thing to sow on the land will probably be either oats or wheat with crimson clover. Wheat makes the heavier crop of hay and the oats the best feed, and if the clover does well you will have good hay with either. The clover must be cut as soon as it blooms to make good horse hay. If left till the heads get brown it is not fit for horses and is dangerous feed for them and the bristles will ball in their stomachs. Hairy Vetch will also be good but it seldom makes much of a crop till the land gets inoculated with the microbes that work on it. If a little soil from an old garden where peas have been grown is scattered over the land it will inoculate the soil. Of the clover sow 15 pounds per acre. Of the vetch three pecks. Of wheat or oats five pecks. A good dressing of fertilizer will not be thrown away on the crop

From Swain County: "How far South can Spring wheat be grown? I wish to get gluten flour which is made from spring wheat and contains all the grain but the hull". Spring wheat is not adapted to our climate as it is exposed to long hot summer weather and does not make a crop of any value. All the flour brought from the great mills of the northwest is made from spring wheat, but it is refined to such an extent that it has little more of the phosphates than the southern wheat. In fact as good wheat flour can be made from the southern winter wheat by the new process. The flour you are after is probably the flour that was the result of the invention of Rev. J. J. Lafferty, of Richmond, Va. If you write to Dr. Lafferty, Richmond, Va., he will tell you where to get the flour which contains the whole grain except the shell.



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The above applies also to Tributes of Respect.

BOLICK.—Miss Rhoda E. Bolick was born August 23rd, 1826 and died of consumption June 9th, 1901, aged 74 years, 9 months and 16 days. She had been a consistent member of the Methodist church for more than fifty years. She was converted under the ministry of Rev. John Tillett of sacred memory, when Iredell and Alexander circuits were one.

Sister Bolick was a great sufferer for years, yet she was always patient, and she had the blessed assurance of her acceptance with Jesus.

W. S. CHERRY, Pastor.

BOLICK.—Pickens Bolick was born February 8th, 1886, and died June 23rd, 1901, aged 15 years, 4 months and 15 days. He was converted and joined the Methodist church when he was twelve years old.

He was never well—never knew what it was to have a well day; but he was always patient and cheerful, and often spoke during his last illness of his trust in Jesus, and how glad he would be to be with his sister and brothers who had gone before, and how glad they would be at his coming.

Pickens was always at his place in the Sunday school, prayer meeting, or at preaching when he was well enough to attend. A more devoted Christian of his age I have rarely ever known.

W. S. CHERRY, Pastor.

D R Y. — Alexander Chalmers Dry, youngest son of R. A. Dry and wife, was born Sept. 4, 1881, and died of typhoid fever Sept. 20th, 1901.

He was not a professor of religion before his sickness: but brother Frank Siler and others that attended him in his last days testify that he exercised faith in Christ and claimed him as his Savior. How fortunate that he remained rational until his death, which gave him an opportunity to "seek and find."

A son of twenty years in the vigor of young manhood the father and mother naturally looked forward to the years when he should be their strength, but God, who knows best, often intercepts and all seems to go wrong: it is not so, but only seems so. Let us all join in prayer that the good, loving heavenly Father will fully comfort the bereaved father and mother and brother and sisters.

J. J. EADS.

LANCE.—William Newton Lance, of Avery's Creek, Buncombe county, N. C., was born July 12, 1865, and died at his home Monday, September 9, 1901, after an illness of five or six days, with pluropneumonia. Oh! how quickly one can be taken away.

He was united in marriage to Miss Flemma Glenn, oldest daughter of M. S. Glenn, November 22, 1896, with whom he lived happily until the day of his death. To this happy union was born three children, the youngest only two or three months old.

W. N. Lance was a good and useful man

He professed religion in 1881 under the ministry of Rev. S. H. Hilliard, and joined the M. E. Church, South, at Avery's Creek, in 1885, under the administration of J. F. Wampler.

He had been for several years, and was, at the time of his death, a member of the board of stewards; he frequently made the preacher feel good by asking about his financial condition and manifesting an interest in his temporal welfare.

How hard it is to understand the workings of providence. Why this young and useful man was taken from the community, from the church, and from his dear wife and helpless children, we cannot know now, but it may be made plain in the future. But this we do know, God makes no mistakes.

But, as hard as it may seem, God's grace will be sufficient for us; but we will miss him so much. Who will take his place in the church and Sunday-school?

He has left an aged mother, five dear sisters, five living brothers, a devoted wife, three sweet little babies, and many relatives and friends to mourn his death. May the good Lord succor and support all the sorrowing ones, and may we all be faithful to the end and meet in heaven our dear friend.

J. A. SRONCE, P. C.

Mills River, N. C., Oct. 1.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up-to-date line, whose schedules, accommodations, thro' train service and rates are the standard.

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jly 17-tf Rutherford College, N. C.

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The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham, Ticket Agent, Greensboro, for full information.

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(Concluded from 13th page.)

"if we will." We cannot afford to do otherwise. Twelve new missionaries are to be sent out, and new or enlarged buildings are needed in every field. The case demands it, the Board expects it. We have tasted somewhat of the blessedness of self-denial and giving. New visions of opportunity and duty bring new obligations, and our very spiritual existence depends on fuller obedience to Christ's last command to "go and preach the gospel to every creature." To fail to redeem our pledge will be disastrous to the work, it will be more disastrous to ourselves.

WHAT IS MY PART?

You are not assessed any amount, nor required to give anything, neither is your gift limited. It is a free-will offering. It will be small or great according to your ability, according to your sense of personal responsibility for the salvation of your heathen sisters, according as the reality of your love for the blessed Master impels you to put all you have at His command for the carrying out of His great and holy plans and purposes for the building up of His kingdom in the earth. Read prayerfully the Pledge Card. Resolve how much you will try to give, and begin to pray and work for it. Your self-denial offering in November, your mite-box offering and any contribution towards making some one a life-member will count on the amount. If you choose to do so sign the Pledge Card and return it to your Treasurer. If you do not care to do this, no one will insist. You know your own heart and your own affairs best. May the Holy Spirit work in us all to "will and to do" great things for the advancement of His Kingdom.

NEWS OF THE WEEK.

Wed'n'dy. Oct. 11.—Martial law is now in force over all of Cape Colony——Miss Stone was heard from last Saturday, when she was alive and well——The State of Texas has begun the prosecution of fraudelent oil companies——The governor appoints delegates from this State to the National Prison Congress——The National Funeral Directors' Association meets in annual session in Columbia, S. C.——The New York Yatch Club declines to allow the Shamrock II. to contest for the America's cup next summer——The wife of the jailer in Shelbyville, Ky., dies from fright caused by an attack on the jail and the lynching of two prisoners——The abductors of Miss Stone are located on a mountain on the Turco Bulgarian frontier; the mountain will be surrounded by troops——The Vanderbilt coaching trip from New York to Philadelphia and return was not made on schedule time; the party arrived three hours behind time——In the Episcopal convention the house of bishops adopts the canon prohibiting the marriage of any person theretofore divorced except for cause existing prior to the first marriage.

Thursday, Oct. 10.—Rice can be imported free of duty, into Nicaragua until May next——Mr. Clayton, ambassador to Mexico, tenders his resignation, but is requested to retain his position——German sailors and officers from a warship were attacked by a mob in the streets of a Venezuelan town——The Southern railway has entered upon a practical scheme for improvement of the public roads of the south——Among the visitors at the White House yesterday was the mayor of Salisbury, N. C., who invited the president to take a hunt in this State——The trustees of the National McKinley Monument Association meet and organize; it is proposed to raise $1,500,000 by popular subscription——The president says he believes in rewarding army officers for exceptional service and will not hesitate, when occasion warrants, in jumping them over their superiors——The convention of commissioners of agriculture of the cotton states, in session at Hot Springs, Ark., adjourns; they estimate the cotton crop at 9,500,000 bales

Friday, Oct. 11 —The Pocahontas Coal and Coke Company is incorporated with a capital of $40,000,000.——The census makes a report of the total population of the United States by sex, nativity and color.——An effort is being made to induce all paper pulp mills to close for a while in order to reduce stock of pulp.——The president has decided to appoint V. P. Clayton, of Columbia, collector of internal revenue for South Carolina.——On November 1st, the freight and passenger departments of the Chesapeake and Ohio railroad will be moved from Cincinnati to Richmond.——Attorney General Knox decides that any domestic company has the right under the existing law to land a cable on the shores of the United States or its possessions.——Admiral Crowningshield, in his annual report, says more men and officers are needed for the navy. He proposes increasing the number of cadets at the academy to 800.——Two sailors reach New York in an open boat, after rowing all night and half of the day before. They say they were on the yacht Rose, Savannah to Newport, which was sunk in collision with a schooner.

Saturday, Oct. 12 —Capt. Chadwick concluded his testimony in the Schley court——The House of Bishops adopted the report of the conference committee on marginal readings——Two young farmers who twice joined the Boers are hanged by the British——Brigand abductors of Miss Stone are hiding on the Turko Bulgarian frontier.——The new monument to Thomas Jefferson, erected by the Jefferson Club of Missouri at Monticello, Va., was unveiled yesterday.——The thirty days period of mourning for President McKinley will expire today——A band of robbers raided the postoffice at Harrodsburg, Ky., and then attempted to rob a bank, but were driven off.——Cecil Rhodes is seriously ill.——Mrs. McKinley continues to improve.

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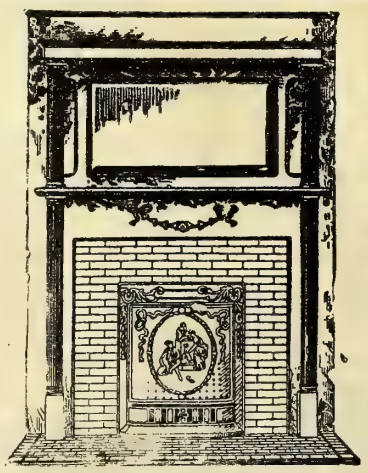
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ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 30, 1901. VOL. XLVI., NO. 44

THE ECUMENICAL ADDRESS.

THE RECENT Ecumenical Conference held in London adopted this Ecumenical Address to Methodists throughout the world:

We, the members of the third Ecumenical Methodist Conference, now assembled in Wesley's Chapel, London, send our fraternal greetings to all Methodists throughout the world. The special circumstances of our meeting have taken us back to the days of old. In this hallowed and historic place, where the apostolic and revered John Wesley lies buried, his name appeals to us with quite unique power, and we have vividly realized our historic continuity, our living fellowship, and the precious heritage of the past committed to our care. But we have also felt the power of the present. Through your representatives we have been brought into direct sympathy with you. We have heard you speak to us through them. Our hearts have been filled with a great faith in your future. We desire, therefore, before we separate and return to our widely scattered homes, to send you a message of encouragement and sympathy, which has been graciously borne in upon us by God during the course of our deliberations. We can never cease to pray that God may bless you with all spiritual blessings in Jesus Christ our Lord.

Years, and even decades, pass quickly, but we see with joy the signal advance made by universal Methodism since we met in Washington in 1891. It is computed that there are now nearly eight million members in our different Methodist folds, not including upwards of twenty million adherents—an increase of more than one million members, and two and a half million adherents, during the past ten years. Our Foreign Missions are fast spreading throughout all heathendom. The Twentieth Century Funds indicate not only the growing wealth, but also the cheerful liberality and the aggressiveness of our people. There has also been progress in the culture and scholarship of Methodism, and especially marked has this progress been with regard to our colored brethren, who, for eloquence, thought, and power, have surpassed all expectations. Untrodden areas are being occupied one after another by the Methodist preacher. Methodism is now a world fact, the largest of all Protestant communities, a potent energy everywhere working for civilization, an incomparable instrument, humanly speaking, for the evangelization of the race.

It was, of course, to be expected that, in our Conference, the sentiment of Methodist union should receive an impetus. All the choice spirits of Methodism are praying for it, even though for the present they may deem it to be impracticable. The story of the progress and triumphs of United Methodism in Canada is itself the strongest of all arguments for union, and since the last Ecumenical Conference, partly as a result of what took place in that Conference, Methodist Union has been consummated in Australia. Dreamers are already dreaming of a United, or at least, Federated Methodism on each side of the Atlantic. Dreamers are often the truest prophets. As Oliver Cromwell said: "A man never mounts so high as when he knows not whither he is going." One thing is clear, the trend of Methodism is in the right direction. Nor can we be too thankful that the secret of this dream of union and the desire for it, lies in a deep, rich, common, spiritual experience; for the nearer we get to God the nearer do we get to one another.

From this Ecumenical vantage ground, we are able to see, perhaps with exceptional clearness, the vital brotherhood and the growing sense of brotherhood, between the two great nations of the Anglo-Saxon race. In our view this is the most notable fact of our time, the greatest of all guarantees for the freedom, peace and progress of the world. In this unifying process Methodism has been, and still is, a factor. English and American Methodists love each other all the more because they are Methodists. Probably at no time, not even when the beloved Queen passed away, has this feeling of brotherhood been more powerfully evoked than during the last few days in our gatherings. The news of the cruel assassination of President McKinley touched with terrible intensity a responsive chord in every breast. The mighty emotion which passed over our Conference can never be forgotten. Those of us who belong to the British Empire admired the departed President as the chief of a great people bound to us by the threefold tie of blood, language, and religion; but we loved him as a Methodist in whose public career and personal character the spirit of Jesus Christ so beautifully shone. The lonely widowed lady will be remembered in our prayers. By a tragic coincidence the lamented death of President Garfield took place during the sittings of the last Ecumenical Conference in London, 1881. Lincoln, Garfield, and McKinley—what glorious sons of a great people! The three stricken Presidents by their deaths even more, it may be, than by their lives, have done much to make the two nations in sympathy indissolubly one. The path of progress is indeed one of agony. "It is God's way. His will be done!"

Still further it may be claimed that Methodism is destined to play an influential part in the future expansion of the whole Anglo-Saxon race. Some of its empires—if so we may call them—Canada, Australia, and South Africa, are in the making. America has still its influx of foreign population to assimilate. The old country has its own problems not less formidable. How can the Anglo-Saxon race in all its branches be truly Christianized? Methodism must have a voice in answering the momentous question. Into politics, as such, it must not intrude. But politics are ultimately determined and controlled by spiritual forces, and Methodism is a world-wide spiritual force. It deals with the individual. It works for the conversion of the man. It creates happy homes. It befriends the poor, and it preaches the stewardship of wealth. It believes in the Kingship of Jesus Christ. It stands by the ethics of the Sermon on the Mount. It is the inveterate foe of drink, gambling, and social impurity—the three deadly scourges of the people. It makes for righteousness, thrift, brotherhood, domesticity, education, purity, simplicity. And just as in the early part of the nineteenth century it helped to make reforms in this country beneficent and bloodless, so it must be an ever-increasing and saving power in the future development of the Anglo-Saxon race on both sides of the broad Atlantic.

It cannot be too strongly pressed home that the genius of Methodism is evangelistic and missionary. Evangelization made Methodism. John Wesley lived to save souls. He saw more clearly than perhaps any other man since St. Paul the glorious meaning of salvation by faith, and he preached to the people. He was imbued also with Missionary enthusiasm, for Missionaryism and Evangelization are essentially one. We rejoice to know that the work of Foreign Missions throughout Methodism is being prosecuted with untiring energy and with distinguished ability, and we beseech you to support the work to the utmost of your power. Let your missionary enterprise be aggressive, bold and liberal. The duty of evangelizing the people at your own doors is of almost equal urgency, and it is a most glorious and promising fact that the strongest and best men in Methodism today are intensely evangelistic. We pray you all to come nearest to those who need you most. Carry the Gospel to the poorest of the poor and compel them to think about the Saviour. And particularly may we impress upon you how suitably in this work you may enlist the ministry of good, sympathetic, and consecrated women. Methodist culture and refinement must be laid at the foot of the Cross.

There is no subject which Methodists are called upon to consider more deeply and seriously than the doctrine of the Church. John Wesly himself laid great emphasis upon it, and within the past ten years the Wesleyan Methodist Conference has officially discarded the word "society" and substituted for it the word Church, as recognizing its spiritual and ecclesiastical status. The change is Scriptural and deeply significant. Every duly organized Methodist society, if made up of converted people, is a Church. Where Christ is there is the Church and to use His own words, "Where two or three are gathered together in my name there am I in the midst of them." The Church is the Body of Christ, the fullness of Him that filleth all in all. Sacerdotalism, although intellectually groundless, is louder than ever in its pretensions, the priest's claiming to pervert the sacrament of the Lord's Supper into a propitiatory sacrifice, claiming to hold the keys of the kingdom, and daring to dishonor the crown rights of our Redeemer. To this not the least important antidote is the New Testament conception of the Church. No priest and no State can make or unmake the Church, but only Christ, its unseen Lord. We counsel you to value your membership with the Church. Put into it your best, not wood and hay and stubble, but gold and silver and precious stones. Believe in the communion os saints. While disowning all priestly pretensions, yet holding, as we do, that the ministry is called of God for the perfecting of the saints, and is justified by historic expediency and advantage, we ask you to consider how best to promote the culture and effectiveness of the ministry. Do not despise the preaching of the Word. Produce local preachers in greater abundance, and love them for their work's sake. Promote, in every way you can a wider reverence for the Sabbath. Especially ought you to recognize the sanctity and dignity of the ordained Sacraments of Baptism and the Lord's Supper, and to avoid all that is unseemly and irregular in the observance of them. The loving care of all young people in the Church was never more important than it is today. Nor must we forbear to call your attention to the commanding importance of the old fashioned prayer meeting and the class meeting. A Church without prayer and testimony, whatever its worldly resources, has seen its best days.

As you guard the sanctity of the Church, so guard the sanctity of the home. Family ties are as old as humanity; let them be neither weakened nor relaxed. And in these days, when the world is too much with us, it may not be unnecessary for us to enjoin upon you the duty of family prayer, and of the definite religious instruction of your children. "And ye fathers, provoke not your children unto wrath, but bring them up in the nurture and admonition of the Lord."

But, after all, the true strength of Methodism lies, as in the old days, in the individual, happy, confident, experience of God. The Methodist saints of old, carrying about with them the assurance of pardon, enjoying the witness of the Spirit, realizing in their own

(Concluded on page 4.)

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

The Dangerous Years of Human Life.

BY AMORY H. BRADFORD, D. D.

An eminent English minister recently spoke of the "dangerous years" of a man's life, and not those between sixteen and twenty-five, as is commonly supposed, but as those between forty-five and sixty. The idea, as illustrated by the speaker, was so contrary to the common opinion as to be almost startling. We have been so long accustomed to think of the earlier period of human life as one of peril, that the thought of peculiar danger in middle life, or in old age, seems little less than preposterous.

By "dangerous years" we mean the time of moral peril; the time when men are more likely to do things of which we should suppose that they would be ashamed. This is not a question of theory, but of fact. We have become in the habit of thinking of youth as the time for "sowing wild oats," and have jumped to the conclusion that when a few more years have passed, the same man is relatively free from moral and spiritual danger. But a little careful observation of human life shows that in no true sense is youth a peculiarly dangerous period. The perilous years lie beyond the line of forty.

It is manifestly impossible for this subject to be treated in a specific way. We cannot give in detail the evidence to support our conclusions, but we may state it in general terms.

A member of a distinguished New England family, eminent for its social condition and its liberal culture, years ago was convicted of embezzlement and sentenced to State Prison. He was not less than fifty years of age. The weary sentence is still incomplete, although death has been at work in his suffering household.

The junior partner of a prominent banking house ef the metropolis is now in prison. He wrecked his bank by using for gambling purposes the securities on which the good name of the firm depended. He was not only between forty-five and fifty years, but one who had been an honored member of a Christian church, and head of a beautiful home.

One of the greatest crimes of recent years has only just ceased to be a matter of public attention. An official of a prominent banking house in New York, who had been implicitly trusted, swindled his bank out of hundreds of thousands of dollars. There was no possible defence. Covered with shame himself, and his family disgraced, the criminal has begun to serve a sentence which, when finished, will let him out into the world again an old and feeble man.

This is but one class of sins. Let us turn to another, viz, the sins of the flesh. What a sad and pitiful story is opened before us! A contemporary writer who delights in picturing the darker sides of life, in a recent book gives the world two sketches—sketches not pleasant to read; one of a young man engrossed in illicit relations, and the other of the young man's father equally eager for forbidden pleasures. The novelist is wrong in suggesting, as he surely does, that such characters are common and typical, but he is not wrong in the intimation that sins of passion are quite likely to overtake the old as the young.

Two of the most distinguished members of the clerical profession within a few years have disappeared from New York. Both of them later reappeared in distant lands; both were driven from positions of prominence and usefulness because they had given way to sensual temptation, and both were, probably, over fifty years of age.

One of the most distinguished of modern editors was found dead where no decent man had a right to be found at any time, and one of the most eminent of modern statesmen, trained in a religious home, and believed to be a religious man, was only saved from inevitable ruin by the generosity of a forgiving and unhappy wife.

Old age is not proof against folly, even if it is not quite so prone to overt acts of wrong. A woman not long ago gave up a lucrative and attractive position to save a father from contracting an alliance which was legal, but utterly unseemly. There is a common saying, which has more truth than poetry in it, "There is no fool like an old fool." Old men seem to be singularly open to the fascinations of designing and unprincipled women. Especially are elderly people liable to become victims of drugs. Within a brief period I have known several who, without any evil intention, have grown to be slaves to a merciless tyrant—a tyrant that would not relax his hold upon them until merciful death gave release. Most of these men were in the professions, and nearer fifty than forty years old. If it were not for reviving a now almost forgotten scandal, I might mention the name of one of our most distinguished and deservedly honored American citizens, who had won renown at home and abroad, who, in a weak and too confident an old age, well-nigh wrecked his fair fame, and that of his family.

It is not pleasant to recall such facts, and I do not do so in the interest of any morbid or idle curiosity. They are mentioned only in the hope that some who are in moral danger may be warned against too great confidence in a fool's paradise.

What is the explanation of these undeniable facts?

The first suggestion is that courses of mental corruption have begun to bear fruit. Most sins are the efflorescence of long courses of evil thinking. A young man could not be persuaded to steal, but by allowing himself to think of what he might do, if he had the money, he at length persuades himself that he may take it without incurring the consequences which are inevitable and remorseless. Such processes of reasoning are especially common concerning sins of animalism. There is a deep ethical philosophy in these words, "Thou wilt keep him in perfect peace whose mind is stayed on thee;" and in their echo in the New Testament, "Fix your affections on things above." He whose thoughts are virtuous, seldom, if ever, is corrupt in act. Where the gates of the mind are barred against illicit suggestion, vice is almost unknown. Temptation is subjective before it is objective.

Another explanation of the fact that the elder years are dangerous is to be found in the common tendency to lower the ideals as the years are multiplied. Youth is the period of hope and of lofty ideals; but gradually, from being defeated, many come to believe that hope is vain, and, from contact with evil, often are led to think that ideals are only the product of heredity and environment. The possibility of realizing its ideals is the splendid panoply of youth. When hope dies a man is disarmed. When he comes to think that one course of conduct is, perhaps, as good as another, and that ideals are but traditional, all his security is gone. He may then be expected to do what will please him best, even it does not accord with current ethical standards, or is not agreeable to those around him, or harmonious with his previous record, or will ruin his character.

If I am not mistaken there is a still deeper cause for the singular and sad fact which we are studying, and one which is to be found in a radical error in religious teaching. The popular method in religious education in the past has been to teach that if men do not do right, they will sooner or later be found out and surely punished; and thus the most of us have come to dread punishment more than we dread sin. By punishment I mean the consequences as well as the penalties of wrong doing. It is a humiliating experience for us to ask ourselves, when we are involved in a course of evil, whether what we really dread most is the possible exposure, or the enormity of the course which we are pursuing. We have taught our children that sin would inevitably be punished. That is true; but there is something far worse than punishment, and that is the pathetic and awful fact that a spiritual being can choose to live like a beast; that a man who might be as honest as the day can condescend to deceit and dishonesty. Sin is more awful than the suffering which follows. Until a generation is reared which is trained to feel that wrong doing itself is worse than the shame of being found out, that to know ourselves as dishonest or unclean is more to be dreaded than public execration we may expect that the years will grow more dangerous as they multiply. We must train men to abhor evil in itself before we can expect them to be virtuous.

The only safety for any, old or young, is in learning to love the true, the beautiful and the good; in becoming so inspired with lofty ideals that they shall love them for their own sake; in keeping the doors of their minds shut and locked against suggestions of the possible delights of wrong-doing, and in cultivating the habit of thinking that it is a far more awful thing to do wrong than, having done wrong, to be found out.

Montclair, N. J.

Another Word About Rutherford College.

In a former article I tried to make plain that Rutherford College is moving forward in its Conference-appointed mission with ill-will toward none, with designs against none, with a single aim to help the poor boy and to help to educate the people of the State and especially the Methodist people. I am convinced that every true friend of education rejoices in its prosperity and will give it sympathy and moral support. I said enough in that article about the name. The trustees care very little about that, but they thought they had sufficient reasons for retaining the old name for the present at least. Since brother Clegg's last article, it may be well for me to reiterate a sentence from my former article. "But at the beginning, and all along, the Board has never varied from its fixed purpose that we would not confer degrees, but undertake to be the best High School in Southern Methodism." In the face of this I do not see how Bro. Clegg could say that the committee run it simply as a high school the first year and "at the close of the first year conferred upon it the title and dignity of a college." No such thing was done. Such a thing was never mentioned in the Board. I feel sure was not thought of. There was absolutely no change in the character or status of the school. At the suggestion of Professor Reynolds, the co-principalship was dissolved, and one was called president and the other vice-president, but the course of study, the government, the aims and ends of the school and the name remained exactly as before and the catalogue clearly expresses it. This change was made for the convenience of the faculty.

If it were a matter we cared anything about, it could clearly be shown that Rutherford College came into the Conference with all its rights, powers and privileges and that the Board of Trustees was in perfect harmony with the views of the General Board of Education and of our own Conference action laid aside these prerogatives. They knew as well as anybody they did not have the equipment or income to run a college, and they have no desire to do so. Rutherford College was not running when we bought it, but its charter had never lapsed or been annulled. Other schools have been chartered before they came into the church and brought their charters with them.

Instead of pecking at this school for assuming false and unwarranted prerogatives, it ought to be commended as the first to lay its charter aside and conform to the correlation idea. The report of the committee which the Conference adopted is that "We recommend that the Conference purchase the college and run it mainly as a boys' school of high grade at such rates as to place it within reach of the masses." This has been carried out to the letter. The Committee purchased the college and have run it as indicated in this resolution. It has as much Conference warrant for what it is doing as any school under our care. Last year the Conference gave it most hearty commendation and sanction. Why should Rutherford College be singled out as practicing imposition when it is doing exactly the work the Conference wants done, and is not assuming any of the prerogatives of a college? Let us have harmony in our educational movements, and in these times of transition and evolution toward an ideal state, exercise the grace of forbearance if everything does not exactly meet our personal ideals.

D. ATKINS.

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A Burning Question.

BY GEO. G. SMITH.

When the Methodist societies were organized they made only one requirement, which, in simple words, was: "Do you want to be a good man? Will you try and keep our rules? Will you seek for a happy experience?" The evangelical churches received into their communion those that they believed were already Christians. The Catholic and Episcopal recognized all as Christians who had been baptized. When these societies became in America the M. E. Church it continued to do as society had done before the church was organized. No requirement was made of those who desired connection with the church on probation, except that which was found in answer to a few questions. These were not put formally, but they were virtually:

First—Do you desire to be a good man and get to heaven?

Second—Do you accept the Apostle's creed as yours?

Third—Are you willing to be obedient to the rules of the Methodist church?

Fourth—Will you seek for a genuine conversion, and will you try to live a holy life?

If the party applying was willing to do

this he was taken in on six months' trial. If he did not come up to his promise he was either continued on trial or discontinued. In 1866 the progressives having long seen the evils of hasty union with the church and the losses resulting from taking the church on trial, resolved to change and improve the plan. They made admittance to the communion not dependent on time, but on fitness, and made the preacher in charge sole judge of that. He could keep a candidate waiting twelve months or twelve years, or take him in in twelve minutes. The result was what the conservatives predicted, and what the progressives did not expect. Ministers took into the church any who applied as soon as they applied and at once administered the vows and announced their names. The only difference between the old plan and the new was that under the old the probationer could be easily dropped; under the new, the new member had all the rights and protection of any other member.

The result has been what might have been expected. We have thousands of members who have never been converted. With all their precautions, the Baptists and Presbyterians are in the same condition—but we have the advantage over them, we have never certified to the conversion of our members. I know it is customary for us to deny the statement made above and to resent indignantly the charge when made, but it is true, an no well-informed, honest Methodist can deny it, if conversion is what Methodism says it is, if one to be a genuine Christian and a child of God and a true Methodist must have:

First—Repented and given up all sin.

Second—Must have trusted in Jesus Christ as a Saviour.

Third—Must have had the witness of the Divine Spirit.

Fourth—Must have dominion over sin, inward and outward.

Fifth—Must make an honest effort to keep our rules, great and small; then there can be no question that a fearful number of our people are not converted. Is our standard too high? It is higher than that of some other churches, but is it too high? Are we to lower it, if not in word, yet practically, or are we to try and get those who have not reached it to reach it?

There are not a few of our advanced thinkers in all sections of the Methodist Church, North and South, who say it is too high. They do not openly decry it, but by sneers at "other worldliness," at "emotional religion," at "mysticism," and by a "bold optimism," which finds in the development of native goodness a supply of all our wants, they virtually reject the doctrine which differentiates the evangelical from the rationalistic and ritualistic churches. They do not believe in conversion any more than a Catholic priest or a Unitarian clergyman or a Campbelite. They do not aim to get people converted. They do strive to get them into the church, to make them moral and philanthropic and liberal and loyal to the government of the church. There is a second class who are so infatuated with their charges that while they believe there are some people in them who might be more spiritual, they count all as Christians whose names are enrolled. A distinguished doctor of divinity hoots at the idea of talking to his church as if there were any sinners in it, and rejects with scorn any effort to get his people converted.

He is very zealous and exceedingly anxious to add to his roll of members, and as the way is wide and by no means rough, he receives accessions constantly of those who know nothing of spiritual religion and who have no patience with any movement likely to disturb their sweet serenity. Then, alas, the teaching of some Second Blessing Evangelists who, in their eagerness to induce people to seek for a deeper work of grace, have lowered the standard of a justified state to such a point that there is no one who has a respectable morality who cannot claim to be converted, and no sinner of decent life who cannot join the church. Then there are not a few in all churches who join the church under the pressure exerted by the Calvinistic or Plymouth or Moody class of evangelists who taboo feeling and excitement and repentance and lay all stress on faith and confession. The process as I have seen it is about this: An earnest sermon is preached and people are asked to hold up their hands, and then to take seats in the front bench; then very hurriedly the evangelist goes from one to another. First—Do you want to be saved? Second—Are you willing to give up all? Third—Do you believe Jesus is the Christ? They answer, Yes "Are you willing to confess him?' "Yes." "Now get up and say, 'I am saved.'"

Then the door of the church is opened and they join. Oh! that they had been saved; but sad experience has taught me that in very many cases those who join the church after such exercises as these know nothing of the Methodistic conversion. Dr. Munhal and others of the Moody school recognize the fact that those who accept Christ as they present him have in but few cases the features of an old-time conversion, but they say the old methods are unscriptural.

I am sorry to say that there is another usage which ought to be one of great blessing to the church, which has much to do with the state of things which I am deploring. It is the careless way in which children are admitted into the church. As your readers know, I occupy the most advanced position on the early conversion of children, and no man believes more firmly in a very early connection with the church than I do; but unless there is conscious conversion children are not apt to make stable members. The religion of childhood at the best lacks soundness and stability, but when there is no effort to bring about a personal conversion, as soon as the surging passions of youth are felt the innocence of childhood ends and they are sinners in the church. There are many who see that the church does not measure up to the true standard, and they propose to remedy it.

Some by organizing and putting the church to work.

Some by giving the people better preaching and better music, and some, who see the early work is so shallow, are anxious to supplement it by a second blessing or Keswick move and find in it the only remedy. But this is no relief in this way.

The result of the course of all these parties is the same. The church becomes filled up with unconverted people—and too often no special effort is made to get them converted.

In a second paper I propose to consider the question how this state of things can be remedied.



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Washington Letter.

(From our regular correspondent.)

Washington, Oct. 23, 1901.

A great deal of interest has been aroused in Washington by the rumor that General Miles is going to add the weight of his testimony to the constantly increasing evidence of the advantages to our army afforded by the abolishment of the canteen. A number of army officers have seen fit to advance the position that the soldiers were better off before the abolishment of the canteens, but if Gen. Miles reports, as he alleges he will, against them it is not likely that his subordinates will have the temerity to undertake to controvert the statements of the general commanding the army. Not only is General Miles a man whose word every unprejudiced person can well afford to take but he is, from his position, better able to judge of the effect of any new regulation on the troops. It is to be hoped that the rumor is true and that hereafter we may hear no more of the bad effects of abolishing the canteen.

In this connection some of the advocates of the canteen is worthy of a moment's consideration. That the soldiers should have a club room where they can find innocent games, good reading and otherwise amuse themselves, and where, if desired, non-alcoholic drinks, such as coffee, hot beef tea, etc., could be obtained is undoubtedly true. To some extent the Y. M. C. A. has supplied this want, but there is certainly no reason why club rooms of this description could not be maintained at army posts and if the very officers who have exhibited such zeal for the canteen would lend an equal amount of energy to the establishment of company or batallion clubs, there is every reason to believe that they would serve to mitigate the hardships and monotony of the soldier's life and keep him away from the temptations of low groggeries.

President Roosevelt left Monday for New Haven where he will assist in the celebration of Yale's two hundredth anniversary and where Yale will honor him by conferring on him the degree of L. L. D. The celebration really began Sunday, a number of distinguished clergymen having already arrived and all preaching in the various New Haven churcshe on subjects more or less related to the great work of the University. Marquis Ito, the distinguished Japanese statesman, on whom a degree will also be conferred, left here for New Haven Monday after lunching with the President and it is reported that Secretaries Hay and Root and Admiral Sampson have accepted invitations to be present.

The True Meaning.

One of the marks of a thorough Christian is a longing desire to know the actual meaning of the truth of God, as revealed in the Bible, whether the meaning be according to one's former ideas or not. He who honestly asks, "What is the truth?" is glad to ascertain the true meaning of every statement of divine truth which he meets, no matter whether it be against his present views or not. Now here is a statement which has caused a great deal of controversy, some claiming that it means a certain thing, while others are just as sure that it means quite another thing. That statement is this: "We know that whosoever is born of God sinneth not." Some Christians insist that the real meaning of the passage is that he who is born of God does not commit any sin at all. If this be the true meaning, then of course no Christian commits any sin; but John, who wrote those words, did not have such a meaning in mind, as is evident from other words which he wrote. That very able Bible expositor, Dr. Maclaren, of England, in a sermon on that text, immediately after quoting it says: "Nothing stronger than that. Yes, and nothing can be more obvious. I think, then, that the apostle does not thereby mean to declare that unless a man is absolutely sinless in regard to his individual acts, he has not that divine life in him." Again he says: "The fact of the matter is that John, in his simple, childlike way, does not wait to concatenate his ideas, or to show how the one limits and explains the other, but he lays them down before us, and the fact of their juxtaposition limits, and he does not expect that his readers are quite fools So he says in the one breath, 'If any man see his brother sin a sin,' and in the next breath, 'Whosoever is born of God sinneth not' Surely there is a way to bring these two sayings into harmony. And it seems to me to be the way that I have been suggesting to you, namely, to take the text to mean, not that a Christian is or must be, in order to vindicate his right to be called a Christian, sinless, but there is a power in him, a life-principle in him which is sinless, and whatsoever in him is born of God overcometh the world and 'sinneth not.'" This is the view which I took years ago as a result of my own study, and I believe it to be the correct one.

C. H. WETHERBE.

The Ecumenical Address.

(Concluded from 1st page)

lives the victorious power of Christ to conquer inbred sin, gifted with the power of long continuance in prayer, deeply versed in the Word, consumed with holy passion for the conversion of their fellow men, were the men who built Methodism. Yet they indulged in no self laudation, either personal or sectarian, so reverently did they adore their Lord. They welcome the burden of personal responsibility for their work, and they gathered personal inspiration from the warm breath of the living God. They dwelt near to the heart of things. They knelt at the foot of the Cross. Oh! for a return of the old Methodist saintness! Why should there not be a league of prayer by all Methodists for this crowning blessing of perfect holiness? Then should we have a revival of religion which would fill the coming decade and encircle the whole world.

"Grace be to you and peace from God our Father and from the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Letter From Brazil

MY DEAR BROTHER:—There is going the rounds of our church papers an article on Brazil, written by our good sister, Willie Bowman, of Rio.

This and all similar articles are positively injurious to our work. It would be difficult to put your finger on this or that statement and say that it was false. I have no doubt but that our sister in her letter was describing just what she has often seen and experienced. And I have no disposition to accuse her of any intention to make a false impression. But, that is just what she does.

There seems to be an idea among some of our people that we must make out a strong case against the Brazilians to justify our presence here as missionaries. Let that be as it may, our position will not be strengthened by invidius comparisons.

The crying injustice that is done to the Brazilian people in sister Bowman's letter is that she takes the tenement-house class of a great city like Rio and speaks about it as if it represented the Brazilian people. If she had compared the people with whom she spoke with the same class in New York or some other great American city the case would have been quite different. The homes into which she goes are filthy and miserable, not because they are Brazilian or even Catholic. The same kind of dens exist in every nation under heaven, and they are what they are for reasons other than nationality.

It is constantly being stated that there is no word in the Portuguese language for home, and that therefore the thing does not exist. A proposition which is wholly untrue. Brazilian ideas of home life are not what ours are, but it by no means follows that there is no home life in Brazil. I know some homes that compare favorably with the homes of the same class of people in North Carolina, or anywhere else. We Americans, after the English, are the most merciless critics in the world, I suppose. We condemn many things we see in the Brazilian, and are ready to say, "Ah, these Brazilians! can anything ever be made out of them?" when, if we were a little more frank, we would see exactly the same defects in thousands of Americans.

If one wants to take particular cases of sin and wretchedness and hold them up as representatives of Brazilian life, he should remember that the same thing can be done in the United States, and that a very dark picture can thus be painted of American life. One that he would condemn as wickedly unjust.

For six years and a half I have tried honestly to understand the people about me. I have been obliged to change my first opinion in many cases, and that feeling of racial superiority, so characteristic of Anglo Saxons, and so blinding to the judgment, has disappeared to such an extent that I do not feel any more that a man is weak and contemptable and sinful because he is not an American. I see that he is so because he is a man, a poor, weak, carnal, wayward man, just as you and I and all others. And if we had been brought up under the same influences that have weighed upon his life we would probably not be so good as he is. The constant wonder to me is not that the people are not so wicked, but that there is yet to be found a vestige of morality among them. Sin and Romanism have not been able to blot out the characteristics of nobility from the character of this people. They are generous, hospitable, accommodating, careful in small things, and religiously polite in their dealings with a stranger. I have seen some friendships among men that were truly beautiful. And on some of the great social questions, Brazilians are nearer the truth, from a gospel standpoint, than we Americans are. I firmly believe that when Brazil is in any proper sense evangelized, her people will present one of the finest types of character that the world has yet seen.

The undeniable truth is that the standard of morality in practical operation in this country is much lower than it is among the people of the United States. And no American who imagines himself a Christian, could live as thousands do in Brazil, and who would be wonderfully hurt if one should tell them they were not Christians.

Such articles as the one under consideration do no good at home and are a positive evil in our work here. We Southerners can understand the case better if we remember how often and how deeply our feelings have been wounded by our Northern brethren, who have visited among us and sent missionaries to work, for instance, in the mountains of N. Carolina and Tennessee. Every one knows how indignantly we resent all such references, and we know too what a chasm these things put between them and us. It is enough to say that the truth, as it is in Jesus Christ, is not preached in Brazil, or any other Catholic country, and we are here at the command of our Lord to preach the word of truth.

If the editors at home knew the effect of such articles on the minds of those who get hold of them here on the field, I think they would cease publishing them.

Brazil is behind the United States in almost every sense. But it would hardly be just to draw the conclusion from this fact that Brazilians are an inferior people. Many of the northern States are so far ahead of N. Carolina that it hurts one's feelings to make the comparison, but what Southern man ever dreamed that he was being set down as an inferior man, or as belonging to an inferior people, because of that fact.

The effect of sister Bowman's letter upon the mind of the reader is that Brazilians are an inferior people. This is the point that Christian charity, to say the least, ought not to use as capital.

Yours truly,
W. B. LEE.

Granbury College, Juiz de Fora, Minas Geræs, Brazil, Sept. 23rd, 1901.

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Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROUCO,
206 Hernando St., Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars.
H. A. BEALL.
Clerk Superior Court Randolph Co., Ga.

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What are We Doing for the Education of the Masses?

That the education of the masses is the problem of Methodism in Western North Carolina as well as in other parts of the church, will not be questioned for a moment by any one who has full knowledge of the facts in the case.

The full force of no organization can be realized in our own compass or by those who come in contact with its influence, only in proportion to the intelligence of those who constitute the organization. The statement is as true of the church, as it is of any other body. To educate the few and neglect the masses would not only be to remember Romanism in her attitude to the laity, but to prove recreant to a most sacred and important duty. The State is doing a noble work by constituting and supporting schools, in which the masses have placed within their reach the possibility of a common school education.

But the chasm between the curriculum of the public schools and that of the college, is vast and it is not probable that the State will undertake to bridge this chasm by constituting secondary schools for years yet to come—if it ever does.

That this must be done is the sense of all good thinking people, but who is to undertake this momentus work is the question, and there can be but one answer. That is, the church must do it if it is ever done.

The Presbyterian and Baptist churches have already realized this fact and are now, and have been for some time, pressing this work with intelligent effort and a good degree of success.

They are not to be censured, but commended, for this noble work. It is not necessary for me to specify the number and character of the schools they have already established in the bounds of the Western North Carolina Conference, for these facts are sufficiently known to justify the statement that the Methodist Church is already feeling most sensibly the effect of their work. Numbers of our most prominent young men and women are drifting into these schools only for lack of the same opportunity at home.

Several of the most promising young men of my own charge have already gone off to other schools this fall. I represented our schools to them as best I could and urged them to go there and they would liked to have patronized our own schools, but their means are limited and they said they were offered the opportunity of supplementing their meager means by working a part of the time.

I could not utter a word of objection, for we were in close touch with the young men and knew their circumstances.

But I felt deep down in my heart that I would love to be able to supplement their means so as to put them into our own schools, for I felt, that going where they were they would be measurably, if not altogether, lost to our church.

Again, quite a number of our own most promising young ladies are in other schools, and others are at home simply because our church has not offered them an opportunity consistent with their limited means

One of my stewards, as well as one of our best men, said to me a day or two ago, that if our church did not press the Brevard school to completion, so as to furnish educational opportunities for his girls in keeping with his means, that he would be compelled to send them elsewhere next year, and I do not blame him, for his girls are promising, and he ought to give them an education. It is not lack of loyalty to our church on the part of these young people or their parents that causes them to go off into other schools, but simply the absence of as good opportunity to go to a school of our own church. But I am not at all prepared to say that this same spirit of loyalty is manifest in the life of every one of these girls and boys when they come ont of these schools as when they went into them. But I fear the contrary is true of many of them. There is nothing truer than the fact that the very brightest young people we have are the ones wanted, and the ones converted into other schools. One of my brethren told me on last Sunday of a young man who was converted and joined the Methodist church and another denomination saw the young man was a promising one, and proposed to educate him if he would join their church, and seeing no other chance for an education from any other source, he accepted the proposition and is now one of the leading ministers in that denomination, and this is one of the many instances of the same kind.

I feel that I risk nothing when I say that we must educate the masses or measurably, if not altogether, perish, as I only voice the sentiment of a large per cent. of our most thoughtful men who know the conditions that pertain.

I would not be understood at charging our great church with indifference to the education of the masses, but I can't think it unkind when I say that it is my opinion that our wealthy men are not as ready to give of their means to build and support schools for the education of the poorer class as the merit of the case would warrant. I am of the opinion that the main difficulty in the way reaching desired ends, is want of a well defined and determined policy with reference to this important question and then intelligent and consecratell effort to reach the desired end.

We have undertaken this work as an experiment and I am sorry to be compelled to say that the effort has not gone beyond the experimental stage and never will until we decide our policy and determine to bring about results. The Epworth School at Brevard, was begun by Bro. Fitch Taylor and his most excellent wife in face of difficulties, but the success of the enterprise has long since proved the wisdom of it. Aided by a noble band of ladies, whose qualifications would insure them a much larger salary in other places than was paid them there, they have filled the rented house in which the school has been taught for some years and members are turned away for want of room to accommodate them. Last spring the church started the erection of a building commensurate with the demands and in every way suited to the times and after spending some $2400 the work is stopped and the building not even enclosed, and I am told that $2000 more would finish the basement and lower story, ready for us so as to accommodate the school for some time to come. But it seems that even that amount is slow to come in. This ought not to be so. Our great conference ought to blush with shame to think of letting this enterprise lag in the least.

Brevard Epworth School, Weaverville and Rutherford Colleges ought to be put on such a basis as no worthy boy or girl would ever be turned away for lack of means, and I believe such a state of things would meet the hearty approval of our people generally. But to bring about such a condition would require considerable money but not considerable when compared with the wealth of our people. I want to ask if we might not direct some of the funds already coming into the treasury of the church, to this end, achieve greater results than to use them as we are using them now and not injure any one by the change. The Franklin, Waynesville, Morganton and Mt. Airy Districts are receiving a total of $775 00 missionary money this year. Now I ask if it is not practicable to absorb the Waynesville District and place the charges in Haywood county to the Franklin District, which would give the District 19 charges and the Presiding Elder a salary of $867.45 with an appropriation basing the calculation on what they paid last year. The remainder of the Waynesville District would of course go to the Asheville District. And then take from the Asheville District, Burnesville, Bald Creek, Ivy and Old Fort circuits and place them to the Morganton District which would give the Asheville District eighteen charges and the P. E a salary of $1287 04

Then take Elk Park, Estato and Bakersville from the Morganton and place to the Mount Airy District which would leave Morganton District eighteen appointments and the P. E. a salary of $980 69 and would give Mount Airy District eighteen charges and the Presiding Elder a salary of $999 27.

These calculations are based on what was paid by these districts last year, and perhaps more will be paid this year than was paid last.

Now I ask with nothing in view, but the interest of our Redeemer's kingdom if it would not be well to make this arrangement and place this $775 to the running expenses of these schools, so as to help some of our poor boys and girls in getting an education

One as one of our wisest and safest advisors suggested to me the other day why not give $100 each to six or seven schools like Bald Creek, so as to enable them to run these schools as feeders to our schools of higher grade. These calculations may not be correct, as I made them hurriedly, but I submit these suggestions to the consideration of our brethren, hoping it may bring good to us in some way.

W. G. MALLONEE.

Acton, N. C., Oct. 23, 1901.

We wish to announce to our friends and customers that we have reopened, in the same room, and have in stock a better selection of goods than ever before, including many new goods suitable alike in wedding and birthday presents, in sterling and plated silver and rich American cut glass. We would like you all to visit our store and make selection, we will make the price right. Remember everything is new. No old stock.

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THE CHRISTIAN LIFE.

Shadow of the Cross.

In the shadow of the cross
Safe I lie;
All the storms of sin and shame
Pass me by
Every dark and evil thing
Of the air
Swiftly spreads its folded wing
At my prayer.
And the tempter dare not look
Toward the place
Where the loving Saviour shows
His dear face!

In the shadow of the cross
I would stay,
Simply trusting in my Lord
Every day,
Learning at His pierced feet
How to live,
Grateful for the counsel sweet
He doth give,
Gaining strength to labor hard
Or to—rest,
Sure, what'er He sends to me
Will be best!
—J. B. McM. in Advance.

Vicarious Power of Love.

REV. GEO. MATHESON, D. D

"Times of refreshing from the presence of the Lord."—Acts 3:19.

The important word here is one which I think has escaped the commentators; it is the little word "from". What the writer wants is not merely a refreshing sense of Christ's presence; it is that refreshing sense of Christ's presence; it is that Christ's presence may be a centre of radiation—may refresh unrefrsehing things. What the writer desires is the imparting of a vicarious glory to things not naturally glorious Do you know anything which can do that? Do you know anything that can impute its own righteousness to everything else? I know of only one such influence: it is the power of a loved presence. Love has not only a beauty of its own, but a power of beautifying other objects, of refreshing things. Love imputes to all things its own righteousness When I am refreshed by the sense that a loved presence is near, the world is refreshed along with me. Nature and I sing together. Not only her great things sing; her meanest products are glorified. The mosses, the lichens, the grasses, the common turf beneath my feet, are afire and ablaze with thoughts unspeakable. With a loved presence by my side the long way is made short, the muddy way is made clean Yesterday I walked alone along the road and found it interminable; today a presence is by my side and the journey is too brief. Yesterday I grumbled at the drenching rain; today it is pouring faster, but I am going to the presence of the loved, and I say, "It is but a little shower."

Jesus, Lover of my soul, I ask of Thee more than Thy hymnist asked. It is not enough for me to fly to Thy bosom—to hide there from the rolling waters. I should like the rolling waters to be made musical by Thy presence. It is not enough that I should nestle close to Thy beauty. I should like Thy beauty to radiate to the things around me. I often ask the imputation of Thy righteousness to myself; and it is well. But I want more than that from Thee, my Christ. I want Thy righteousness imputed to many things from which I flee—to all but sin. I want my love for Thee to glorify my world. May Thy presence brighten my environment! Send me love's vicarious joy! Let my gladness concerning Thee put me in spirits all round! From Thy presence may all presences be refreshed! Give the sun a new lustre, the stars a new glitter, the flowers a new glow! Light the prosaic days, the common ways! Illuminate the household drudgery; gild the daily toil! Through every act of mine may Thy love song be ringing! Through every sight of mine may Thy presence be winging! Through every walk of mine may Thy fountain be springing! Through every night of mine may Thy dear voice be singing! So shall I be refreshed "from the presence of the Lord."—Christian World (London).

Reading a Help to Piety.

A stream of daily papers, successive editions following each other like wavelets, sparkling weeklies, richly laden monthlies, a bewildering array of books invite us with persuasive importunity, and we yield. How many words the average American reads in a year even the audacious figure juggler has not dared to estimate. Every steam and electric car is a traveling reading-room, and almost every home a branch library. The press encroaches on common conversation, as well as on pulpit and platform; we read more and talk less than formerly. Such a volume of reading will either overwhelm piety or greatly enrich it, will become a Niagara whirlpool or an overflowing Nile.

In devotional reading the need is assimilation by meditation. Think between the lines. Thoughtless reading is little better than godless reading. The Pharisee wore phylacteries, containing Scripture verses, above his eyes; like him are we when the sacred words enter our eyes, but come no nearer the heart. The value of devotional reading increases with the square of the time spent in thought over it. The soul cannot quench its thirst like an express train that scoops up water while whirling along. Rapid Bible reading may soothe the conscience, but it aids piety about as much as a meteor guides a wanderer. Skim the newspapers we must; skim the Bible we must not. Piety needs thoughtful devotional reading.

Most of our reading, however, is not distinctively religious, but will aid piety if read with an alert moral judgment, with spiritual sensitiveness. The opening Sunday-school lesson of this quarter, Joseph Sold into Egypt, is a record of a crime without any religious comment or allusion, yet most teachers made it spiritually luminous and impressive by viewing it from a moral standpoint. Read the present day crimes in the same spirltual attitude, and they will quicken instead of dull the moral sensibilities. Look at the picture of crime as does the judge on the bench, not as the infatuated spectator in the theater gallery.

Read history as you do Esther, which does not contain the name of God; read politics as you read Kings; read stories as you read parables. It is the fashion today to insist that the Bible should be read as literature; let us read literature as we read the Bible, watching for moral suggestions. The speculator estimates the morning news in its bearing on the stock market, the politician on the next election, the merchant on the market. Even more can it be considered in its relation to the kingdom of God. Not that every item be made a text for a soliloquizing sermon, but we should read with our spiritual faculties alert and not dormant. Puzzle pictures have hidden faces not apparent at first. Many an item in a newspaper, similarly, has a hidden truth.

Charles Lamb suggested a blessing before reading a good book as well as before meals Piety would gain if all reading was preceded by a prayer of gratitude or for guidance.—Congregationalist.

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SOUTHWARD.

		Daily No. 51	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P. R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R &.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S. A. L. Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	3 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	† 7 55 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.	5 00 p m	
Lv. Baltimore, B.S.P.Co.	.....	† 6 30 p m
Lv. Washington, N. & W. S. B.		6 30 p m
Lv. Portsmouth, S. A. L.	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 49 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "	...	3 05 p m
Ar Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 29 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, ‡ "	2 40 p m	6 23 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	....
Ar. Macon, C. of Ga.	7 20 p m	11 20 a m
Ar. Montgom'ry, A. & W P	9 20 p m	6 30 p m
Ar Mobile, L & N.	2 55 a m	
Ar New Orleans. L. & N.	7 30 a m	
Ar. Nashville N.C.&St.L.	6 40 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. &W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	.....
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester. "	7 03 p m	4 10 a m
Lv. Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington. "	3 05 p m	.....
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh. "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 01 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton. N & W S.B.		6 55 a m
Ar. Baltimore. B. S. P. Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia.N.Y.P.&N	5 46 p m	5 10 a m
Ar. New York "	8 43 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa. S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina. "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 36 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No. 61**	**Mixed. No. 63.**
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, makes close connection at all junction points.

L. T. NICHOLS, Gen Man. F. F. REID, Auditor Chester, S. C.

THE HOME.

A Birthday Celebration.

ANNIE HAMILTON DONNELL.

The little blue sunbonnets were bobbing round the corner. Emily Leonard took several impetuous steps forward, with a sudden softening of her fretful face.

"Rosy! Barby!" she called, loudly, but the blue sunbonnets were out of hearing. "And I sent 'em off grieved again," the mother thought, regretfully. She could not get Barby's great round tears out of her mind. Rosy never cried.

"I'm always cross ironing days—and washing days and cooking days and sweeping days!" Her set lips relaxed into an unwilling smile that sat upon them awkwardly, as if on unfamiliar ground. The confusion of the untidy kitchen repelled her like the push of a hand against her thin breast. There was so much to be done!

"Dishes, sweeping, lamp cleaning, ironing—back breaking!" she groaned. Her unkempt hair and sallow, worn face looked back at her from the bit of dusty mirror as she crossed the room. She put up her hand and swung the glass about with its face to the wall, with a sharp cry.

The monotonous round of work began and dragged itself on. It was interrupted constantly by the younger children with their imperative needs—by Robbie's pinched finger that must be bandaged and the baby's milk that must be heated. Then some one knocked at the door. Emily twitched off her apron and answered the knock.

"Good morning, ma'am, is your—er—son at home? Or maybe you can answer my questions. I'm the census enumerator."

"No, I can't," Emily said, rasped beyond patience. "If you want questions answered, you've come to the wrong place. Thaddeus is down in the meadow—if you go along the road a piece you'll see him mowing. He's got a blue jean shirt on. I guess he's got time enough—he usually has."

She shut the door with a little decisive snap and went back to her ironing-board. But in the midst of smoothing out Rosy's little checked gingham apron she suddenly dropped into a chair and began to cry. She was miserably tired. Half the preceding night she had been awake with the teething baby, and the other half she had slept unrestfully.

"Oh, dear—Oh dear," she sobbed, rocking herself back and forth, "and it's my birthday! I can't bear it on my birthday—no, I can't! I want to sit in a rocking-chair and hear somebod'y remembered what day it is. I'm to go—a book—I want to rest. Just on my birthday—one day out of the whole year. That isn't a great deal to ask. But nobody cares—nobody's remembered what day it is. I'm to go right on ironing clothes, and when they're ironed I'm to wash the potatoes and get dinner. That's how I'm to celebrate!"

She was talking aloud in shrill, sobbing woe, and the younger children sidled into the kitchen and stood looking up at her with wide, frightened eyes. She did not see them at all.

"I did so want somebody to remember—I wanted Thad to!" she wailed miserably. "He used to—the idea of his forgetting 'twas my birthday then! But now, when I've worked myself old and ugly, and haven't a minute to dress up and look nice—now he's forgotten. It might just as well be the Pope's birthday for all of Thad. It's the 6th of June, that's all. It's ironing day!"

She laughed, and at the sound both tiny ones crept away from her in terror. The hot little room seethed with heat and buzzed with flies. The iron left on Rosy's little apron did its work slowly, and a slight scorched odor rose from under it. Still Emily Leonard sat and rocked herself and cried. She was too tired to stop. The pity of her unremembered birthday supplied her with a running stream of tears. Suddenly she sat up straight and fierce.

"I'll remember it myself," she cried, brokenly. "If nobody else does, I will. I'll do something to celebrate."

Wild notions of running away and spending the day somewhere in the woods where it was still and cool—of leaving the baby, the dinner, the ironing behind her—or, better still, of slipping on her best dress and taking the ten o'clock train into the city—surged through her mind. She sat and entertained them excitedly. Yes, the city was better. She could do a little shopping—no, not on her birthday. She would go and see the pictures at the picture shops, and sit a while on the common, beside the lake, and read the magazines at the library. Think of reading a magazine again! And when she was hungry she would go into some splendid place and sit down luxuriously and be waited on. She would hear other people rattling the dishes then! There would be dainty things to eat and ice cream at the end, to sit and sip leisurely. Oh, yes, the city was better than any other way!

But the dream did not last. A little wailing sound from the other room dissipated it. Emily stumbled to her feet and hurried to the baby. His crying drove her own away, and with his wet little cheek against hers, old tender thoughts crept back again to Emily Leonard. She put aside her bitterness and pain.

"But I'll celebrate it," she said, smiling wistfully down at the baby. "There's another way I've thought of this minute, baby. I'll tell you—just you. Listen—won't that be a beautiful way, don't you think?"

She put away the unironed clothes neatly and set all the rooms to rights. That was the first step. The others followed quickly, and she found herself, by and by, humming over her work and smiling to herself at the surprise that was coming out of it. Why hadn't she thought of that way of celebrating her birthday before? What would they all say? Would Thad—kiss her, perhaps?

Down in the meadow the census man was asking questions.

"And your mother's age?" he asked, briskly. "I saw her up to the house, but I guess she didn't want me to know it! Women don't."

Thaddeus Leonard drew himself up stiffly. It hurt him unaccountably to have Emily taken for his mother. Did she look as old as that? Why, Emily had been fresh and fair and rosy—it wasn't such a great while ago.

"My mother died ten years ago. My wife is thirty-seven," Thaddeus said formally.

"Well, I swan—thirty-seven did you say?—I took her for the old lady sure. She warn't real glad to see me—I guess that influenced me! Born what day did you say?"

"I didn't say. She was born the sixth of June——"

Teaddeus suddenly stopped. His fresh round face took on an extra flush. He had remembered. It was Emily's birthday. He answered the other questions shortly, his mind on something else—on a fresh, blooming little woman whose sweet, laughing face he had given a birthday kiss fifteen years ago. And the next year—and the next—for how many years was it he had kissed Emily on her birthday, and slipped a little gift into her hand? Not for a good many years now—Thaddeus Leonard would not let himself count them. He turned back to his work, but all the morning Emily's girl face, fair and happy, was before him. And that man had taken Emily for his mother. Emily's face was lined and worn and thin now. Thirty-seven was not old—it wasn't right. It ought to be round and happy now. If he should kiss it—if he should slip a little gift—Thaddeus Leonard flung down his scythe and hurried down the hot road toward the village a mile away.

At a little past twelve the little blue sunbonnets bobbed home from school. Emily met them at the gate and hugged them both.

"Mother's sorry she was so cross this morning," she whispered, "and on her birthday, too! Did you know it was mother's birthday today? Well, it is, and there's going—to—be—a—celebration!"

The little girls gazed up at mother with shy wonder. She was dressed in her best dress and her hair was curly round her face. Mother looked pretty and happy.

Emily laughed aloud at the wondering little faces. She touched the ribbon at her throat and smoothed out her fresh white apron.

"This is part of the celebration!" she cried, gaily. She caught sight of Thaddeus coming up the road; and with a sudden impulse, waved her hand at him. A laugh and a sob choked in her throat together. It was so good to be celebrating.

The dining room door was locked, to the children's surprise. But Thaddeus crept secretly in at the window. Then his turn came to be surprised. He stood before the dainty table in absolute amazement. It was spread with a white cloth and the best blue and white dishes were on it. There were flowers, too—a big cluster in the centre, and a tiny bunch at each plate It was laid with exquisite care, and there was something mysterious and napkin draped beside the vase of flowers. Thaddeus lifted the covering gently.

"Well, of all things!" he breathed, and the sound in the man's throat was like a sob. It was a birthday cake beside the flowers. It was frosted thickly and the letters that strayed across it cornerwise made the word "Welcome." It was mother's invitation to her little birthday feast.

Thaddeus Leonard replaced the napkin gently. He slipped a little tissue package from his pocket to Emily's place, and then groped his way back to the window as if he could not see clearly.

Dinner was half-past twelve promptly, and the pretty table was surrounded with a row of wondering delighted faces. There was an instant's hush, and then a clatter of sweet, shrill little voices. Emily lifted the small tissue bundle with a low cry of joy, but before she had time to open it Thaddeus was beside her and he was kissing her!—The Congregationalist and Christian World.

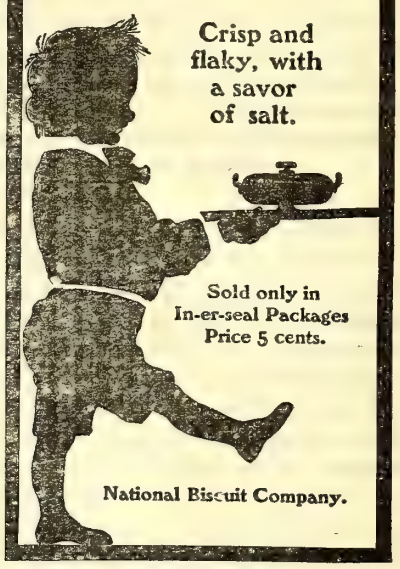
His Life in Peril.

"I just seemed to have gone all to pieces," writes Alfred Bee, of Welfare, Tex, "biliousness and a lame back had made life a burden. I could'nt eat or sleep and felt almost too worn out to work when I began to use Electric Bitters, but they worked wonders. Now I sleep like a top, can eat anything, have gained in strength and enjoy hard work." They give vigorous health and new life to weak, sickly, run-down people. Try them. Only 50c. at all drug stores.

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NORTH CAROLINA

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[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

A MATTER OF VITAL INTEREST.

We have made it a point to study the interests of our Conference as an integral part of Southern Methodism, and also as a religious and educational force in North Carolina. We are not disposed to exaggerate our resources, as a Christian denomination, or unduly to magnify the possibilities of our usefulness. Yet we feel sure that if we improve the advantages we have, wisely shape our policy as a religious body, and keep ourselves in the right relation to our State and those who are charged with the responsibility of administering the affairs of our civil government, that we can become a prime factor in developing her highest interests, and in uplifting her people and make ourselves felt as a potent influence in all this Southland

From the days of Mr. Wesley down to the present Methodism has taught her people not to speak evil of magistrates—that is civil officers. It has also urged loyalty to all rightful civil authority and co-operation with the rulers of State and nation in all legitimate efforts to improve and advance the interests of the people. A little thought will show the wisdom of this policy. It harmonizes with the teaching of the Bible. It is necessary to the prosperity of the country, to the well being of the people and the progress and highest interests of the church.

All Methodists are citizens of the State as well as members of the church. It is their bounden duty to contribute their full share to the public good. To help to make and execute wise and wholesome laws; to aid in developing a sound and loyal public sentiment; to establish and maintain all needed institutions and to help on, according to the measure of their ability, in the education of the children and youth of the country. Those in authority over us ought to have the fullest confidence in our loyalty as a church to all the enterprises and institutions of the State, and no layman or minister of our Conference ought to be put at a disadvantage in securing position in any department of the government, from the highest to the lowest, because of the attitude of our church toward the Commonwealth.

Methodism ought to be felt through our laymen in every branch and department of our civil government. We ought to have chosen representatives in all public and State schools, in our legislative halls, in the department of justice and in all boards that serve in the State, in the counties and in our municipalities. We have laymen who have the ability to fill any position of trust or honor in our State or National government, and we ought not by any action of ours put them at a disadvantage before the voters of the country or in the estimation of those who have appointing power.

We are afraid we have already made some mistakes at this point. We believe there are prominent officials in the State who question our loyalty to public education and the common school system. They are afraid to trust some of our leading men. We are quite sure that if the paper that was prepared by outside parties, and reported to our Conference in Salisbury, had been passed we would not have recovered from the evil effects in this generation. As it was we have suffered greatly and we believe it would be a great advantage to us if our next Conference would put itself on record as strongly favoring our common schools and assuring the State of our readiness to co-operate with all legitimate efforts to educate our young people.

We think we know the sentiments of most of our preachers and laymen and we believe we can safely say that they are loyal to every interest of the church and State and if no outside pressure is brought to bear on our Conference it will do the right and wise thing in all its actions.

A VISIT TO OUR PRESBYTERIAN BRETHREN.

The eighty-eighth session of the North Carolina Presbyterian Synod convened in the second Presbyterian church of Charlotte on last Wednesday morning, October the 23rd. Rev. R. E. Caldwell, of Winston, was elected moderator. This body is composed of all the ministers of that denomination in the State and a number of laymen, who are ruling elders. We are told the church in which the Synod was held, has a membership of nine hundred and fifty-four which, we believe, is the largest in the Synod.

By nature and education we are Catholic in our spirit and views. We feel greatly interested in the work of the other churches and confess to a special regard for our Presbyterian brethren. We had tried to arrange to spend a day or two at their great annual gathering, but a pressure of work forced us to make a shorter visit. However, we were with them long enough to get a good look at the members of the body and also to learn something of their spirit, their methods and the work they are doing.

While numerically they are nothing like so strong as the Methodists and there is nothing of the calvary dash in their methods, and while they do not specially strive after numbers, they have long been felt as one of the most influential religious denominations in the State, and have contributed largely to the forces that make for the uplifting of her people.

In their devotion to education they have led all the other denominations. They are strongly supporting the State in her effort to promote the interests of the Public Schools and also the institutions that are giving higher education. Besides they have under their care a number of excellent schools that are contributing largely to the educational advantages of the people of our Commonwealth. The most prominent among them are Davidson College, the Presbyterian Female College of Charlotte, the Kenansville Female College, Mission Schools in a number of mountain countries, the Elizabeth McCray Institute in Watauga county, and the McKelway Academy in Ashe county. From the reports made to the synod we judge that all these schools are doing well.

We were glad of an opportunity to hear the report of Dr. McKelway, editor of the Presbyterian Standard, the official organ of the Synod of North Carolina. Forty-four years ago that body, while in session in Charlotte, set forth in an ably written document the importance of having a strong paper and also took action to establish the North Carolina Presbyterian. With the exception of a few weeks, just after the Sherman raid through the State, the paper has since been issued weekly and has proven one of the chief factors in building up their denomination.

Two years ago Rev. A. J. McKelway was elected editor, and H. M. McAlister business manager, the place of its publication was changed from Wilmington to Charlotte, the size of the paper was enlarged and it was otherwise greatly improved. Dr. McKelway is one of the most vigorous writers in the State, is a wide-awake, up-to-date editor, is giving his people the best paper they have ever had and they are strongly supporting him. We need not say that the Presbyterians are too wise to divide the patronage of their great organ. It merits their united support and we wish for it continued prosperity. The report shows that, while the ministerial supply is inadequate to the demands and that a number of the churches are without regular pastors, the denomination, as a whole, is making progress and at many points is establishing great centers from which are going out money and supplies to enlarge their work and widen their field of operation.

A DAY IN MECKLENBURG COUNTY.

Charlotte is fast becoming the leading commercial city of North Carolina. Its growth in the last twenty years has been remarkable and a far-seeing gentleman remarked in our presence the other day that in the near future it would have a population of fifty thousand souls. We see no reason why this prediction may not come to pass. It has a number of advantages which naturally attract and hold new comers. Some of these we mention.

Its location is altogether favorable. It is in the hill country, on the border of both North and South Carolina, it has a fine, healthy climate, is mild both in winter and in summer; it has superior railroad facilities, is in a manufacturing district, is surrounded by a prosperous agricultural country, is a large cotton market and does a large wholesale, retail and manufacturing business.

Its people are among the most moral, intelligent and public spirited in the State and are thoroughly alive to the interest of their community. Their schools and churches are among the finest in the country and their newspapers are enterprising, ably edited and largely patronized.

After taking a full view of the city we drove into the country ten miles. All the main highways or public roads have been graded and macadamized for a distance of ten or twelve miles, and they are kept in fine condition. We are told that these roads have been of incalculable advantage to the county and the town. Lands have been opened up, farms cleared and improved, post offices, and mail facilities multiplied, a better system of farming adopted and a general toning up of the moral and social life of the people.

The country through which we passed is in a very prosperous condition. It is thickly settled and the comfortable homes and well filled barns indicate great p'enty. We have heard a good deal of the failure of crops, but we have rarely seen better cotton and corn than we found in Mecklenburg last week, and we sincerely hope the shortage has been overstated.

Mr. C. W. Tillett, of the law firm of Jones and Tillett, of Charlotte, was our companion He added greatly to the pleasure of our ride. Mr. Tillett is a very busy man. His firm is a popular one and they are all the time pressed with work, but he finds time to attend to his duties as a church member. By the way, he is a lay delegate to our Annual Conference and will be of great service to the body. He is up in parliamentary law, is a good debator and a careful guardian of our interests.

We returned to the city late in the afternoon and found ourselves a little later a captive in the hands of Rev. H. F. Chreitzberg, D. D., pastor of Tryon Street church. A few hours were most pleasantly spent in the parsonage with him and his cultured family. Dr. Chrietzberg is closing up his fourth year and is already getting ready to vacate the parsonage as soon as our coming Conference adjourns.

MONROE METHODISM.

We were glad to learn from a friend in Charlotte last week that the good town of Monroe is steadily and solidly growing. It has long been one of the live business towns of our cotton section, and it has been making rapid strides forward in recent years. Intelligence, capital and push are doing their work and the results are manifest.

For many years we have had a substantial and loyal people there, quiet, cultured and pious. But recently the church has taken on new life. Rev. W. M. Bagby, the present pastor, is an all-round man. He preaches well, is a good pastor, and carefully looks after all the interests of the church. Under his leadership the congregation is now completing a very handsome church edifice which, when finished, will be one of the best in the Conference. They already have a good parsonage, well furnished and admirably located.

Rev. A. R. Surratt, one of our best men, who travels the circuit, lives in the place, and Rev J. C. Rowe, the popular P. E. of the Charlotte district, resides there.

An Interesting Pamphlet.

We have received from Mrs. T. F. Marr, of Winston, Conference corresponding secretary of the Woman's Home Missionary Society, of the M. E. Church South, the fifteenth annual report of that organization. It is well gotten out, tastily arranged and contains 115 pages of printed matter. The Society is an important one and it is greatly needed. It is doing a most valuable work and we commend it to all our good women. We wish all would read the report as given in this pamphlet.

EDITORIAL NOTES.

Do not fail to hand $1.50 to your pastor for the ADVOCATE before he leaves for Conference. We greatly need every dollar that is due the office.

We learn from a private source that Rev. F. H. Wood, D. D., has been quite sick for several days at his home in Wadesboro. He was reported better on yesterday and it is hoped that he will soon be well again. Dr. Wood has long been prominent in the church, has been a most faithful minister of the gospel, and has many friends in the Conference who greatly sympathize with him in his sickness.

Rosenblatt & Ellington, the Greensboro West Market Street jewellers, who were burnt out two months ago have reopened their store. They disposed of all their old stock, had their store remodeled, bought a new stock of goods and will do a nice clean business Anything in the way of clocks, watches, silverware, engagement rings, bridal and Christmas presents can be had by writing them or calling at their store. You will find them clever, accommodating and reliable gentlemen.

Hon. Josiah Turner, of Orange, died at his home in Hillsboro on last Saturday and was buried on Sunday. He had long been prominent in State politics, and was a man of large heart, noble impulses and marked ability. We spent the first four years of our ministry in Hillsboro. There we saw a good deal of Mr. Turner and most highly esteemed him. We met him on the cars several months ago and had a very pleasant talk with him. Though nearly eighty years of age his mind was vigorous, his memory fairly good and his spirit cheerful. We record his death with real sorrow and extend sympathy to his bereaved family.

DEAR DOCTOR CRAWFORD:—We closed a six days' meeting at Summerfield yesterday. Had a glorious revival and about thirty converts and a good number of accessions to the church. Rev. T. J. Ogburn preached two excellent sermons. Rev. T. H. Pegram preached one very good sermon indeed. The writer preached once. Rev. D. H. Comann did the rest of the preaching and did it well. Many remarked they had never heard better preaching.

Had a good meeting at Gethsemane last week with seven accessions to the church. I was assisted there by lay brethren. Fraternally,

P. E. PARKER.

Stokesdale, N. C., Oct. 26, 1901.

Sam Jones.

Rev. Sam P. Jones, the noted evangelist, will lecture at the Opera House, North Wilkesboro, the 30th of October, 8 p. m. Proceeds for benefit of Methodist Church.

Admission 50c. and 75c.

L. P. BOGLE.

Special Conference Notices.

DEAR BROTHER CRAWFORD:—Please give notice through the ADVOCATE that I desire my cabinet to meet me in Gastonia, 9 a. m. Tuesday, Nov. 19th.

Yours truly,

R. K. HARGROVE.

The class of the second year will meet at Gastonia at 10 a. m. Tuesday, Nov. 19th, at the place designated in the directory. C. F. SHERRILL,

Chairman.

Notice.

The first annual meeting of the Woman's Home Mission Society in the W. N. C. Conference will be held in Salisbury beginning November 15, 1901. All members of the Conference Society and delegates elected are urgently requested to attend. They should send their names at once to Mrs. M. C. Rufty, Salisbury, N. C.

MRS. T. F. MARR.
Conf. Cor. Sec.

The North Carolina Conference:---Notice.

All brethren from the Western North Carolina Conference who purpose visiting this Conference at its approaching session beginning December 4th, will oblige me and prevent any inconvenience to themselves by sending me their names at an early date, before our directory is completed.

Fraternally,

T. A. SMOOT.

Fayetteville, N. C.

Rutherford College.

DEAR ADVOCATE: Everything is moving on nicely at the school now. Our number is one hundred and thirteen. We have received many new books for the library and we are gradually making improvements. Our health record has been very good and we have many things to encourage us. The Newtonian Literary Society will have a public debate on Friday evening, November the 1st, and the trustees will meet on Thursday the 7th. L. W. CRAWFORD, Jr.

A Line From Dr. Brooks.

DEAR BRO. CRAWFORD:—For the sake of the kind friends who have written me inquiring of my condition, and of others who may feel interest in my case, I will make the following statement:

The specialist in nervous diseases who treated me in Baltimore substantially confirmed the diagnosis of my family physician here. They say that the paralysis is peripheral rather than central, and is rheumatic in its origin. Hence the disturbance is local rather than systematic, affecting almost exclusively the tongue and throat. In other words, they say it is simply rheumatism of the nerves of the tongue, throat, etc This trouble is gradually yielding to treatment and I am already greatly improved. From what the doctors say I am encouraged to hope for full and permanent relief. Indeed the Baltimore specialist, after making a thorough examination of my case, says that if I follow his directions my health will soon be better than it has been for years, and that I will be able to do better work than I have done in a long time. In the language of exaggeration, of course, he says that if I do not live to be 90 years of age I will die a suicide. I hope to be able to take work of some sort at our coming conference.

Thanking my friends for their expressions of interest and sympathy, and hoping soon to see many of them face to face, I remain,

Sincerely, yours and theirs,

JNO R. BROOKS.

Reidsville, Oct. 25, 1901.

Franklin Circuit.

DEAR DR. CRAWFORD: In seven different congregations in as many successive weeks we have had good revivals, resulting in about one hundred and thirty-five conversions and reclamations and a wide spread and deep work of grace among believers and eighty accessions to the church.

I was assisted at Advance by Rev. L. A Falls and at Farmington by Revs. W. L. Sherrill and A. L. Stanford.

We have organized a new congregation and are gathering material to build a church.

Hope to have full collections at Conference and a few new subsribers for the ADVOCATE.

Sincerely

M. H. VESTAL.

Alexander Circuit.

DEAR ADVOCATE: My second year on the Alexander circuit is drawing to a close and I am having right good success.

I held a meeting at Bulah, commencing the first Sunday and closing the second Sunday of this month. There were ten accesssions to our church and the church greatly revived. The Holy Spirit was with us from beginning to end of the meeting and there were conversions at almost every service.

Rev. R. T. N Stephenson was with me and did most of the preaching; Bro. Jay Gwaltney, of the Baptist church, also assisted me.

Last Sunday I commenced my meeting at Taylorsville, assisted by Revs. L. P. Bogle, R T. N. Stephenson, and J. T. Bagwell. Bro. Bogle is doing the most of the preaching. We also had God's blessings upon us at this place. The church was greatly revived Sixteen professed religion, and seven joined our church. The meeting here closed Thursday night and Friday night the Methodists of this place turned out in force, and were joined by some of other churches and came to the parsonage with a good pounding. It was a very pleasant and happy occasion for pastor and people, and I am not able to decide which was the happiest myself and family or the congregation that did the pounding.

It is very pleasant indeed to close up the conference year feeling that there is mutual love and confidence between pastor and people.

With best wishes for the ADVOCATE I remain

Yours truly,

W. S. CHERRY.

Taylorsville, N. C., Oct. 26, 1901.

Lenoir Station.

DEAR DR. CRAWFORD: I closed a twelve days meeting in our church on Wednesday night. The meeting resulted in about thirty conversions and 24 accessions to our church. Rev. R. C. Craven preached seven sermons. Rev. J. E. Thompson two, Rev. T. C. Jordan one and I preached thirteen times. Bro. Thompson is an excellent Presiding Elder and is in high favor throughout the District.

Brother Craven is succeeding finely with the College. There has been no finer organization or better class room work done in the history of the College. He is a capable executive officer and has an efficient faculty. The trussees count themselves fortunate in securing Bro. Craver as president of Davenport. He He come in too late to secure a large boarding patronage, but has worked up a fine local patronage. The interior of the College building is very attractive now and quite comfortable.

This is one of the most delightful charges in our Conference and I trust "will not be open" this year.

Fraternally,

N. R. RICHARDSON.

Attention! Ladies of Salisbury District.

The officers and delegates of the Conference Society, of the Woman's Home Missionary Society of the Western North Carolina Conference, of the Methodist Episcopal Church, South, will meet in the First Methodist Church in Salisbury, N. C., on Friday, November 15, 1901. As this society has been for some time in a somewhat lapsed condition in our Conference, and therefore in the Salisbury district, I hereby most earnestly invoke the pastors and good women of the district, at once to organize local auxiliaries in each pastoral charge, and, as far as practicable, in each congregation, and elect delegates to represent them in the meeting at Salisbury. The organization of such societies is much needed in the Salisbury district to aid in Home Mission work, especially to assist in building parsonages. Let the auxiliaries be organized at once, therefore, and send the names of the delegates to Rev. H. L. Atkins, Salisbury, N. C., who will report the names to the ladies' committee of entertainment there.

W. W. BAYS, P. E.

Oct. 29, 1901. Salisbury Dist.

Missionary Mass-Meeting and Quarterly Meeting, etc.

MR. EDITOR: On Friday, Nov. 8th, beginning at 10 o'clock, we will have a Missionary Mass-meeting at Pleasant Garden, N. C., and Bro. Scroggs will hold our last Quarterly Conference in connection with it. The exercises will begin at 10 o'clock sharp. There will be an all-day program; dinner on the grounds. The program will be the work of the two churches, Pleasant Garden and Bethlehem. We expect Rev. S. B. Turrentine, D. D., and Mr. C. H. Ireland and others to deliver addresses.

We are closing up a year of hard work and some success. We have received thirty members, and hope to report the collections in full, and, for missions a surplus. The salaries are behind, and some of the stewards are a little doubtful, but I trust they will all do their best to enable me to report a clear sheet at Gastonia. Some repairs have been made on the parsonage.

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THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for November 3, 1901.

DEATH OF JOSEPH.
Gen. 50: 15–26.

GOLDEN TEXT.—So teach us to number our days, that we may apply our hearts unto wisdom.—Psa 90: 12.

TIME.—1635 B, C.

PLACE.—Goshen, in Egypt. Jacob died 1689 B. C., at the age of 147 years. He lived 17 years in Egypt.

Daily Bible Readings.

Monday—Death of Joseph. Gen. 50. 15 26.

Tuesday—Joseph's Command Fulfilled. Ex. 13: 17-22.

Wednesday—Buried in Shechem. Job 24: 26-33.

Thursday—A Peaceful End. Ps. 37: 27-40.

Friday—A Shining Light. Prov. 4: 7-18.

Saturday—Numbering Our Days. Ps. 90: 1-12.

Sunday—An Abundant Entrace. 2 Peter 1: 1 11.

Lesson Connection.

We must not overlook the study of the intervening history connecting our previous lesson with this. Ch. 45: 17-28, describes how Joseph sent for his father. Ch. 46: 1-27 describes the journey to Egypt. The meeting of Jacob and Joseph is graphically told in ch. 46: 28-34. The meeting of Jacob and Pharaoh is told in ch. 47: 1-10. Chs. 48 and 49 describe how Jacob blessed his sons. Jacob's death and burial are told in chs. 49: 20 to 50: 14.

This history brings us up to the present lesson, which represents Joseph revisiting the scenes of his childhood after an absence of forty years, when he carried his father Jacob, according to promise, back to the cave of Machpelah, and buried him in the family burying ground. Then Joseph returned to Egypt, where he resided until his death.

Joseph Feared by his Brethren.

Vs. 15 18. Evidently Joseph's brethren were smitten with a sense of guilt. They had greatly wronged their brother, and feared that he would visit them with deserved punishment. This also indicated their lack of confidence in him. What ground had they to suspect that Joseph hated them? Nothing whatever. But such is the nature and workings of personal guilt.

Evidently Joseph's brethren had suffered much over this matter, and had appealed to their father for help. Jacob seems to have advised them to humble themselves before their brother, and ask his forgiveness. Their appeal for mercy was so touching and strong that Joseph was deeply moved, which found expression in tears. It was a pathetic scene. But this was the surest way to bring about thorough reconciliation.

Joseph Comforts his Brethren.

Vs. 19 21. Here is seen Joseph's heart of charity and forgiveness. He cherished not the least spark of resentment toward his erring brethren He seeks to assuage their grief and rest their anxious mind by telling them that he had already forgiven them, and that the whole case had been committed to God and themselves Joseph had no right to sit in judgment upon them or to punish them.

The startling truth that what they did against Joseph was just as wicked in God's estimation as if the results had come according to their plans, must have pierced their hearts. The fact that God over-ruled their evil doings for good, and did not permit any injury to come to Joseph afforded them great comfort and relief. How sweet must have been the words of assurance as Joseph told his brethren to "fear not; I will nourish you and your little ones." In this magnanimous treatment of his brethren Joseph's greatness appeared. It requires a great soul to thus feel and act toward those who have injured it.

A Bit of Personal History.

Vs. 22, 23. Joseph continued in Egypt until he died—fifty-four years after the death of Jacob. Joseph was seventeen years old when he came to Egypt; thirteen years were spent in slavery and in prison, and eighty years on the throne. He was, therefore, one hundred and ten years old when he died.

It is supposed that the descendants of Jacob remained in Egypt one hundred and forty-four years after Joseph's death. Having come to that land seventy-one years before his death, would make the entire period of the residence of Israel in Egypt two hundred and fifteen years. Joseph lived to educate and care for Ephraim's children to the third generation.

Joseph's Death.

Vs. 24-26. Joseph calmly announced the approach of his death. His career was remarkable for its purity, fidelity, and faith. He came to old age like a shock of corn, ripened for the garner. His last days were full of sunshine and peace. Although elevated on the throne in the midst of great honor and prosperity, Joseph never lost his faith in God. He fully believed in the promises of God, made to his ancestors. Hence, he said, "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, Isaac and Jacob" Then Joseph made a covenant with the children of Israel, in which they pledged to carry his bones back to the family burial place in Canaan. Joseph's dying faith shone brightly in the evening of his long and successful career.

Joseph's Characteristics.

As a character study, the following qualities of character are worthy of note, as given by writers:

1. Filial devotion.
2. Absolute honesty.
3. Unselfishness.
4. Humility.
5. Faith manifesting itself in resolution, enterprise, faithfulness in little things, patience, and perseverance.
6. Joseph practiced the presence of God. To him God was ever present to guide, help, protect and bless.
7. Joseph thought more of the home in Canaan than he did of the land of Goshen and the honors of an Egyptian throne. His death was similar to that of every true servant of God—an exaltation, a promotion, a going home, a spiritual enthronement, in which we are kings and priests unto God.—The Religious Telescope.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING

Topic for November 3, 1901.

GOD'S LEADING IN OUR LIVES.
Ps. 23.

This is a most remarkable section of Scripture, and I expect has been as widely read and memorized as any section of literature. It has been the source of very great comfort ever since it became the property of the church. It is expressive of a variety of needs of the soul. Its language fits the lips of almost every class of needy ones.

The Psalm is a twin picture of a shepherd and a host. As a literary production, its chief charm lies in its beautiful simplicity and its Oriental imagery, and it is marked not as some may say, by a contrast, but by an evident increase in the thought. The great beauty and value of these two pictures presented can only be realized by comparison, each picture supplementary to the other. Either alone would not sufficiently and fully set forth the great truth of our relationship to and dependence upon God. The comparison indicates a development. The first verse is the theme of the Psalm, the dominant tone of all its harmony.

Verses 2 4 is the picture of the shepherd.

Verses 5, 6 is the picture of the host.

God Leads.

The whole Psalm emphasizes this thought with variation.

Verse 2 He leads to green pastures; he leads to still waters.

Verse 3. He leads to forgiveness; he leads to paths of righteousness.

Verse 4 He leads through the valley of the shadow of death; he supports and comforts by his rod and staff.

Verse 5. He leads to a bountiful table in the presence of and despite of enemies; he leads to the anointing oil and to the over-running cup.

Verse 6. He leads to experience of goodness and mercy; he leads to the home of God.

Providence.

"God's works of providence are most holy, wise and powerful, preserving and governing all his creatures and all their actions." This clear statement of the great general truth teaches us personally these simple facts:

(a) That God preserves us.

(b) That God directs and governs us and our actions.

(c) That God's leadings are most holy and toward holiness.

(d) That God's leadings are most wise and away from sin.

(e) God's leadings are most powerful.

"By providence we are to understand that almighty power by which, in holiness and wisdom, for his own praise and glory, God preserves and upholds and governs the heavens and the earth and all things in them from the least to the greatest."

The same line of arguments that prove to us the existence of God, prove further the consequent fact of his leading in our lives We cannot conceive how the one truth could exist without the other. If there is a great and gracious God, he must have clear, specific purposes, and his will and pleasure must prevail.

1. Reason tells us that there must be a God, and that he must exercise a providential control over all things, else they would cease to exist.

2. Conscience, especially when awakened, tells us plainly of God and his providence, of our dependence upon him and of our obligations to him.

3 The great fact of the topic is especially and clearly established by Scripture We find proof of it in almost every page. Col 1: 17. "And he is before all things and by him all things consist." Neh 9: 6, "Thou, even thou, art the Lord alone; thou hast made heaven, the heaven of heavens with all their hosts, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the hosts of heaven worship thee." Heb. 1: 3.

Psalm 107: 43: "Whosoever is wise and will observe these things, even they shall understand the loving kindness of the Lord."—Rev. Wm. M. Anderson, D. D.

Clippings.

A well thumbed good book is the sign manual of young nobility.

It requires little or no effort to doubt: for that reason the thing so often called doubt is only the fruit of intellectual laziness,

Do not write or talk about things you do not measurably understand. Take the pains to investigate beforehand, and thus save yourself much mortification.

Stand ready to do anything that duty lays upon you; but be far from letting it be known that you crave this or that place of trust. The difference between willingness and solicitousness in such matters is the measure of men.

There are certain fundamental books upon which any profitable reading should be based. I mean the Bible, Shakespeare, a good dictionary, an encyclopedia, and Roget's "Thesaurus." These are compelling, and all intelligent reading must be based upon these works, in the order that I have named.—Edward Bok.

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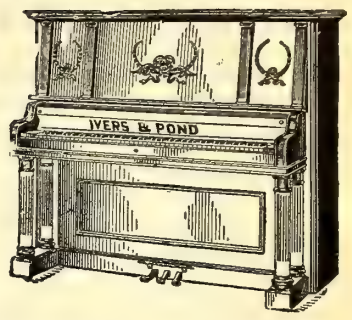
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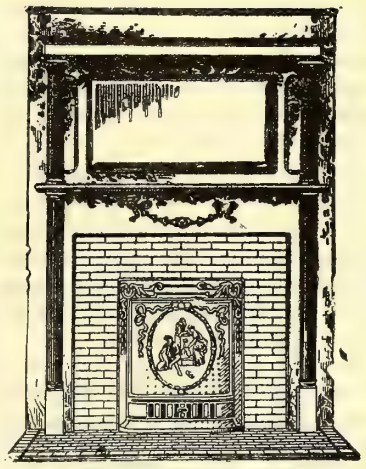
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Woman's Home Mission Society.

BY BELLE H. BENNETT.

[An address delivered at the General Missionary Conference at New Orleans, April 27, 1901].

(CONCLUDED FROM LAST WEEK).

The seaboard cities on the southeast and the larger cities of the great Middle West were beginning to struggle under the problem of a large irreligious and foreign-born citizenship. The Chinese and Japanese, with all the degrading vices of an idol-worshiping people, were pouring into the cities on the Pacific Slope. The rapidly changing industrial conditions in the South, as elsewhere, were driving the rural white population into the towns and cities for employment, and the already large negro element was growing larger. The factory population, with its difficult problems, was enormously on the increase; and the mining camps, with their mixed and migratory multitudes of every nationality and no religion, were a growing evil. The churchgoing classes were undoubtedly growing stronger and perhaps more aggressive, but the non-churchgoing classes were certainly growing larger and more discontented. City mission work was already inaugurated in the centers before the department was created, and how best to supplement the effort of the local city Churches, cooperating with the agencies already in existence, was the question requiring earnest and prayerful study.

In line with the general policy of the Church the women were authorized to organize city mission boards wherever there were two more auxiliaries. Three women from each auxiliary, with the pastor and presiding elder as advisory members, forming the board. No large work was to be projected without the consent of the Executive Board in annual session. The plan has grown in favor, and eleven cities have carried on successful missions. Most of them have employed a trained city missionary, who visits from house to house, getting into the home life and close to the hearts of the people; giving Bible readings and holding prayer-meetings; bringing the needs of the destitute and the sick to the notice of the Church people, and urging on parents and children the importance of attending the services of the Church and the Sunday-school.

Free kindergartens, industrial and night schools have been opened, and in one city a day nursery provided where the children of working women can be cared for.

Doors of Hope as a probationary refuge for outcast women have been opened, and in Dallas, Tex., one large Home and Training School, on the plan of the State reformatories, has been established where these poor, social lepers, surrounded by the healthful and purifying influences of a Christian home, can be trained to self-support. Regeneration, not reformation, is the only hope for these, and to this end the Woman's Home Mission Society labors.

Successful mission work is being done in many towns and villages by the "visiting committees," which are a special and practical feature of each auxiliary

With the growth and development of the organization it became apparent that other than primary forms of educational work must be done to accomplish the greatest good and to reach the greatest number An educational department was created.

For the Chinese and Japanese on the Pacific Slope night schools have been opened, and from three hundred and fifty to four hundred students are thus brought under the supervision of earnest Christian women who study their needs and meet them as best they can. In Los Angeles a permanent mission house is being erected, where both men and women can be brought under Christian influences and instruction.

For the Cuban population of Florida two schools are maintained at Tampa and one large and gowing boarding school at Key West. From four to five hundred students are annually enrolled in these.

For the destitute and orphaned children in the mountainous section of East Tennessee the Home Mission women of the Holston Conference, under the leadership of Mrs. E. E Wiley, have established at Greenville, Tenn., an industrial school and orphanage.

In London, one of the mountain towns of southeastern Kentucky, a high-grade training school for teachers and the best youth of that section has been in successful operation for five years. From two hundred and fifty to three hundred students annually attend this school; and of these, from fifty to seventy-five are normal students—district school teachers who, in their day schools and Sunday-schools which they organize and conduct, reach and instruct a student body of something more than three thousand. The majority of this student body are children from the cabin homes and the coal mines that are reached by the Church in no other way.

To hold up Christ as a personal Savior, to teach the Bible as the revealed word and will of God, and to develop men and women of strong Christian character who will glorify God, serving and saving others is the mission of those who teach and control in these schools.

To Mrs. R. K. Hargrove, for nearly seven years the untiring, self-sacrificing General Secretary of the organization, much of the success of the work of the Woman's Home Mission Society is due. Her ability to study, to plan, and to guide marked her as a providential leader.

The work of the Society is yet in its beginnings, but the foundations have been laid strong and sure, Christ Jesus himself being the chief Corner Stone. To the womanhood of the Church he continues to say: "Behold, I set before you an open door." His light shines with increasing brightness upon the dark places of the earth, and all who will may lift up their eyes and see. He still looks with compassion on the great multitudes that are like sheep without a Shepherd, and says to his Church: "Feed my lambs."

STATISTICS FROM 1886 TO 1901.

Number of members	24,234
Receipts for connectional work	$223,761 00
Receipts for local work	358,880 00
Total receipts	582,641 00
Number of parsonages built and aided	1,147
Money donated to parsonages	$107 385 23
Money loaned to parsonages	31,625 00
Value of supplies distributed (outside of receipts above stated)	136,793 52
Number of boarding and day schools supported	4
Number of night schools supported	4
Number of pupil enrolled	1,000
Number of teachers employed	32
Number of city mission boards	11
Number of rescue homes and doors of hope	3
Number of missionaries employed	14

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round

R H Parker, P E , Weaverville, N C.

North Asheville	Sep.	14 15
Bethel	"	14 15
Hot Springs circuit, Hot Springs	"	17 18
Ivy circuit Barnardsville.	"	21 22
Bald Creek circuit, Bald creek	"	24 25
Burnsville circuit, Martin's Chapel	"	28 29
Swannanoa ct , Swannanoa	Oct	5 6
Marshall ct., Jewell Hill	"	8 9
Saluda ct , Moore's Grove	"	12 13
Old Fort ct , Old Fort	"	19 20
Hendersonville	"	26 27
Cane Creek ct.	Nov.	2 3
Weaverville ct	"	9 10
Central Church	"	16 17
Haywood Street	"	16 17

STATESVILLE DIST.—4th Round

J. E. THOMPSON, P. E., Statesville, N. C.

Statesville station	Sep	14 15
West End	"	15 16
Mooresville circuit, Salem	"	21 22
Mt Zion station	"	22 23
Iredell circuit, Snow Creek	"	28 29
Statesville circuit, Providence	Oct.	5 6
Woodleaf cir , Woodleaf	"	9
Troutman circuit, Vanderberg	"	12 13
Mooresville station	"	13 14
Lenoir circuit, Mt. Zion	"	19 20
Lenoir station	"	20 21
Newton circuit, Friendship	"	26 27
Maiden circuit, May's Chapel	"	27 28
Caldwell circuit, Grace	Nov.	2 3
Granite Fall station	"	3 4
Hickory station	"	4
Alexander ct , Rocky Spring	"	9 10
Stony Point a' Stony Point	"	10 11
Turnersburg circuit, Harmony	"	13
Catawba circuit Hopewell	"	16 17

MOUNT AIRY DISTRICT--4th Round.

J J. Renn, P E., Mount Airy, N. C.

Mount Airy Station	Sept.	8 9
Jonesville circuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct.	5 6
Watauga circuit at Henson	"	12 13
Creston circuit at Creston	"	16 17
Healing Springs ct at Chestnut Hill	"	19 20
Laurel Springs ct. at Transon	"	23
Sparta ct. at	"	26 27
Rockford ct. at Dobson	"	29
WilkesbSro ct at Lebanon	Nov.	2 3
N Wilkesboro ct. at N. Wilkesboro	"	3 4
Pilot Mountain ct at Chestnut Grove	"	9 10
Stokes ct at Bethel	"	10 11

WAYNESVILLE DIST.--4th Round

F. L. TOWNSEND, P. E., Canton, N. C.

French Broad, Ember's Grove	Aug. 31, Sep.	1
Clyde circuit, Tuscola	"	7 8
West Haywood circuit, Shady Grove	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	21 22
Leicester circuit, Leicester	"	28 29
Mills River circuit, Shaw's Creek	Oct	5 6
Brevard station, Brevard	"	12 13
Transylvania ct., Greenwood	"	19 20
Haywood circuit, Laurel Hill	"	26 27
Spring Creek, Baldwin	"	24 25
Haywood, Pine Grove, night	"	25 25
Haywood. Laurel Hill	"	26 28
Sulphur Springs, Acton	Nov.	2 3
Clyde circuit, Clyde, 3 p. m	"	8
Canton circuit, Canton	"	9 10
Asheville s a , Quarterly Con	"	11
West Haywood circuit, Delwoodf	"	16 17
Waynesville, night	"	17

WINSTON DISTRICT 4th Round

D ATKINS, P. E., Winston, N. C

Madison Stoneville	Sep.	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station,	"	22 23
Kernersville, Shady Grove	"	28 29
Thomasville station	"	29 30
Forsythe circuit, Lewisville	Oct	5 6
Farmington circuit, Advance	"	12 13
Walkertown station	"	19 20
Winston, Centenary	"	20
Winston, Burkhead	"	20
Winston circuit, Mt. Tabor	"	26 27
Winston, Grace Church,	"	27
Southside	"	30
Davidson circuit	Nov.	2 3
Danbury circuit	"	6 7
Summerfield circuit	"	9 10
Goldsboro	"	10
Jamestown	"	16 17

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31 Sept.	1
Salisbury, Main St , (nigh)	"	1
Concord, Central	"	7 8
Concord. Forest Hill	"	7 8
Concord ct., Carmel	"	14 15
Concord. Epworth, night	"	15 16
China Grove ct., Bethpage	"	21 22
Lexington station	"	28 29
Gold Hill circuit, Liberty	Oct.	5 6
Linwood circuit, Wesley Chapel	"	12 13
Albemarle circuit, Palmerville	"	19 20
Albemarle station, (night)	"	20
Salem circuit, Salem	"	26 27
Mt Pleasant cir , Cold Spring	Nov.	2 3
Norwood circuit	"	9 10
Salisbury. First Church	"	16 17
East Salisbury sta	"	16 17
Spencer station	"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

MORGANTON DISTRICT 4th Round

C. G. LITTLE, P. E., Marion, N. C

Marion station, Marion	Aug	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station.		
Forest City	August 31 Sept	1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Kistlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit Bakersville	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel	Nov	2 3
Morganton station	"	10 11
Connelly Springs ct , Ruth College	"	16 17

SHELBY DISTRICT 4th Round

W. R. Ware, P E , Shelby, N. C

Cherryville circuit, Cherryville, Aug. 31,	Sept.	1
Belwood circuit, St. Peters	"	7 8
Bessemer City circuit, Bessimer City	"	14 15
King's Mountain station	"	15 16
Lowesville circuit, Salem	"	21 22
Mountain Island station	"	22 23
Stanly Creek ct., Hardin Cotton Mill	"	28 29
Lincolnton circuit, Lincolnton	"	29 30
McAdensville station	Oct.	5 6
Gastonia, Main st	"	6 7
Polkville circuit, Clover Hill	"	12 13
Lowell circuit, Bethesda	"	19 20
Gastonia, West End and Ozark	"	20 21
El Bethel circuit, El Bethel	"	25 27
Shelby circuit, Sulphur Springs	"	26 27
Shelby station	"	27 28
Rock Springs circuit	Nov.	2 3
South Fork circuit	"	9 10
N Cleveland circuit	"	16 17

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station Franklin	Aug	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug. 31, Sept.	1
Bryson City sta Bryson City	"	7 8
Whittier circuit, Olivet	"	14 15
Bushnell circuit Jackson Line	"	21 22
Aquone circuit, Tellico	"	28 29
Franklin circuit, Iotla	Oct.	5 6
Andrews ct , Peach Tree	"	12 13
Murphy station, Murphy	"	13 14
Hiwasse circuit, Liberty	"	19 20
Hayesville circuit, Hayesville	"	26 27
Glenville circuit, Glenville	Nov.	2 3
Robbinsville circuit East Buffalo	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12.
" " Shoal Creek, Friday " 13
Bushnell ct , Maple Spring, " 20
Macon ct , Maiden's ch , Wednesday, Oct. 2.
Macon ct., Mt Zion, Thursday, Oct 3.
Macon ct , Patton's, Friday, Oct 4.
Hayesville ct., Bethel, Wednesday, Oct. 9.
" ct Ledford's ch , Thursday, Oct. 10.
" ct , Sweet Water, Friday, Oct 25.
Hiwasse ct , Fairview, Thursday, Oct 17
Hayesville ct , Boyle's chapel, Thursday, Oct. 24
Webster ct , Speedwell, Thursday, Oct. 31.
Webster ct , Webster Thursday, Nov. 14.
Franklin ct , Salem, Tuesday, Nov. 5
Robbinsville ct , Homestead, Thursday, Nov. 7.
Bryson City station Syiva, Thursday night, Nov. 14.
Bryson City, Hillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs, Nov. 1
Andrews ct. Andrews, Sat. and Sunday, Nov 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

CHARLOTTE DIST —4th Round

J C. Rowe, P. E., Monroe, N. C

Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Polkton circuit	"	19 20
Morven circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	91
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT---4th Round.

J E. Scroggs, P. E., Greensboro, N. C.

Centenary station	Oct.	20
Proximity station	"	20
Asheboro station	"	25
Asheboro circuit,	"	26
St Paul	"	27
Naomi station	"	27
Randolph circuit	"	30
Greensboro circuit,	Nov.	1
Westworth circuit	"	2
Ruffin circuit	"	3
Reids Ille station	"	3
Ware's Chapel	"	6
Ramseur circuit	"	7
Pleasant Garden ct	"	8
West Randolph ct	"	9
Spring Garden Street	"	10
Liberty circuit	"	16

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

November, December, January, February—only these remaining months of the fiscal year! How full of prayerful, intense activity they must be! Perhaps we have not realized what is yet to be done.

We had hoped in our last statistical exhibit to report the organization of many societies, especially of Young People and Juvenile. There has been none. What difficulties and discourments our district secretaries must encounter, for surely they have tried to organize somewhere! Another sad fact is that what we gain in membership at one point we seem to lose at another. "Truly, the thousands of women in our churches who do not belong to the Woman's Missionary Society, weigh upon our hearts almost like the heathen themselves. It represents loss all round—buried talents, lost opportunities, neglected influence, wasted money, heathen women lost in darkness, lost souls."

The paper published some time ago in regard to our Missionary Candidate has served, we hope, to make her a more real personage to us, and one in whom we will each take personal, prayerful interest Miss Blanche Howell is now diligently pursuing her studies at the Training School that she may worthily represent us in the foreign field next year. A glance at the Treasurer's report below will show what has been, or rather what has not been done for her financially so far. Do not delay, dear sisters, to respond to the proposition to be one of 300 to give a dollar. Or, if you cannot do so much, a smaller amount will be just as acceptable.

And as to the Pledge! Nearly all the $2,250 is yet to be raised. We all agree that this must be done and that we can do it—if we will. So far, so good. But conviction of duty and of ability to perform it, while an essential element of success, will not of itself achieve actual results. If we could only know that each society, be it strong or weak, had, with "magnificent audacity," purposed to give a sum a little beyond what seems possible, and was planning and working and testing God's promises of help, we should not feel a bit uneasy. There is no inspiration or stimulus, nor much credit, in doing what we know we can do. It is when we aspire and purpose to achieve what seems beyond our grasp that our best energies and efforts are aroused, and it is the sight of our heroic struggles to overcome that moves the higher powers to come to the rescue. In every society there are the weak and the strong. In your plannings, dear sisters, let not the counsels of the faint-hearted prevail, but listen to the great hearts who would inspire you to take a great big share in the three missionaries who are looking to us for support. We have not insisted on the signing of the pledge cards, but there is great advantage in so doing. 1 It gives definiteness and fixedness to our own purpose. 2 It gives the strength and inspiration of our example to others. 3 It puts one in a position where she can consistently urge others to form a similar purpose. We are satisfied that used with discretion, these little cards may be made very valuable little agencies.

A good woman, bemoaning the apathy of her own auxiliary was asked the apparently irrelevant question, "How did you manage that festival in which you were interested last winter?" "Why," she replied, we—we—we—worked it up." When will all our workers learn that tact and ingenuity; invitations and plans preparations and management are just as useful and even essential to the success of a missionary society as to that of a fair or festival. "As Christ's body was broken for us, our bodies should be broken for humanity. Broken they will be, wasted away over something; happy if at the end we may appear before him with the consciousness that 'They are broken for thee.'"

In appointing a Week of Prayer and Thanksgiving, which always includes our National Thanksgiving Day, the Woman's Board recognizes the fact that no duty is more imperative than that of prayer for Missions On prayer hinges everything; the raising up and equipping of laborers, the supplying of funds, the sending forth of missionaries and their spiritual success in the field. Let ample preparation be made for it, especially the appointing of leaders for each afternoon, at the November meeting. And let us be planning for our Thank Offerings, remembering that these all count upon the pledge. We would suggest that a Thank-offering envelope, with each one's name inscribed thereon be sent at an early date to each member. O that these offerings might largely cover the pledge!

SECOND QUARTERLY REPORT

Of the Woman's Foreign Missionary Society of the Western North Carolina Conference From June to Sept., 1901.

	Dues.	20th Century.	Pledge.	Birthd'y Offer'gs.	Mite Box.	F. B. Memorial.	Mis'n'ry Fund	Con. Expense.	Total.
Asheville District,	$13 45	$ 1 00	1 00			25	6 00	1 20	16 65
Charlotte District,	45 95		20 00			25		9 25	81 45
Franklin District,	3 95								3 95
Greensboro District,	43 75		3 08				25 45	6 15	78 68
Mount Airy District,									
Morganton District,	6 50						2 50	3 75	9 00
Salisbury District,	45 84				1 14			50 73	
Shelby District,	38 53	6 00				1 25	20 90	8 50	75 18
Statesville District,	18 05						3 70	1 50	23 25
Waynesville District,	5 40								5 40
Winston District,	25 15			4 60		68	1 35	3 00	34 78
Amount Light Bearers,	246 57	7 00	24 08	4 60	1 14	2 43	59 90	33 35	379 07
	99 16		126 40	1 40				6 92	232 48

RECEIPTS.

Balance on hand Conference Expense Fund,	$72 54
Amount received from all sources,	611 55
	$684 09

DISBURSEMENTS.

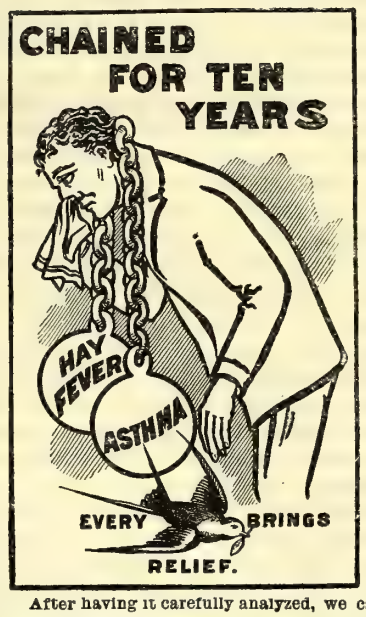
To Mrs. H. N. McTyeire, General Treasurer,	$508 95
To Miss Blanche Howell, Missionary Candidate,	59 90
For office expenses to Juvenile Superintendent,	15 00
Corresponding Secretary,	15 00
Treasurer,	2 00
Printing Minutes,	36 30
Conf. Ex. in Treasury,	44 51
F. B. Memorial in Treasury,	2 43
	$684 09

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Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

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Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Ever since the time when in the fall of 1899 and in 1900 the price of broom corn went up to a very high figure I have been besieged with letters from those farmers who are always looking for some new crop to take the place of the one they have always been growing as a sole crop, to tell them all about the cultivation of broom corn. I have always written to them and advised them in print to let the broom corn crop alone, for by the time they had a crop ready the price would be such that they would wish they had five cent cotton to sell. That my advice was correct is shown by a letter we have just read in the Ohio Farmer from a large Broom corn grower in the greatest broom corn growing section in the world in Illinois. He says that while in 1899 and 1900 many farmers made big money in broom corn, the conditions were soon reversed and the crop of 1900 sold the present year, and much of the crop would not bring enough to pay expenses even in the rich lands of Illinois Many of our correspondents seemed to think that the growing of the crop was the main thing, but the fact is that the growing of the crop is a small part of the expense in the making of a broom corn crop. The writer referred to says that for a twenty acre crop the grower must have a shed for the curing 40 feet long and twenty-four feet wide, with tiers of slatted shelving, and the machinery for cleaning the seed and baling the crop are very expensive. He winds up by saying that "To make broom corn pay a person must get well fixed for it and then raise some every year, according to his market demands and his ability to make it pay. He should also be in a region where broom corn is grown and where the machinery can be hired and where buyers come and compete for the product." We are therefore satisfied that our advice in regard to North Carolina farmers growing broom corn was right One of the best farmers in western North Carolina told me that I had given the proper advice as he had tried it and knew that failure awaited any one here who endeavored to make the crop. I hope then that this will answer all the letters on this subject.

The men who are always wanting to take on some new crop with which they are entirely unfamiliar are not our best farmers. They are as a rule the men who have never made farming pay, because they have never FARMED. Those who are trying to farm well are as a rule satisfied with the old crops and are trying to learn how to grow them better and more economically. Out in the mountain counties the farmers have found that they can grow the late cabbages profitably for shipment to the Southern Coast cities in the late summer and fall. At Hendersonville we found that this crop has developed greatly in the past ten years and has now become the leading money crop. Now what these cabbage growers need to learn is how to make this crop and similar crops better and more economically. The climatic conditions on the high plateau region of Henderson and Transylvania are such that they can grow the later vegetable crops well that are difficult to grow in the warmer parts of the state, and they can make the late trucking business fully as successful if not more so than the Eastern North Carolina growers make the early truck. But they will have to learn that a specialty is not best promoted by single cropping, and that while they can grow cabbages well, they can also grow other things as well. The late crop of Irish potatoes and the winter crop of Celery should be as profitable up there as the cabbage crop, and the culture of fruits like the finer cherries, which cannot be grown in the warm parts of the state, and the growing of apples and pears should form a leading interest in the mountain country. But the man whose interest lies in truck and fruit should give them his undivided attention, and should make his farming such as will develop the capacity of his lands, for their greater and greater perfection. A rotation of crops is as essential to successful market gardening as it is in any kind of farming. It seemed to me this summer that the cabbage growing of Henderson county is a matter of patch work rather than systematic gardening. Our people are inclined to try to go over too much land with any crop they undertake rather than to try to work a small piece of land to its utmost point of production. If I was engaged in growing cabbages for instance in Henderson county I would endeavor to get the land from which the August cabbages are cut, at once in crimson clover. This clover I would grow for the purpose of getting the land into the best condition to make a crop of Irish potatoes the following season. I would cure the hay and feed it so as to have some home made manure for the cabbage crop, for the cabbages, of all other vegetables, do better with some home made manure rather than with all commercial fertilizers. The best growers of early cabbages in the East have long since found this out, and endeavored to have some stable manure to help out the cabbage crop. Then follow the potato crop with either the crimson clover or the Hairy Vetch in the fall, and put on that all the home made manure and turn all under for the cabbage crop the following spring, or lengthen the rotation by manuring the potato land heavily with commercial fertilizers and plant a crop of celery which will be out of the way in time to manure the land with the home made manure in the spring and plant in cabbages. Worked in this way, and always endeavoring to have as much clover as practicable on the land, one could get a piece of land up to the highest state of production in these vegetable crops, all of which are the crops in special demand in the cities which are the natural market of the mountain country. With a soil natually fertile and easily gotten up to a very high state of cultivation I think that the late crops of vegetables and fruits should make the mountain country a garden spot. The few fine cherries that are now grown in North Carolina are quoted every spring and summer at the highest price next to California product. They are doing these things elsewhere. I was, the past summer, in a section of Virginia in Albemarle county, where the fruit growing business has wonderfully developed. It was cherry time when I was there, and the Railroad platform was piled with the carriers filled with fine cherries. They told me that they were clearing 12 cents per quart, stems and all. The mountain country of North Carolina could put their cherries into the market ahead of these and ahead of the California crop, and if the growers learn how to pack them as well as the California growers do there is no reason why they should not get as good prices as the California shippers at a great deal smaller cost for freight. One of the greatest matters of complaint I found with the cabbage growers of Henderson is the illiberal policy of the Southern Railroad in the matter of freights and Refrigerator cars. Our railroads do not seem to realize the importance of developing the country through which they pass. In Virginia, the liberal policy of the Chesapeake & Ohio railroad has been the means of a wonderful development in the apple business. Apple growers at the foot of the Blue Ridge in Albemarle can ship a barrel of apples to Liverpool for about what our roads charge to bring one from Mt. Airy to Raleigh, and until there is a more liberal policy on the part of the roads the growers here will be handicapped. I was told that the growers in the mountains of Virginia on the line of the Norfolk & Western had a better freight rate than the cabbage growers of Henderson who are hundreds of miles nearer the southern coast cities. Perhaps some day there may be some competition in the carrying trade in our mountain country, or the railroad may realize where its own interest lies.



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SELECTIONS.

Indian Summer.

LILLIAN L. TROTT.

Fervid summer's glare,
And autumn's flaming shade,
Soften to milder tints
That melt and fall and fade.

Till field and hill of brown,
And sky and rill of grey,
Are blended by a veil of mist,
As night is joined to day.

No breezes stir the air,
No workman's voice is heard;
The trickling stream is hushed,
And note of trilling bird.

To come are winter's snows,
Gone, summer's heat and rain;
No sudden throbs are known
Of keenest joy nor pain.

Draw still, free breaths of ease,
A tardy flower cull;
At ended day comes rest;
Between the storms, a lull.

Laughter a Duty.

There is a mission for humor. The man who can make others laugh may be a great blessing to his fellows There are times in one's experience when a bit of fun is better, more a means of grace, than a serious sermon would be. There are times when the best help we can give to a friend is to make him laugh. The wise man says, "A merry heart is a good medicine" A hearty laugh would cure many a sickly feeling, driving away the blues and changing the whole aspect of life.

We may set down laughter, therefore, among Christian duties. There may be no commandment in the decalogue saying, "Thou shalt laugh," but Christ certainly taught that joy is a duty, one of the virtues which every Christian should cultivate. St. Paul also makes it very clear that we should "rejoice always," and that joy is a "fruit of the Spirit," an essential quality of the complete Christian life.

It is not hard for young people to laugh. They should cultivate laughter as a Christian grace, never losing the art or allowing it to fall into disuse. They should seek always to be cheerful. Living near the heart of Christ, faithfully following His commandments, and obeying conscience, their lives may be always full of gladness and song.—The Young Woman.

An Inquirer.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft-repeated question, "What shall I do to be saved?"

"Where did you come from?" asked Mr. Spurgeon.

"I came from Flushing, sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question You know what the answer is: 'Believe on the Lord Jesus Christ and thou shalt be saved'"

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here. I have believed in Him a good many years, and I do trust him; but if you know something or other against Him I should like to know it, for I do not like to be deceived."

"No, sir, I do not know anything against Him."

"Why don't you trust Him, then? Could you trust me?"

"Yes; I would trust you with anything."

"But you do not know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest, and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "that you could trust me, and tell me that you cannot trust Jesus Christ?"

He stood still and thought for a moment, and then said: 'I can see it now Why, of course I can trust Him; I can not help trusting Him He is such a One that I must trust him Good bye, sir," he added, "I will go back to Flushing; it is all right now."—Vanguard.

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NEWS OF THE WEEK.

Wednesday, Oct. 23.—Several divorces were granted in the Wake superior court yesterday———Venezuela is openly furnishing munitions of war to Colombian insurgents———The Filipino central convention confirms Malvar as successor to Aguinaldo———Four passers of counterfeit money are arrested on the state fair grounds———The British steel companies decline the proposition to form a steel combine———The dead body of Aaron Weil, a Norfolk merchant is found floating in the harbor——— Chicago capitalists are to build a new railroad in Florida from Fort Pierce to Punta Rassa———Norfolk's supposed anarchist will be released provided his sister in Nebraska will send for him——— A prominent citizen of Dallas is convicted of arson to secure the insurance, committed six years ago———Secretary Long has been requested to send one or more warships to Charleston during the exposition———The southern furniture men form an association for advertising and exhibiting their products———In the Ohio campaign Republican candidates ignore state issues and the Democrats make them paramount———In the last two weeks there have been twenty murders of negroes by negroes in the Selma section of Alabama———A strike among the Fall river cotton mill operatives is inevitable unless their demand for increase in wages is granted——— Booker Washington is dined by the treasurer of Yale University. Ex Postmaster General Bissell was one of the guests———The national encampment of Union Veterans' Union by resolution endorses Roosevelt's entertainment of Booker Washington.

Thursday, Oct. 24.—Leon Czolgosz is to be electrocuted at 7 o'clock next Tuesday morning———A negro is burned at the stake in Louisiana for a criminal assault on a white woman———Negro women of Missouri are seeking admission into the Federation of Women's Club, and there is a hot fight on———Sidney Rosenbaum, a prominent merchant of Richmond, Va., is found mortally wounded on the railway track near that city———Eugene Benton and Miss Redfern, a student at the Baptist university at Raleigh, elope and are married by a magistrate———President Roosevelt reached Washington yesterday morning. He expressed to the locomotive engineer of his train a desire to ride on the engine the next trip he took———Superintendent Mills, of the West Point Military academy in his annual report says that hazing has been put a stop to, as has also the harsh treatment of new cadets by cadet instructors———At the annual meeting of the State Agricultural Society addresses are made by Dr. George T. Winston and chief Moore, of the weather bureau. General Cox declined re election as president and was succeeded by L. Banks Holt———General Pearson, from the Transvaal, is in Washington. He wishes to interest sympathies of the American people in the interest of the 109,000 women, children and feeble men the British have collected in camps. Of these 2,400 died in one month———The supreme court of Illinois orders the state board of equalization to assess the capital stock, including franchises of twenty Chicago corporations, which heretofore have been assessed only on their tangible property. This will add $235,000,000 of property to the tax lists.

Friday, Oct. 25.—Hall Caine has been elected to the Manx parliament——— Admiral Schley accepts the invitation of the Hamilton Club of Chicago———The committee of the Fall River mills refuses to grant an increase of wages———Communication has been established with the brigands who abducted Miss Stone———Five men are killed and nine injured by an explosion in a mine near Wilkesbarre, Pa.———President Roosevelt says a Democrat shall succeed the late Judge Fuller, of the court of land claims———The people of the island of Samar have been ordered to concentrate in the towns on pain of being considered enemies of the United States———The war department has decided to send six regiments of troops to the Philippines to take the place of the troops soon to be brought home———President Roosevelt announces that he will write all of his message to congress and do it on original lines. He will not fill it with department statistics———Three booths at the Raleigh state fair are burned and a negro boy perishes in one of them. Foul play is suspected. One of the side showmen is robbed of $350———In the burning of the establishment of Hunt, Wilkinson & Co., upholsterers, of Philadelphia yesterday, nineteen persons are known to have perished. The number of injured is not known———The London Spectator praises President Roosevelt for dining Booker Washington, but thinks he should not have done so on account of existing race prejudices in this country. It suys the ballot should be taken from the negro, but he be allowed to hold any office except that of President.

In Case of Accident.

Accidents will happen. Mother strains her back lifting a sofa. Father is hurt in the shop. Children are forever falling and bruising themselves. There is no preventing these things, but their worst consequences are averted with Perry Davis' Painkiller. No other remedy approaches it for the relief of sore strained muscles. There is but one Painkiller, Perry Davis'.

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NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 6, 1901. VOL. XLVI., NO. 45

Soul, in thine Autumn days have utmost cheer,
Spring hath no flower of flowers that can contest
The splendor of the hues upon his breast,
Who beareth up the incense of this year.
Spring hath no fire like that within the sphere
Of Autumn runs, impassioned of the west,
Long lingering there—that will not sink to rest
Till all hearts feel unrest divine and dear!

An urn of sweetness, costly past esteem,
Bear up the incense of thy year, O Soul!
And in the frost-bit days, when no flowers gleam,
Let thy mere leaves of life be flower-bright.
And, as thou nearest to thy western goal,
Intenser glow the spirit's orbed light!

—Edith M. Thomas in Congregationalist.

TO HAVE an experience and to be a witness. Try your religion by these simple tests, brother, sister, and see where you stand.

IF CHRIST had asked us to be advocates, to speak for Him and plead His cause before men we might hesitate for lack of ability. But even the most simple minded can be a witness. If Christ has revealed Himself to me and is daily by His grace working newness of life in my soul, will not the impulse of my heart be to say to some one else, "I have found the Messiah." "Come and see Jesus?" Is not the least I can do to try, both in character and conduct, to magnify Him in the eyes of men? If we are not doing this, may we not doubt whether we have really found Him?

IF A meeting lags for lack of testimonies when Christians are asked to tell what Jesus has done for them, what would it do if the question were put, "What are you doing for Jesus?"

I HAVE long ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion."—A. J. Gordon

"AND PRAY, how long do you expect to live," I asked of a friend who was making large plans for the future as though she had not already passed the zenith of life. "Why fifty more years, at least," she quickly replied," and then, in answer to my look of surprise, she went on to argue with no small show of reason. "If I carry out my present theories and resolutions why shouldn't I? The inevitable statistician tells me that I have ten more chances to be an octegenarian than my grandmother did. What is the use of living in this advanced, enlightened age if one is not to take advantage of the many things conducive to health and longevity? I am told that there are no physiological reasons why life should end, why the heart should cease to perform its functions at the age of seventy any more than one hundred and twenty. A grain of common sense mixed with the much gratuitous instruction in regard to the laws of health ought to enable one to keep in good physical condition. Moreover, ministers are said to be among the most long-lived people, and I guess ministers' wives have temperance, industry, morality and a necessarily frugal manner of living as much in their favor as ministers themselves. "Disease did you say?" "Why physicians say that even typhoid, etc., would likely yield to treatment quickly if medical advice were promptly sought. Besides these things must gradually disappear altogether under the application of wise sanitary law. And then another thing—I intend to keep on growing. I shall try to enlarge my circle of friends, and take an interest in a variety of good things, and work up to the full measure of my strength without overtaxing it. Besides home duties and pleasures, church work, social life, literature, music, all open inviting fields in which I have not hitherto had much time to wander. Fifty years more are not enough to accomplish half I want to." "No I don't expect to be free from trials and tribulations, but then I am a Christian, and a growing faith in my Master's word teaches me to be of good cheer under all circumstances, since all things work together for good to them that love God. Yes, I expect to live to be a hundred, but" she added slowly, "if I shouldn't, I shall not be very sorry, for my first care shall ever be to so live that the great change, whenever it may come, shall be a glorious one for me."

THAT religion is a good investment for the life that now is as well as that to come cannot be doubted. A certain pastor, speaking of twelve deaths that had occurred in his congregation in the past two years, said that all of them were past seventy, six of them were above eighty, and two were beyond ninety. "With long life will I satisfy him."

EX-GOVERNOR ST. JOHN, of Kansas, recently made a statement which carries a significant lesson. Said he, "I made a speech not long since to an audience of one thousand people composed of 991 men and nine women. Next week I attended a meeting where there were five men and fifty five women The former was made in a penitentiary, the latter was a prayer-meeting."

ONE OF the most significant signs of true religious extension, of a new era of enlightenment and growth in the kingdom of God, is a wide spread movement towards Bible study. There is no doubt that the Bible is being more generally and thoroughly studied today than ever before. This is true in the home, in the Leagues and Sunday-schools, in Colleges and Universities, in local churches and communities People seem hungry for a more comprehensive knowledge of the Word of God, and were opportunity given under competent teachers thousands would join classes for systematic study. The surprising statement is made that since the London Sunday-school Union recently planned for a correspondence class in the study of Greek with a view of reading the New Testament in the original language, the applications for membership have far exceeded expectation, averaging more than a hundred a day from all parts of the United Kingdom. We are also informed that the American Institute of Sacred Literature has this season enrolled some 10,000 students, and that a certain university whose usual salaries are about $5,000 is willing to pay $7,000 for a thoroughly competent teacher of the English Bible. Our own church is feeling the impulse of this great movement and her Sunday-school and her League Secretaries are both wise and strong leaders. Let old and young enter heartily into it The church of the Bible is pre-eminently a strong, spiritual church, full of revival potencies. It has been truly said: "A revival of genuine study of God's revelation of himself in history, among the people generally, would result in a revival of religion which would surpass, in its hold upon the social forces of human life, any former revival in the history of Christianity."

TO WHAT extent the Revised Version of the Bible is being used among our people we do not know. Many who have grown familiar by long acquaintance with the phraseology and wording of the King James Version do not take kindly to it. An edition of the Revised Version newly edited by the American Revision Committee has just been issued. The many changes that have been made all tend to make the version more clear, accurate and modern than the former Revised Version, and those who have examined it most carefully believe that they will, most of them, be approved, not only by scholars, but by the popular judgment as well. Some of these changes are thus noted:

"In the present edition the word Jehovah in the Old Testament always occurs instead of Lord, wherever the Hebrew requires it; Holy Spirit is used in the place of Holy Ghost; demons is the term which replaces devils in the accounts of demoniacal possession; obsolete and archaic words like 'astonied' are eliminated, and modern terms are used in their stead; and the words bowels, reigns, and terms of that sort, when used psychologically, are changed for 'heart.' By such changes as these the New Version becomes clearer, more decorous in expression, and devoid of needless uncouthness or obscurity. New marginal references and new running titles at the top of pages are furnished, all of them looking toward unquestioned and unquestionable explication of the real contents of scripture. Many of these page-headings are mottoes skillfully cited from the text itself. For example, we open at the last two pages of St. John's Gospel, and read at the top of the pages: 'Peace be unto you.' 'Thomas incredulous' 'My Lord and my God.' 'The Waiter's Object. The Epilogue: the appearance at the Sea of Galilee. 'Lovest thou me?' The Authentication."

The book is produced in a variety of bindings and a copy should be in the hands of every true lover and student of the Word.

SPURGEON tells of a certain divine that used always to carry with him a little book. This tiny volume had only three leaves in it; and, truth to tell, it contained not a single word. The first was a leaf of black paper, black as jet; the next was a leaf of red—scarlet; and the last was a leaf of white, without a spot. Day by day he would look upon this singular book, and at last he told the secret of what it meant. He said: "Here is the black leaf—that is my sin, and the wrath of God which my sin deserves. I look and look, and think it is not half black enough to represent my guilt, though it is as black as black can be. The red leaf reminds me of the atoning sacrifice, and the precious blood; and I delight to look at it, and weep, and look again. The white leaf represents my soul as it is washed in Jesus' blood, and made white as snow."

IT IS the Michigan Christian Advocate which says in its last issue: "The minister who in one season gets twenty families to begin the habit of reading one of their church papers accomplishes as much good thereby in all probability as the other minister who secures in revival work twenty conversions."

SPECIAL NOTICE.

We are sending out a great many bills this week to subscribers who are, according to our books, over one year behind. This is very expensive work and costs considerable labor and money. Those who receive them we hope will give careful attention to them. If any are wrong, please inform us; if not, please send us the money at an early day, or hand it to your pastor before he leaves for Conference. Remember that a dollar and a half is very little to you, but a thousand times that much withheld may seriously cripple us. Help us to make a good showing at our Conference.

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

A Famous Temperance Campaign.

BY DAVID JAMES BURNELL, D D.

I was a young pastor in Dubuque, Iowa, at the timo when the long struggle for prohibition reached its culmination. The beginning was way back in 1831, when the hardy settlers of the young commonwealth desired that "the people of this State will hereafter take no share in the profits of retaining intoxicating liquors." This proposition, however, proving unsatisfactory because it was neither fish, flesh nor fowl, was amended in 1858 so as to permit the sale of native wines and malt liquors; and the duke being thus breached the floods rolled in.

As time passed the popular outcry against the law increased to such dimensions that both political parties were obliged to show their colors. The Democrats came out squarely in favor of the liquor traffic. The Republicans, facing the alternative of a Third Party, and deeming discretion the better part of valor, decided to yield to the popular will. In their conventions of '77, '78 and '79 they passed resolutions in favor of temperance, plucking up courage with each successive effort, until the following epoch making words were incorporated in their platform:

Resolved, That, in order that the entire question may be settled in a non-parisan manner, we favor the submitting to the people, at a special election, a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors as a beverage within the State." A majority of the politicians were personally opposed to such action, but were afraid of the people, who knew their rights, and knowing dared maintain." Thus, after more than thirty years of patient, unceasing agitation, the temperance sentiment of Iowa was in a fair way of finding expression at the polls.

The day set was June 27, 1882. Memorable day! The campaign leading up to it was hot and furious. The party leaders were, as a rule, conspicuous for their indifference; but the preachers, the women, the temperance fanatics, the brewers, distillers and rumsellers all had fire in their eyes. As I look back now, it is easy to see that there was somewhat of intemperate zeal on both sides. But so much was at stake, and the storm had been gathering so long! The preachers came in for their full share of trouble. It was a new sensation to find one's grotesque double hung up near the parsonage, wearing a white choker and an admonitory placard. It was not pleasant, when speaking in public, to be assailed with catcalls and malodorous missiles. I remember one night being escorted from a meeting to my door by a body-guard of six, one of whom was a tender-hearted "barkeeper" (whom I had benefited on occasion) who had learned of some sort of plot against my personal comfort. But the women suffered most. Those who ventured to distribute ballots at the polls in Dubuque were egged, stoned and shamefully maltreated in other ways.

I have by me at this writing a time-browned copy of The Prohibitionist, a modest but saucy eight-page newspaper, professing to be "A ret-hot Organ of the Temperance Movement." Its birth was due to the fact that there was a difference of sentiment in the churches. A few of my own people asked me, kindly but urgently, to refrain from preaching prohibition. I said, "Very well; but I must have some safety-valve. A whale can stay under water a long while if permitted to come to the surface occasionally and blow off. If I cannot preach prohibition I must find some other way." Of course that meant a newspaper. Two other pastors in Dubuque were in the same predicament. We joined hands, and The Prohibitionist set its pennant to the breeze. As I read it now, it was a reckless fighter and minced no words. But Dr. H. W. Bennett, Dr. C. E Harrington and I found that it fully answered the purpose of a safety-valve, though it got into "perils oft."

But we won! The twenty-seventh of June dawned fair and propitious. We stayed by the polls all day. The good women were in force—who shall blame them in view of their sufferings by the horror of drink? They stood by the guns, like Molly Pitcher, and carried off the honors of that historic day. We had hoped to win; but no one dreamed of a magnificent majority of thirty thousand! But, alas, "the best laid plans of mice and men gang aft aglee." No sooner had the constitutional amendment been formulated than it was decided by the Supreme Court of the commonwealth to be unconstitutional. Parlurdunt montco, naseitur ridiculus mue. And to make matters more aggravating, the decision was rendered on a technical error made by the Clerk of the Senate in copying the bill! The cumulative work of more than thirty years seemed to vanish into thin air. There was rejoicing in the ranks of the Philistines. But the friends of prohibition were not disheartened. There was no use in crying over spilt milk. The question was, What shall be done? Some favored a resubmission of the amendment; others, a rehearing before a new court; others, a constitutional convention; but, as all the foregoing propositions meant delay, the voice of the people soon chrystalized into a clear and unmistakable demand for a statutory enactment by the next Legislature. All side issues were dropped; and the friends of temperance united to elect candidates to the General Assembly who would pledge themselvet to let the Constitution alone and pass a prohibitory law.

The Republican party in its convention on June 27, 1883—a year to a day from the dies mirabilis—approved this proposition; and at the subsequent election, which was accompanied by scenes of unparalleled excitement, the people set their seal upon it by a majority of 47,000! There was no evading the verdict; the law was duly enacted, and Iowa wheeled into line with the other prohibitory States. But this was not the end; it was only the beginning of the end. The law was enacted; but what of its enforcement? A majority of the Republican leaders had never approved of prohibition; their lukewarm acquiescence was due only to the fear of a popular uprising which would disrupt the party. They were now apparently in favor of honoring the enactment "rather in the breach than in the observance." The newly elected Governor, forgetful of vows and promises, seemed to tip the wink to magistrates, on whom devolved the duty of enforcing the law. In towns and villages and rural districts the saloons were closed, and much the larger part of the State rejoiced in the new order of things; but the "river towns," along the Mississippi, being adjacent to States where liquor was free, were slow to obey. In this they were encouraged by local judges and magistrates. The disposition in such quarters to evade the popular will grew to the proportions of an insurrection. Its center was Sioux City, but Dubuque was a good second, while Davenport, Burlington and Council Bluffs were "wide open." The friends of enforcement organized vigilance leagues, but so bitter was the feeling that their agents and "detectives" were usually run out of town. The attorney of our league in Dubuque was Shubael Adams, a fearless man, whose life was never safe. The Women's Christian Temperance Union also rendered effective work. But, despite all effort to arrest the drink traffic in the river towns, it went right on.

At this juncture a tragedy occurred which chilled our blood. A Methodist minister in Sioux City was at the head of the Enforcement League. A truer, braver, godlier man never lived than George Haddock. But by personally seeking evidence and filing information against the rumsellers he made himself persona non grata. One night they fell upon him as he was passing through a dark street, and, plunging their knives into his back left him lying dead. Oh, "the deep damnation of his taking off!" The next morning the news reached the people. For awhile they seemed stunned and bewildered; then there arose such a cry of protest as made the rumsellers and their magisterial coparcenners in crime shake and tremble. Men who had hesitated before, now, seeing the full measure of the iniquity, came to the front in behalf of law and order. The people arose in their majesty, and lifted a banner bearing the legend, "A school house on every hill-top, and not a saloon in the valley!"

Nor was this the end. The saloon is like a serpent that, however maimed, refuses to die till sundown. The cause of prohibition in Iowa has had its later vicissitudes; but I speak only of that which fell under my eyes. And this I know as the result of that experience: the people can have their way when they will. If there are dramshops in any community it is because the people prefer to have it so. What was done in Iowa can be done elsewhere. There is a splendid truth in saying, "Vox populi, vox Dei." And of another thing I am confident, namely, that the just cause, however it may fail for a season, is bound to succeed in the long run.

For right is right, since God is God,
And right the day must win.
To doubt would be disloyalty;
To falter would be sin.

Borough of Manhattan, N. Y.

Several Things

BRO. CRAWFORD:—Some of the ladies of my circuit through the "Ladies Aid Society" of Biltmore, have brought their pastor under renewed obligations to them. They are always doing something to make him feel his unworthiness. This time it is a new suit of clothes, not of shoddy goods either—they are not that kind of folks. Please allow us, through the ADVOCATE, to express my sincere appreciation and gratitude. May all grace be multiplied toward them for all their works done in His name.

We are hoping to conclude this year well. We do not know yet what the "day of final accounts" will show, but I trust that preacher and people shall strive to hear the "well done" echoing through the chambers of their souls as whispered by the Spirit of God.

Our parsonage at Biltmore is moving with promising progress, and I trust that the fortunate incumbent for another year may be able to abide under his own (by virtue of appointment) "vine and fig tree."

I am enjoying some days of fellowship with Brother Taylor and his people in the work of the Lord at Weaverville. This is a beautiful valley and an ideal site for a town, even a city, of large dimensions. I should not be surprised to see it spring up in a few years. The electric car line connecting Weaverville with Asheville will soon be completed, which will make it a convenient suburb and a most delightful residence place.

This is an old Methodist stronghold and storm center. The echoes of her former glory are kept reverberating by the descendants of the ancient worthies, of whom a few remain even to this present time. May the children and grand children of these "whose name is legion," be wise in their day and generation, having grace, wisdom and consecration to enter upon their heritage of privilege and opportunity bequeathed them by their honored ancestry, and there is no reason why the achievements and glory of these latter days should not exceed those of the former. Allow me to suggest the danger. Forgetfulness of the spiritual and of your educational plant in grasping for present material gains. (This is gratis but worth pondering.)

The old camp ground, where so many "sons and daughters" have been born and where Conference sessions have been held, is still regarded as "hallowed ground." A subscription, amounting to over $600 00, was taken a few years ago for the purpose of erecting an auditorium on the grounds (which is still the property of the church through the munificence of Mr. Robt. Colman,) for religious and educational purposes. This subscription is in the hands of Capt. Elliot Weaver. He says it is still worth one hundred cents to the dollar. What better thing could be done, at this time, to subserve and conserve the moral and spiritual interests—the best interests of the community—than to meet that car line at this end with spiritual and educational dynamics?

The devil and his crew will be aboard the first car that lands here, if, indeed, he is not already spying out the land. Preempt the land! Let the children of light be wise in their generation! Disprove, in this instance at least, the saying of Sam Jones, that "the devil is up and gone a mile while the church is pulling on her boots." I move, therefore, that Capt. Weaver be (and is hereby) appointed to continue the work that was so auspiciously begun. If people will come into our midst, let us capture them as they come, and throw about them the influences that are for their good as well as our own. We are under a solemn and moral obligation to provide a wholesome atmosphere in which our visitors, new settlers and our own shall move. We cannot afford to sacrifice the most sacred interests of our lives and our homogenity in grasping for sordid gain. Shall we make merchandise of the most sacred ties that bind a people together simply that a few, or many, dollars may be added to our coffers? Love of home and native land—the God implanted sentiment of trus patriotism—cries a thousand times, No! I am a native "corn cracker," but I am an assimilated "tar heel" (I do not know whether I shall ever be able to extricate myself or not.) I am therefore interested in the sacredness of your homes and in the unity of your society.

In a country that is cosmopolitan, as this is, there must be organization and a positive leaven of good to assimilate the influx of heterogenous elements into its

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society, otherwise they will prove a most fatal source of demoralization to the community, undermining the very foundations that underlie not only the moral and religious interests, but it means the destruction of your identity, the swallowing up of your society into nothingness until you are led to inquire "where are we at?"

The above is the result of two years of observation in your midst trying in a small way to work with you and for you. My observation is that there is too much personal effort for financial gain and too little effort to conserve your moral, spiritual and material interests as a community. The sacred interests of home life have been sacrificed for the pleasure and convenience, oft times, of godless visitors. Concern for the church and spiritual things neglected and the general interests of the community as a whole sacrificed to individual competition for the biggest slice. Whether the above observations are in accordance with the facts or due to distorted vision "judge ye."

As to Weaverville College your readers have heard, particularly through Dr. Reagan. President Robeson seems to be in high favor, not only as to his relation to the College, but as a citizen, concerned for the general welfare of the community. The long continued relation of Prof. Yost to the college speaks louder than anything that I might say. Prof. Weaver, nephew of our Dr. J. H. Weaver, is loved by all. His face bespeaks the cultured, genial gentleman that he is. Prof. Reagan is in his element as professor of mathematics and appears to relish it as I did my dinner at his house. Mrs. Siler has her hands full in the primary department and is much loved by the children which, being interpreted, means that she is a success. In short, after the long, Weaverville College has a first rate faculty and Prof. Robeson says, a splendid body of students. I was most favorably impressed with the work, what I was able to see of it.

Bro. Taylor is closing his third year, and is loved and respected by his people.

G. W. CRUTCHFIELD.

Fireside Sermon.

BY GEO. G. SMITH.

A PICTURE OF A GOOD WOMAN AS BUNYAN PAINTS IT.

Text, "Mary hath chosen that good part which shall not be taken away from her."—Luke.

In my last sermon I gave the first part of the life of Christiana. I propose now to complete the story. I do not know anywhere a more accurate portrait of a good woman than Bunyan paints here. She had left all of the world behind. She had brought all she had with her; henceforth her life was to be one of entire consecration, of perfect separation from the world and of perfect devotion to her Lord's service. Mrs. Timorous, Mrs. Love-the-flesh, Mrs. Light-mind, Mrs Know-nothing were no longer her friends and associates. She had begun a life of prayer. She had received a rich blessing, which has so often its counterpart in a true Christian life, that it is well to tell it as Bunyan does. She and her companions were under the teaching of the Holy Spirit, being prepared for their Christian journey in the house of the Interpreter. They were all told they must have a bath to make them clean from the soil which they had gathered by traveling. They went into the bath and came out sweet and clean, and full of life and strength, "so when they came in they looked fairer a great deal than when they went out to the washing." They were clothed with white raiment. They were very fair, but neither could see in herself the beauty she saw in the other.

If Bunyan had not in his Holy war told exactly what he thought, one might well have quoted him as teaching here the doctrine of a second blessing, for Christiana was already in the way. It need not be asked whether one is made perfect in conversion or perfect in entire sanctification. When the facts of Christian experience are that no one is ever so sincere, nor so consecrated, that one does not need the renewing of the Holy Spirit, but the truth told here that when that need is realized there is at once provision made for supplying it is one we may all well consider. The quickness of temper, the hastiness of speech, the spiritual pride, the love of the world, the discontent because of our condition, everything in short that militates against our goodness and happiness can be washed away in this heavenly bath.

Christiana was very happy in her new life, and enjoyed Christian fellowship to the full. Her good pastor found in her a willing scholar, and he was a great teacher. It was no easy journey and Christiana began to pant and Mercy wanted to sit down and the children began to cry. The trials of an early Christian life are not few and one is tempted to be discouraged because of the way, and in those days as in these it requires a brave leader and a brave heart if we overcome the temptations from the world. The special trial to which every good woman is subjected is the dread of being peculiar, and those who are aiming to be truly Christ-like must prepare themselves for this reproach, and it is so difficult to do this that it is no wonder that now the way of this devoted life had been so neglected that it is almost grown over with grass. The old-fashioned mothers who have no part in the ways of the world, who dress plainly and live quietly and try to lead their children in the same path can only do so when they have dared the lions and Giant Grim. I feel a profound sympathy for those Christian women who are women of wealth and whose neighbors are women of the world, who know nothing of the comforts of fellowship with lowly Christians and who do not know what it is to enjoy religion When I remember the sweet class-meetings of my youth, the love feasts in which Chancellor Hill's mother and sister, Wm. A. Ross and sister, Richard and sister, Hannah Colquitt and old Aunt Polly Bedgood and so many now gone to heaven used to talk and think of what a weary thing it is for a young Christian woman or an old one either, to try and get along without such help, I cannot but long for a return to the precious times when the lions did not deter and when Giant Grim was put to death by Mr. Greatheart. There are no two pathways to heaven, one for women, one for men; each must meet the same troubles, but the woman has gained the victory when she has made a full consecration and often renewed it and has joined the society of sincere souls like minded. This good mother had her troubles as many a mother has since. Matthew had eaten some of the forbidden fruit, and had a bad attack of the gripes. The fact is the boy had backslidden, but the medicine his mother gave him brought him through.

They came to the valley of humiliation where Christian fought Appolyon, but they passed through it without any conflict, and when they passed through the valley of the shadow of death the light was shining, and they had a guide. The fearful conflicts which Bunyan himself had his good wife escaped, and it is not a common thing for a woman to know the horrors of such an experience as his, and it is one of the wisest things in his teachings that he should have brought out so plainly that while we must all go the same way to heaven that experiences differ as much as individuals, and that many a heart goes singing along the way, which to another is filled with darkness and terror. It is, I think, almost universally true that women have fewer severe conflicts than men, and yet they have not a few which tax all their courage. The friends Christiana met on the way and the good she did to those who needed her help is one of the most charming pictures in this wonderful gallery. Good Mr. Honest, brave Mr. Steadfast, poor Mr. Fearing, the generous Gaius, Mr. Feeble mind, Mr. Ready-to-halt, Mr. Despondency and his daughter, Much-afraid, have their counterparts, who are found in every community of earnest Christians. All the various features of Christian people are personified, and the errors of the erring are readily brought out. There was no backsliding in Christiana's life; it was a constant progress As she escaped the conflicts of the valley, so she never entered the precincts of Doubting castle. She escaped the dungeon of the Enchanted country and at length came into the land of Beaulah. Here the sun shines night and day, and here she had the rapturous enjoyments which are oftentimes the portion of the holiest, and there was but a short step into the land beyond. After her beautiful life there could be but one ending. She received the message from the King to come and gladly welcome it. Her good friends came about her; she gave them counsel and gave Mr. Standfast a ring. Mr. Honest wished her a fair day, and that she might go over the river dry shod. "Come wet, come dry," she said, "I long to be gone. I shall have time enough when I come there to sit down and rest me and dry me."

The Shining Ones met her at the river and carried her out of sight.

It was an ideal Christian life and perhaps when a good woman who like Martha is cumbered about much serving, who finds herself environed with embarrassments, reads the story she despairs of living such a life, or dying such a death. There were several features, however, of this life which fully explain its triumph. She had given up the world. She was fully consecrated to God. She sought for Christian fellowship. She was teachable and humble and above all she was full of faith in the love of her Lord. I have known not a few such women and pray God their number may be multiplied a thousandfold

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Opportunities for Progress.

BY REV. S B TURRENTINE, D. D.

A most hopeful indication of successful progress in our Methodism is the introduction of Normal Sunday-school work under Prof. H. M. Hamill, D. D.

Dr. Potts, Chairman of the International Lesson Committee, says that this movement in our church is the greatest step in modern Sunday-school work; that it means for Southern Methodism to lead in the establishment of a real system of religious education which other denominations will naturally follow in due time; and that practically answers the great question: What shall we do for these twenty million of youth whom we have gotten together under our influence and direction?

Already our Baptist brethren in North Carolina have been realizing good results from their Normal Sunday-school Department under a special worker. Let us show Dr. Atkins and the Sunday-school Board our appreciation of this forward movement and Dr. Hamill our substantial welcome by our hearty co-operation in this timely work.

Another favorable sign of healthful development in our church interests is the effort to utilize the Sunday-school and Epworth League in doing efficient work within the official direction of the church. To such end the Sunday-school and Epworth League literature is directed. Sunday-schools are encouraged to aid pastors in promoting the cause of missions, by becoming organized into missionary societies, raising funds for missions, etc. At the International Epworth League Conference, San Francisco, the motto read: "Our Chief Aim-Missions." In accordance with this motto special attention is given to this great

interest, on the part of the Epworth Era. Dr. DuBose is making the Era worthy of our support by making it meet the practical needs of the Epworth League.

At the Sunday-school and Epworth League anniversary of our Annual Conference we ought to have reported that our Sunday schools are organizing "The Bible Teachers' Study Circle," under Dr. Hamill, that our Epworth Leagues are taking our literature, and that these two vital institutions of the church, in our Conference, are going forward.

Opportunity indicates responsib lity

Rutherford College Letter.

DEAR ADVOCATE: Some one has said that the best time to study nature is when autumn turns the leaves. A very suggestive truth indeed for possibly nature has not gathered together in such simple compactness a more interesting, attractive, simple yet profound summary of its boundless mysterious truths than in those changes which come and go in the lifetime of the leaf.

Perhaps no fall has offered a better opportunity for the study of that magnificent display of the delicate artistic touch of nature, for truly during the month of October the elements have blended most harmoniously in making perfect solution of that mysterious invisible liquid which has decorated the galleries of the forests with pictures of beauty and glory.

It has been peculiarly interesting to study some of those pictures as they hang from the very walls of the woods, adorning the temple of nature with deep studies in gold and crimson and scarlet and red. The happy blending of the many colored leaves makes a rainbow which reminds one, not that the "waters shall no more become a flood to destroy all flesh," but that "the tree of the field shall yield her fruit, and the earth shall yield her increase and they shall be safe in their land and know that I am the Lord."

Many beautiful illustrations are seen as the invisible hand silently turns the leaves and in every picture somewhere may be found the signatures of the great Artist. If this endorsement on the leaves of the forest makes them objects of beauty and subjects for study what must this endorsement upon the life of the individual mean for that life?

L. W. CRAWFORD, Jr.

Rutherford College, N. C., Nov. 4

Asheboro Station.

Suffer a word from this place, where are to be found the best people on earth. The church is well organized and moving on successfully in all the departments. Mention should be made of the choir, which is one of the very best in the State. Our new church is ready for dedication, whereof we are glad. Asheboro has been blessed with a meeting of great power. Many were converted and 26 have joined the church, adding greatly to our strength here. Happy the man who shall serve this people.

A W. PLYLER.

From Hendersonville.

DEAR BRO. CRAWFORD:—Our protracted meeting closed last night, and I am glad to say we had a very good meeting. There were a dozen or more professions of religion Six joined our church last Sunday, and more will join next Sunday. Among those who have already joined the church was M. T. Justus, father-in-law of Bro. S. H. Hilliard, who was a member of our Conference for several years.

Brother Hilliard assisted in the meeting, he and I alternating in the preaching. He preaches with the old time power, and sinners were convicted and converted. Our Presiding Elder, Bro. R. H. Parker, came in on Saturday and remained until Tuesday noon, preaching six times. I heard several compliment his sermons very highly. Brother Parker held our last Quarterly Conference on Monday.

Although our finances are somewhat behind at present, the stewards think that everything will be up in full by Conference. Our conference collections have already been secured.

With kind personal regards, and best wishes for the ADVOCATE, I remain,

Yours truly,

W. M. CURTIS

From McAdensville.

DEAR DOCTOR CRAWFORD:—We are now winding up our second year's work at McAdensville, and as we look back over these two years we find much to thank God for. He has been with us and led us forward. We saw in the beginning of this year that our church building was too small for our congregations, and especially for our Sunday-school. We felt that God wanted us to enlarge our borders; and we built an addition that will seat two hundred people. In this addition, which can be shut off from the rest of the church by folding doors, is taught the Bible class which has an enrollment of about one hundred. Most of these are persons who used to be "too old to go to Sunday-school."

Notwithstanding the strain that was upon us in improving our church building, we expect to bring up to Conference a "clean sheet" on our finances

The greatest cause of our thankfulness to God is not for material advancements, but for the gracious showers of spiritual blessings. Many Sunday nights and Wednesday nights have seen penitents gather around the altar seeking salvation. From these services they have gone down to their homes rejoicing in a new-found Saviour.

Success to the ADVOCATE

R. M. COURTNEY.

McAdensville, N. C., Nov. 4, 1901.

Programme of the Guilford County Sunday-School Association Convention, Nov. 16th and 17th, West Market St. Church, Greensboro.

SATURDAY.

MORNING SESSION—10 to 12:30.

10:00 to 10:15—Song service and devotional exercises, led by Rev. J. B. Richardson.

10:15 to 11:00—The Place of the Sunday-school in the Church. Prof. W. T. Whitsett.

Discussion, led by Rev. S. B. Turrentine, D. D.

Singing.

11:00 to 11:45—How to Use the Bible in the Sunday-school.

Paper—Mrs. L. W. Crawford.

Discussion, led by Rev. W. C. Newton.

Singing.

11:45 to 12:15—Roll-call of delegates and one minute reports from Sunday-schools.

Singing.

Adjournment.

Luncheon will be served by citizens of Greensboro from 12:45 to 1:30.

AFTERNOON SESSION—2 to 4.

2:00 to 2:10—Song service and devotional exercises led by Rev. T. M. Johnson.

2:10 to 2:40—What to do with the Infant Classes.

Paper—Miss Meta Beall.

Discussion, led by Miss Hattie Eldridge

Singing.

2:40 to 3:20—The Sunday school as a Character Builder.

Paper—Mrs. J. F. Davis.

Discussion, led by P. P. Claxton.

Singing.

3:20 to 3:50—Round Table—Sunday-school Management—by Prof. G. H. Crowell, President of the N. C. Sunday-school Association.

3.50 to 4:00—Election of officers.

Adjournment.

Delegates from the country will be welcomed by the Sunday-schools of the city, and homes will be provided for those who wish to remain for the Sunday programme.

SUNDAY MORNING.

SUNDAY-SCHOOL MASS MEETING—WEST MARKET STREET CHURCH.

MORNING SESSION—11:00 to 12:15.

11:00 to 11:20—Song service and Devotional Exercises, led by Rev. C. E. Hodgin.

11:20 to 11:40—Faithfulness of Sunday-school Officers, Teachers and Scholars—Rev. Dr. Egbert Smith.

Singing.

11:40 to 12:05—The Home and its Influence on the Sunday-school.

12:05 to 12:15—Closing Exercises.

Music under direction of Prof. Clarence Brown. All delegates are requested to bring their copies of Gospel Hymns.

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A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir and am now a well man. REV. C. C. DAVIS.
Elder M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir. R. L. ROCCO,
206 Hernando St., Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars.
H. A. BEALL.
Clerk Superior Court Randolph Co., Ga.

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sep 25-1y Charlotte, N. C.

Certain Scripture Briefly Explained.

BY HENRY WOMACK.

1. And it came to pass, that, as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret.

2. And saw two ships standing by the lake, but the fishermen were gone out of them and were washing them.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from land and he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep and let down your nets for a draught.

5. And Simon answering said unto him, Master, we have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes; and their net break.

7. And they beckoned unto their partners, which were in the other, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8. When Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of fishes which they had taken.

10. And so also was James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shall catch men.

Luke, in this Scripture, holds up before our eyes, two pictures:

One, the dark world in which the sinner lives; the other, the bright sunshinny world in which the Christian lives.

The lake represents the dark world in which the sinner lives. The fish represent him and have the same relation to the water of the lake that the sinner has to the dark world. The fish, having been born in water, sees well, yet he gropes in darkness, not seeing very far before him, and not knowing at what time he may run upon danger. So the sinner by being in this dark world, thinks he sees well, yet he gropes in darkness, not knowing the great danger that awaits him.

Now there are many kinds of sinners, just as there are many kinds of fish. The Bible is full of examples, but I shall mention none because it will take up too much space and time.

There are two general classes of sinners:

1st. Those that are spiritually diseased.

2nd. Those that are spiritually dead.

The former requires faith on the part of the sinner himself, while the latter requires faith on the part of the ones who are seeking to save the one that is dead.

The two ships here represent two different denominational churches that have been trying to save souls without divine guidance. But just as soon as one of the churches follows divine guidance and launches out into the deep (gives an invitation) a great host comes (represented by them enclosing a great multitude of fishes;) but when they try to take them into their church they find some to be children of parents of other denominations or men and women of another belief. So they cannot take them into their church, for even by trying, they would break through the net in which they had been caught and escape back into the dark world of sin, probably never to be caught again, but they must send to the other churches and have them taken in even if it be not a God-fearing people at the time (represented by the one ship beckoning unto its partners in the other ship.)

There are many general truths that should be drawn from the above

1st. That churches should not envy one another, but should mutually aid each other as they are partners in one great cause, and that the saving of souls for Christ's kingdom.

2nd. That the church should be very careful whom it admits. To further strengthen this second, I bring forward two verses from the 13th chapter of St. Matthew:

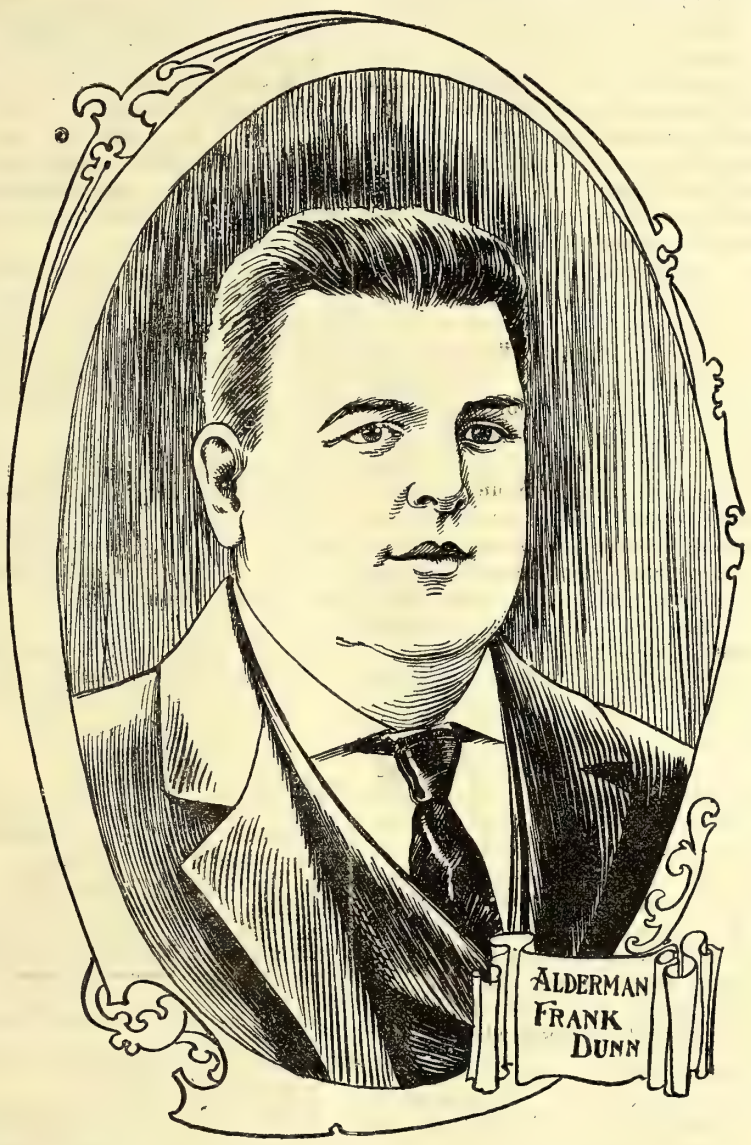
47. Again the kingdom of heaven is like unto a net, that was cast into a sea, and gathered of every kind:

48. Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (The vessels here represent the different denominational churches, the assortment taken people into the church.)

3rd. That when a church toils unsuccessfully it can attribute it to non-divine guidance (represented by the fishermen toiling unsuccessfully.)

A STRONG, VIGOROUS MAN

Is Liable to Break Down—Pe-ru-na is Sure to Restore.



Hon. Frank Dunn, Alderman Twenty-Fourth District, writes from 232 East Fifty-Eighth Street, New York City:
The Peruna Medicine Co., Columbus, O.:

Gentlemen: "There is no remedy for a broken-down system that I know of which will so effectually restore health as Peruna.

"Whenever I am overworked or suffer from the consequences of a cold a few doses of Peruna builds me up again more quickly than anything I ever tried. I find it especially valuable for catarrh. Three bottles cured me three years ago of catarrh of the stomach and I have never had the least symptoms of it since."

Very truly,
FRANK DUNN, Alderman 24th Dist., N. Y. City.

A TONIC is a medicine that gives tone to some part of the system. There are different kinds of tonics, but the tonic most needed in this country, where catarrh is so prevalent, is a tonic that operates on the mucous membranes.

Peruna is a tonic to the mucous membranes of the whole body. It gives tone to the capillary circulation which constitutes these delicate membranes.

Peruna is a specific in its operation upon the mucous membrane. It is a tonic that strikes at the root of all catarrhal affections. It gives tone to the minute blood vessels and the terminal nerve fibres. Catarrh cannot exist long where Peruna is used intelligently. Peruna seeks out catarrh in all the hidden parts of the body.

Paul Landrum writing from Atlanta, Ga., says:

"In January last I began the use of your Peruna and Manalin for what was termed organic heart trouble. At that time I could scarcely walk to my place of business without stopping to rest and on arrival felt completely exhausted. Had severe pains in my heart and general dizziness. After using the first bottle of Peruna I began to improve and today I feel that I am a sound man and I work fourteen hours a day without any bad feeling."—Paul Landrum.

A. M. Ikerd, an employee of the C. B. & Q. R. R., West Burlington, Ia., writes:

"I had catarrh of the stomach and small intestines for a number of years. I went to a number of doctors and got no relief. Finally one of my doctors sent me to Chicago and I met the same fate. They said they could do nothing for me, that I had cancer of the stomach and there was no cure. I almost thought the same, for my breath was something awful. I could hardly stand it, it was so offensive. I could not eat anything without great misery, and I gradually grew worse.

"Finally I got one of your books, and concluded I would try Peruna, and thank God, I found a relief and a cure for that dreadful disease. I took five bottles of Peruna and two of Manalin, and I now feel like a new man. There is nothing better than Peruna, and I keep a bottle in my house all the time."—A. M. Ikerd.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio.

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Mgr., Spartanburg, S. C.

Oct 30-1y.

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Ladies to do writing at home. Salary $20 per month. Prompt pay. Address with stamp,

MRS MAGGIE GARRISON,
Waxhaw, N. C.

Grippe Knockers cure colds, LaGrippe, headache and neuralgia pains. 25c. at your druggist.
nov 6 tf.

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DONOR CURES POISE (John N. Webb, Washington, D.C.)

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"The Logic of It," a booklet, sent free if you mention this paper.
JOHN N. WEBB, Washington, D. C.
oct 30-4t

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.

THE CHRISTIAN LIFE.

"Trusting in the Lord Jesus for Strength."

John Addison, at the outset of his career, was sailing from France to Italy, when his vessel was overtaken by a storm so violent that the captain himself gave up all for lost. They were brought however, safely to port; whereupon the poet wrote his immortal hymn beginning:

How are Thy servants blest, O Lord!
How sure is their defense!
Eternal wisdom is their guide,
Their help omnipotence.

It is the storms of life that bring us to a knowledge of God and a firm reliance upon his goodness. If we never undertake hard things, if we never "attempt impossibilities as a Christian should," if we never breast the waves, we shall never feel the everlasting arms underneath.

That is why it is suitable that the prelude of our Christian Endeavor pledge should be "Trusting in the Lord Jesus Christ for Strength" We can not long "strive to do whatever he would have us do" without encountering obstacles, even perils. Worldliness will oppose us, sloth, men's opinions, our own lower ambitions, the active hostility of the evil. "I can do all things," said Paul, "in him that strengtheneth me." He could not have said that until he had attempted all things.

The Christian wants to know just one thing about a proposed course of action. He does not inquire, "Is it easy? polite? safe? profitable? popular?" He asks merely, "Is it God's will for me?" That question answered affirmatively, he knows that the results are secure and happy. He has taken to heart Longfellow's couplet:

Do thy duty, that is best;
Leave unto thy Lord the rest!

With this principle to guide us, we can never go too far, The Chevalier Bayard, that "knight without reproach or fear," was once led by his impetuous courage for so long a distance in front of his victorious host that he alone followed the fleeing foe into their citadel, and was captured. But in recognition of his great valor they released him. There is never any real danger when we "follow the Gleam," when we pursue God's ideal for us. Blessed indeed is he, as Lowell sings, "who dares to be in the right—with two or three!"

The danger lies in the opposite direction—behind us. When we reach the spirit world, we shall see clearly—God grant it be not in undying regret—how sad was our defeat when we chose what men call safety and ease in preference to what Christ calls peace and security. Men that would find their lives in popularity, luxury, wealth, lose them lamentably and irretrievably. Men that gladly lose their lives, in difficult, trustful endeavor they alone find them.

And finally, it is only by a constant apprenticeship in faith, exercised through small events and daily duties, that we are enabled to meet the severe tests, when poverty, sickness, loneliness or death brings them, with equanimity and strength. Wordsworth, that Christian poet, saw this clearly and wrote:

One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

—Amos R. Wells, in Christian Work.

A Teacher in God's School.

REV. T. L. CUYLER, D. D.

God keeps a school for his children here on earth; and one of his best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in his handling, sometimes, but his tuition is worth all it costs us. We do not pretend to be a very apt learner, but many of our best lessons through life have been taught us by the same stern old schoolmaster, Disappointment.

One lesson we learned was, not to be selfish, or imagine that this world was all made for us. If it had been, the sun would have shone just when our hay needed curing and the rains would have fallen only when our garden thirsted for water. But we found that God ordered things to please himself and not us. And when our schemes were broken up and our journey spoiled by the storm, the stern schoolmaster said: "The world was not made for you alone. Do not be selfish. Your loss is another's gain. The rain that spoils your hay makes your neighbor's corn grow the faster. The fall in wheat that cuts down your profits will help the poor widow in yonder cottage to buy bread for her hungry little mouths, next winter. The working Christian that removed from your church and almost broke your heart, will make some other pastor's vineyard glad. Your loss is another man's gain. Don't be selfish."

A second lesson which Disappointment has taught us is, that our losses are not only gains, sometimes, to others, but are very often the richest gains to ourselves. In our short-sighted ignorance, we had "devised a way" and set our hearts upon it. Had we been allowed to pursue it, we must have been led by it to ruin. The railway train we were disappointed in not reaching was dashed into fragments down an embankment; the steamer that we were too late for was burned to a wreck. At the moment, we scolded bitterly; but, by-and-by, we found out that God could not have sent a more fatal judgment on us than simply to have let us have our own way. That seemed right unto us, but the end thereof was death.

A hundred illustations of this truth occur to us.

The record-book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time. But as we turn over to that page now and read it in the light of experience, we can write beneath it: "Thank God for those losses! they were my everlasting gain. Thank God for those bereavements! they have saved my soul from being bereaved of heaven. All things work together for good to them that love God; to them who are called according to his purpose."

My friend, if you and I ever reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons. He often used the rod. He often led us into thorny paths. He sometimes stripped us of a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley, of the death-shadow; but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley Nowhere did he lead us so often often, or teach us such sacred lessons, as at the cross of Christ.—Heart Life.

Love thy neighbor as thyself.

Equipment.

REV. WAYLAND HOYT, D. D.

A great use of Bible-reading is for furnishing,—"thoroughly furnished." "Equipped" is a good translation. The non-Bible-reading Christian is unequipped, like a warrior without his armor and his arms.

Bible-reading is furnishing, equipping, for prayer. I asked Mr. Spurgeon once how he prayed. "I take a promise applicable to the special case," he said, "and plead it and believe it will be made good." But one who lets the dust gather on his Bible cannot know the gracious promises, and so cannot pray the mighty prayer—the prayer of faith. He is unequipped for it.

Bible-reading is furnishing, equipping, for direction. Have you never been tangled in a maze of roads where there were no sign-boards? You were unequipped for traveling. So is a man who will not study the directions of the Bible for living a noble life.

Bible-reading is furnishing, equipping, for nourishment. "I am hungry," a beggar said to me the other day; and he looked it. He was weak, and unequipped for work. I have known such Christians. Their souls were starved for lack of nourishment, and their hands were limp for duty. Don't let the newspaper be more to you than your Bible, and starve your souls.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

$2,500.00 IN GOLD GIVEN AWAY

to our agents besides the regular commissions, for selling our splendid line HOLIDAY BOOKS for 1901. No big prizes to a few, but every agent gets a share. Fifteen years' business record back of this offer. Handsome sample-case outfit only 35 cents, delivered.

Order outfit and secure choice of territory at once. Address D. E. LUTHER PUB CO., Atlanta, Ga. s25-4t

Out of Death's Jaws

"When death seemed very near from a severe stomach and liver trouble, that I had suffered with for years," writes P. Muse, Durham, N. C., "Dr. King's New Life Pills saved my life and gave perfect health." Best pills on earth and only 25c. at all druggists.

Dr. J. S. Betts,
DENTIST.
Opposite Hotel Guilford.

SEABOARD AIR LINE S.A.L.
VESTIBULED LIMITED TRAINS
DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	†7 55 a m	3 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co	†4 00 p m	
Lv. Baltimore, B.S.P.Co.	.....	† 6 30 p m
Lv. ash'ton, N.&W S B.		6 30 p m
Lv. Portsmouth, S. A.L.	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 40 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet. "	7 23 a m	10 50 p m
Lv. Wilmington, "	..	3 05 p m
Ar Charlotte, "	10 01 a m	10 15 p m
Lv. Chester, "	10 20 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens, "	2 40 p m	6 28 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	
Ar. Macon, C. of Ga.	7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L. & N.	2 55 a m	
Ar New Orleans, L. & N.	7 30 a m	
Ar. Nashville. N.C.&St.L.	6 40 a m	6 05 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St. L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, A.&W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	.....
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar. Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester, "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington,	3 05 p m	... .
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	3 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 00 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth. "	7 00 a m	5 50 p m
Ar. Wash'ton, N &W S.B.		6 55 a m
Ar. Baltimore, B. S. P. Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar. Phila'phia, N.Y.P.&N	†5 48 p m	5 10 a m
Ar. New York. "	8 40 p m	8 00 a m

	No. 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 13 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R.	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 25 a m	11 25 p m
Ar. Philadelphia, P R R.	1 26 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No. 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville,	9:15 a m.	9:52 a m	.....
" Gastonia,	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton,	11:52 a m.	3:32 p m	.....
" Hickory,	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir,	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir,	4:30 p m	.....	1:30 p m
" Hickory,	5:35 p m	6:30 a m	4:25 p m
" Newton,	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia,	8:15 p m	11:10 a m	.....
" Yorkville,	9:21 p m	1:12 p m	.....
Ar. Chester,	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

"The Gift of Loving."

It is in loving, not in being loved.
The heart is blest;
It is in giving, not in seeking gifts,
We find our quest.
If thou art hungry, lacking heavenly bread,
Give hope and cheer.
If thou art sad and wouldst be comforted
Stay sorrow's tear.
Whatever be thy longing or thy need,
That do thou give.
So shall thy soul be fed, and thou, indeed,
Shalt truly live.

—M. Ella Russell.

Telling "Nice" Things.

I know a girl—in fact, she's a very dear friend of mine—a young, timid, struggling artist, who is trying to support herself by her brush. This is not a small thing to accomplish, as perhaps many of you know by experience; so my little friend has begun housekeeping in a modest way. She lives in two rooms at the top of a very tall house, and she does her own cooking on a small kerosene stove; but she's a brave girl and paints away for dear life.

I went to call upon her the other day, and took with me a friend of mine who is also an artist, but one who is far along that hill of success which Nan is now so patiently climbing. I had hoped much for Nan from this call, so introduced them with a beating heart.

She shook hands cordially enough with Nan who was trembling with nervousness, and seemed graciously interested in her work, for she turned over sketches, looked at paintings, and then, with the picture of an old woman's head in her hand, sat down and talked art all the rest of the afternoon to her heart's content. I did wish it had been to Nan's "heart content," but one glance at the child's face told me it was not, for it was art that was away over her head.

Meanwhile there was no word of praise from her lips, neither any criticism, even of the kindest, and her comments were of the mildly polite style that is exasperatingly like the faint praise that condemns. Do you wonder that I felt like shaking her when I looked at the repressed hope and longing on the face of the poor little striving Nan? I was almost ready to cry with disappointment when we got into the street again.

"Why didn't you say something nice to that child, you miserable woman?" I burst out at last. She looked at me in unmitigated astonishment

"Say something 'nice' to her?" she echoed, her face one whole exclamation point of surprise. "Why, it never entered my head to do so. Do you suppose she expected me to say anything?"

"But," I artfully inquired, with an eye to the future, "don't you think she has talent?"

"Most certainly I do. The head of that old woman is a gem in itself, and, what is more, I know a man who will buy it at her own price. I wonder who her model was?"

"I don't know," I said, abstractedly, for I was planning a call upon Nan the very next day; "but I will ask her." And I wish you could have seen Nan's face when I carefully repeated the "nice" thing I had saved for her. It was the impersonation of joy itself.

"And to think what a perfect goose I was yesterday," she said, with a happy laugh "I actually cried myself to sleep after you had gone, and forgot about my supper. But there, I do believe I'll never be discouraged again," and she shook the fryingpan so joyously that the chop she was frying over the kerosene stove danced a merry jig as though out of pure sympathy with her.

Oh, it's a wonderful tonic, is this "telling nice things to people!" I have seen it work the most surprising results at the most surprising times. I have seen jaded men lift their tired heads and square their shoulders after a hard day's work at desk or counter or bench, and the bright light of hope leap into their eyes again, from the magical influence of a timely, sincere word of praise, or that "nice" thing one has heard, or thought, about them, and remembered to tell them. I have seen wives and mothers whose faces were faded and worn with the weary round of planning, baking, stewing and boiling, and the drudgery of counting the pennies, look up into the faces of their husbands at some unaccustomed word of praise or tenderness, with the light of youth in their eyes and a tremulous feeling in their hearts that glorified every duty to them. I have seen servants take their brooms and sweep more carefully in the corners, dust the picture rails and the pictures, take up the rugs and give them an honest shaking, and then brush away the cobwebs that they had noticed hanging for a week at least, but had not thought it necessary to remove until that happy word had made it a pleasure to do so.

And I myself—why, I feel to this day the glow of strength and hopeful possibilities that filled my heart at a word of affectionate appreciation from my pastor. He is dead now, but often, when tempted to see the dark side of life I recall the tender words of encouragement he uttered that day so long ago, and hope refuses to be thrust away.

The really selfish element in telling the nice things to people (if one can call it a selfish element) is the exquisite happiness it brings to one's self. I can liken it to nothing that is earthly, but to everything that is heavenly. Try it and see for yourselves —Christian work.

A Way to Happiness.

ELLA WHEELER WILCOX.

Find out, as early as possible, what you can best do, and do it with all your might, and expect to succeed, no matter what obstacles you may encounter. Cultivate a philosophical vein of thought. If you have not what you like, like what you have until you can change your environment.

Do not waste your vitality in hating your life; find something in it which is worth liking and enjoying, while you keep steadily at work to make it what you desire. Be happy over something every day, for the brain is a thing of habit, and you can not teach it to be happy in a moment if you allow it to be miserable for years.

Make yourself worthy of true friendship and lasting respect and worthy love; and if any of these emotions seem to prove ephemeral, remember, they were not the realities—the real ones will come to you since you are worthy.

Acquire all the knowledge and accomplishments possible, and enter into studies and sports with all your energies. They help to round life out and to keep the mind fed with a varied diet, while they open new doors of pleesure and enjoyment.

Form a habit of trying to do some little act to add to the comfort and pleasure of some living thing—man or beast—every day of your life. If you do no more than to feed a starving cat, speak kindly to a lost dog, or loose the cruel check of a misused horse, you have traveled a step toward happiness, and have not lived a day in vain.—Success.

Impassable Limitations.

A keen unhappiness arises from our unwillingness to recognize the limitations of others. A father builds high hopes upon a son or daughter; but it is not in them to realize these expectations. The child may be upright and dutiful, but he lacks the energy or the grasp of mind, or the special aptitude, which would fit him for the career his father has planned. Even in married life, one partner may discover in the other those limitations which make the realization of the fondest hopes forever impossible The husband or wife may be admirable from a moral point of view, but the material is not there for anthing but a very commonplace career. The part of wisdom is to recognize the limitations, and make the best of them. You cannot make people over. Easy as it looks, it is impossible. The notion that religion or education or training can impart capacities and aptitudes is fascinating, but there is nothing in it. Ultimately you will have to settle down to take people as they are. The part of wisdom is to recognize the limitations, and to seek to help others to make the most of themselves within them; and you will perhaps find as much comfort and genuine companionship in a nature which has developed its own powers within their natural limitations as you would have had in pride over a distinguished career. —The Watchman.

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MACBETH, Pittsburgh.

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Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free This is our tenth year.

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THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SPEAK.

It is the custom of the Bishops of the Northern Methodist Church to hold a semi annual meeting; and they have recently been in session at Portland, Maine. While there they prepared an Episcopal address which has been published and widely circulated through the country. It may be of interest to our readers to learn something of the progress and outlook of that denomination, and hence we reproduce certain parts of the address

The Bishops say, after carefully reviewing the work of the church in every department, we find occasion for profound gratitude to God. There has so far been a gain in membership of 51,000 and a very considerable gain in church and educational property.

The appeal of the Bishops to the church to consecrate afresh its wealth to the service of God and humanity has met with a noble response. Nearly thirteen millions of dollars have been laid upon God's altar under the inspiration of the Twentieth Century call and no one can measure the advantages to the kingdom of our Lord certain to come from the payment of debt, and the development of our educational and benevolent work.

We especially rejoice that this movement has included renewed and successful evangelistic efforts. On this all other successes depend. The temple of God is built of living stones, Jesus Christ himself being the chief corner-stone. The best one to train and educate the converts is he who wins them. The joy of Spiritual Fatherhood is not adequately substituted by the joy of edification. The gracious spirit which raises the penitent from the death of sin unto the life of righteousness, never fails to give a more abundant life to him who in this is God's servant.

Happily the church is at peace—not the peace of death, but of loving unity in good works. The increasing acceptance of our doctrines by churches which once controverted them is a matter for great joy. It hastens unity. It quickens fraternity. It lessens rivalry. It excites emulation in good works. It unites Protestantism against ancient error. It heralds the day of the Lord.

The material progress of our church is astonishing. Everywhere our people are building and improving the churches, until it is certain that soon no Protestant church will possess more convenient, more worthy or nobler shrines. With this grow the size, comfort and beauty of our parsonages. Hospitals, deaconness homes, houses of rest and maintenance for old people, orphan asylums, multiply. We greatly rejoice in these proofs of Christian benevolence, as we do in the call and training of deaconnesses ready for all holy labor.

We especially wish now to sound the call for immediate nnd further advance. The earth is full of powers over which Christ must have dominion. Our own land teems with wealth certain to be misused in luxury and sin, unless its possession come under the rule of Jesus. Let us express our gratitude that we were not born heathen or slaves. We have a gospel of hope and salvation which can be preached to every man; ordinances which can be administered everywhere.

Where much is given, much will also be required. Christ, looking at a world hungry in every faculty and fibre, says to this church: "Give ye them to eat." We cannot, like our Lord, expand five loaves, nor two hundred pennyworth of bread to feed five thousand, but, like the disciples, we can carry God's ample supplies. As in the world of matter, so in the world of grace, the force is limitless. As the rude ages failed to find and use the forces of nature, so the church has ever failed to fully grasp and use the "all power" given unto our Lord. The sky is full of Pentecosts as it is full of light. They are yet to be given before the promise to pour out the Spirit upon all flesh is fulfilled. Our work for this accomplishment is twofold – to have an experience and be a witness. It was so of old. The modern John must say to Andrew: "Behold the Lamb of God;" Andrew of our time to Peter: "We have found the Messiah;" and the Peter of today must preach while the whole church prays. Where is the church that has done its utmost?

To do this work no genius nor ten talents is required, only a power to know and speak. Every disciple can know "we have found the Messiah;" the humblest gift can testify to the fact We call upon all to seek this rich, persuasive, victorious experience of the things of God. This gave the laymen, after the death of Stephen, power to go "everywhere and preach the Word." This experience vitalizes the one talent as well as the ten.

Our church appoints fifteen thousand men to exclusive work for Christ every year, and accumulates fifteen thousand years of one man's work annually. Our three millions of members and probationers add their force and opportunity in the same limit of time. The Master keeps to the faithful His promise to be with us to the end of the world. When man co-works, God adds His strength.

While not neglecting the spiritual interests of the favored, let us be sure of preaching the Gospel to the poor. On them, as the majority, we must keep our hold. Their numbers, industry, economy, courage, sympathy, enthusiasm, unsophisticated by luxury, make them the chief forces of modern life. They create wealth, even when they do not control it. From them must come those who dare and do great things for Christ. We must not let them come to believe that the Church and Christ are separate. "I in them and thou in me, that they may be one as we are." If the church is not Christlike in teaching, spirit and life, we must make it so.

OUR CONFERENCE SESSION IS NEAR AT HAND.

Two more weeks and we will meet in Gastonia. We understand that Rev. G. H. Detwiler, D. D., our chief pastor there, and his good people, have everything in readiness and a cordial welcome will be extended to all the members of the Conference and also to the friends who attend as visitors. In a few days directories will be sent out giving full information in regard to the homes of the preachers and delegates, the places for the meeting of the Committees and Boards and also the time and place for holding the several anniversaries, and such other information as is thought to be of importance.

We hope that those who arrange for these anniversaries will see that all the great interests of the Conference have a hearing. That representatives from our Home and Foreign Mission fields, our womans' work, in both their departments, representatives from all schools owned by our Conference, representatives from different departments of our Publishing interests, the ADVOCATE, the official organ of the Conference, included. That the Board of Church Extension, and the Sunday-school and Epworth League organizations be fully represented.

We do not know that there is any ground for it, but there is a feeling in some quarters that at these anniversaries there has been a disposition to make certain men and certain interests prominent to the neglect of others. We hope at our coming session, neither through inadvertence or special favoritism by those who have the matter of arranging in hand will there be any encouragement given to this idea.

In this issue we publish a notice from Rev. W. L. Sherrill, our Secretary, saying that all the railway lines will sell reduced rate tickets to Gastonia, which will be on sale November 18th to 21st inclusive, and good to return until November 30th. It is well for the brethren to note carefully the dates and also read when they buy their tickets, the conditions printed on them.

Bishop Hargrove also announces, in this issue, that he will meet the presiding elders in Gastonia on Tuesdap morning at nine o'clock on November 19th. Passengers on the train leaving Asheville about 2 o'clock in the afternoon, by way of Salisbury, will reach Gastonia that night at 11 o'clock. The train leaving Greensboro at 6 40 p. m., arrives at Gastonia also at eleven that night.

Only two weeks yet remain in which to close up the work of the year. We find our presiding elders are under a great pressure, and some of them are making the fifth round. Our pastors are giving all their time to collecting and closing up their work. Some of them are near the shore and will land safely, but others only sight land at a distance and the sea is heavy. So far the weather this fall has been altogether favorable and Sunday congregations have been large, and if it continues so a little longer, much more successful work will be done.

We insist that every steward do all in his power to pay his preacher's salary in full, and that every member of the church, and especially the readers of the ADVOCATE, overpay his or her assessment if it is possible, and if it is necessary, to settle with your pastor at one hundred cents in the dollar.

We cannot, in justice and without self-condemnation, let these men of God and servants of the church, labor all the year on a small salary, and then not get what is promised before they go to Conference, and possibly never. See to it that every one be paid in full.

MISS STONE, THE MISSIONARY, STILL A CAPTIVE.

So far the efforts of our General Government and of the church of which she is a member have been unavailing in effecting the release of Miss Stone, who was abducted by Turkish brigands over a month ago. A large amount of money has been raised, possibly as much as one hundred thousand dollars and earnest efforts have been made to reach her in the mountains of Bulgaria, but they have been ineffectual.

Her release is now an international question and many nations are interested in it. Every effort will be made to save Miss Stone's life and return her unharmed to her home, but it is feared, even if the plans are successful, she will have suffered beyond recovery before she can be rescued.

We do not know what our or other governments will do, but certainly steps ought to be taken to punish most severely all persons who in anywise are connected with such a crime, and it seems to us that the government under whose flag such an outrage is committed ought to be held responsible for the act.

THE BIBLE TEACHERS' STUDY CIRCLE.

There has recently been started, by Dr. James Atkins, our Sunday-school Secretary, a movement that promises large results in good to the Church. Those who have made a study of the Sunday-school work recognize it as one of the chief means of bringing the world to Christ. To save the children is the surest way to bring all the races into the kingdom of our Lord.

It is also known that the greatest need of the Sunday-school is a sufficiency of competent, well equipped teachers. Any practical plan that looks to the instruction and better preparation of good men and women for efficient teachers of the Word of God, merits the approval of all. The Teachers' Study Circle is designed to fill a long felt need and its courses in Bible study ought to become popular everywhere, and we think they will.

We commend this new departure to the careful study of all our preachers, Sunday-school superintendents and teachers. Take the trouble to acquaint yourself fully with its different features and in that way you will learn its merit.

Notice.

In closing up the work of the Conference do not let the interests of the ADVOCATE be overlooked or crowded out. It has been sent to your charge or home every week this year. During the bleak and cold days of last winter, during the hot days of summer it has come to your home. We have been obliged to pay our printers weekly, our paper and postage bills monthly, to say nothing of the bills for light, water, fuel and rent. We have been waiting on our patrons to reimburse us. Do not fail to hand your pastor what is due the office, before he leaves for Conference. Some preachers always have a nice little sum to pay us at Conference, while others, some of whom are on large stations or circuits, have little.

EDITORIAL NOTES.

Will some one of our readers be kind enough to favor us with the address of Mr. J. W. Rice and Mr. Robt. L. Crump?

Rev. J. R. Scroggs will preach at Lee's Chapel on next Sunday, the 10th, at 11 o'clock. He fills the appointment of Bro. Webb, who is sick.

We regret to report that Rev. R. S. Webb has not improved, as we had hoped he would. He is still confined to his bed, and at times suffers a great deal. We learn also that Rev. F. H. Wood, D. D., is still unable to leave his room, though better. We ask that earnest prayer be offered that these brethren, who have so long and so faithfully served the church, may be restored at an early day to perfect health.

Rev. A. W. Plyler, pastor of Asheboro station, spent Monday afternoon in Greensboro and called at our office. He is in fine health and spirits. He has just closed a very successful revival meeting. The membership and community were very much benefited and he had several valuable accessions to the church. Bro. Plyler is closing up his fourth year on the charge most successfully and is getting ready to enter a new field.

Arthur Foley Winnington-Ingram, Lord Bishop of London, contributes an interesting paper to the November Cosmopolitan on "The Overcrowding of Great Cities and Remedies for It" Apropos of the discussion of the invasion of England by Americans, Edmund Gosse furnishes in the same number an essay scoring Englishmen for their narrowness of intellect. Incidentally he has a hit at American intellectual life in the twentieth century.

On account of the National Convention of the Womans' Christian Temperance Union, to be held in Fort Worth, Texas, Nov. 15-20, all railroads of the Southern division are selling round trip tickets at one and one-third fare. The Iron Mt. R. R sells tickets from Memphis to Ft. Worth and return for one fare plus $2.00, that is $17.50. These rates are open to the public as well as to the members of the W. C. T. U., but can be obtained only on the certificate plan. The ticket limit is Nov. 25th.

The advertisement of the Carpet House of C. H. Dorsett, of Greensboro, appears in this issue of the ADVOCATE He is an experienced up to date merchant, energetic, polite, accommodating and perfectly reliable. Mr. Dorsett has just secured an order for the carpeting of the McAdoo Hotel of this city. This is possibly the largest order for carpeting that has ever been given in this section. If you need a new carpet for your church, your Sunday school room, your parlor or house call at his store on South Elm Street or write to him.

The Sunday School Evangel, of St. Louis, after saying very pleasant things about Dr. Hamill, the newly appointed Superintendent of Training Work in the Sunday-school Department of the M E. Church, South, speaks very forcefully of the movement which our Sunday-school Department has just launched. The Evangel says: "This work we believe will grow into such a movement as will exceed any similar attempt yet made on the part of a denomination for the thorough and systematic training of the teaching force employed in the Sunday-schools throughout a denomination. Comprehensive plans are being made and some text books are already in press by which this training work in the Southern Methodist Church is to be made effective. Prof Hamill's long training and experience as a professional teacher and his contact with hosts of Sunday-school teachers during the years of his International work pre eminently fit him to be the leader in such a pronounced forward movement, which will be a more intensive one because promoted by the well organized machinery and sufficient money of a given denomination. The whole movement is well worthy of careful study by the leaders in all denominations, and we sincerely hope that it may be a great contribution to a still larger movement that shall include all the wide awake, aggressive denominations of America."

The Outlook of October 19th, under the caption, "Courses in Bible Study," gives the new movement a favorable notice, and quotes from Dr. Atkins as follows: "There are at least three things about which the Sunday-school teacher needs to be thoroughly informed. These are: the history, aims, and methods of the great movement of which he is a part; the Bible as the text-book of his school; and the doctrines, polity, and working plans of his Church. . . Under the present order of religious education, in which almost the whole task of Bible instruction has been turned over to the Sunday-school teacher, the work of the Sunday-school teacher has become magnified beyond anything dreamed of in the beginning of the modern Sunday-school movement."

Please say in this week's ADVOCATE that in speaking of my case last week, I said "the disturbance is local rather systemic"—not "systematic"—that it does not affect the whole system.

Fraternally yours,
JNO. R. BROOKS.
Reidsville, 11-4-01.

Special Conference Notices.

DEAR BROTHER CRAWFORD:—Please give notice through the ADVOCATE that I desire my cabinet to meet me in Gastonia, 9 a. m. Tuesday, Nov. 19th.

Yours truly,
R. K. HARGROVE.

The class of the second year will meet at Gastonia at 10 a. m. Tuesday, Nov. 19th, at the place designated in the directory. C. F. SHERRILL, Chairman.

The class of the first year will meet at Gastonia on Tuesday, Nov. 19, at 10 o'clock, at the place designated in the directory. It is desired that all the sermons be delivered to the committee early in the day. B. A. YORK, Chairman.
Denver, N. C., Nov. 1.

Conference Historical Society.

The Conference Historical Society will hold its annual meeting in the Methodist Church in Gastonia, Tuesday night, November 19th. Rev. T. F. Marr will deliver the address on "Heroes of Methodism." C. F. SHERRILL, President.

Rail Road Rates to Conference.

All the rail road lines within our conference bounds have granted the usual round trip special rates to those desiring to attend our Conference at Gastonia.

Tickets will be on sale at all stations from November 18 to 21st, inclusive, good for return passage till November 30. W. L. SHERRILL, Conference Secretary.
Mocksville, Nov. 1, 1901.

Errata.

In my article on "Salvation of Children," the printer or the types made me say "money heads of families" instead of "many heads of families"—and lower down where I wrote "and his habits, which all must concede form character," appeared in print "must concede from character." In my notes from Lenoir Station in this week's paper, "he came in too late" was published "he come in too late."—the types said "trussees" instead of "trustees." Very truly,
N. R. RICHARDSON.
Lenoir, Nov. 1, 1901.

Notice.

The first annual meeting of the Woman's Home Mission Society in the W. N. C. Conference will be held in Salisbury beginning November 15, 1901. All members of the Conference Society and delegates elected are urgently requested to attend. They should send their names at once to Mrs. M. C. Rufty, Salisbury, N. C.

MRS. T. F. MARR.
Conf. Cor. Sec.

The North Carolina Conference:---Notice.

All brethren from the Western North Carolina Conference who purpose visiting this Conference at its approaching session beginning December 4th, will oblige me and prevent any inconvenience to themselves by sending me their names at an early date, before our directory is completed.

Fraternally,
T. A. SMOOT.
Fayetteville, N. C.

Attention! Ladies of Salisbury District.

The officers and delegates of the Conference Society, of the Woman's Home Missionary Society of the Western North Carolina Conference, of the Methodist Episcopal Church, South, will meet in the First Methodist Church in Salisbury, N. C., on Friday, November 15, 1901. As this society has been for some time in a somewhat lapsed condition in our Conference, and therefore in the Salisbury district, I hereby most earnestly invoke the pastors and good women of the district, at once to organize local auxiliaries in each pastoral charge, and, as far as practicable, in each congregation, and elect delegates to represent them in the meeting at Salisbury. The organization of such societies is much needed in the Salisbury district to aid in Home Mission work, especially to assist in building parsonages. Let the auxiliaries be organized at once, therefore, and send the names of the delegates to Rev. H. L. Atkins, Salisbury, N. C., who will report the names to the ladies' committee of entertainment there.

W. W. BAYS, P. E.
Oct. 29, 1901. Salisbury Dist.

Missionary Mass-Meeting and Quarterly Meeting, etc.

MR. EDITOR: On Friday, Nov. 8th, beginning at 10 o'clock, we will have a Missionary Mass-meeting at Pleasant Garden, N. C., and Bro. Scroggs will hold our last Quarterly Conference in connection with it. The exercises will begin at 10 o'clock sharp. There will be an all-day program; dinner on the grounds. The program will be the work of the two churches, Pleasant Garden and Bethlehem. We expect Rev. S. B. Turrentine, D. D., and Mr. C. H. Ireland and others to deliver addresses.

We are closing up a year of hard work and some success. We have received thirty members, and hope to report the collections in full, and, for missions a surplus. The salaries are behind, and some of the stewards are a little doubtful, but I trust they will all do their best to enable me to report a clear sheet at Gastonia. Some repairs have been made on the parsonage.

E. J. POE.

Resolutions of Sympathy.

In view of the fact that our beloved pastor, Dr. J. R. Brooks, has been afflicted during the year and has thus been rendered unable to preach for several weeks, we the Board of Stewards representing the church, desire to offer the following resolutions:

1st. That we deeply sympathize with him in his affliction and are gratified that his condition is improving.

2nd. That we appreciate the very faithful work that he has done both in the pulpit and in our homes. We feel that his earnest, spiritual preaching, his spirit of sympathy and love for all the membership of the Church, and his Godly life here have been a great benediction to us.

3rd. That we appreciate the fact that through his watchful oversight the Church has been open every Sabbath during the year and at all times the interests of the church have been faithfully cared for. We believe that the church is in good condition spiritually, this being evidenced by the attendance and activity of our members in all the services of the church and by a remarkable freedom of strife and division among us.

4th. That we pray, if consistent with the will of God, that he may soon be fully restored to health and may still be spared many years of active service.

5th That a copy of this expression of our love and sympathy be placed upon the Quarterly Conference Record and that a copy be given to each of our town papers and a copy to the NORTH CAROLINA CARISTIAN ADVOCATE for publication.

WM. LINDSEY,
P. H. WILLIAMSON,
R. B. CHANCE.
J. R. SCROGGS, Chairman.
WM. LINDSEY, Secretary.

25c invested in Grippe Knockers will cure you.

Don't be persuaded to take something said to be as good as Grippe Knockers, for it is not.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for November 10, 1901.

ISRAEL OPPRESSED IN EGYPT.

Exodus 1: 1–14.

GOLDEN TEXT.—God heard their groaning, and God remembered His covenant.—Exodus 2: 24.

TIME.—B. C. 1706–1491.

PLACE.—Egypt.

Daily Bible Readings.

Monday—Israel Oppressed in Egypt. Exodus 1: 1-14.

Tuesday—A Great Nation. Gen. 46: 1-7.

Wednesday—Cruel Task Masters. Exodus 5: 5-19.

Thursday—Remembrance. Deut. 26: 1-11.

Friday—Oppressed Without Cause. Isa. 52: 1-6.

Saturday—Prayer in Affliction. Psalm 142.

Sunday—Cry of the Oppressed. Psalm 94: 1-14.

Explanatory Notes.

How long a period lies between the last words of Genesis and the opening words of Exodus we do not know. Until half a dozen years ago, the usual opinion was that it was somewhat more than two hundred years. But recent discoveries in Egypt and a fuller knowledge of the history of Western Asia give good reason for placing the Exodus at a very much earlier date; in the eighteenth dynasty rather than the nineteenth. A future lesson will give an opportunity for some study of this interesting question; here it is enough to say that although this point is by no means settled, there seems to be good reason to believe that the Pharaoh of the oppression was not the great Rameses II. of the nineteenth dynasty, whose death from certain astronomic data has been fixed at 1281 B. C., and whose long reign of sixty-seven years would therefore have begun 1348 B. C., but rather, the equally great Thothmes (or more properly Thutmosis) III. of the eighteenth dynasty, whose reign is known to have begun in 1503 B. C., something more than fifty years after the commonly accepted date of Joseph's death.

To go back to the opening verses of our lesson, we observe that the names of Jacob's sons follow the rank of their mothers, the six sons of Leah first, then Benjamin, then the sons of the concubines. The number of descendants of Jacob (vs. 5) does not quite agree with Gen. xlvi. 26, which gives it as seventy-six, but does agree with Deut. x. 22. We must not forget, however, that this is by no means the number of the whole party. Verse 1 tells us that every man came with his household, in other words that the persons here and elsewhere noted were heads of clans, more or less numerous. We remember that Abraham's household (Gen. xiv. 14) must, according to common methods of computation, have numbered nearly two thousand souls; so that these various clans, though none of them doubtless so large as Abraham's, must have included a large number of people. This is an important consideration as bearing on the number of Israelites at the time of the Exodus. We must bear in mind, however, that numerical exactness is not to be insisted upon in the Old Testament story. In the first place numerical exactness is a product of education, and is not a matter upon which orientals at any time lay stress. In the next place, as a natural consequence of this indifference, round numbers are more frequently used, and in the third place numbers in the Old Testament (and also in the New) are more frequently than not used symbolically, in a way entirely foreign and difficult of apprehension to the Occidental mind.

The Hebrew words in verse 7 to express the rapid increase of the Israelites are the same as those in Gen. 1: 20, 28; literally one word is swarmed. Dwellers in Egypt have always been prolific. Seneca and Strabo mention this; it was attributed to the virtues of the Nile. The land is Goshen; not the whole of Egypt.

The new King as has been said, was probably not Rameses II., but Thutmosis III. Both were great warriors and mighty builders. It was Thutmosis III. who built Karnak.

The King does not mean to be understood literally (verse 9) that the Israelites were mightier than the Egyptians. They were too many for safety, especially in their position on the Asiatic frontier. The Syrian nations, more or less subjugated by Egypt, were always ready to revolt, and what was to hinder the Israelites from espousing the cause of the rebellious peoples? This was what the Pharaoh dreaded, as verse 10 shows.

The policy the King adopted was admirably fitted to accomplish his purpose. Aristotle speaks of such methods as being those of tyrants, and gives the pyramids of Egypt as an illustration. The store cities (of provisions, not valuables) Pithom and Rameses, being built on the frontier, were adapted also to be a basis of supplies in war.

The site of Pithom has been ascertained: until ten years ago it was supposed to be Rameses, the site of which remains to be discovered.

In spite of the burden with which they were afflicted, the Pharaoh saw himself brought to face the necessity of further measures. As the Hebrew says, As they afflicted them, so they multiplied: The King now reduced them to the condition of serfs; to their hard bondage in mortar and brick was added service in the field. This was probably in irrigation, a most toilsome labor. We have already learned that it was not until after the Exodus that the land of Goshen was fully changed from pasture to arable land, but it would appear that the policy of the King at this time looked forward to such a change and probably took the first steps toward it.

So was fulfilled the word of the Lord to Abraham (Gen. 15: 13); his seed was being afflicted in the land of Egypt. The plan of God is one. And not that alone is the lesson of this passage. Here as in other studies in this course we have learned the important truth of the solidarity of humanity. We are not isolated units. Our life is a part of the universal life. We do not live or die to ourselves; we are a part not only of those who are living in our day, but of all who went before and who shall come after us.

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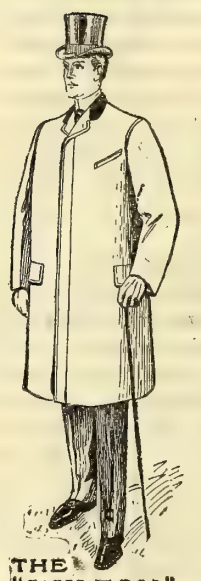
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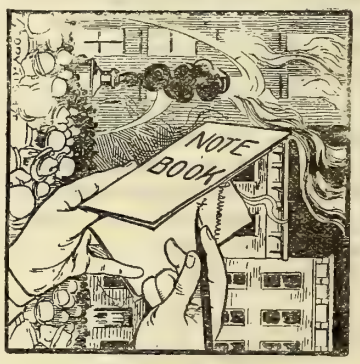
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for November 10, 1901.

OUR NATIONAL BONDAGE

(Hab. 1: 13–17; Amos, 6: 1, 3, 6. Temperance Meeting)

In Habakkuk 1 the prophet refers to the awful oppression of his people by the Chaldens, and expostulates with God for allowing those who are worse than the Israelites to be their conquerors and oppressors. "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" We may apply his words to the traffic in ardent spirits, those engaged in it certainly being worse than their victims.

Description of Whiskey Dealers.

They are treacherous. They know the evil they are doing, the wreck and ruin they cause, but they hide it as far as possible from their patrons. Who ever heard of a saloon keeper marking out to one with his first glass all the road from the first glass to a drunkard's grave?

They are devourers. Like the ravaging monsters slain by Hercules, men who deal in whisky literally devour the fortunes, health, families, and souls of those who are in bondage to appetite. Gladstone said that intemperance causes more ruin than war, pestilence, and famine.

They fish for men. Sometimes, so to speak, they cast the hook for the single person, and then cast a net to catch many at a time. By this figure they are represented as considering men their lawful prey, and seeking to impale them on barbs from which there is no extrication.

They rejoice and are glad at their success. In place of weeping at the ruin they have wrought, they make sport of destruction and laugh at the agony of their victims.

They become prosperous. "Their portion is fat, and their meat plenteous." They pile up ill-gotten gains, and rob the widow, the orphan, and him who has no self-control, of the last cent.

They reject God, and sacrifice at the shrine of their own selfish and heartless business.

They persevere in their work of mischief, and do "not spare continually to slay the nations" that come under their influence and partake of their beverages.

This is a dreadful indictment. Doubtless we know persons in the nefarious business who are individually refined, educated, hospitable, and generous; but so have been violators of every human and divine law Any man who makes or sells whiskey as a business is an enemy to the human race, though he would perhaps be the last man to admit it; and any man who drinks whiskey is an enemy to himself and all his relations and interests.

At Ease in Zion.

Amos rebukes the people for their indifference to the national immorality. "Woe to them that are at ease in Zion!" This indifference may be applied to the general attitude toward the traffic in strong drink. This is one of absolute neglect, or of mild rebuke, or of tacit approval, or of open support.

There are many reasons why the bondage is allowed to rivet its heavy yoke upon the nation.

Party politics. Even so pure and distinguished a man as Jefferson Davis, when the prohibition campaign was on in Texas many years ago, wrote that it was in violation of the principles of the Democratic party to consider such questions.

Revenue. The tax on the business is considered necessary to support the municipality or state or government, to keep taxes down, etc. This argument does not reckon up the vast increase in expenses that arises out of crime directly caused by indulgence in drink.

Divided views. Temperance advocates agree on the end, but not on the means. Prohibition, local option, high license, a state dispensary—all have their adherents. If all who hate whiskey could or would agree, the matter could be settled without trouble.

Proofs of National Bondage.

The government, the state, and the town throw over the traffic the ægis of law, receiving for protection license money.

It is almost impossible to pass or enforce any legislation that bears unfavorably on the business.

Our courts and policemen wink at the matter, knowing that the saloon keeper is a natural lawbreaker, in that he will sell on Sunday, will sell to minors, and will escape the tax whenever possible.

It is not too strong to say that the whiskey business is in a preferred class, for while its evil character is universally admitted, it is nevertheless allowed to live and flourish. If any other business could be started with havoc half so great it would be put down by the spontaneous uprising of an indignant public, who would work lynch law if civil processes were ineffective. Are we not at ease in Zion, when we suffer this hideous, devouring monster to live?

How to Break the Yoke.

Arouse out of ease and indifference.

Vote for the man more than for the party.

Elect temperance men to office.

Obtain temperance legislation.

See that it is enforced.

Teach temperance in all our schools.

Circulate temperance tracts and other papers.

Seek signatures of children as well as of adults to the total abstinence pledge.

Ostracize whiskey dealers.

Oppose the traffic not spasmodically, but constantly and perseveringly.

Drop minor differences in a general unity of purpose.

Let organized Christian forces array themselves against organized forces of evil.

Trust in the Lord that he will surely break the oppressor's yoke and give us the victory.—Epworth Era.

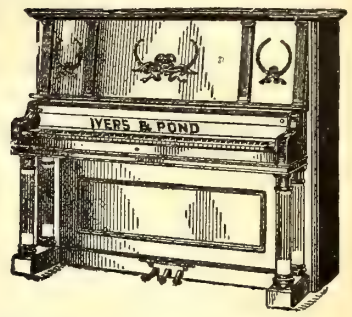
"Let him that thinketh he standeth take heed" Nothing can be more wholesome than such self-surveillance. The dropping from high places of men here and there through lapses and astounding defections emphasizes the admonition of the Holy Book. Watch!

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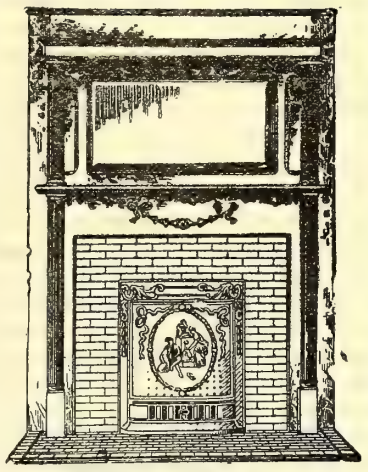
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Programme for Week of Prayer and Self-Denial----Nov. 4-10

[PROGRAMME IN PART.]

Thursday, Nov. 7.

Work among Foreigners: Cubans, Chinese, and Japanese.

1. The Ruth E. Hargrove Institute.

Leaflet by Mrs. Blalock. Annual Reports. Reports in Our Homes.

2 The Schools at Tampa and Ybor City.

3 (a) The Chinese Work at Los Angeles; (b) Japanese Work at Oakland, San Francisco, and Alameda.

Fifteenth Annual Report for 2 and 3. Reports in Our Homes.

4 The Perils and Opportunities of Foreign Immigration.

Statistics may be obtained from the Bureau of Immigration, Washington, D. C. The daily papers state that over five hundred thousand immigrants arrived in this country during the first six months of 1901, chiefly from Italy, Hungary, and Russia.

Discussion. Call for reports of new members and of new subscribers to Our Homes. Collection.

Friday, Nov. 8.

Rescue Work—Tithing.

1 The Ann Browder Cunningham Mission Home and Training School. Its Work and Its Outlook.

Mrs. Alexander's leaflet for February, 1901. Copies of The King's Messenger published by Mrs. W. H. Johnson, Dallas, Tex. Fifteenth Annual Report. Reports in Our Homes.

2 Doors of Hope, and Their Relation to Permanent Homes.

Annual Reports.

3 Preventive Work: the Training and Protecting of Little Children. A symposium, three or four short talks or papers.

4 The Bible Doctrine of Tithing.

The Bible and any good concordance. Mrs. Ratcliffe's department in Our Homes. Discussion. Call for reports of new members and new subscribers to Our Homes. Collection.

Saturday, Nov. 9.

Mountain work.

1 The Mountaineer and His Needs.

Report of the Board of Missions of the Holston Conference, by Rev. John Perry. Order from Mrs. MacDonnell. This report will also aid in the preparation of the paper on Bluefields. April and May numbers of Scribner's Magazine, article by John Fox, Jr.

2 Our London School: Its Work, Growth, and Needs.

Miss Bennett's address. Annual Reports. Our Homes.

3 The West Virginia Miners.

Mr. Perry's report. Fifteenth Annual Report. Mrs. Alexander's recent leaflet.

4 Our Treasury.

A reading of the editorial under this heading in the August issue of Our Homes, by one of the officers of the auxiliary, to be followed by an earnest prayer that we may measure up to our opportunities, and that God's work may not suffer through any lack of liberality on our part. Call for reports of new members and new subscribers to Our Homes. Collection.

Sunday, Nov. 10.

Sermon by the pastor at 11 a. m.

Supply your pastor with the proper literature in ample time, and request him to inform himself thoroughly about our work, and to preach as specifically in regard to it as possible.

The Sunday night service is left optional. If desired, the best papers of the week may be repeated Sunday night, and an effort made to secure new members and subscribers.

Collect self-denial and free will offerings for the general work. No offerings should be directed to any special object. Life members may be made, and names placed on the Baby Roll.

We desire to call special attention to the foregoing programme for the week of prayer beginning Nov. 4 ending with the collection of self-denial and free will offerings for the general work on the evening of Nov. 10.

Let our entire church pray earnestly for a general revival of interest in our Home Mission work. Pray especially for the approaching meeting in Salisbury beginning Nov. 15. Our President, Mrs. Branner, is anxious that there shall be a full delegation present at that time to help in getting this branch of our Christian work more fully organized in our Western N. C. Conference. We are hoping to be favored with the presence of Miss Belle Bennett—though still abroad. She is expected back by that time, and we greatly desire that she remain in our conference and do extensive organizing at the different charges throughout our bounds.

To know her is to love her, and to be posted in this branch of work—so dear to her heart—is to become interested, and when interested we then realize what our Lord meant when he said: "The poor always ye have with you." Whensoever ye will ye may do them good. Now, that we may arouse our women to greater willingness to help these needy charges to build up the work in their midst is what we are constantly aiming at in this branch of our church work. No man can be at his best, however able and consecrated he may be, if his family is not comfortably housed and provided with the necessities of life. Let us hold up the hands of these self-sacrificing brethren in ministering to the needy in out of the way places, whose environments hinder their willing progress. Sisters rally to the support of our H. M. Societies. It is more profitable to a greater number to give in a systematic way through regular organized methods. Our great church has provided this method, let us follow the dictates of her wise counsel, and come up to the full measure of our duty, responsibility and privileges.

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT---4th Round

R H Parker P E, Weaverville, N C.

North Asheville	Sep.	14 15
Bethel	"	14 15
Hot Springs circuit, Hot Springs	"	17 18
Ivy ciruit, Barnardsville	"	21 22
Bald Creek circuit, Bald creek	"	24 25
Burnsville circuit, Martin's Chapel	"	28 29
Swannanoa ct, Swannanoa	Oct.	5 6
Marshall ct., Jewell Hill	"	8 9
Saluda ct, Moore's Grove	"	12 13
Old Fort ct, Old Fort	"	19 20
Hendersonville	"	26 27
Cane Creek ct.	Nov.	2 3
Weaverville ct	"	9 10
Central Church	"	16 17
Haywood Street	"	16 17

STATESVILLE DIST.—4th Round

J. E. Thompson, P. E., Statesville, N. C.

Statesville station	Sep	14 15
West End	"	15 16
Mooresville circuit, Salem	"	21 22
Mt Zion station	"	22 23
Iredell circuit, Snow Creek	"	28 29
Statesville circuit, Providence	Oct.	5 6
Woodleaf cir, Woodleaf	"	9
Troutman circuit, Vanderberg	"	12 13
Mooresville station	"	13 14
Lenoir circuit, Mt. Zion	"	19 20
Lenoir station	"	20 21
Newton circuit, Friendship	"	26 27
Maiden circuit, May's Chapel	"	27 28
Caldwell circuit, Grace	Nov.	2 3
Granite Fall station	"	3 4
Hickory station	"	4
Alexander ct, Rocky Spring	"	9 10
Stony Point at Stony Point	"	10 11
Turnersburg circuit, Harmony	"	13
Catawba circuit Hopewell	"	16 17

MOUNT AIRY DISTRICT--4th Round.

J J. Renn, P E., Mount Airy, N. C.

Mount Airy Station	Sept.	8 9
Jonesville circuit at Jonesville	"	14 15
Elkin station	"	15 16
Mount Airy circuit at Zion	"	21 22
East Bend circuit at Center	"	28 29
Jefferson circuit at Jefferson	"	28 29
Boone circuit at Boone	Oct.	5 6
Watauga circuit at Henson	"	12 13
Creston circuit at Creston	"	16 17
Healing Springs ct at Chestnut Hill	"	19 20
Laurel Springs ct. at Transon	"	23
Sparta ct. at	"	26 27
Rockford ct at Dobson	"	29
WilkesbSro ct at Lebanon	Nov.	2 3
N Wilkesboro ct. at N. Wilkesboro	"	3 4
Pilot Mountain ct at Chestnut Grove	"	9 10
Stokes ct at Bethel	"	10 11

WAYNESVILLE DIST.--4th Round

F. L. Townsend, P. E., Canton, N. C.

French Broad, Embler's Grove	Aug. 31, Sep.	1
Clyde circuit, Tuscola	"	7 8
West Haywood circuit, Shady Grove	"	14 15
Spring Creek circuit, Baldwin's Chapel	"	21 22
Leicester circuit, Leicester	"	28 29
Mills River circuit, Shaw's Creek	Oct	5 6
Brevard station, Brevard	"	12 13
Transylvania ct., Greenwood	"	19 20
Haywood circuit, Laurel Hill	"	26 27
Spring Creek, Baldwin	"	24 25
Haywood, Pine Grove, night	"	25 25
Haywood, Laurel Hill	"	26 28
Sulphur Springs, Acton	Nov.	2 3
Clyde circuit, Clyde, 3 p. m	"	8
Canton circuit, Canton	"	9 10
Waynesville sta, Quarterly Con	"	11
West Haywondcircuit, Delwoodf	"	16 17
Waynesville, night		17

WINSTON DISTRICT.—4th Round

D Atkins, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14 15
Mocksville circuit, Oak Grove	"	21 22
Mocksville station,	"	22 23
Kernersville, Shady Grove	"	28 29
Thomasville station,	"	29 30
Forsythe circuit, Lewisville	Oct.	5 6
Farmington circuit, Advance	"	12 13
Walkertown station	"	19 20
Winston, Centenary	"	20
Winston, Burkhead	"	20
Winston circuit, Mt. Tabor	"	26 27
Winston, Grace Church,	"	27
Southside	"	30
Davidson circuit	Nov.	2 3
Danbury circuit	"	6 7
Summerfield circuit	"	9 10
Cooleemee	"	13
Jamestown	"	16 17

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor	Aug. 31, Sept.	1
Salisbury, Main St, (nigh)	"	1
Concord, Central	"	7 8
Concord, Forest Hill	"	7 8
Concord ct., Carmel	"	14 15
Concord, Epworth, night	"	15 16
China Grove ct., Bethpage	"	21 23
Lexington station	"	28 29
Gold Hill circuit, Liberty	Oct.	5 6
Linwood circuit, Wesley Chapel	"	12 13
Albemarle circuit, Palmerville	"	19 20
Albemarle station, (night)	"	20
Salem circuit, Salem	"	26 27
Mt. Pleasant cir, Cold Spring	Nov.	2 3
Norwood circuit	"	9 10
Salisbury, First Church	"	16 17
East Salisbury sta	"	16 17
Spencer station	"	16 17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion N C

Marion station, Marion	Aug.	11
McDowell circuit, Pleasant Hill	"	17 18
Table Rock circuit, Earney's	"	24 25
Forest City & Thermal City station. Forest City	August 31, Sept	1
Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Kistlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersville	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
Morganton circuit, Stamey's Chapel	Nov	2 3
Morganton station	"	10 11
Connelly Springs ct, Ruth College	"	16 17

SHELBY DISTRICT 4th Round.

W. R. Ware, P. E., Shelby, N. C

Cherryville circuit, Cherryville, Aug. 31, Sept.		1
Belwood circuit, St. Peters	"	7 8
Bessemer City circuit, Bessimer City	"	14 15
King's Mountain station	"	15 16
Lowesville circuit, Salem	"	21 22
Mountain Island station	"	22 23
Stanly Creek ct., Hardin Cotton Mill	"	28 29
Lincolnton circuit, Lincolnton	"	29 30
McAdensville station	Oct.	5 6
Gastonia, Main st	"	6 7
Polkville circuit, Clover Hill	"	12 13
Lowell circuit, Bethesda	"	19 20
Gastonia, West End and Ozark	"	20 21
El Bethel circuit, El Bethel	"	25 27
Shelby circuit, Sulphur Springs	"	26 27
Shelby station	"	27 28
Rock Springs circuit	Nov.	2 3
South Fork circuit	"	9 10
N Cleveland circuit	"	16 17

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station, Franklin	Aug.	17 18
Webster circuit, Cullowhee	"	24 25
Macon circuit, Union	Aug. 31, Sept.	1
Bryson City sta., Bryson City	"	7 8
Whittier circuit, Olivet	"	14 15
Bushnell circuit, Jackson Line	"	21 22
Aquone circuit, Tellico	"	28 29
Franklin circuit, Iotla	Oct.	5 6
Andrews ct, Peach Tree	"	12 13
Murphy station, Murphy	"	13 14
Hiwasse circuit, Liberty	"	19 20
Hayesville circuit, Hayesville	"	26 27
Glenville circuit, Glenville	Nov.	2 3
Robbinsville circuit, East Buffalo	"	9 10

SPECIAL MEETINGS.

Whittier circuit, Ocona Lufty, Thurs Sept 12.
" " Shoal Creek, Friday " 13
Bushnell ct, Maple Spring, " 20
Macon ct., Maiden's ch, Wednesday, Oct. 2.
Macon ct., Mt Zion, Thursday, Oct. 3.
Macon ct, Patton's, Friday, Oct 4.
Hayesville ct., Bethel, Wednesday, Oct. 9.
" ct, Ledford's ch, Thursday, Oct. 10.
" ct, Sweet Water, Friday, Oct 25.
Hiwasse ct, Fairview, Thursday, Oct 17
Hayesville ct, Boyle's chapel, Thursday, Oct. 24
Webster ct, Speedwell, Thursday, Oct. 31.
Webster ct., Webster, Thursday, Nov. 14.
Franklin ct, Salem, Tuesday, Nov. 5
Robbinsville ct, Homestead, Thursday, Nov. 7.
Bryson City station, Sylva, Thursday night, Nov. 14.
Bryson City, Hillsboro, Friday, Nov. 15.
Glenville circuit, Double Springs, Nov. 1
Andrews ct., Andrews, Sat. and Sunday, Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

CHARLOTTE DIST.—4th Round

J. C. Rowe, P. E., Monroe, N. C

Charlotte, Trinity station	Oct.	5 6
Charlotte, Dilworth station	"	6 7
Pineville circuit, Hebron	"	5 6
Ansonville circuit	"	11
Wadesboro station	"	12 13
Lilesville circuit	"	18
Polkton circuit	"	19 20
Morven circuit	"	26 27
Waxhaw circuit	Nov.	1
Weddington circuit	"	2 3
Derita circuit	"	91
Charlotte, Tryon station	"	10 17
Monroe station	"	16 17

GREENSBORO DISTRICT---4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Centenary station	Oct.	20
Proximity station	"	20
Asheboro station	"	25
Asheboro circuit,	"	26
St Paul	"	27
Naomi station	"	27
Randolph circuit	"	29
Greensboro circuit,	Nov.	1
Wentworth circuit	"	2
Ruffin circuit	"	2
Reidsville station	"	3
Ware's Chapel	"	3
Ramseur circuit	"	7
Pleasant Garden ct.	"	8
West Randolph ct.	"	9
Spring Garden Street	"	10
Liberty circuit	"	16

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Letter From Our Juvenile Superintendent.

DEAR LIGHT BEARERS:—Sometime ago a sketch of the life of our own Missionary, Miss Susie Williams, was given in the ADVOCATE, and I hope that every one of you read it and so are somewhat acquainted with her. And now we have something better than this—a letter from Miss Williams herself. I wish that you each might see and read it, as it is meant for you personally, but the best we can do is to publish it in the ADVOCATE, where, if you should not find it, your lady manager or some good friend surely will, and read it to you. Just to think that Miss Williams would rather belong to us and have our love and prayers than be adopted as the missionary of a king! How it makes us want to work all the harder for her, and pray for her, too, everyday as she requests!

To take care of a whole missionary ourselves is indeed a "forward movement" for a little band of Light Bearers, and, of course, we are not going to fail in the beginning of it. What is $750.00 among a thousand wide-awake children who love Jesus and want to work for Him! But let me remind you that the time is growing short and there is much yet to be done. I am anxious, you know, to help you in any way I can, and your lady-manager, of course, is planning for and helping you, so you must each do your best. Work, pray, give—this must be our motto. Let me have a fine report from each band at the close of the third quarter. It will increase our faith in ourselves and put new courage in our hearts. Why not make each day a Rally Day till the first of March! Then I am sure I can say of you, Well done, good and faithful little Light Bearers.

Yours for the work,
JENNIE WEAVER.

Miss Williams' Letter.

SOOCHOW, Sept. 15th.

DEAR LIGHT BEARERS:—Last week's mail brought me a letter from our Secretary, Mrs. Trueheart, telling me that you dear children are praying and working for me, and I felt that I could scarcely wait to write you a letter telling you how very happy I am to have your love and your prayers, for I do know that Jesus hears and answers children's prayers. Truly, if I knew a king had adopted me to be his missionary, I should not be so glad as to know that you count me yours.

My work is, very much of it, with children, and I shall tell these little girls and boys about you. Many of them are earnest little Christians and we want to tell so many others about our Saviour that hundreds more will soon know Him. Would any of you like to correspond with some Christian children here who know English and would be very glad to know some little American friends? I shall write to you often and I am going to ask every one of you to pray for me every day that God will give me a great deal of His Spirit and make me have very much love and wisdom in teaching these people.

Your loving friend,
SUSIE E. WILLIAMS,
Soochaw, China,
via Shanghai.

An Evening With Our Young People.

An arrangement has been made between the Epworth League and our Young People's Missionary Society, of West Market St. Church, Greensboro, whereby the latter prepares the program for and conducts the monthly missionary meeting of the League. This arrangement has proved very satisfactory so far, as all the members of the Young People's Society belong to the League. It would be still more so if all the members of the League belonged to the Young People's Society—and why not?

It was our privilege to attend the last meeting and seldom have we been more highly entertained and instructed. The subject was China, and the following program, interspersed with delightful music, was admirably carried out. The map talk was especially fine.

Devotional Exercises.
Reading of Minutes.
Map Talk on China.
Paper—Our Day Schools in China.
Paper—Our Boarding Schools in China.
Paper—Some Chinese Characteristics.
Reading—What My Beckie Thinks of the Chinese.
Reading—Letter from Miss Helen Richardson to a member of the society.

A valuable little booklet, "China in Outline," price 15 cents, also "What My Beckie Thinks of the Chinese" price 5 cents, may be had of Miss Pauline J. Walden, No. 36, Bromfield St., Boston, Mass.

Annual Meeting Woman's Home Missionary Society Western N. C. Conference, Salisbury, N, C, Nov, 15-18, '01.

To General Passenger Agents:—The undersigned has been requested by lines in this Association, including the S. C. & G. Extension and Seaboard Air Line Railway, to announce rates based on tariff 2, circular 5174, in the sale of round-trip tickets to Salisbury, N. C., and return, from points within the state, including Norfolk, Suffolk and Danville, Va., account of above occasion.

Tickets to be sold November 13th, 14th and 15th, final limit November 20th, 1901, continuous passage in each direction.

The following total rates on this basis will apply from junctional points, viz.:

From Blacksburg,	*$4 70
From Charlotte,	2 20
From Danville, Va.,	4 65
From Durham,	4 85
From Fayetteville,	7 05
From Forest City,	5 90
From Gastonia,	3 25
From Greensboro,	2 50
From Goldsboro,	7 45
From Henderson,	6 50
From Hickory,	3 90
From Lattimore,	5 65
From Marion,	4 65
From Maxton,	7 65
From Mooresboro,	5 90
From Norfolk, Va.,	13 30
From Newton,	2 50
From Raleigh,	5 85
From Rutherfordton,	5 90
From Sanford,	5 05
From Selma,	6 85
From Rural Hall,	4 25
From Shelby,	5 25
From Suffolk, Va.,	12 70
From Wilmington,	10 50
From Weldon,	10 50
From Winston-Salem,	3 85

*Basing rate including transfer.

W. H. FITZGERALD,
Commissioner.

Asheville, Morganton, Statesville, Greensboro and Charlotte daily papers please copy.

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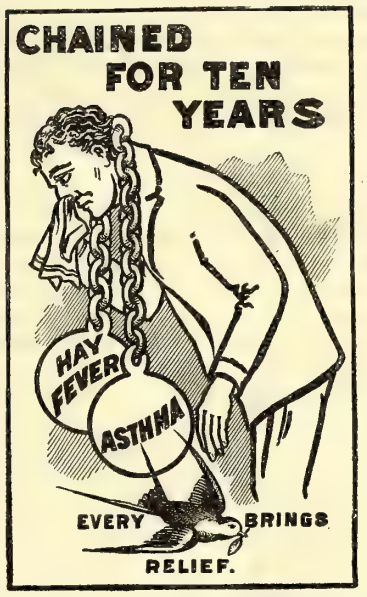
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The Rev. C. F. WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

Very truly yours,
REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully,
O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 22 years. I have tried numerous remedies, but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Some one in Halifax county, who fails to sign his name to his letter writes: "I have a piece of gray land, rather stiff, with yellow clay subsoil. Will make from 600 to 700 pounds of seed cotton per acre with 150 pounds of fertilizer. I want to bring the yield up to 1200 pounds per acre. Will you please give me a good formula for mixing acid phosphate, cotton seed meal and kainit. How much will I have to apply to the acre. The land needs humus. Would it be better for me to sell my cotton seed at 16 cents per bushel and buy cotton seed meal at $1.40 per 100 lbs. for manure?" This writer further asks that the Bulletins be sent to him, and after a while he will probably complain that he cannot get the bulletins, when they cannot be sent unless we know his name and address. As to the questions asked, the letter is a fair sample of the inquiries from men who have been merely planting cotton all their lives and have never realized what farming means. You need not have told me that your land needs humus. I would have known that from what you say in regard to it. And it will never gain in humus by merely putting fertilizer there to make cotton. Land that will make but 600 pounds of cotton per acre with a little dribble of fertilizer needs a great deal more than humus. It needs good farming more than anything else. The day will come in all the cotton country when a man will be ashamed to say that his lands make such poor crops, for it will be evidence against him as a farmer. The land did not get into that condition all at once. You have been running it down for years, and though you admit that it is poor and needs humus, you imagine that I can give you a fertilizer formula that will at once enable you to get 1200 pounds of seed cotton per acre on land that is in no condition to grow cotton at all. I am not that sort of a quack, and I do not believe that with fertilizer alone you can get 1200 pounds of cotton from that land. It has probably been in cotton this year, and this winter it will lie and leach away what plant food it has in the winter rains and be still less supplied with humus. You might have applied some acid phosphate to advantage in getting a growth of crimson clover or vetch on that land during the winter, and would thus have added some humus making material to it. But you have done nothing of the sort I assume and immagine that fertilizer is all you need. If I had a piece of land in that condition and wanted to make it grow cotton well I would go to work to improve it. Not by a mere dependence on any one's fertilizer formula but by getting the land into a regular rotation in which there would be plenty of leguminous crops such as clover and cow peas, and would use the cheaper forms of fertilizer to improve the growth of these. Then in a few years I could reasonably expect to make cotton on the land. Mere spreading of fertilizer on a piece of poor land and planting it in cotton will never bring the land up, and the sooner you realize the full meaning of this the sooner you will get that land into condition to grow cotton. Very probably a chemical analysis of that soil would show that it has plant food enough in it to grow large crops if it was gotten into a better mechanical condition and was properly worked. Good plowing and food and frequent cultivation are worth as much as any fertilizer. Then in regard to the cotton seed. The man who sells his cotton seed for 16 cents per bushel and buys the meal at $1 40 per 100 pounds is acting very foolishly. If the mill will not pay you 25 cents per bushel for the seed, keep them home and use them on the land. Or if you can exchange a ton of seed for 1200 lbs. of meal it would pay you better. The meal is not worth $28 per ton as a fertilizer. If fed as part of a well balanced ration in a reasonable amount to fattening animals, it might pay you to use it even at that price. But you can buy the nitrogen cheaper in some other form, as tankage or dried blood for instance. A good fertilizer for cotton can be made as follows: Acid phosphate 1200 pounds, cotton seed meal 600 pounds and muriate of potash 200 pounds to make a ton. Use this at rate of 300 to 600 pounds, per acre according to the condition of the land. A soil well supplied with humus can use the 600 pounds. Land in the condition yours is in will need but 300 pounds, and with that much it is hardly likely that you will get the $1200 pounds of seed cotton. No land gets suddenly rich any more than it gets suddenly poor, and you cannot take a dead poor piece of land destitute of vegetable matter and make good crops on it merely by the application of fertilizers. With your land brought into good condition by the use of legumes and the feeding of stock you will not need to buy cotton seed meal, tankage or any other form of nitrogen, and so long as you keep growing cotton with the aid of fertilizers alone just so long will your land remain poor. I wish that I could get this idea inio the head of every farmer in North Carolina, that farming is not mere scratching of the land and dribbling fertilizers in hopes that by some sort of good luck you may raise a paying crop, but it is a systematic business, a profession that requires much study. Your land is poor because you have not kept it rich. It makes poor crops because it is not in condition to make good ones, and until it is brought into condition no amount of fertilizer will make it very productive.

From Franklin Co.: "I have tried several ways to keep corn cut off at the ground, but failed to keep it. This year I made a "horse" by your directions and shocked the corn as directed, and it has rotted and moulded clear through. Please tell us what to do for horse feed." There is no doubt that in the humid season we have had this fall there is a greater difficulty in curing the fodder in the shock than usual. But if the shocks are not made too large and the centre is kept well open at the base there is really no difficulty in curing the fodder. But shocked tight and a great deal placed in a shock there will be some loss anywhere. No farmer should have to depend on corn for horse feed. If you have plenty of crab grass hay or pea-vine hay, both of which you could have had plenty of this season, there will be no lack of horse feed. I keep a pair of horses but never think of depending on the corn stalks for feed. I give them some by way of variety, but I have plenty of pea hay and crabgrass hay, and if there is a farmer in North Carolina today who has not plenty of horse feed outside of corn fodder it is his own fault. On the land where my peas were cut and cured for hay I am now putting in oats and hairy vetch, and before the horses will have eaten up the pea and crabgrass hay cut this fall I will have the crop of oats and vetch cured and ready to carry them through till more hay is made. I thus get most of the feed for two big horses from two acres of land. And I propose to get that two acres into such condition that they will furnish all the forage these horses need the year round. A farmer who has not provided a plenty of good horse feed is too late asking the middle of October what he is to do for horse feed. I am feeding hay now which I cut on the corn field after the corn was shocked. It is crabgrass, but it is better than the timothy that is selling here for over $20 a ton. Our farmers and horse feeders do not realize the fact that crab grass cut the proper time makes better hay than timothy, but such is the fact, and there is not a farmer in eastern N. C., who cannot have an abundance of it if he will. In fact I do not believe that for the expenditure there is a crop that would pay much better than crab grass on a piece of well manured land.

Alva Agee, of Ohio, writes in the National Farmer and Stockman: "Ten years ago I began to grow cow peas as a fertilizing crop. Prof. Massey of North Carolina had so persistently called attention to the value of this legume in building up the soil of the South that I was led to give the plant a trial north of the Ohio river, and in these ten years the peas have furnished fertility for many bushels of potatoes. They paid me well as a fertilizing crop, being used to feed the soil directly, because the land would well repay the expense in the succeeding crop of potatoes. The supposed difficulty in making them into hay and some ignorance of the true feeding value of the hay, have kept me from recommending the growing of cow peas in the North for feed as well as for fertilizing. But this year I have become convinced that cow peas should be a big factor in our northern farming as a forage crop. When the vines are harvested, the product per acre is much larger than I had supposed, and the quality of the feed is far superior to timothy and probably to clover. While we cannot make as big a growth as in warmer latitudes, still the quantity per acre that can be secured, quality considered, makes cow peas a valuable forage or hay crop for us."

And yet in the South, where the cow pea flourishes as it does nowhere else countless tons of the poor timothy of the west are annually brought to our towns and sold, and today timothy hay that is not worth half as much as good cow pea hay for any animal is selling in Raleigh for over $20 per ton, and people are even feeding it to cows, when it is about as worthless for such a purpose as the cotton seed hulls some of them like so much. We could furnish the North and West with hay of better quality than any they have if we only had the pluck to do it. Right here at home it is today impossible to get cow pea hay to feed a cow with in town, while a good crop of pea vine hay this season would have brought the grower more money than the cotton is bringing. It is hard to see how farmers with crabgrass and pea vines so easily grown should be feeding cotton seed hulls to their stock. Some day perhaps our farmers will realize the value of forage crops and stock feeding.

His Life in Peril.

"I just seemed to have gone all to pieces," writes Alfred Bee, of Welfare, Tex., "biliousness and a lame back had made life a burden. I could'nt eat or sleep and felt almost too worn out to work when I began to use Electric Bitters, but they worked wonders. Now I sleep like a top, can eat anything, have gained in strength and enjoy hard work." They give vigorous health and new life to weak, sickly, run-down people. Try them. Only 50c. at all drug stores.

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For tickets and general information apply to railroad ticket agents, or to M. B. CROWELL, General Agent, Norfolk, Va.; J. F. MAYER, Agent, 1212 Main St., Richmond, Va.

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OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

SIZER.—Anson Sizer, one of the oldest members of Harrison church, on the Pineville circuit, peacefully passed away at the hospital in Charlotte, on the 14th of August, 1901. His illness only lasted a few days, but he suffered intensely during that time, his disease being such that the skill of physician and surgeon could not relieve him. He was born Nov. 25, 1831, and so had almost lived out his three score years and ten when death claimed him. He leaves a wife, two sisters, and several children behind. May God bless them all.

H. C. SPRINKLE, P. C.

In Memoriam.

Mrs. Catherine Calpernia (McClure) DeLaney gently took her leave of the dissolved earthly house of this tabernacle to a building of God, an house not made with hands, eternal in the heavens, at 7 o'clock on the morning of September 17th, 1901, aged 77 years, eight months and twenty two days. She was born in Chester county, S. C., her parentage being among the highest and most respectable families of that county. She was the wife of James DeLaney, deceased, of precious memory, who preceded her to the grave four years ago. She was also stricken down with fever at the time of his death, and since that time has been in failing health. She passed away peacefully at the home of her son-in-law and daughter, Mr. and Mrs. W. T. Robinson, in Providence Township, N. C., where she had resided for the last five months. She loved to read her Bible. The 91st Psalm and 14th chapter of St. John being favorites with her.

She had been a member of the M. E. Church for many years, and was a quiet, unassuming Christian, but for some years had been deprived of attending church on account of affliction, and a continuation of ill health very much impaired her in mind and body. She was naturally a strong minded, energetic woman. Though suffering from frail health much of the time, she nevertheless was full of energy, and looked well to the ways and comfort of her household. She had great natural kindness of heart, and could not do too much for her loved ones.

She was much concerned as to the good and welfare of her children, and if they live not the lives they should, they will be left without excuse. They rise up and call her blessed. Her children were all present to witness the last sad scene, and as they looked into her face after the Angel of the Covenant had replaced that contortion caused by intense suffering by a sweet, respectful look, they could almost hear the Master say, "Thou hast been faithful." During all her illness she never murmured, but said God was merciful to her, and has often talked of death this year, and said that she would soon pass away, and that she had lived much longer than she expected, and wanted to die and go home. To home, sweet home.

Above all, she was a sincere Christian, and died in the faith. A great void is left in the home and hearts of those left behind.

She leaves four daughters and two sons to mourn her departure, but they sorrow not even as others which have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." It is not a last farewell we take when Christian loved ones fall asleep in death. There will be a glad reunion in a better, brighter world.

The above memoir of Sister DeLaney, written by one of those who knew her best and loved her most, was handed to me, and I feel that it should not be changed. My prayers and sympathies are extended to the loved ones left behind.

H. C. SPRINKLE, P. C.



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NEWS OF THE WEEK.

El Paso, Texas, had its first snow storm of the season yesterday———The Georgia house of representatives passes the new corporation tax law———The president appoints F I Osborne as judge of the court of private land claims——— Two of the five unions at Fall River vote against a strike and thus defeat the proposition, but further action is to be taken———At Rutherfordton a drunken negro shoots a deputy sheriff. The negro has been arrested and a lynching is feared if the officer dies———The National Review, of London, publishes the dispatch in which General Buller ordered General White to surrender Ladysmith———Leaders from other states of the organized coal mines are trying to induce the men in the Virginia and West Virginia mines to organize ———The portrait of Captain Otway Burns, commander of the Snapdragon in the war of 1812, is presented to the state by his grandson, Walter F. Burns, of Chicago.

Thursday, Oct. 31—The famous Mexia will case involving $1,000,000 has been settled outside of courts———The Virginia North Carolina photographers' convention, in session at Raleigh, adjourns———The grand lodge of Masons of Georgia decides Masons dealing in liquors shall be expelled from the order ———Treasurer Roberts in his annual report says the federal treasury was never stronger than at this period——— Turkey denies her liability to the United States for the expenses incurred in securing the release of Miss Stone———Fourteen men of the Ninth infantry are attacked by 140 bolomen on island of Samar. Two are killed and two wounded ———At Hodgville, Ky., a negro in jail for having forced a 15-year-old boy to commit a crime, is taken out and hanged by a mob———The Eleventh cavalry and the Twenty-eighth infantry regiments will be sent to the Philippines. Four regiments now there will be brought home———The Southern railway began its good road building at Winston yesterday in the presence of a large assemblage of representatives from many counties———A committee of the Charleston exposition invites the president to attend on February 12, Lincoln's birthday. Mr. Roosevelt said he would be present if possible.

Friday, Nov. 1—The negro who attempted to assault Mrs. Daughtry in Georgia was caught by a posse and hanged———Two thousand people witnessed the execution of a negro at Cartersville, Ga., yesterday———The weather bureau reports that except over limited areas the bulk of the cotton crop is now gathered———The naval board will recommend to Congress the building of forty more naval vessels———The case of Miss Stone has become more serious Kitchener reports the capture of seventy-eight Boers———Another case of bubonic plague is reported at Glasgow ———Boers threaten to make reprisals if the British continue hanging and shooting———Six persons killed and thirteen injured in a train wreck at Donaldson, Ind.———No foundation in the report that John Skelton Williams will retire from the presidency of the S A. L———The British had several officers and fifty-four men killed and 160 wounded in an encounter with the Boers. Texas authorities have quarantined against Glasgow and Liverpool———No new cases of plague are reported at Liverpool.

Saturday, Nov. 2—The President has issued his Thanksgiving Proclamation, fixing Thursday, Nov. 28th, as the day ———The government of Nicarauga has terminated the treaty under which the United States was empowered to contract a canal across the territory of Nicaragua———The Pekin government has decided to recall Wu Ting Fang, Chinese Minister to Washington———Philadelphia capitalists have secured options on large tracts of lands in Roanoke county, Va., believed to be rich in oil, gas and coal———The Turkish government has acceded to all demands made by the government of France———The Ohio campaign has closed; Democrats claim that they will carry the State———The Good Roads Congress at Winston, N. C., closed yesterday———An unsuccessful attempt to assassinate the Dowager Empress of China is reported from Pekin ———Pan-American Exposition at Buffalo, N. Y., closed last night, the financial loss is in the neighborhood of $3,000,000———President Roosevelt has formally accepted the invitation to attend the South Carolina exposition on February 12th.

Catarrh can be Cured.

Catarrh is a kindred ailment of consumption long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs Having tes ed its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all suffering from Catarrh, Asthma, Consumption, and nervous diseases this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper W. A. Noyes, 847 Powers Block, Rochester, N.Y

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ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 13, 1901. VOL. XLVI., NO. 46

Hassam's Proverb.

King Hassam, well beloved, was won't to say,
When aught went wrong or any labor failed,
"Tomorrow, friends, will be another day!
And in that faith he slept, and so prevailed.

Long live his proverb! While the world shall roll,
Tomorrows fresh shall rise from out the night,
And new-baptize the indomitable soul
With courage for its never-ending fight.

No one, I say, is conquered till he yields,
And yet he need not while, like mist from glass,
God wipes the stain of life's old battlefields
From every morning that he brings to pass.

New day, new hope, new courage! Let this be,
O soul, thy cheerful creed. What's yesterday.
What all its shards and wrack and grief, to thee?
Forget it, then: here lies the victor's way!

—James Buckham, in Christian Endeavor World.

THERE IS no reason why a true Christian should go through the world with his head bowed like a bulrush. Before God his attitude should be one of deep humility and utter dependence, but towards life and its problems his proper bearing should be one of dignity, confidence and power.

THE BROADER and deeper one's experience in the things of the Kingdom grows the more he realizes the truth of the Apostle's declaration, "the just shall live by faith." It is faith in God's fatherhood that gives us the confidence of sons of God and the conscious strength of oneness in nature with Him. It is faith in God's gracious will and plan for our individual life and in His power to make that will a reality, that gives us faith in ourselves and enables us to do what He gives us to do and to meet calmly and courageously all the difficulties and perplexities that may lie in our path. It is faith in a future when all that needs to be made plain shall be revealed, when good shall triumph over evil, and when the truly Godly shall be crowned that enables us to be up and doing, to be strong, and to wait with patience for the coronation day. If made intelligently there is no greater prayer than, "Lord, increase our faith."

NEARLY every successful man of business looks forward to the time when he can retire from its labors and cares with an ample competence for declining years. Such a man is wise, but wiser still is one who also endeavors to lay up something to retire—some resource within himself that will yield profit and pleasure when the usual activities must cease. One should never be so wholly absorbed in any worldly pursuit as to find no time to cultivate personal friendships, a love for good books, for art or music or something of an elevating character that will give pleasant occupation to time and thought. Such a provision for the future will not only lengthen life but divest old age of much of its cheerlessness and infirmity.

IT IS to be regretted that the Pan-American Exposition, which came to a close November second should have proved a financial loss to its promoters. There is no doubt that Expositions exert an increasingly helpful and inspiring influence, as each successive one pours out its treasurers of thought and labor in friendly competition and comparison. While not projected on so extensive a scale as preceding ones, the Pan-American has given large stimulus to the intelligence and industry of the western hemisphere by the unique display of its products and life amid environments most attractive in their conception and execution. Indeed the æsthetic side of the Exposition was a most notable one, and its refining influence will doubtless tend to make American life in all its aspects more artistic and ideal. Surely it shall not have existed in vain if it may help to consummate the hope that "the century now begun may unite in the bonds of peace, knowledge, good will, friendship and noble emulation all the dwellers of the continents and the islands of the New World."

TEMPERANCE workers are gratified to find indications that their efforts to introduce the study of temperance physiology in the public schools are beginning to bear fruit. Mrs. Mary Hunt says: "As one who is ever on the outlook for the swing of the pendulum that ticks out the story of human progress, I made it a point on the warmest, most thirst-provoking days in Buffalo, and oftenest at the lunch hour, to enter the great restaurants and other buildings where beer is the prominent beverage offered for sale. I wanted to contrast the popularity of beer at the Pan-American with its use in the Columbian exposition eight years ago. The beer customers were comparatively few, while the patrons of water, orangeade, soda, tea, coffee and other like non-alchoholic drinks were a vast multitude. The contrast, as far as I saw it, shows plainly that the habit of beer drinking is not gaining with the people of the United States. Here, faithful, painstaking teachers of temperance physiology in our public schools, I saw the fruit of your work. In imagination I was with you in the schoolrooms of the country. Keep right on, teachers. Each successive generation among the builders of the future in our republic must be taught the same truths, and coming ages will thank God for you and your work."

PRESIDENT ROOSEVELT has issued his proclamation for Thanksgiving Day as follows:

"This Thanksgiving finds the people still bowed with sorrow for the death of a great and good President. We mourn President McKinley because we so loved and honored him, and the manner of his death should awaken in the breasts of our people a keen anxiety for the country, and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty, which as a nation we have thus far safely trod. Yet in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The last year in particular has been one of peace and plenty. We have prospered in things material and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as much has been given us much will be expected from us, and that true homage comes from the heart as well as from the lips and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellowmen. Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations and at their several homes and places of worship reverently thank the giver of all good for the countless blessings of our national life."

IN A a recent issue Zion's Herald publishes a sermon on the Christian minister in his Work, preached by Rev. Wallace McMullen, D. D., before the Boston University School of Theology which is worthy a place in every religious journal. The first quality mentioned as an essential characteristic of ministers, as the sworn and accredited servants of God and man, is industry—one which we are sure needs special emphasis everywhere. We quote the following paragraph:

We are masters of our own time to a large degree. We have no human overseer, manager, superior, to rebuke our laziness and prod us on to diligence. The days have no allotted tasks which must be systematically done in order to our ecclesiastical standing. Our places of study have in them lounges as well as desks, books in which we may lazily browse as well as books with which we must enthusiastically or doggedly wrestle. Elaborate idling, or strenuous toil, may fill our mornings—perhaps a combination of the two. We have spasms of earnest study with good results, and then weary waiting until the stagnant pool of our purpose is again stirred by some pressing duty. When Longfellow was at work on "Evangeline" he wrote in his diary, partly as a bit of self-condemnation: "I am convinced that it is often sheer laziness when a poet refrains frem writing because he is not in the mood. Until he begins he can hardly know whether he is in the mood or not. It is reluctance to the manual labor of recording one's thoughts; perhaps to the mental labor of setting them in due order." That is a bit of truth as useful to a preacher as to a poet, and especially to an itinerant preacher. There is danger in our system that our times of toil shall become less frequent, and we get to depend upon those early products forced from our hearts and brains at a time when the inexorable return of Sunday and the absence of even the rudiments of a "barrel" kept our dawdling impulses at bay. A perpetual diligence—how we need it! Aside from the incentive to it in the prospect of a well-stored and trained mind which, like a trained dog to use Huxley's figure, is "always at heel," there is the stern demand of conscience.

It is useful sometimes to regard the church we may serve, not as our force or our field, but simply as our employer, to which our time and honest toil belong. We have no more right to waste its property holdings in us than to rifle the pockets of its members. Moreover, God is our taskmaster. Our call to the work is His appeal to our powers, and the appeal has moved us with high joy. Before us as the skilled laborers in His vineyard He sets great tasks. Our acceptance of them is our pledge of industry. Of course there are times when the mind like the soil gets exhausted. Such exhaustion must be guarded against by wise mental husbandry. We must vary the seed we drop in the waiting depths. And sometimes the soil must lie fallow. But there is a difference between carefully planned rotation in crops, and casually dropping seeds blown by the passing winds; and a difference between fallow ground awaiting the plow, and a bedraggled field in which weeds and briers hold undisputed sway; a difference between a carefully-planned system in study, including variety and rest, and a slipshod lack of method made up of dreaming and neglect. To depend upon natural fluency is a common temptation. Fluency unsupported by constant study will never give those wrestling thews which throw the world. It is a fatal snare. The end thereof is innocuous mediocrity. Other useful qualities may save the merely fluent speaker from complete ministerial failure, but they will not long delude people into regarding him as a preacher.

Let us settle upon "industry" as a necessity for the most effective service.

We are sending out bills to subscribers who are in arrears. If you receive one, and it is correct, please send us the money for it. If it is not correct report it to the office.

CONTRIBUTIONS.

PERSONAL EXPERIENCE PAPERS.

When I Was Young

REV. HUGH MACMILLAN, D D., LL D

Among the happiest memories of my boyhood are those connected with the gathering of the fallen leaves of autumn each year. It was the custom in my native village to bring such leaves home in order to form bedding for the cow or pig. It was delightful to go into the woods on the Saturday afternoons in October for this purpose; for, unlike the practice at the present day, we were always at school on the Saturday forenoons. Sometimes a holiday was devoted to this task, and often we made one when it did not otherwise happen. The labor was always regarded as a pastime and not a burden, and there was usually everything to make it a pleasant variety to one's ordinary life The golden sunshine of those far off days illumined hill and vale with a peculiar quality of brightness, as if it were now free, after having ripened the crops and fruits of the earth to gladden the landscape for its own sake, and not for any utilitarian purpose. Sometimes a luminous, transparent haze lay on the woods, through which the sun struggled with beautiful effects of light and shade; and the waters of the woodland burns twinkled, as the poet says, in the smoky light, and you could hear, in the universal stillness among the listening trees, the sounds of creaking twigs and falling nuts dropped by the squirrels overhead.

In this way I got to know many a lovely spot among the woods which I might never otherwise have seen. What charming pictures have been indelibly stamped upon my memory, which it is the bliss of solitude to recall after all these long years! How delightful, often, were the revelations of the naked trees, with their intricate lacework of branches and twigs, letting in the blue sky and the warm sunshine, and disclosing some cunning nest which the summer leaves have hid. Such leafless trees, I used to think, were often more beautiful and spiritual than when clothed with their full foliage. The remarkable individuality of each tree was fully brought out. All the trees seemed alike in their summer dress, round masses of green billows without any character; but the autumnal bareness revealed their distinctive mode of growth and the peculiarities of their nature. The trunks of some were ragged, and covered with gray mosses and hoary lichen, giving them a venerable appearance; others were smooth and clean, giving no hospitality to lower forms of vegetable life. The features and physiognomy of trees, showing their history and mode of growth, appeal in different ways to the imagination and the heart. Those who live where ash trees abound have different mental impressions from those who live in a region of pines. Evergreen trees produce a different emotional state from those which are leafless throughout the winter; and the character of one's thought and even disposition is determined, often, by the nature of the trees amid which one's boyhood is spent.

The smells of the woods, arising from the decaying leaves that strewed the ground, were different, and each smell was characteristic. Oak leaves, when withering in the sun, exhaled a sharp, keen order which was altogether peculiar, and seemed to be the vivid essence of the strength of the tree, so that, in turning them up with the foot, you had, in the pungent smell emitted, a feeling of the enduring character of the tree itself. This smell has always put me in mind somehow of the oak mentioned in Scripture, under which Joshua placed the tables of the law, signifying that the law was given, like the oak, to last forever. Ash leaves and elm-leaves in their decay create an order which has a special power of calling up pictures of the places where these trees grow. I used to know, from the smells of the different faded leaves on the ground, without looking up at all at the trees from which they fell, what kind of tree produced them. These autumnal odors touched the spirit in a wonderful way; and even in the hard streets of the city, when one catches them from the withered spoils of the over arching trees, they bring dreams of dim forest haunts far away.

Young as I was, I noticed the peculiarities of the withered leaves which I gathered together. The two sides of the elm leaf, or the portions separated by the mid-rib, were not only of two different sizes, which is more or less the case in every leaf, but their bases sprang from different parts of the mid-rib. The two halves of the lime-leaf, on the contrary, sprang from the same point of the mid-rib, but one of them was much larger than the other, and produced a most elegant curve backwards, as in the begonia. Alders have broad, pointless leaves, while birches, which closely resemble them in their flowering and fruiting, push the mid rib of their leaves to a sharp point. Leaves of popular trees make beautiful natural skeletons or lacework as they lie and rot on the ground, the cellular part decaying and the fibres only remaining; but those of the willow decay in every part at once, and yield none of the delicate tracery so remarkable in others. Some compound leaves separate into individual leaves, and come down one by one to the ground, and others fall in a whole group. Some retain their foot-stalks and their blades united to the last; others, like the sycamore, separate the blade from the foot stalk, leaving the foot stalks like bones or ribs by themselves, while the blades moulder away in another place, reminding one of the way in which the human body itself decays in the grave, first the soft fleshy parts, and last the bony skeleton.

When I raked the withered leaves togethered, what wonderful sights I often disclosed that had been hid underneath them!—little rocky places covered with hoary lichens; fragile, coral-like tufts, like the frost flowers on window-panes in mid-winter; little goblets with scarlet edges, like drops of sealing wax which the fairies might have used; mosses with braided stems or dense tufts soft as velvet, covered over with lovely seed-capsules; tiny mushrooms of varied hues and sizes and shapes; myriads of beech-burrs opening their smooth, shining valves, empty or filled with brown, plump, three-cornered nuts which were so toothsome to the school-boy taste; oak-apples and pretty embossed cups filled with polished acorn-nuts, each of which filled its own cup exactly, and no other. On the leaves themselves which covered these vegetable curiosities were strange markings. The sycamore-leaves were covered with great, round, wrinkled spots of deepest black, which had their origin in a curious parasitic plant of fungoid nature, while the under-surfaces of the withered oak-leaves were jeweled with the rusty little round disks of the oak-spangles that looked like the "fairies' money" or the seeds of a polypod fern. Each of them was so perfect that it seemed as if cut out of a piece of velvet, and might be worn as miniature buttons by Titania herself; and there was always a scarlet mushroom, with its snowy gills and stem and little white scales upon its resplendent cap, with the sun shining full upon it in the aisles of the golden birch-woods.

In those innocent days I did not know what these strange vegetable growths might be. They awoke my curiosity, and I looked upon them as the denizens of another world than that of my own daily life, the world of magic and poetry. I have since known their names and structures, but the mystery has not gone out of them, and much of the old feeling regarding them as discoveries of my own, which no other person had ever seen, remain still with me, and I wonder whether the young eyes of a new generation will see them as I once saw them. Such mystical communings with nature in the autumn woodlands always left me wistful and thoughtful, as I used to come home in the soft October twilight and emptied my bags, and spread the withered leaves, soft and thick, in the style and byre, and saw the huge delight of the animals as they enjoyed their new beds. These pleasant tasks of my boyhood only stirred up within me wonder and joy; but since then I have learned many a lesson from the withered leaves, and chiefly that of trust and hope.

Oft have I walked these woodland paths,
Without the blest foreknowing
That underneath the withered leaves
The fairest flowers were growing.

Today the south wind sweeps away
The types of autumn's splendor,
And shows me where concealed they lay,
Spring's children pure and tender.

Walk life's dark path, they seemed to say,
With love's divine foreknowing,
That where man sees but withered leaves,
God sees the sweet flowers growing.

Greenock, Scotland.

Holiness and Methodism, or "What Our Standards Teach."

According to our plan, previously mapped out, we undertake to show in this article, through the same authority,

1st. What our standards teach.

As the first fifty-two of Wesley's sermons and his notes on the New Testament are our authorized standards; and as our church was founded on the doctrine they teach, it is necessary to know whether they are orthodox, and whether we have a right to exist. No person or persons have a right to organize a new church unless there is, (1) something in their doctrine or polity they deem necessary to church life and work that is not in any other church, or (2) that they are so environed by circumstances over which they have no control as to deprive them of church privileges. To organize a church under any other circumstances would be schism. Waiving the question of polity, we propose a brief inquiry into our distinctive doctrines which give us right of existence, especially such as are now in dispute—that of "sin in believers" and the "entire sanctification" of believers by faith subsequent to regeneration, as a second work of grace.

The first—sin in believers—is taught in our standards, not as a doctrine peculiar to Methodism, but in common with all orthodox churches of all time. The difference between Methodism and other churches on that subject is, others hold that the sin left in the heart after justification (I use the terms the justified, regenerate, and believer interchangeably,) must remain there until the article of death, when it is removed, and is then called "dying grace," while our standards teach that it is the privilege of all God's children to be saved from all sin, inward and outward, actual and original, by faith, in the moment they believe for it, and this perfect cleansing is called entire sanctification.

2nd. Our standards teach that regeneration does not cleanse the heart from all sin.

Count Zinzendorf taught that regeneration cleanses from all sin, inward and outward, original and actual. To counteract that heresy as far as possible, Mr. Wesley wrote his thirteenth sermon on "Sin in Believers," which he followed with his fourteenth on "The Repentance of Believers." He opens the first one as follows.

"I. Is there sin then in him that is in Christ? Does sin remain in one that believes in Him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both the present and eternal happiness." (Page 183.)

But how does Mr. Wesley resolve it? Hear him:

"2. By sin I here understand inward sin; any sinful temper, passion, or affections, such as pride, self-will, love of the world, in any kind or degree; such as lust, anger, punishness, any disposition contrary to the mind which was in Christ." (Page 185.)

And then, after describing the state of the justified as "inexpressibly great and glorious he adds:

"III. But was he not then freed from all sin, so that there is no sin in his heart? I cannot say this; I cannot believe it; because St. Paul says the contrary. He is speaking to believers, and describing the state of believers in general when he says: 'The flesh listeth against the Spirit, and the Spirit against the flesh;' these are contrary the one to the other. (Page 186.)

"I cannot, therefore, by any means receive this assertion, that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is contrary to the experience of the children of God; thirdly, because it is absolutely new, never heard of in the world till yesterday; and, lastly, because it is naturally rather attended with the most fatal consequences; not only grieving those whom God has not grieved, but perhaps dragging them into everlasting perdition." (Page 189.)

Nothing can be more express than the foregoing. Our "Standards" speak out in the doctrine of sin in the justified with no uncertain sound.

III. Our standards teach that entire sanctification cleanses from all the remains of sin after regeneration, which is sanctification begun; that it is by faith, and therefore is necessarily as instantaneous in its accomplishment as is justification. In his forty-third sermon Mr. Wesley says:

"3. But we at present are concerned only with that salvation which the apostle is speaking of. And this consists of two general parts: justification and sanctification." (Vol. II., p. 236.)

"4. And, at the same time we are justified, yea, at that very moment, sanctification begins." (Idem. p. 237.)

"8. From the time of our being born again, the gradual work of sanctification takes place." (Idem. p. 239.)

"Hence may be seen the extreme mischievousness of that seemingly innocent opinion that there is no sin in believers;

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that all sin is destroyed, root and branch, the moment a man is justified. By totally preventing that repentance, it quite blocks up the way to sanctification. There is no place for repentance in him who believes there is no sin either in his life or heart; consequently there is no place for his being perfected in love (entirely sanctified) to which that repentance is necessary." (Vol. II., p. 242, 246)

"18. But does God work this great work in the soul gradually or instantaneously?" And after showing that, in a certain sense, it may be either, he continues as follows: "If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe that there is an inseparable connection between these three points—accept it by faith, accept it as you are, and accept it now." (Idem. p 247.'

We introduce one passage more from his fourteenth sermon, on "The Repentance of Believers," to show that entire sanctification is taught as a second work of grace in purifying the heart from the remains of carnality or inbred sin. After showing the utter impossibility of the "justified cleansing their own hearts and lips from improper affections and works," and challenging a fair trial several times repeated, he continues as follows:

"20. Indeed this is so evident a truth, that well nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this, that although we may, by the Spirit, mortify the deeds of the body; resist and conquer both outward and inward sin; although we may have our enemies day by day; yet we cannot drive them out. By all the grace given in justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse our hearts and hands. Most sure we can not till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean,' and then only the leprosy is cleansed Then only the evil root, the carnal mind is destroyed; and inbred sin subsists no more." (Vol. I , p. 208.)

"Such are the teachings of our Standards." In the face of such indisputable evidence—that our Standards teach—(1) that sin does remain, but does not rule in the regenerate heart, and (2) that such sin remaining in the justified, is all destroyed in a second subsequent work of grace, after regeneration, instantaneously by faith; how can a Methodist preacher so stultify himself as to oppose or neglect the doctrine of his church? If he did not, and does not, know what his church teaches, he is unfit to teach others, and should either inform himself or give up his credentials. If he knows what they teach, and can't or won't give them his hearty endorsement, he should seek a more congenial church affiliation. To do less is highly culpable if not positively criminal.

W. H. L McLaurin.

Not Calvinism.

Knowing the fraternal spirit and the broad intelligence of the editor, I confess that I was not a little surprised to see copied into the columns of the Advocate of October 23rd a little slip, "Concerning Religion," which gives a gross misrepresentation of the teachings of Calvinism. I can hardly believe that Dr. Crawford was responsible for its publication. Surely somebody else must have slipped it in while he was holding sweet and congenial fellowship with his Calvinistic brethren of the North Carolina Synod at Charlotte.

This statement of what Calvinism says is not new; I have heard it before. I know not who is its author, but it is such an utter travesty of Calvinistic doctrine that I think he must have been some narrow controversialist who raised a man of straw that he might easily knock it down, or presented the matter in a ridiculous light that he might thereby prejudice the minds of his leaders in advance.

And now, with no purpose of controversy, but simply for the truth's sake, lest some readers of the Advocate might be misled, I beg the privilege of entering a wholesome denial of this statement as to what Calvinism teaches, and an earnest protest against any one's receiving it as a correct presentation of Calvinistic beliefs. Of the five declarations embraced in the statement, only the fourth is in any sense true.

And in order to vindicate my contention let us appeal "to the law of the testimony." The Westminister Confession and Catechisms, prepared by the celebrated Westminister Assembly in London over 250 years ago, and now held as their doctrinal standards by the vast majority of Presbyterians in this and other lands, will doubtless be accepted as the most authoritative statement of Calvinistic doctrine now extant. And what do these long cherished and widely adapted standards say in regard to the several points in the statement objected to?

"Religion" in this article I take to mean not mere religious excitement or external devotion, but personal salvation in Jesus Christ, and now it goes thus: "Calvinism says, 1. If you seek it, you will not find it." But what says the shorter catechism, (which we diligently teach our children) upon this very point? "That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives." (Question 90)

"2. If you find it, you will not know it.

"3. If you know it you have not got it."

But the Confession of Faith, of which the whole chapter XVIII. is on "The Assurance of Grace and Salvation" says to the contrary. "Although hypocrites, and other regenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor God and estate of salvation; which hope of theirs shall perish; yet such as truly believe in the Lord Jesus Christ, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.

"This certainly is not a bare conjectional and probable persuasion, grounded upon a fallible hope; but the infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption."

Could any Methodist desire a clearer and stronger statement of the assurance of salvation and the witness of the Spirit thereunto?

"4 If you get it, you cannot lose it."

This, as before said, is the only declaration of the five which has the semblance of truth in it. Calvinists do believe in what is known as "The perseverance of the saints;" that is, that those who have been regenerated by the Spirit, united to Christ by faith, made partakers of the divine life in Him and adopted into God's family, will not be cast off by Him, or snatched out of His Almighty hand, but will be kept by the power of God through faith unto everlasting salvation. But the confession is guarded in its statement of this doctrine lest any should be misled. In chapter XVII., it says:

"They whom God hath accepted in His Beloved, effectually called and sanctified by His spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."

"Nevertheless, they may, through the temptations of satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein; whereby they incur God's displeasure, and grieve His Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments on themselves "

The last declaration: "5 If you lose it, you never had it," is a logical contradiction; for how can one lose what he never had? It is a mere play upon words, a trifling with a sacred subject, unworthy of the matter involved and deserving no reply.

Were it necessary, I might further quote from Calvin himself upon all the points mentioned above, to show that he never held or propagated such unscriptural and illogical doctrines as are thus incorrectly saddled upon the system of theology which he elucidated and which bears his honored name.

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Commercial Honesty.

WILLIAM M. SHERRILL.

"A false balance is abomination to the Lord: but a just weight is his delight."

How much of the false balance business there is going on in the most of trade in this old sin-cursed world! The one great incentive to the ruination of human souls is money, money; gain, get, greed, truly the root of all evil.

I would that I could say that the greedy spirit of mammon were confined to those men who know not the Lord; those only who are given over to the cheats and designs of the devil; but with truth I cannot say so, since I see it daily practiced, perhaps so adroitly and covertly—for it is "business, you know"—that among men who, by this very tendency to condonation of what they know is an abomination to the Lord, makes it none the less heinous a sin—practiced for the hope of earthly gain, with many a qualm of conscience and spar and smart of soul.

I wish that men could learn that, even in the daily whirl of necessary business to provide for self and dependent ones that the Lord will not connive at or hold him guiltless who, in measuring calico, gives but 35 inches, or less, for a yard; or who, in weighing a pound of sugar, with a hurt to his soul—yea, a wound—allows the scale-beam to draw only fifteen ounces. Dishonesty? Yes, so to his customer, a cheat to his immortal soul, and a sin, which, often repeated, stifles conscience at last, and he comes to believe that, "O well, I must live, and business is business."

I wish further that I, with all men, could learn that by so much as I knowingly commit the smallest sin—but sin is sin, with God, and so neither by comparison great or small—by just so much I wound my soul, and add a dark sin-blot to my already wearied and distracted soul. But, so blinded are men by the devilish greed of gain, a veritable fine leader of the devil to distort their souls, that for the moment God and heaven are forgotten in the hope of just a little more of worldly gain and comfort; "and I will do something for the Lord to offset it; and, after all, it is not much of a sin." Beware, O man! The devil whispers with horneyed words, and he is a siren who puts to shame the mythological allurers of old. It will not do; it is wrong to lie or cheat or steal; conscience tells you so; and conscience is but another word for the still, small voice of God within you. Look out! Beware!

While "business is business," don't let satan steal these God-inspired words from you: "A false balance is an abomination to the Lord." And "abomination," you know, is a scathing word.

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Programme of the Guilford County Sunday-School Association Convention, Nov. 16th and 17th, West Market St. Church, Greensboro.

SATURDAY.

MORNING SESSION—10 to 12:30.

10:00 to 10:15—Song service and devotional exercises, led by Rev. J. B. Richardson.

10:15 to 11:00—The Place of the Sunday-school in the Church. Prof. W. T. Whitsett.

Discussion, led by Rev. S. B. Turrentine, D. D.

Singing.

11:00 to 11:45—How to Use the Bible in the Sunday-school.

Paper—Mrs. L. W. Crawford.

Discussion, led by Rev. W. C. Newton.

Singing.

11:45 to 12:15—Roll-call of delegates and one minute reports from Sunday-schools.

Singing.

Adjournment.

Luncheon will be served by citizens of Greensboro from 12:45 to 1:30.

AFTERNOON SESSION—2 to 4

2:00 to 2:10—Song service and devotional exercises led by Rev. T. M. Johnson.

2:10 to 2:40—What to do with the Infant Classes.

Paper—Miss Meta Beall.

Discussion, led by Miss Hattie Eldridge

Singing.

2:40 to 3:20—The Sunday school as a Character Builder.

Paper—Mrs. J. F. Davis.

Discussion, led by P. P. Claxton.

Singing.

3:20 to 3:50—Round Table—Sunday-school Management—by Prof. G. H. Crowell, President of the N. C. Sunday-school Association.

3:50 to 4:00—Election of officers.

Adjournment.

Delegates from the country will be welcomed by the Sunday-schools of the city, and homes will be provided for those who wish to remain for the Sunday programme.

SUNDAY MORNING.

SUNDAY-SCHOOL MASS MEETING—WEST MARKET STREET CHURCH.

MORNING SESSION—11:00 to 12:15.

11:00 to 11:20—Song service and Devotional Exercises, led by Rev. C. E. Hodgin.

11:20 to 11:40—Faithfulness of Sunday-school Officers, Teachers ahd Scholars—Rev. Dr. Egbert Smith.

Singing.

11:40 to 12:05—The Home and its Influence on the Sunday-school.

12:05 to 12:15—Closing Exercises.

Music under direction of Prof. Clarence Brown. All delegates are requested to bring their copies of Gospel Hymns.

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oct 31-1y.

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May present itself, and every young man should be prepared to meet it. Secure a diploma from the Charlotte Commercial College and school of Telegraphy and half the battle is won. We place our students in paying positions. Address,

J. C. MINTZ, President,
sep 25-1y Charlotte, N: C.

Asheville District.

On a recent visit to Weaverville, I was gratified to learn from the President of the College, brother Robeson, that the session has had such a prosperous opening—that about 175 pupils had been enrolled, and about 90 of these were in the regular collegiate classes, and that the school everyway promises so well. This school stands near historic ground, hallowed by the visits and preaching of such men as Bishop Jones and Peter Cartwright, and other not less distinguished preachers of a later day, who yearly marshalled the Methodist hosts, on that old camp ground, and gave Methodism the abiding hold she has today, is that, and the regions round about. It was indeed a wise conception that planted the college just where it is, and the young people, who have been educated there, and are today making their impress in this mountain region, are a standing advertisement of the quality of the work the school has been doing, and the imperitive demand that it shall not only be perpetuated, but gather around her better equipments for her work, and which money alone can buy From what I saw and heard, touching the school, the new President and his corps of teachers have found new inspiration for their work, in the patronage they are receiving and the quality of it, and may God speed them on their way. As to the work generally, on my District, though the conditions, in many places, have been hard, the preachers on nearly every charge, are having a gratifying close, and the long and, in some cases painful seasons, of sowing are at last yielding their return, in revivals and church-building and the gathering in of the Conference collections. We had hoped to pay out in full and go out on a high tide, but unforseen disasters in the shape of floods, etc , have put arguments into the mouths of the people that really have been hard to meet, but in almost every case I believe the preachers are doing the best they can.

R. H. PARKER.

Asheville, N C., Oct 30, 1901.

Startling, But True.

"If every one knew what a grand medicine Dr. King's New Life Pills is," writes D H. Turner, Dempseytown, Pa., "you'd sell all you have in a day. Two week's use has made a new man of me." Infallible for constipation, stomach and liver troubles. 25c. at drug stores

Letter From Yorkville, S. C

DEAR DOCTOR CRAWFORD:—A recent short trip that wife and I made to the very border-line between you and my Conference suggests this note. Mrs. Weber is the Corresponding Secretary of the Rock Hill district of the W. F. M. Society of the South Carolina Conference. Her meeting last week was at Blacksburg, just across the line from Cleveland county, within the bounds of which, at Shelby, I spent my boyhood and young manhood. Wife took me along with her to this interesting meeting. It is not the purpose of this note to describe any part of it, except the part played (and it was not play) by the Rev. W R Ware, the stalwart P. E., of the Shelby District, who was induced to be present and preach to us, (Mark 16 : 15) on one of the two evenings of the occasion He sermon was most useful one and was of essential service to the great cause of Missions for the promotion of which the meeting was held. Brother Ware was accompanied by his beloved and venerable mother, whom and whose sainted husband I used to know and to honor in the "Auld Lang Syne." To revert to Bro. Ware and his fine work, he used two large maps respectively of the Eastern and Western hemispheres, and gave in impressive style the facts and the needs of the Mission Field. I am not surprised to hear that Bro Ware is succeeding so nobly on his District in raising missionary money and enthusing a missionary spirit. We (wife and I) hope to look in on you for a day at your coming session at Gastonia

SAMUEL A. WEBER

Yorkville, S. C., Nov. 1st, 1901

A Young Man Wanted,

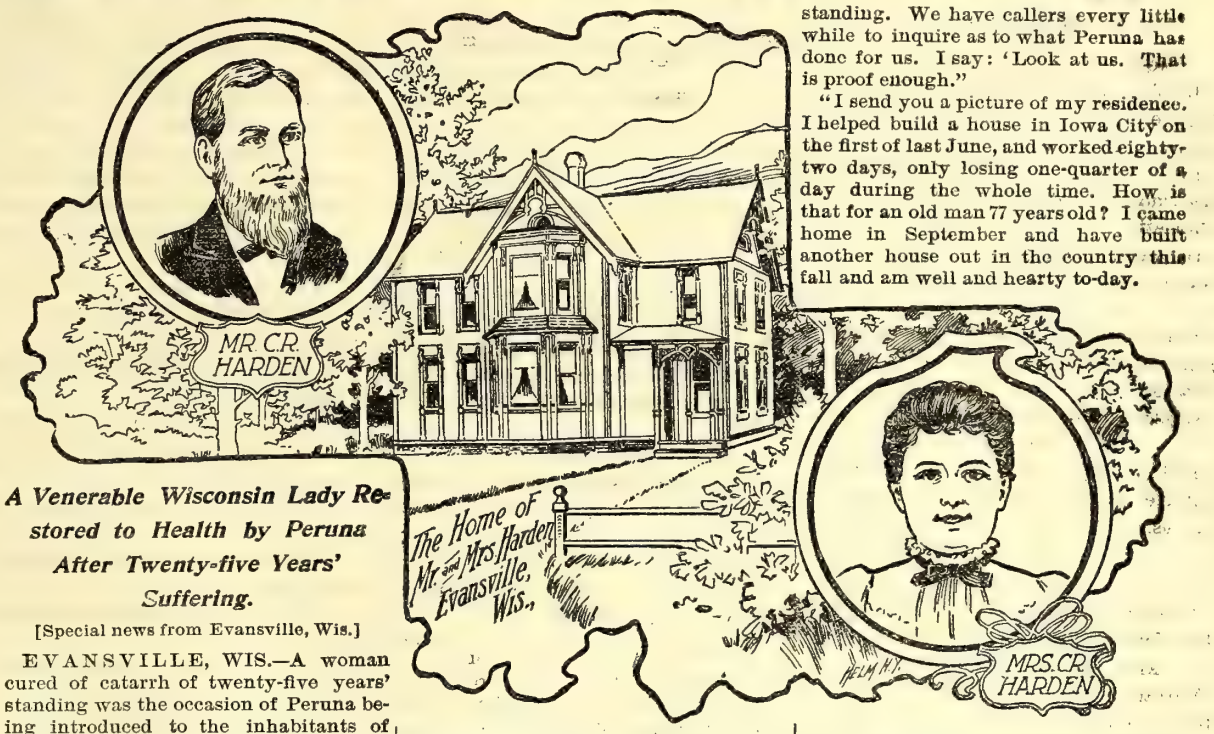
Who desires to fit himself for business and a good position by attending a thoroughly reliable, and well established Business College. Expenses low, instruction the best, positions secured. Address

B. W. GETSINGER,

Mgr., Spartanburg, S C

Oct 30-1y.

A SENSATIONAL RECOVERY.



A Venerable Wisconsin Lady Restored to Health by Peruna After Twenty-five Years' Suffering.

[Special news from Evansville, Wis.]

EVANSVILLE, WIS.—A woman cured of catarrh of twenty-five years' standing was the occasion of Peruna being introduced to the inhabitants of Evansville, Wis. From that time to this there has been a great demand for Peruna in this vicinity and hundreds of cases have been cured.

It is in this manner that Peruna spreads from town to town and from state to state. No sort of advertising could have given Peruna the reputation it has. The secret of its success is that it makes cures. It cures old cases of catarrh where other remedies have failed. This ought to make any remedy popular.

Mr. C. R. Harden, of Evansville, Wis., writes the following letter:

Dear Doctor Hartman—"I wish to write to certify what Peruna has done for me. I read of Peruna in the papers, of what it would do for catarrh, and sent for a bottle. This was the first bottle of Peruna that ever came to Evansville; from my using it all three of the druggists now keep it.

"It cured my wife of catarrh with which she had been troubled for more than twenty-five years, and I had been troubled with it for fifteen years. We are now both all right.

"My youngest son had la grippe four years ago, and as he had supposed had got well, or so far recovered that he went to work. He took a relapse and the pneumonia set in. He had hemorrhages, and though we tried everything we could think of it was to no purpose until we gave him Peruna. The hemorrhages stopped, and he soon got up and is well and hard at work. We think there is nothing like Peruna."

In a recent letter Mr. Harden writes: "We keep Peruna always in the house, as it cured us both of catarrh of long standing. We have callers every little while to inquire as to what Peruna has done for us. I say: 'Look at us. That is proof enough."

"I send you a picture of my residence. I helped build a house in Iowa City on the first of last June, and worked eighty-two days, only losing one-quarter of a day during the whole time. How is that for an old man 77 years old? I came home in September and have built another house out in the country this fall and am well and hearty to-day.

"I hope to live twenty years yet, and if Peruna helps me in the future as it has in the past, I don't know why I can't. The druggists say Peruna is one of the best selling medicines they have in stock."—C. R. HARDEN.

Peruna can be relied upon to cure slight colds and coughs and other catarrhal ailments with a promptness that is unequaled by any other remedy.

If a cold has settled in any portion of the body and produced catarrh, it is generally thought by people that they must suffer on year after year without any hope of cure. This is not true, however. Peruna cures such cases. Thousands of testimonials that can never be used attest this fact.

Any one wishing free literature on this subject should address Dr. Hartman, Columbus, Ohio.

Startling Statements from Kentucky, Illinois and New Hampshire of Other Remarkable Recoveries.

WILLARD, KY.—The news of the recovery of Mrs. Elizabeth Prater is a very striking instance of the wonderful curative powers of Peruna. This estimable lady had been an invalid from catarrh of the stomach and bowels for twenty years. No wonder her many friends are enthusiastic over her recovery. She writes: "It is through the mercies of God and your medicine that I am permitted to write you this letter. I have been a constant sufferer from bowel and stomach trouble for about twenty-five years, and could never find relief until I began the use of Peruna. I think it is a God-send to poor suffering humanity."—Mrs. Elizabeth Prater.

ELGIN, ILL.—In a very recent communication from this place comes the news that Mr. Arthur Ernest Kidd, a well-known architect of that city, has made complete recovery from catarrh of the head from which he had suffered for nearly a quarter of a century. He writes the following from 18 Hamilton ave.:

"I am 42 years of age, and have had catarrh of the head for over half of my life.

"I read of Peruna, and finally decided to try it two months ago. I have now taken seven bottles, and weigh 172 pounds. Never felt happier or merrier. Feel tip top."—A. E. Kidd.

MANCHESTER, N. H.—According to late advices, Miss Blanche L. Rundlett has made a complete recovery from catarrh of the head which had caused a chronic running from the ears. Her own statement of the case is as follows:

"I have suffered for several years with catarrh of the head. It finally reached my ear, and caused a running ear. Having read of Dr. Hartman's remedies I immediately wrote, and he advised me. To-day I am in better health than I have been for some time. I will gladly recommend Peruna for all catarrhal diseases."—Miss Blanche L. Rundlett.

Asleep Amid Flames.

Breaking into a blazing home, some firmeen lately dragged the sleeping inmates from death. Fancied security, and death near. It's that way when you neglect coughs and colds. Don't do it. Dr King's New Discovery for Consumption gives perfect protection against all Throat, Chest and Lung Troubles. Keep it near, and avoid suffering, death and doctor's bills. A teaspoonful stops a late cough, persistent use the most stubborn. Harmless and nice tasting, it's guaranteed to satisfy. Price 50c and $1 00 Trial bottles free.

All Disease is weakness caused by lack of **Oxygen.** The **Donor Poise** commands the boundless store of the atmosphere. Therefore

DONOR CURES POISE — John N. Webb, Washington, D.C.

ANY BODY THING TIME WHERE

Sold on installments.

"The Logic of It," a booklet, sent free if you mention this paper.

JOHN N. WEBB, Washington, D. C.

25c. invested in Grippe Knockers will cure you.

A Startling Surprise

Very few could believe in looking at A. T. Hoadley, a healthy, robust blacksmith of Tilden, Ind , that for ten years he suffered such tortues from Rheumatism as few could endure and live. But a wonderful change followed his taking Electric Bitters. "Two bottles wholly cured me," he writes, "and I have not felt a twinge in over a year." They regulate the Kidneys, purify the blood and cure Rheumatism, Neauralgia, Nervousness, improve digestion and give perfect health Try them Only 50c. at drug stores

Luck in Thirteen

By sending 13 miles Wm. Spirey, of W[illegible] F[illegible] Vt., got a box of Bucklen's Arnica Salve that wholly cured a horrible fever Sore on his leg. Nothing else: Positively cures Bruises, Felons, Ulcers, Eruptions, Boils, Burns, Corns and Piles Only 25c. Guaranteed by druggists.

THE CHRISTIAN LIFE.

Dead Sea Christians.

REV. CHAS. W. RAY, A. B.

The Dead Sea is the largest body of water in Palestine; besides, it is the most remarkable in the world. It is forty six miles in length, varying in width from five to nine miles; the average height of the cliffs which form its banks is about 2,000 feet. The fortress of Masada is the only noted ruin near the Dead Sea; it is on the western shore opposite the peninsula of Lisan; this was the scene of the last struggle between the Jews and Romans after Titus destroyed Jerusalem. The water is very salty and bitter, and it is so dense that a human body will not sink in it. Costigan was the first person in modern times to navigate it, but he afterwards died of fatigue and exhaustion. Its stagnant waters give forth death-producing germs. Another peculiar feature about it is, it has no outlet. the waters which flow into it from the river Jordan and other streams is retained except that which soaks away or evaporates. We sometimes see Christians who resemble this Dead Sea; they are being blessed by the constant stream of God's mercies; they have health, good established business, friends of Christian associations; they make plenty of money and life seems to be filled to overflowing. Yet we must call these "Dead Sea" Christians, because they are constantly receiving all that comes to them, but never giving to others that which would make them happy. It grieves this class of people if they are asked to help support the pastor, or give to missions or to other benevolent causes. A Christian cannot give too much to God's work. It is blessed to receive, but we are told "it is more blessed to give than to receive." Christian, you have much you can give which will cost you only the giving, but which will make another soul happy forever. "Dead Sea" Christians poison the atmosphere about them and spread the germs of dissensions. Reader, let me ask you to examine yourself and see whether or not you are a "Dead Sea" Christian.—Central Christian Advocate.

Why the Minister Resigned.

"Yes," said the devil to the minister, "your church is full of liars."

"What!" cried the minister indignantly.

"Your church is full of liars," repeated the devil calmly. "Let us see. You have a membership of three hundred."

"Three hundred and fifteen," corrected the minister.

"Three hundred and fifteen. One hundred of them are men—seventy five of them business men. All of them when they joined the church solemnly vowed before their Saviour to support the church services and to love the life of the Church as the apple of the eye. Isn't that so?"

"It is," replied the minister anxiously.

"Now, then," continued the devil with a sneer, "how many of these members ever go to the Church prayer-meeting?"

"How many?" faltered the minister.

"Yes, how many?"

The minister made a rapid calculation as his memory called up the appearance of his church chapel on prayer-meeting nights.

"About fifteen."

"What!" cried the devil. "Fifteen? Are you sure?"

"Maybe it is a little more than usual," the minister stammered.

"Well, never mind. Call it fifteen of your seventy five business men attending the prayer-meeting regularly. The rest never come, or very seldom. How many women are there?"

"About fifty or sixty," replied the minister, brightening up a little.

"Fifty or sixty out of two hundred. Say a possible seventy five attend prayer-meeting regularly out of three hundred and fifteen members. And all of them vowed solemnly to support the Church in all its services I said your Church was full of liars. Isn't it true?"

"A good many members are so situated that they cannot get out in the evening," groaned the minister.

"Did you ever know those members to stay away from a party or supper if they were invited out that evening?" asked the devil.

The minister was silent.

"Did you ever have half your Church members out to prayer meeting at one time?" asked the devil sneeringly.

The minister smiled faiutly. It was too absurd an idea to entertain. The devil continued remorselessly:

"Preacher, your influence is less than mine. I get three fourths of your Church members to attend the pleasures of the world and break their vows on prayer-meeting night. Don't you think the Church is a failure? Don't you think you had better resign and go into something else?"

The minister covered his face with his hands, and answered never a word.

Next Sunday he handed in his resignation. And yet his Church members were very much surprised. They could not understand why he was discouraged, but the devil knew very well.—Ram's Horn.

Forgetting Our Sins.

Paul says, "Forgetting those things which are behind." He has reference to certain advantages he had as viewed from the standpoint of a Jew. Instead of regarding these as giving him righteousness in the sight of God he counted all but loss. His face was forward, and he pressed to that which was laid up for him. But there is a sense in which we should forget our sins when once we have the assurance that we have believed and been accepted. It is a morbid state of mind in which we ever dwell on our past sins. They are a fact but a fact of the past life. They have been taken away, and are no longer to be carried as a burden on the soul. We pray God not to remember them, and we, in like manner should not remember them. Let them go into oblivion. To cherish the memory of our sins is to hinder growth in grace, and in the strength of the Christian life. The face of one who believes in Christ is toward the future. He lives in Christ, he presses toward the mark of the high calling in Christ Jesus. "Thou hast cast all my sins behind thy back. There let them lie forever, pardoned and taken away—United Presbyterian.

In the Laboratory.

Noticing over the electrician's table a magnet which hung loaded with a collection of various tools and weights, I asked: "What are you doing with the magnet?"

"I am loading it up," was the answer. "It has been lying on the table doing nothing and losing its power, so now I am giving it something to do, a little more every morning; and it's gaining, it's growing stronger ever day." And he added a small file to the clump attached to the magnet.

"That's the way," he continued, "God makes magnets and men. If they loaf around and do nothing, they can't do anything—they lose their force. But give them some work, and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do, yes, and brains and souls of men. Some of those who are doing hard work and bearing heavy burdens will be doing grand things for the Master in his heavenly kingdom through the eternal years."

Fate of the Disciples.

St. Matthew was slain with the sword in Ethiopia.

St Mark was murdered in Alexandria.

St. Luke was hanged to a tree in Greece.

St. John died a natural death at Ephesus.

St. James the Great was beheaded at Jerusalem.

St. Paul was beheaded at Rome by Nero.

St. Barnabas was stoned to death by Jews at Salania.

St Simon was crucified in Persia.

St. Jude was shot to death with arrows.

St. Bartholomew was flayed alive.

St. Andrew was bound to a cross till he expired.

St. Thomas was killed by a lance stab.

St. Philip was hanged from a pillar.

St. James the less was clubbed to death.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

$2,500.00 IN GOLD GIVEN AWAY

to our agents besides the regular commissions, for selling our splendid line HOLIDAY BOOKS for 1901. No big prizes to a few, but every agent gets a share. Fifteen years' business record back of this offer. Handsome sample-case outfit only 35 cents, delivered.

Order outfit and secure choice of territory at once. Address D. E. LUTHER PUB CO., Atlanta, Ga. s25-4t

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

WANTED.—Reliable ladies or gentlemen to do copying at home. Salary good. Address with stamp, (MISS) BLANCHE SMITH, jly 17-tf Waxhaw, N. C.

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P. R R.		3 29 p m	3 30 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 53 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.		†4 00 p m	
Lv. Baltimore, B S.P.Co.		.....	† 6 30 p m
Ar Washington, N &W S B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"		3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 23 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv Memphis, N.C.&St L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. A.&W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, ‡ S. A. L. Ry.	12 00 noon	8 00 p m
Ar Athens,	2 48 p m	11 33 p m
Ar. Greenwood,	5 01 p m	2 01 a m
Ar. Chester.	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington.	3 05 p m	
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines	11 28 p m	9 03 a m
Lv. Raleigh,	1 29 a m	11 30 a m
Lv Henderson,	2 50 a m	1 05 p m
Lv. Norlina,	3 34 a m	2 00 p m
Lv. Weldon,	4 40 a m	3 10 p m
Ar. Portsmouth	7 00 a m	5 50 p m
Ar Wash't'n N &W S.B.		6 55 a m
Ar. Baltimore, B. S. P. Co	.....	† 6 45 a m
Ar. New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N.Y.P.&N	†5 46 p m	5 10 a m
Ar. New York.	8 40 p m	8 00 a m

		No 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No. 61**	**Mixed. No. 63.**
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

The Touch of His Hand.

She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her tasks and cares, she lost the sweetness of her peace, and like Martha, became troubled or worried with her much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for as he hasted away early to his work, and her children to make ready for school. There were other household duties which filled the poor, weak woman's hands until her strength was well-nigh utterly exhausted. And she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience and to grow fretful, vexed and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and disquiet all the morning.

When the children were gone and the pressing tasks were finished, and the house was all quiet, the tired woman crept upstairs to her own room She was greatly discouraged. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her duty; that she had grieved her Master by her want of patience and gentleness, and had hurt her children's lives by her fretfulness and her ill-tempered words. Shutting her door, she took up her Bible and read the story of the healing of the sick woman: "He touched her hand and the fever left her; and she arose and ministered unto them."

"Ah," she said, "if I could have had that touch before I began my morning's work, the fever would have left me and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her ready for beautiful and gentle service.—Selected.

Businesslike Ephraim.

"No,there wasn't much romance about Ephraim," said the postmaster, stroking his beard thoughtfully. Ephraim had been the great man of the town, and his death, the day before, had called out reminiscences to which the postmaster seemed anxious to contribute. "I don't s'pose if you'd b'iled Ephraim or put him under the stone-breaker you could have drawed a treat out of him Never saw him laugh. Likely enough he never kissed his wife or one of his children.

"And yet he wasn't a mean man or a hard man. I cal'late he often laughed and cried inside, but 'twasn't his way to show it. And he was a natural-born business man, up and down, top to toe, and that partly accounts for it, too.

"D'ye ever hear how he proposed to Aunt Eleanor, his wife? Happens I know, because she and my wife was cousins, and the proceedin' tickled Eleanor so't she had to tell of it.

"Ephraim wasn't ever a talkative feller, and he didn't go round much with the other young folks. Jest stayed home and 'tended to his knittin'-work, as it ware, but he was well thought of by everybody, and Eleanor and her pa and ma always made him welcome.

"So he come in sort o' casual, one p'tic'lar Sat'day night, and set around as usual, puttin' in a word now and then, till Eleanor's pa went out to see a sick cow he had, and Eleanor's ma started of up chamber somewheres. And then Ephraim speaks up all at once, and he says:

'"I'd like to marry you, Eleanor,' says he.

"'Sho!' says she. 'Would ye?' She was dumfounded, and couldn't think of anything else to say.

"'Yes, I would,' says he. He never moved out of his chair, but he looked her right square in the eye, reel friendly. 'I've got a place o' my own, ye know—rented, but I can take it back 'most any time—and two hundred and fifty dollars out on intrust, and enough besides to stock the place. I make ye an offer,' he says, 'and I'll hold it open for ye till next Sat'day night.'

"Eleanor was starin' at him all the time mind ye, with her mouth open. And before she could get any words to put into it, 'It's time I was gettin' along home,' Ephraim says, 'so I'll bid ye good night, Eleanor.'

"Well, that was all there was to it. First off, Eleanor was mad at his makin' an offer so fashion, and leavin' it open jest sech a time, 's though he'd been dickerin' for a yoke of steers. But when she come to think it over she reelized it was only Ephraim's way, and she believed he liked her and she knew she liked him, and so she took him up, and neither of 'em ever was sorry for it.

"No, Ephraim didn't make love romantic—no gettin' down on his knees and writin' poetry and sech like doin's But if you ever see a woman better pervided for and more uplifted and more waited on by inches than Aunt Eleanor was, I'd like to have ye p'int her out.

"Actions speak louder than words, they say, and I cal'late that's true. There's women in this town would be willin' to forget they was called angels before they was married if they could be treated like human bein's now."—Youth's Companion.

The Art of Talking Well.

It is better to be frankly dull than pedantic.

One must guard one's self from the temptation of "talking shop" and of riding one's "hobby."

Whatever sets one apart as a capital "I" should be avoided.

A joke or humorous story is dependent upon its freshness for appreciation. Some emotions will not bear "warming over."

It is no longer considered good form to say a word against any one. An ill-natured criticism is a social blunder. Gossip, too, is really going out of fashion.

True wit is a gift, not an attainment. Those who use it aright never yield to the temptation of saying anything that can wound another in order to exhibit their own cleverness. It is natural and spontaneous. "He who runs after wit is apt to catch nonsense."

Talk that has heartiness in it and the liveliness and sparkle that come of lightheartedness and innocent gaiety, is a fairly good substitute for wit.

Offer to each one who speaks the homage of your undivided attention. Look people in the face when you talk to them.

Talk of things, not persons. The best substitute for wisdom is silence.

It is a provincialism to say, "yes, sir," "no, ma'am," to one's equal.

Have convictions of your own. Be yourself and not a mere echo.

Never ask leading questions. We should show curiosity about the concerns of others only so far as it may gratify them to tell us.

Draw out your neighbor without catechizing him. Correct him, if necessary, without contradicting him. Avoid mannerisms.

Strive to be natural and at ease. The nervousness that conceals itself under affected vivacity should be controlled, as should the loud laugh —Mrs. Burton Kingsland, in the Ladies' Home Journal.

Annual Meeting Woman's Home Missionary Society Western N. C. Conference, Salisbury, N, C, Nov, 15-18, '01.

To General Passenger Agents:—The undersigned has been requested by lines in this Association, including the S. C. & G. Extension and Seaboard Air Line Railway, to announce rates based on tariff 2, circular 5174, in the sale of round trip tickets to Salisbury, N. C., and return, from points within the state, including Norfolk, Suffolk and Danville, Va , account of above occasion.

Tickets to be sold November 13th, 14th and 15th, final limit November 20th, 1901, continuous passage in each direction.

The following total rates on this basis will apply from junctional points, viz :

From Blacksburg,	*$4 70
From Charlotte,	2 20
From Danville, Va.,	4 65
From Durham,	4 85
From Fayetteville,	7 05
From Forest City,	5 90
From Gastonia,	3 25
From Greensboro,	2 50
From Goldsboro,	7 45
From Henderson,	6 50
From Hickory,	3 90
From Lattimore,	5 65
From Marion,	4 65
From Maxton,	7 65
From Mooresboro,	5 90
From Norfolk, Va ,	13 30
From Newton,	2 50
From Raleigh,	5 85
From Rutherfordton,	5 90
From Sanford,	5 05
From Selma,	6 85
From Rural Hall,	4 25
From Shelby,	5 25
From Suffolk, Va.,	12 70
From Wilmington,	10 50
From Weldon,	10 50
From Winston-Salem,	3 85

*Basing rate including transfer.

W. H. FITZGERALD,
Commissioner.

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Teachers Wanted.

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NORTH CAROLINA

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If you wish your paper discontinued please send in all arrearages.

All letters should be addressed and all checks and money orders made payable to the CHRISTIAN ADVOCATE.

WHAT WE HAVE ADVOCATED AND STILL STAND FOR.

The eleventh session of the Western North Carolina Conference will meet in Gastonia on the twentieth day of this month, and it will have many vital interests to consider and many delicate questions to discuss. We shall not only need much wise counsel, ecclesiastical statesmanship and undimmed foresight, but also divine guidance.

In our judgment most prominent among these vital interests is the NORTH CAROLINA CHRISTIAN ADVOCATE, our official organ. No other enterprise of the Conference has in it such possibilities for usefulness and such a field for high achievement. It is the one bond of union that unites our eleven Districts, our many pastoral charges and our numerous families. It is the only representative we have that goes weekly before all our bishops, the editors of North Carolina and of the Church, South; that finds its way into many different cities and States of the Union, goes to our mission fields in foreign lands and everywhere speaks in behalf of our preachers and people.

It is the one stream that irrigates every part of our territory and fertilizes and enriches the soil wherever it goes. It also guards every interest of the church and moulds the sentiment of our people. It has long been a positive influence for good in thousands of our families and today it is wielding a greater power than ever before.

What is to be its future success depends largely upon the action the Conference at Gastonia takes with regard to it. When we came to the paper five years ago no definite policy had been formulated by the Conference for our guidance and no suggestion was given as to how we should conduct its editorial department, but from the beginning of our connection with it we have been controlled by certain great principles, which we here append.

1st. We sought to cultivate peace and unity. Those who are familiar with the facts know that a movement was started in 1896 to induce our Conference and church to antagonize the State in her educational work. At the Salisbury Conference that movement was pressed, and as we had predicted, it divided our preachers and laymen. This was followed up by certain persons in such a way as to irritate the minds of many and widen the separation. We sought by every honorable means to defend the right and to heal the breach as far as possible. By self sacrifice and conciliations we hoped to promote peace, hold the two North Carolina Conferences together and preserve the unity of Methodism in our State. The sacrifices we made to do this will never be known to the church.

2nd. Loyalty to the interests of the Western North Carolina Conference. After the old Conference drew off from the ADVOCATE, we concentrated its forces on building up our own interests. We regard the whole greater than any part, and we believe that the Conference ought to control its enterprises and institutions, and not be dominated by them, and that the best way to build up all is to carefully foster the interests of each. Hence the ADVOCATE has sought to find out what is best for our church as a whole, and to cover the entire field instead of confining itself to some one spot or some particular interest. That this is the only wise and safe policy thousands of our people fully understand and greatly appreciate our effort to magnify the Conference rather than some one interest of it.

3rd. Our greatest concern has been for the evangelization of the people committed to our charge and for the conversion and salvation of the thousands to whom we have access. Upon the success of this work all other success depend. The temple of God is built of living stones and these are to be quarried from the great mass of unregenerate humanity and fashioned after the divine model. Failure here means defeat everywhere and all possible encouragement and help should be given to those who are leading the movement to bring the world to Christ.

4th. We strongly favor education in a broad sense. We believe that next to the evangelization of the people the church should tax her resources for the education of her sons and daughters. We insist that the means of obtaining a good academic education should be put in the reach of every boy and girl in the bounds of our territory.

We have great confidence in the common people, the laboring classes, and we approve every legitimate effort made by the church or State for their intellectual and spiritual development.

In the work of education the church and State ought to go hand in hand. There should be no jealousy or hostility between them, but with earnestness and harmony they ought to unite their energies and resources in pushing it forward. Such is the importance and magnitude of the interests involved that it will ever require the efforts of both to achieve the highest results.

5th. We believe that the teachers in all our schools should be sound in Methodist doctrine and experience, that all trustees of our institutions of learning should be men above reproach, and of the highest religious standing. That such financial help should be given to all our schools as will enable them to do well the work they have undertaken, and maintain their position before the public and other schools.

6th. We strongly favor larger appropriations for Home Missions and better pay for those who serve on them. We have many wayside places, a large amount of undeveloped territory and many points of great promise that we ought to supply with the gospel preached by men of experience and of ability.

7th. We are thoroughly committed to home rule and are strongly opposed to all outside intermeddling with our affairs. Suggestions respectfully submitted by proper persons should always be courteously received, but efforts by outsiders to inject their plans or control our Conference should be resented.

GRADED LESSONS FOR THE SUNDAY-SCHOOL.

The right rearing and proper training of the children and young people of Methodism are matters of the greatest importance. Upon these more than anything else depends the future success of the church. The Sunday-school has long been a prime factor in this work. Its value cannot be over-estimated. It cannot be substituted by anything else and it must not be allowed to fall behind in the onward march of this age.

Our church is very fortunate in having this vital interest in the hands of competent, progressive and wide-awake men. We have no fault to find with their work, but on the other hand we see a great deal to commend. The recent new movement looking to the better training of teachers is a long step forward and promises untold good to the church. One thing more we need is a graded system of lessons.

We have for a number of years believed such a scheme practical, and very much hoped to see it introduced. Some of our Sunday-schools are now working on that method. The General Council of the Lutheran Church is trying to introduce into the Sunday-schools of that denomination a system of Graded Lessons. Its committee is pushing this work with great energy. It is believed that by means of this system they will be able to show to the young people that the Sunday-schools are following the excellent pattern of the Public Schools and they report that their success in this direction is already phenomenal. Twenty graded text books, including three grades for primary classes, are being issued, thus affording instruction which is cumulative and in the highest sense scientific.

We hope Dr. James Atkins, our Sunday-school Secretary, and those associated with him, will take this matter under careful consideration and recommend to the General Conference a practical plan for its adoption. We think the time has come to make the experiment, and if it is tried in the right way we believe it will prove a fine success. The educational world is rapidly moving forward and there is no reason why the church may not adopt with safety in her Sunday-school teaching methods that have been tried and proven satisfactory in the Public Schools.

MEMORIALS TO TWO DECEASED PRESIDENTS.

A movement has been organized and projected that has for its object the erection of monuments to the memory of the late Presidents, William McKinley and Benjamin Harrison. A systematic canvass is now being made in order to secure funds with which to build. Business men of high standing and acknowledged ability are back of both enterprises.

The monument to Mr. Harrison will be erected at Indianapolis, Indiana, and that to Mr. McKinley will be erected in Washington City, and will be in the form of an arch, presumably at the Washington approach to the proposed memorial bridge, connecting Washington with Arlington and crossing the Potomac. We have seen no correct estimate of the cost of these monuments, but it will be considerable – especially that of Mr. McKinley.

We are gratified to see this evidence of appreciation on the part of the people of these two great public leaders. They were both good men. They were prominent members, one of the Presbyterian and the other of the Methodist Church, and each through a long public life maintained his integrity and Christian character. We do not think that politics tends to godliness, but it is certain that men can maintain their piety and consecration in the excitement and temptation incident to public life. We hope our young men who are ambitious and who are already in public life or who may be placed in the various offices of trust will not allow themselves to be drawn away from the church or the blessed Christ. The higher the position and the greater the responsibility the more one needs divine help and guidance.

MISS STONE STILL IN PERIL.

Reports seemingly authentic came early last week telling of success in beginning negotiations with the captors of Miss Stone, but later reports from Samo Koy and Constantinople do not substantiate the earlier ones. Letters from those who were in the party when she was captured are being made public, and they are said to indicate the belligerent temper of the captors to those who in any way crossed their will.

Reports from Sofia to the Chicago Herald, by Mr. William E. Curtis, who is one of the ablest and safest of American journalists, indicate that in his opinion the case has been sadly mismanaged by Mr. Dickenson, who went up to Sofia from Constantinople to act as representative of the United States on the ground; and hints of the same kind coming to this country through the press channels.

It is not easy to get the facts in full about any matter so far removed from us, and even with the facts it is a difficult thing to wisely judge in such a case, but if the reports we have seen can be relied on, it seems clear to us that Mr. Dickinson has not been equal to the task he had imposed upon him. Notwithstanding his mistakes we shall hope that Miss Stone will be rescued and her captors punished.

Bishop Hargrove will meet the Presiding Elders in Gastonia next Tuesday morning at 9 o'clock. We hope all the members of the cabinet can be present. This is an important meeting and much ground could be gone over. The bishop will find his cabinet made up of conservative and well informed men who are competent to advise wisely.

EDITORIAL NOTES.

Rev. J. A. Bowles occupied the pulpit of the Methodist church in this place last Sunday, morning and night, and preached two very excellect sermons. In view of the prospect that Conference, which meets in November, will constitute Spray and Leaksville a station, it is feared that another minister will be sent here, and that Mr Bowles' connection with the church in Leaksville will terminate. The Conference cannot send us a more earnest and efficient pastor than Mr. Bowles has been, nor one who can be more highly esteemed. A severance of his connection with the Leaksville church will cause sincere regret.—Leaksville Gazette.

Our Conference Anniversaries.

We have received a copy of the directory of our Conference which meets in Gastonia on next Wednesday. It does not give the homes of the preachers, but it gives the places where the various committees and boards meet and the speakers for some of the anniversaries. It contains a cut of the church and is tastily arranged and nicely printed. Enclosed is a card giving the name of our host while in Gastonia with a request that we write him when we will arrive and on what train.

We regret to see that some one has taken the liberty of securing speakers for the anniversaries before the Conference meets. We have been asked by one of our preachers what authority has any one for doing this. So far as we know, none whatever. Each board has the right to arrange for its own anniversary. This it can do either by its own action or through a special committee. We are a member of the Board of Education and know of no such committee having been appointed or any authority having been given any one to do so.

We also regret that in selecting speakers for our educational anniversary no representative of the Vanderbilt University and no representatives from any of our secondary schools was chosen. There is no work more important to us as a Conference than that being done at Weaverville, Davenport, Rutherford, Brevard, Belwood, Old Trinity and Wedington Academy, and yet they have no one to represent their interests. We hope it is not too late to have these schools properly represented.

Special Conference Notices.

DEAR BROTHER CRAWFORD:—Please give notice through the ADVOCATE that I desire my cabinet to meet me in Gastonia, 9 a. m. Tuesday, Nov. 19th.

Yours truly,
R. K. HARGROVE.

The class of the second year will meet at Gastonia at 10 a. m. Tuesday, Nov. 19th, at the place designated in the directory. C. F. SHERRILL, Chairman.

The class of the first year will meet at Gastonia on Tuesday, Nov. 19, at 10 o'clock, at the place designated in the directory. It is desired that all the sermons be delivered to the committee early in the day. B. A. YORK, Chairman.

Denver, N. C., Nov. 1.

Conference Historical Society.

The Conference Historical Society will hold its annual meeting in the Methodist Church in Gastonia, Tuesday night, November 19th. Rev. T. F Marr will deliver the address on "Heroes of Methodism." C. F. SHERRILL, President.

Rail Road Rates to Conference.

All the rail road lines within our conference bounds have granted the usual round trip special rates to those desiring to attend our Conference at Gastonia.

Tickets will be on sale at all stations from November 18 te 21st, inclusive, good for return passage till November 30. W L. SHERRILL, Conference Secretary.

Mocksville, Nov. 1, 1901.

Notice.

The first annual meeting of the Woman's Home Mission Society in the W. N. C. Conference will be held in Salisbury beginning November 15, 1901 All members of the Conference Society and delegates elected are urgently requested to attend. They should send their names at once to Mrs. M. C. Rufty, Salisbury, N. C.

MRS. T. F. MARR. Conf. Cor. Sec.

The North Carolina Conference:---Notice.

All brethren from the Western North Carolina Conference who purpose visiting this Conference at its approaching session beginning December 4th, will oblige me and prevent any inconvenience to themselves by sending me their names at an early date, before our directory is completed.

Fraternally,
T. A. SMOOT.

Fayetteville, N. C.

Notice.

All who have fands for the Twentieth Century offering please pay direct to me at Conference, and not to the Treasurer of the Board of Finance. Keep this fund entirely separate from the report you hand to the Board of Finance. This will save the confusion we had after our last Conference.

W. R. ODELL, Treasurer Board of Education.

Conference Notice.

I would be glad for the preachers having on hand any of my books which they cannot sell to carry them to Conference at Gastonia. If they will undertake to sell them next year they need not bring them. And it is earnestly hoped that those who have succeeded in selling them will be able, without inconvenience, to settle for them, as, because of unusual expense, I am right much in need of the money due me.

JNO. R. BROOKS.

Reidsville, 9th Nov., 1901.

Notice.

The class of the third year will please meet the committe at ten o'clock, Nov. 19, at place designated in Conference directory.

J. A. B. FRY.

Special Notice,

We are sending out at present many bills this week to subscribers who are, according to our books, over one year behind. This is very expensive work and costs considerable labor and money. Those who receive them we hope will give careful attention to them. If any are wrong, please inform us; if not, please send us the money at an early day, or hand it to your pastor before he leaves for Conference. Remember that a dollar and a half is very little to you, but a thousand times that much withheld may seriously cripple us. Help us to make a good showing at our Conference.

Important Collection.

I expect to raise the full amount of special assessment on Domestic Missions to be raised by presiding elders. Let us bring it in full.

J. R. SCROGGS.

Nov. 13, 1901.

Attention! Ladies of Salisbury District.

The officers and delegates of the Conference Society, of the Woman's Home Missionary Society of the Western North Carolina Conference, of the Methodist Episcopal Church, South, will meet in the First Methodist Church in Salisbury, N. C., on Friday, November 15, 1901. As this society has been for some time in a somewhat lapsed condition in our Conference, and therefore in the Salisbury district, I hereby most earnestly invoke the pastors and good women of the district, at once to organize local auxiliaries in each pastoral charge, and, as far as practicable, in each congregation, and elect delegates to represent them in the meeting at Salisbury. The organization of such societies is much needed in the Salisbury district to aid in Home Mission work, especially to assist in building parsonages. Let the auxiliaries be organized at once, therefore, and send the names of the delegates to Rev. H. L. Atkins, Salisbury, N. C., who will report the names to the ladies' committee of entertainment there.

W. W. BAYS, P. E.
Oct. 29, 1901. Salisbury Dist.

Pray for Me.

DEAR READERS: I am deficient in eyesight and I beg all those who believe in prayer to ask God to heal my eyes and cause me to see better this invitation is to all. Yours in hope,

J. S. WILSON.

From Wilkesbero.

DR. CRAWFORD: The sixth good revival has just been closed. There have been a good number of conversions and accessions. A genuine revival spirit is now in evidence. To me personally this has been the best year of my ministry. Notwithstanding the destructive freshets of Wilkes the financial reports will be good.

The Wilkesboro congregation have about completed their new church. It is the best church building in the Mt. Airy District except the one at Mt. Airy.

J. P. RODGERS, Pastor.

Danbury Circuit.

We have received 7 members for Mt. Hermon recently, four by baptism, one by certificate, etc.

The meeting still continues the second week with good interest; also we have a meeting started in connection with this at Prestonville 3 miles distant with very much interest which promises much good. One addition there so far. I am being aided by some of our lay members in this meeting to whom I am indebted for valuable service. At the former place by sister Sue Laton, Bro. James John, etc., and at the latter by Bro. Lee Wall. We hope to bring up all our collection in full. Pray for us and the work.

In His service,
W. H. PERRY, Pastor.

From Monroe.

DEAR DOCTOR: We have just closed our protracted meetings on this circuit. There have been about 193 conversions and 86 accessions by profession. We are hoping to have a good wind up on all lines.

Fraternally,
A. R. SURRATT.

From Stokesdale.

DEAR ADVOCATE: I am closing up my fourth year on the Summerfield circuit, I have held revival meetings in all my churches and have had 90 conversions with a good number of accessions. Hope to get up the Conference collections in full. Will dedicate two new churches. Tabor the second Sunday in this month and Centre the first Sunday in December at 11 a. m. Dr. Crawford will preach the dedicatory sermon at Centre.

Fraternally,
P. E. PARKER.

Nov. 10, 1901.

North Wilkesboro

We have had during the year several distinguished gentlemen to lecture in our town—S. P. Graves, Esq, Henry Blount, Dr. W. W. Bays and on the 30th of last month we had Rev. Sam P. Jones the world-renowned evangelist. A tremendous crowd heard him lecture and also preach the next morning.

His lecture not only spardled with original wit, but it contained original thoughts on the subject of wit and honor not found in the text-books. Mr. Jones as a humorous and philosophical lecturer has no equal. He is inimitable. His arraignment of the liquar trafic of Wilkes county was fearful, scathing and powerful. That it will do good he has no doubt for he spoke words of truth and soberness.

He has consented to return next May and hold a ten days meeting at this place.

A word about my work—I am winding up my second year's work on this charge. Taking everything into consideration progress has been made, especially in the town, our membership having increased one-third. There seems to be a desire on the part of some to form a station with the two towns and make two separate circuits in the county. It might be better to make this arrangement. Our congregation at this place is active, loyal and intelligent. A better people I have never served. I assuse my successor of having a good people to serve.

Very truly,
L. P. BOGLE.

From Whittier.

DEAR ADVOCATE: I aimed to report our meeting when it closed, but was too busy. Am still busy but I got a little time to write. We had a good meeting. There were between twenty-five and thirty conversions and reclaimations. We have received into the church only seven members to date, but there are others to be received. The Church was very much revived and all in all it was a good meeting. We are closing the third year on Whittier circuit very well. We are soon to stand before each other at Gastonia to render an account of our years labors. When I think of this I nearly always think of that greater than our Conference—the judgment.

Yours fraternally,
E. MYERS.

Whittier, N. C., Nov. 7. 1901.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for November 17, 1901.

THE CHILDHOOD OF MOSES.

Exodus 2: 5-10.

GOLDEN TEXT.—Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22: 6.

TIME.—Moses was born B. C. 1571.

PLACE.—The capital of Egypt, probably Zoan.

Explanatory Notes.

Verse 1. Went a man.—His name was Amram. He was a descendant of the patriarch Levi. House of Levi.—The tribe early gave itself to the study of the higher problems of life in Egypt, and was in some sense a priestly caste before specifically selected to be such at the institution of the system of Moses. A daughter of Levi.—Her name was Jochebed (Num. 26: 59.)

Verse 2 Bare a son.—There were older children, Miriam and Aaron. A goodly child.—The only reference to the appearance of Moses in the Pentateuch, due perhaps to the modesty of Moses, the author of those five books.

Verse 3. When she could no longer hide him.—Perhaps because a more vigorous search was being instituted for male children. She took for him an ark.—It was made of the reeds, papyrus, that grew along the river. It was made like a coffin so as to deceive the watchful officers of the government with the appearance of a funeral. This, too, would appeal more tenderly to the daughter of Pharaoh. Laid it in the flags.—They were the reeds and small rushes along the bank of the river and not the bulrushes of which the ark was made, which were more like bamboo in size. By the river's brink.—The ark was not committed to the river, but laid on the brink where it would present the appearance of having drifted.

Verse 4. His sister.—Undoubtedly Miriam, who must now have been ten or eleven years of age. She was put there by her mother to watch. Her after life showed that she was a woman of great intellectual power.

Verse 5 The daughter of Pharaoh.—The monuments show that her name was Neferari. She was the sister and then the wife of Rameses II. To wash herself.—There was a sacredness associated with the portions of the river near the temples, and the occasion was probably the inauguration of a religious ceremony. Her maidens.—Her young female companions of rank. Sent her maid.—This was her maidservant She made the discovery herself while she was bathing in the river and her companions were walking on the bank. This was probably a providential circumstance, as it would arouse her personal interest.

Verse 6. The babe wept.—She saw at once the circumstances, sad enough in themselves, and the innocent tears helped to make an agpeal that she could not resist, though she saw that it was an Hebrew child. She had compassion on him.—"If there is a thing too strong for a man's law, it is a woman's heart."—Alford. Hebrews' children.—She would know him at once by the sign of the covenant graven in his flesh.

Verse 7. Then said his sister.—At this opportune moment his sister, Miriam who has been watching faithfully, joins the train of the princesses. Shall I go and call to thee a nurse.—She had no doubt been instructed what to do in this emergency by her mother, though we must consider providence also in the matter.

Verse 8. Said unto her, Go.—The self-reliant action of the king's daughter, notwithstanding the king's cruel and absolute command, well illustrated the independence in character and action which distinguished the Egyptian women at least the high born."—Newhall. Called the child's mother.—She becomes the recognized servant of the princess, else how would the child be any safer than before?

Verse 10. Brought him unto Pharaoh's daughter.—A second sacrifice perhaps as great as the first. At what age we do not know. But he had been long enough under the tuition of his mother to receive religious impressions that were never effaced. Her son.—By adoption. He was brought up at the Egyptian court, the most learned and cultured of the day. Name Moses—The name is Egyptian, and has reference to the experience of today's lesson. It means, "Drawn out."

Application.

1 God is long years preparing for his work of salvation.
2 God sometimes uses the most unexpected means to attain his ends.
3 A chance stroll may be used to fix a mighty destiny.
4 We see here the importance of a little child.
5 A godly sister is a great blessing to a brother.
6 We see here the union of the human and divine in human history.—Scholars' Quarterly.

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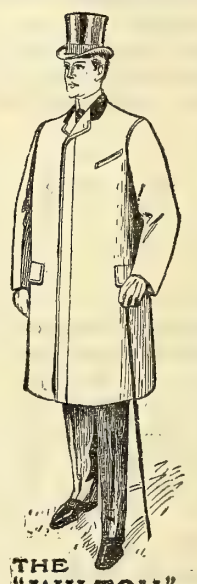
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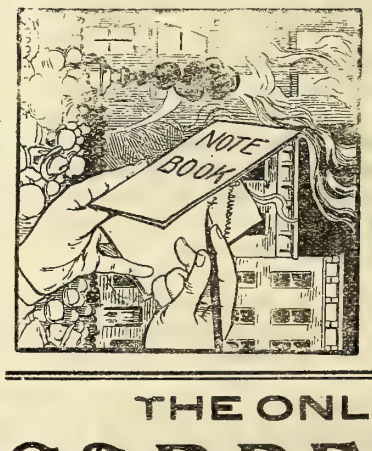
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for November 17, 1901.

PREACHING AND HEARING.

Rom. 10: 13–17.

The Scripture of the topic is a splendid statement of the necessity of two persons to salvation—the preacher and the hearer; and of two organs—the voice and the ear.

Salvation is for all who will call upon the name of the Lord; but none can call without an object of faith; they cannot have this object unless they have heard of him; they cannot hear of him without a preacher. "So then faith cometh by hearing, and hearing by the word of God"—that is, by the preaching of the word.

Preaching.

1. This should be a calling, not a profession. No man should rush into the ministry. God set apart Aaron and his descendants to be priests. It is the teaching of Methodism that those who minister in holy things should be moved thereto by an inward impression of the Holy Ghost, so that they may say with Paul: "Woe is unto me, if I preach not the gospel!" (1 Cor. 9: 16)

2. Preaching should be intelligent. "A call to preach implies a call to get ready to preach." Some young men think that they must hurry into the work, for otherwise souls will be lost. Such haste is a mistake that no zeal can redeem. Paul was the most learned man of his time. Luther and Wesley were eminent scholars. A young preacher should count no sacrifice too great if by it he shall thoroughly prepare himself in academic and religious knowledge for the work of the ministry. Otherwise, he will "daub with untempered mortar" and bring unbeaten oil into the sanctuary.

3. Preaching should be earnest. It should be as the plea of a dying man to dying men. One should preach like "a house afire." This does not imply vociferation or great bodily movement, but an intensity of spirit that shows glowing internal fires, unquenchable except by showers of refreshing from the presence of the Lord. This earnestness must also be "accorded to knowledge."

4. Preaching should be sympathetic. A Wesleyan minister said: "I am a broken-hearted man, not for myself, but for others."

5. Preaching should be experimental. It should grow out of one's own experience. Paul's most effective words were the account of his own conversion. We cannot bring souls nearer to Christ than we are ourselves.

6. Preaching should be scriptural. All kinds of knowledge may be brought under tribute for purposes of illustration, but the staple of all true preaching is not literature, history, art, and science, but the word of God, the Bible itself.

Hearing.

Good preaching is often lost because of bad hearing. The Saviour repeated no single precept oftener than this: "He that hath ears to hear, let him hear." After his ascension he addressed the same charge to each of the seven churches: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is one of the functions of the Holy Spirit to open the eyes of the blind and to unstop the ears of the deaf.

1. We should prepare ourselves to hear. Business and domestic matters should be arranged so as to have a quiet Sabbath. The house should be set in order, the wardrobe laid out; retire early, and not sleep too late; don't read the morning papers, but read the Bible and pray; start early so as to be on time; taking our seat, meditate and pray for a blessing upon self, others, and the preacher. Thus prepared, we shall hear with a satisfaction, enjoyment, and profit unknown hitherto.

2. We should hear uncritically.—"There are two ways of regarding a sermon; either as a human composition or as a divine message." A grammatical error spoils a sermon to some people. Let us receive the gospel as the word of the Lord from the mouth of any accredited minister, and thank God that he sends it to us at all. Remember that there are only a few model preachers, as there are only a few model men and women and church members. There was one perfect Model, and critical hearers crucified him centuries ago.

3. We should listen with discrimination. An uncritical ear is not a foolish ear. A layman should not open his mouth for the minister to feed him, as young birds are fed.

4. Hear the divine voice in the human. John the Baptist merged his strong personality into his mission, and when the Jews asked, "Who art thou?" he answered: "I am the voice of one crying in the wilderness." A godly minister is the mouthpiece of his Lord, and desires to be lost in his words. The message is more than the messenger. "Are you going to hear Mr. Wesley preach?" one was asked. "No," was the answer! "I am going to hear God. I listen to Him, whoever preaches; otherwise I lose all my labor."

5. Hear to make personal application. A colored preacher, showing the different ways in which men lose their souls, said that they often do so through excessive generosity. "What!" he exclaimed, "you tell me you never heard of that before? We have heard of losing our souls for stinginess or covetousness, but never by going too far the other way. I tell you how they do it. When the preacher touches upon this sin or that sin, they don't take it to themselves, but give this part of the sermon to one brother, and that part to another brother. And so they give away the whole sermon, and it does them no good. And that is the way they lose their souls by being too generous."

6. Hear to do. "Is the sermon done?" was asked. "No," was the reply. "It has been preached; it now remains to be done."—Sel.

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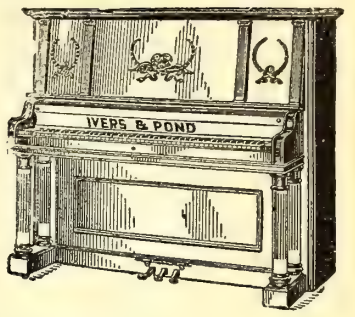
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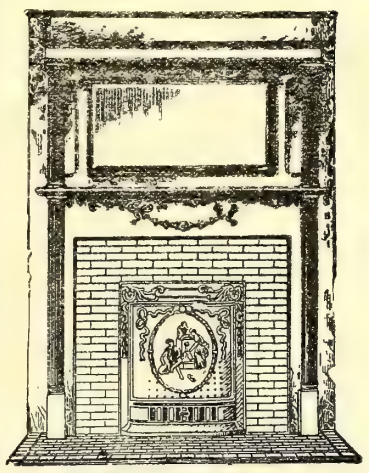
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What Bishop Hendrix Said.

Ten years ago Bishop Hendrix in writing about the work of the Woman's Home Mission Society, said:

"Every wise pastor knows the value of co-operation on the part of the women of his Church in visiting, collecting the youth in Sunday-school, caring for the sick and ministering to the needy. It is now proposed to unite these several pastor's aid societies under one general society for mutual help and more intelligent work. The payment of a small annual due into the general treasury constitutes any of these previously organized societies, auxiliaries of the Woman's Parsonage and Home Mission Society, and puts the local society in such relation to the whole Church as the better to plan and do its work by virtue of the fresh literature provided from time to time suggesting methods, showing results, etc.

It connectionalizes all the hitherto local societies, which now, doing no less work in their own field, are prepared to aid in the general work as well. Every pastor who has a Pastor's Aid Society will find it wise to have it become an auxiliary of this general Society, as helping to quicken the zeal of its female members and to increase their efficiency in Church work, even of a purely local character. Not only will it result in the building and equipment of many a parsonage, and in the building up of many Sunday schools and congregations by looking after the youth and welcoming the stranger, but in more intelligent care of the sick. in greater aptness in soul winning. What an amount of work for the Master is possible to the Marys, Marthas, Salomes of our day if intelligently organized and directed!

Within the limits of our Church are four cities with a population of over two hundred thousand souls; three others with a population of over one hundred thousand; seven others with a population of over fifty thousand; and twenty-two containing more than twenty thousand souls. In all of these cities we have a mission, as a Church, to the poor and needy, to the sick and the stranger. Some of these cities should employ a lady missionary, specially trained for the work, who might wisely lead in the necessary work to be done. Mr. Wesley understood the great service which such noble women as Hester Ann Rogers, Mrs. Fletcher, and others could do, and wisely availed himself of and directed their labors. May we not hope for a new era in our own beloved Church, as we see our noble women diligent in such labors as far as is consistent with their sacred home duties? May there not be some who would willingly devote their entire time to such work as their pastors may suggest?

The wise conservatism of our Church and people is a safeguard against any extremes in rendering our women more efficient in the changed conditions which come with large centers of population as fields of Christian work. It was in the heart of the noble founder of the Bible and Training School for Missionaries and Other Christian Workers to provide a place where under most competent instruction Christian women might be the better prepared as Sunday-school teachers, trained nurses, home missionaries skilled in sacred music, both instrumental and vocal, and thus prove more valuable in all the work of the Church. Accordingly the Constitution of the Woman's Parsonage and Home Mission Society was placed in the corner stone of the Training School, as showing the interest felt and the hope that many trained workers would go out from its halls into the home field as well as the foreign field. 'Help those women which labored with me in the gospel?' Without Lydia could Paul have planted the Church in Philippi?"

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QUARTERLY MEETINGS.

ASHEVILLE DISTRICT—4th Round

R. H Parker, P. E., Weaverville, N. C.

North Asheville	Sep.	14	15
Bethel	"	14	15
Hot Springs circuit, Hot Springs	"	17	18
Ivy circuit, Barnardsville	"	21	22
Bald Creek circuit, Bald creek	"	24	25
Burnsville circuit, Martin's Chapel	"	28	29
Swannanoa ct, Swannanoa	Oct.	5	6
Marshall ct., Jewell Hill	"	8	9
Saluda ct, Moore's Grove	"	12	13
Old Fort ct., Old Fort	"	19	20
Hendersonville	"	26	27
Cane Creek ct.	Nov.	2	3
Weaverville ct	"	9	10
Central Church	"	16	17
Haywood Street	"	16	17

STATESVILLE DIST.—4th Round

J. E. Thompson, P. E., Statesville, N. C.

Statesville station	Sep	14	15
West End	"	15	16
Mooresville circuit, Salem	"	21	22
Mt. Zion station	"	22	23
Iredell circuit, Snow Creek	"	28	29
Statesville circuit, Providence	Oct.	5	6
Woodleaf cir, Woodleaf	"		9
Troutman circuit, Vanderberg	"	12	13
Mooresville station	"	13	14
Lenoir circuit, Mt. Zion	"	19	20
Lenoir station	"	20	21
Newton circuit, Friendship	"	26	27
Maiden circuit, May's Chapel	"	27	28
Caldwell circuit, Grace	Nov.	2	3
Granite Fall station	"	3	4
Hickory station	"		4
Alexander ct, Rocky Spring	"	9	10
Stony Point ct a Stony Point	"	10	11
Turnersburg circuit Harmony	"		13
Catawba circuit Hopewell	"	16	17

MOUNT AIRY DISTRICT—4th Round.

J. J. Renn, P. E., Mount Airy, N. C.

Mount Airy station	Sept.	8	9
Jonesville circuit at Jonesville	"	14	15
Elkin station	"	15	16
Mount Airy circuit at Zion	"	21	22
East Bend circuit at [illegible]enter	"	28	29
Jefferson circuit at Jefferson	"	28	29
Boone circuit at Boone	Oct.	5	6
Watauga circuit at Henson	"	12	13
Creston circuit at Creston	"	16	17
Healing Springs ct at Chestnut Hill	"	19	20
Laurel Springs ct at Transon	"		23
Sparta ct at	"	26	27
Rockford ct at Dobson	"		29
WilkesbSro ct at Lebanon	Nov.	2	3
N Wilkesboro ct at N. Wilkesboro	"	3	4
Pilot Mountain ct at Chestnut Grove	"	9	10
Stokes ct at Bethel	"	10	11

WAYNESVILLE DIST.—4th Round

F. L. Townsend, P. E., Canton, N. C.

French Broad, Ember's Grove	Aug. 31, Sep.		1
Clyde circuit, Tuscola	"	7	8
West Haywood circuit, Shady Grove	"	14	15
Spring Creek circuit, Baldwin's Chapel	"	21	22
Leicester circuit, Leicester	"	28	29
Mills River circuit, Shaw's Creek	Oct	5	6
Brevard station, Brevard	"	12	13
Transylvania ct., Greenwood	"	19	20
Haywood circuit, Laurel Hill	"	26	27
Spring Creek, Baldwin	"	24	25
Haywood, Pine Grove, night	"	25	25
Haywood, Laurel Hill	"	26	28
Sulphur Springs, Acton	Nov.	2	3
Clyde circuit, Clyde, 3 p. m	"		8
Canton circuit, Canton	"	9	10
Waynesville sta., Quarterly Con	"		11
West Haywoodcircuit, Delwoodf	"	16	17
Waynesville, night	"		17

WINSTON DISTRICT.—4th Round

D Atkins, P. E., Winston, N. C.

Madison, Stoneville	Sep.	14	15
Mocksville circuit, Oak Grove	"	21	22
Mocksville station,	"	22	23
Kernersville, Shady Grove	"	28	29
Thomasville station	"	29	30
Forsythe circuit, Lewisville	Oct.	5	6
Farmington circuit, Advance	"	12	13
Walkertown station	"	19	20
Winston Centenary	"		20
Winston, Burkhead	"		20
Winston circuit, Mt. Tabor	"	26	27
Winston, Grace Church	"		27
Southside	"		30
Davidson circuit	Nov.	2	3
Danbury circuit	"	6	7
Summerfield circuit	"	9	10
Colesmee	"		13
Jamestown	"	16	17

SALISBURY DISTRICT, 4th Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury ct., Tabor ...	Aug. 31, Sept.		1
Salisbury, Main St, (nigh)	"		1
Concord, Central	"	7	8
Concord, Forest Hill	"	7	8
Concord ct., Carmel	"	14	15
Concord, Epworth night	"	15	16
China Grove ct., Bethpage	"	21	22
Lexington station	"	23	29
Gold Hill circuit, Liberty	Oct.	5	6
Linwood circuit, Wesley Chapel	"	12	13
Albemarle circuit, Palmerville	"	19	20
Albemarle station, (night)	"		20
Salem circuit, Salem	"	26	27
Mt. Pleasant cir, Cold Spring	Nov.	2	3
Norwood circuit	"	9	10
Salisbury, First Church	"	16	17
East Salisbury sta.	"	16	17
Spencer station	"	16	17

Pastors will please hold fast-day services, at places of meeting, on Friday preceding quarterly meeting, where practicable to do so. It will be helpful and profitable. Push the collections.

MORGANTON DISTRICT 4th Round

C. G. Little, P. E., Marion N. C

Marion station, Marion	Aug.		11
McDowell circuit, Pleasant Hill	"	17	18
Table Rock circuit, Earney's	"	24	25
Forest City & Thermal City station, Forest City	August 31, Sept		1
Silver Creek circuit, Salem	Sep.	7	8
Rutherfordton circuit, Pisgah	"	14	15
Broad River circuit, Kistlers	"	21	22
Henrietta & Caroleen, Henrietta	"	28	29
East Rutherford circuit, New Hope	Oct.	5	6
Bakersville circuit Bakersville	"	12	13
Elk Park circuit, Thompson's Chapel	"	19	20
Estatoe circuit, Pine Grove	"	20	21
Green River circuit	"	26	27
Morganton circuit, Stamey's Chapel.	Nov	2	3
Morganton station	"	10	11
Connelly Springs ct, Ruth College	"	16	17

SHELBY DISTRICT 4th Round

W. R. Ware, P. E., Shelby, N. C

Cherryville circuit, Cherryville,	Aug. 31, Sept.		1
Belwood circuit, St. Peters	"	7	8
Bessemer City circuit, Bessimer City	"	14	15
King's Mountain station	"	15	16
Lowesville circuit, Salem	"	21	22
Mountain Island station	"	22	23
Stanly Creek ct, Hardin Cotton Mill	"	28	29
Lincolnton circuit, Lincolnton	"	29	30
McAdensville station	Oct.	5	6
Gastonia, Main st	"		6 7
Polkville circuit, Clover Hill	"	12	13
Lowell circuit, Bethesda	"	19	20
Gastonia, West End and Ozark	"	20	21
El Bethel circuit, El Bethel	"	25	27
Shelby circuit, Sulphur Springs	"	26	27
Shelby station	"	27	28
Rock Springs circuit	Nov.	2	3
South Fork circuit	"	9	10
N Cleveland circuit	"	16	17

FRANKLIN DISTRICT 4th Round

J. A. Cook, P. E., Franklin, N. C

Franklin station Franklin	Aug	17	18
Webster circuit, Cullowhee	"	24	25
Macon circuit, Union	Aug. 31, Sept.		1
Bryson City sta. Bryson City	"	7	8
Whittier circuit, Olivet	"	14	15
Bushnell circuit, Jackson Line	"	21	22
Aquone circuit, Tellico	"	28	29
Franklin circuit, Iotla	Oct.	5	6
Andrews ct, Peach Tree	"	12	13
Murphy station, Murphy	"	13	14
Hiwasse circuit, Liberty	"	19	20
Hayesville circuit, Hayesville	"	26	27
Glenville circuit, Glenville	Nov.	2	3
Robbinsville circuit East Buffalo	"	9	10

SPECIAL MEETINGS.

Whitt'er circuit, Ocona Lufty.	Thurs	Sept 12.
" Shoal Creek,	Friday	" 13
Bushnell ct, Maple Spring		" 20.
Macon ct, Maiden's ch	Wednesday,	Oct. 2.
Macon ct. Mt Zion,	Thursday	Oct 3.
Macon ct, Patton's,	Friday,	Oct 4.
Hayesville ct., Bethel,	Wednesday,	Oct. 9.
" ct Ledford's ch,	Thursday,	Oct. 10.
" ct, Sweet Water,	Friday,	Oct 25.
Hiwasse ct, Frirview,	Thursday,	Oct 17
Hayesville ct, Boyle's chapel,	Thursday	Oct. 24
Webster ct, Speedwell,	Thursday,	Oct. 31.
Webster ct., Webster	Tuursday,	Nov. 14.
Franklin ct, Salem,	Tuesday,	Nov. 5
Robbinsville ct, Homestead,	Thursday.	Nov. 7.
Bryson City station Sylva,	Thursday night,	Nov. 14.
Bryson City, Hillsboro,	Friday,	Nov. 15.
Glenville circuit, Double Springs		Nov. 1
Andrews ct., Andrews Sat. and Sunday,		Nov. 16-17.

The preachers of the District will please announce these special meetings and arrange for the sacrament where convenient. We hope to have a full attendance at every place

CHARLOTTE DIST.—4th Round

J. C. Rowe, P. E., Monroe, N. C

Charlotte, Trinity station	Oct.	5	6
Charlotte, Dilworth station	"	6	7
Pineville circuit, Hebron	"	5	6
Ansonville circuit	"		11
Wadesboro station	"	12	13
Lilesville circuit	"		18
Polkton circuit	"	19	20
Morven circuit	"	26	27
Waxhaw circuit	Nov.		1
Weddington circuit	"	2	3
Derita circuit	"		91
Charlotte, Tryon station	"	10	17
Monroe station	"	16	17

GREENSBORO DISTRICT—4th Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Centenary station	Oct.	20
Proximity station	"	20
Asheboro station	"	15
Asheboro circuit	"	16
St Paul	"	27
Naomi station	"	27
Randolph circuit	"	29
Greensboro circuit,	Nov.	1
Westworth circuit	"	2
Ruffin circuit	"	2
Reids Ile station	"	3
Ward's Chapel	"	3
Ramseur circuit	"	7
Pleasant Garden ct	"	8
West Randolph ct.	"	9
Spring Garden Street	"	10
Liberty circuit	"	16

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Our Rally Day in Reidsville

Wednesday, the 30th of October, had been set apart by the Woman's Foreign Missionary Society of Reidsville Methodist Church, for holding the "Rally Day" service as requested by our Conference Cor. Sec., and a more pleasant, bright, auspicious day could not have been found.

The exercises opened at 10:30 a. m., Rev. Mr. Baldwin, assistant pastor of the church, conducting the devotional services. The President of the auxiliary, Mrs. Jno. R. Brooks took the chair and the Secretary, Mrs. Carrie Price, called the roll, the members answerring with a promise from the Holy Scriptures.

Invitations had been sent out by the Society to something over a hundred women of the Church who were not members of the Society, to attend the services, and a large number of these were also present and joined heartily in the opening exercises.

A paper was read by Mrs. Mattie Norman Stokes on "Why I attend the monthly meetings regularly," and the many good points in the paper were emphasized by several of the members.

"How to make the monthly meetings interesting," was the subject of a suggestive paper by Mrs. E. D. Watt. The President called attention to the many good suggestions made and hoped the auxiliary would profit by them

Our Woman's Missionary Advocate and the necessity of reading Missionary literature was most ably discussed by Mrs. J. H. Blackwell. Her excellent paper called forth some very good suggestions from Rev. Messrs. Wood and Baldwin. The President called for experiences along this line and a number of the members present testified to an increase of interest in Missions and our work through this valuable magazine. The attention of the society was also called to the valuable Missionary information given in the Missionary Issues of the Twentieth Century and the members urged to read it. The congregation was then invited to a lunch in the infant room, prepared by the members of the Society, and a more tempting, plentiful and well prepared lunch it would be hard to find. It could well be said "they sat down by fifties," men, women and children, and there remained after all had been well fed "seven baskets full." The seven baskets were sent to the sick of the congregation. The afternoon service was presided over by Mrs. Lucy H. Robertson, who had arrived on the noon train, accompanied by Miss Bertha Lee of the Normal College and after devotional exercises by Mrs. Robertson, Mrs. D. R. Allen read a fine paper on the important subject of Liberality.

Mrs. R. M. B. Ellington gave an interesting account of how the Reidsville auxiliary was first formed twenty-two years ago by Rev. V. A. Sharpe and Rev. W. W. Royal, and re organized some three years later by Dr. J. A. Cunninggim and Rev. D. R. Bruton. A touching tribute was paid to Mrs. Virginia Bruton, who for many years was its earnest, energetic President.

Mrs. B. M. Hitchcocke read an excellent paper on "Why a mother should be interested in Missions"

The contents of the Question Box were read and answered. The questions drew out some very interesting discussions by the ministers and members present. Some of the most pertinent ones were:

"Is missionary work more fruitful of results among the Chinese than among our negroes?"

"Can a person be a Christian and never give anything to missions?"

"How does sixty dollars a year support a Bible woman?"

The exercises of the evening consisted of responsive reading of the 67 and 96 Psalms followed by some very apt quotations from the excellent addresses at our New Orleans Conference; songs by the Light Bearers; a most interesting paper on one Missionary Candidate, Miss Howell. by Miss Minnie Clark, and Why I am a Missionary Girl, Lillian Hitchcocke. A Poem composed by Mrs. Ralph Williams and dedicated to the society was read by Mrs. Ellington. Mrs. J. H. Blackwell feelingly sang "I'll go where you want me to go." Miss Lee of the Normal gave a most highly instructive and interesting address on Missions, giving some valuable and original illustrations on the subject.

Miss Pearl Penn sang delightfully, "When our ship come sailing home."

Mrs. Robertson closed the exercises by stressing the good things contained in the Missionary Issues of the Twentieth Century and congratulating the Society on the many good papers read and talks given and the large attendance.

The results as we find them are—a greater quickening of Missionary interest; twelve new members and a pleasant social gathering of the members of the Church.

One testifies that "she has had a great spiritual uplift"

Another—"It is beautiful to see how you women love each other."

Another—"I left there determined to deny myself and give more to missions."

Another—"I intend to attend the monthly meetings more regularly."

All regretted that Mrs. Crawford could not attend, but felt honored in having our President, Mrs. Robertson, and the gifted Miss Lee in our midst. The members feel greatly indebted to these friends for their valuable aid and encouragement.

Turnersburg Circuit.

DEAR ADVOCATE:—This seems to be a "good year" for revivals. The notices from the brethren all state that they are having good meetings. There is a great religious awakening all through this part of the country We have had some of the best meetings on the Turnersburg circuit that I ever saw. One church on the work, Clarkesbury, which has not had any prayer-meeting since I came here two years ago, now, since the revival there the first week in September, is having two prayer-meetings a week. One on Wednesday nights for the young men, and one on Sunday nights for the public. And they are doing a glorious work too. Large congregations attend and they are having conversions at almost every service.

We also had a glorious revival at the old union camp-ground at Harmony. This continued for just a week, and there were some 30 or 40 conversions, and 22 accessions to the different churches, 12 of whom joined the M. E. Church, South. The preaching was done mainly by myself and Bro. G. H. Weaver, of the Baptist church, a man full of the Holy Ghost and power.

Thus far we have added 53 to the church on profession of faith. We will not be able to report the collections in full at Gastonia, but some in advance of last year.

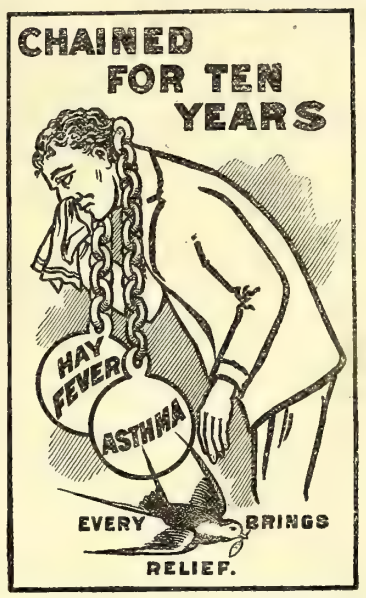
Yours in the faith,
W. F. ELLIOTT.

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The Rev. C. F. WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

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After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully, O. D. PHELPS, M. D.

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

From Anson Co.: "I wish to know how to prepare land for the growth of strawberries, and what kind of fertilizers to use on same. Please answer in the ADVOCATE" It would take quite an essay to tell you all about the culture of strawberries, and I will be obliged to be brief in my reply. You do not say whether you intend to plant merely for home use or for market. There will be very little difference however except in the area cultivated. If for market, you will want to cultivate only the early varieties, since there would be no profit in shipping the later ones that would come in competition with the great Norfolk crop. You are not in the best location for the market culture of strawberries, for the situation of the land has a great deal to do with the success of the crop. The strawberry is very fond of water and on a very dry soil it cannot do as well as on a moist one. Still I do not mean that it needs a wet or badly drained soil, for this would be worse than a dry one. But it does best on land that is level and moist and where the water table is not many feet down in the soil. The black lands of eastern N. C., are ideal strawberry lands. In your section the best lands for the strawberry are the creek and river bottom lands. The only drawback there is the liability of such locations to frosts in the spring. Then the soil must be fertile and if not naturally so it must be improved. If deficient in humus or decaying organic matter it will not be so good as land that has plenty of humus in it, and on land deficient in this there should be crops grown like clover or peas to restore this organic matter before planting strawberries in it. High and dry soil as we have said is not so good for the strawberry as level and comparatively low land. I once grew strawberries on a rich upland loam that was highly improved and would make 75 bushels of corn per acre. But I never could get over 1500 to 2000 quarts per acre. On low and level lands not far away, which would not make more than one third the crop of corn mine would, they grew 8,000 to 10,000 quarts, simply because in that soil the strawberry roots could always find moisture. On a moist soil too you can apply commercial fertilizers more heavily than on a dry soil. If you are going to use commercial fertilizers you will need to use them with a lavish hand. About 1000 pounds per acre of the following mixture will make a good fertilizer for strawberries. Acid phosphate 900 pounds, cotton seed meal 600 pounds, nitrate of soda 100 pounds, and muriate of potash 400 pounds to make a ton. Lay off furrows four feet apart and apply the fertilizer and then bed on it: Flatten down the beds and set the plants a foot apart. If you set the plants in August you can get a fairly good crop the next spring and a full crop the following spring. Then plow them under. Plant a new bed every year and have one just coming on and one to be plowed down after the fruit is off. It is far better to plant a new patch every year than to try to keep an old bed, clean. Keep the middles well worked the first season and let the runners mat along the rows. Repeat the fertilization in the fall or summer after the first fruit is gathered. Avoid stable manure, as it is apt to bring in grubs which feed on the roots of the plants, and it also brings in weed seed

From Alamance Co.: "Will it do to mix ashes with acid phosphate for wheat on red land? If so in what proportion? I have been saving the ashes from my fire places ever since last fall. Would they do better on some other crop? I tried them alone on wheat last fall, all the drill would sow, but I did not think they paid as they should." Ashes have more lime in them than anything else, and lime has a tendency to render the phosphoric acid in the acid phosphate less soluble, or as the chemists say to revert it. Hence I would not advise the mixing. The red land as a rule does not particularly need potash for a wheat crop. The ashes would pay better on peas than anywhere else. They will also be valuable on corn or especially on sweet potatoes. Part of my patch of sweet potatoes this year was manured with ashes and the rest with commercial fertilizer, having a small percentage of potash. The soil is grey sandy and needs potash Where the ashes went there was double the crop on the rest of the land. If you have a good market for sweet potatoes the ashes will probably pay better on them than anywhere else. They should be used at rate of a ton per acre.

We are now busy with our fall garden and getting the winter garden started. I always enjoy my garden more in fall and winter than at any other time, as it is never too hot to work. The fall has been very favorable. To-day, October 28th, we still have a great abundance of snap beans and the vines have not yet been touched by frost. We are also gathering summer squashes at the same time with the winter ones and pumpkins. Garden peas are now in fine shape. These do not make as heavy a crop at this season of the year as in the spring, but they are very acceptable. Turnips of course we have in great abundance The favorable weather has brought on the Spinach faster than I ever saw it. We do not usually get much of this till cold weather, but it is now in great abundance for the table. Last year owing to the drought our frame lettuce was late and we did not cut any till near January. To-day our first planting is headed before the glass has been used over it. We now have the Big Boston lettuce heads a foot across and have succession crops coming on. Then we have the Wonderful lettuce set on the south side of well manured ridges, and mulched with stable manure to prevent too hard freezing. This lettuce we expect to head in April, and to get heads that will weigh four to five pounds. It is not a good lettuce for the frames, and in them we use the Big Boston only. We have also a large bed of Chinese winter radishes. These will soon have rough manure placed between the rows and we expect, as we did last winter, to pull radishes fresh from the bed till March.

On the heavier and later parts of our big garden we are endeavoring to mellow the soil by sowing it in crimson clover after the summer crops were off. This is now green all over the ground and we expect to have a good mass to plow under for our main crop of tomatoes next summer. The summer has been exceedingly favorable to the strawberries and our beds have now completely matted the ground except in the newly set bed, for we set one every summer. After the fruit is gathered, this old bed will be plowed under for some summer crop. Early cabbage plants we are treating differently this year. It is a singular fact that early cabbages set on ridges here in the fall are more apt to be killed than in the neighborhood of Baltimore. I suppose it is because of the ill timed growth they make in February. Last February our cabbages and cauli flowers were all killed. This fall I have the plants set a couple of inches apart each way all over a bed where I can pull cloth over them in very cold weather. I expect to plant them out late in February on heavily fertilized ground and keep them growing fast, and believe they will be fully as early as though set on the ridges in the usual way. Many people seem to consider the Nut grass a great pest in gardens. So it is for the average gardener. I only took possession of my present garden last fall. It is an old garden and then had a fine sod of nut grass over it. I plowed and raked out all that I could at once. This summer has been a hard one to fight nut grass, for with the abundant rains it would show green all over the ground the next day after chopping it off. But we kept at it. We still have some nut grass, but not half as much as a year ago, and during the coming season I hope to see the last of it. There is no excuse for letting nut grass get thick in a garden. It gets there mainly because with the majority of the folks the garden is only an affair of the spring and early summer, and is allowed to grow up in all sorts of weeds in the fall. Then the nut grass seeds and there are hundreds of plants from the seed for every one from the roots. If we prevent their seeding, and then keep the tops chopped off all summer, we will soon have no nut grass to bother us, and to tell the truth I find that we get the best crops where the nut grass is thickest, for that is usually the richest ground. But we do not like weeds and will not tolerate them. A garden that is kept at work all the year round as a garden should be in this climate will seldom be a weedy one.

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MARRIAGES.

CORRELL—WOOD.—At the home of the bride in Randleman, N. C., Nov. 4, 1901, by Rev. J. B. Tabor, Mrs. Ida J. Correll, of Randleman, N. C., and Mr. Geo. A. Wood, of Rusten, La.

COOPER—GRAVES.—Sept. 21, 1901, in Randleman, N. C., by Rev. J. B. Tabor, Mr. J. A Cooper and Miss Dena Graves, both of Randleman, N. C.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

STRICKLAND.—Hannah M. Strickland, second daughter of R. B. and B. J. Strickland, died in High Point, N. C., October 31, 1901, in her 13th year. More than a year before her death she professed religion, in a meeting held by Rev. J. M. Price on the Randolph circuit, and united with the Methodist Episcopal Church, South. She was a dutiful and lovable child, and the home from which she has gone is saddened, and loving hearts bleed for the loss of the dear one. While death came early, yet it found her ready; she had made her peace with God and calmly waited the summons home. The name of her Redeemer was often upon her lips in the last hours of her life. She trusted Him and was saved from all fear.

While the parents and brothers and sisters grieve for her death, yet they grieve not as those who have no hope. They are assured from her life and dying testimony that all is well.

HER PASTOR.

PIERCE.—John Archibald Pierce was born in Campbell county, Va , on the 3rd of September, 1846, and died at Reidsville, N. C., on the 2nd of September, 1901, lacking only one day of being 55 years of age.

In 1863 he came to Pelham, N. C., and was soon afterwards appointed agent of what is now the Southern Railway Company, which position he held until the day of his death. His home, however, was for a good part of that time in Reidsville.

On the 15th of March, 1866, he was happily married to Miss Isabella Penick, of Pittsylvania county, Va , who, with five children, survives him.

At about the age of twenty, Brother Pierce professed faith in Christ and joined the Methodist Church, within whose pale he remained until his death. During part of that time he served the Reidsville church both as steward and Sunday-school superintendent.

In the absence of the pastor the funeral services were conducted in Main St. Church by the Rev. Dr. Crawford, of Greensboro, his former pastor, assisted by the Rev. J. A. Baldwin, the pastor's assistant, and the Rev. Mr. Craig, of the Presbyterian Church.

Bro. Pierce performed well the duties of husband, father, friend, and church member, and we confidently hope to greet him in the better land. The Lord bless his bereaved loved ones and help them to meet him above!

JNO. R. BROOKS.

The following lines were found in Bro. Pierce's purse and are published at the request of the family:

SOMETIME YOU WILL MISS ME.

"Sometime you will miss me, darling,
When the long night shadows fall,
I shall be beyond the starlight,
And I shall not hear you call:
You will wake oftimes at midnight,
And will think of one dear head
That your bosom softly pillowed—
Resting among the dead!

"All the precious love you gave me
In the olden, happy time,
You will think of, and will weave it
Deftly into heartfelt rhyme.
You will miss me—it must be so,
But perhaps our God will give
Unto me the power to cheer you
And watch o'er you while you live.

"I shall come if He is willing,
At the lonely midnight hour,
And my presence soft round you
Shall enfold when storm-clouds lower,
Shielding you from every evil,
Though you may not see my face,
I will never leave you lonely—
There shall be no vacant place.

"All the hopes and aspirations,
All the precious love we've known,
This shall draw our souls together
Round the great Eternal Throne.
Do not mourn for me, my darling,
Meekly bear the chastening rod—
Think that I am with you always
I, who love you next to God."

In Memoriam.

Whereas, God in his providence has seen fit to remove by death from our midst, Bro. Abram Daniel Shaver, on July 6th, 1901, who was a true Christian, a kind neighbor, a devoted husband, a kind and affectionate father. He was loyal to his church and was always found in the front rank battling for what he thought was right. Therefore be it resolved:

1st. That the Sunday school at Zion, of which he was a faithful member from his youth till his death, will hold him in loving remembrance and look upon his vacant place with a feeling of sadness.

2nd. That we extend our deepest sympathy to the bereaved family, and pray that God in his infinite mercy will comfort them in their sore affliction, and that the broken circle on earth may be an unbroken one in heaven.

3rd. That a copy of these resolutions be presented to the bereaved family, and a copy be spread upon the minutes of the Sunday-school, and one be sent to the North Carolina Christian Advocate.

Rev. I. M. Shaver,
Miss Mary E. Kirk,
John W. Cotton,
Committee.



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NEWS OF THE WEEK.

Wednesday, Nov. 6—Burglars blew open the bank vault at Blackrock, Ark., and got away with $2,000 in cash and $10,000 in pearls——The early release of Miss Stone and her comparion is expected——The Sugar Trust has reduced the price of refined grades of sugar——Postoffice at Princeton, W. Va., has been robbed of money and stamps——N. & W. freight train was wrecked near Shawsville, Va.——There have been five cases and two deaths from plague at Liverpool——The Panama Canal Company has offered to sell out to the U. S government——Lyceum theatre at Atlanta, Ga., burned; loss about $75 000——Quarantine is established at Pensacola against European ports infected with the plague——Miss Mary Slagle shot and dangerously wounded Houston Merriman at Asheville, N C——Croker denies that he has given up the leadership of Tammany Hall——Capt. Parker concluded his argument and Mr. Hanna addressed the naval court of inquiry yesterday; Judge Advocate Lemly will speak today——Ten lives were lost, four persons seriously injured and four buildings destroyed by a fire which started in a theatre at Hurley, Wis.

Thursday, Nov. 7.—Flurry in the coffee market; prices in New York advanced sixty points, with enormous sales——Federal prisoners at Leavenworth, Kansas, mutinied, and thirty of them escaped with rifles taken from the guards; three of the guards were shot——The Schley court of inquiry completed its sessions and adjourned yesterday; the record will cover about 2,000 pages——There are many applicants for appointment by both Republicans and Democrats, to the vacant Virginia judgeship——Chas D. Thompson, supreme finance keeper, Knights of Macabees. Port Huron Mich., is a defaulter in the sum of $57,000——Democrats will control both branches of the Maryland Legislature——Giles Enfinger was assassinated near Talahassee, Ala; a posse is searching for a negro suspected of the crime——Corporation Commission issues order for new freight tariff on the S. A. L.; reduction on the Carolina Central is about twenty per cent.——A conflict is threatened between the Southern Pacific railroad and the Bisbee, El Paso and Southwestern railway——In Halifax county, Va, Sanford Kinley shot and killed Thos. Crowden, in a quarrel over a horse—— Ed Yerger and Matt Bedford shot each other in a duel in Madison Parish, Louisinians; one was killed and the other fatally wounded

Friday, Nov. 8—Admiral Schley will visit Nashville, Tenn., in January——Liberal forces in Colombia captured the town of Tumaco, with prisoners, arms, ammunition and one small ship——Wang Wen Shao, vice president of the foreign office at Pekin, is appointed to succeed Li Hung Chang——France has scored a complete triumph in the Turkish dispute——A violent dispute with the Russian minister to China over the Manchurian treaty is said to have been the immediate cause of Li Hung Chang's death——Five of the twenty-six convicts who escaped from Leavenworth, Kansas, are accounted for; three of the five are dead——Adolph F. Kraus, the famous sculptor, died in an insane hospital at Danvers, Mass.——Maryland election returns are slowly coming in; the Democrats elect the State comptroller, and will organize the house of representatives——The Duke of Cornwall has been created Prince of Wales

Saturday, Nov 9—Liss Ellen M Stone, the captive American missionary, says she is exposed to much hardship and suffering, and the condition of her companion is even more pitiable——Foreign ministers in Pekin in a body presented their condolences at the late Li Hung Chang's yamen——A bill has been introduced in the Georgia Legislature prohibiting divorces in that State——Gen. Chaffee proposes to institute a vigorous capaign against the Filipino insurrectionists——Two American soldiers killed in action on the island of Samar on the 7th inst.——Four story brick building, corner Main and Seventh streets, Richmond, Va., burned; a young lady was seriously injured by jumping from a second-story window———There are a dozen or more candidates in the field for the vacant Federal judgeship in Virginia——T. L Covington & Co., Rockingham, N C., have gone into bankruptcy with liabilities of $22.500 Engineer killed and fireman and brakeman injured in a collision on the S A L near Oroedd, Ga.———Twelve of the prisoners who escaped from Leavenworth Kansas, have been captured——Gorman will be the only candidate for U. S Senator before the Maryland Democratic caucus———J P Morgan is said to have acquired the White Star line of ocean steamships——A new 50 000,000 steel corporation is being formed——Bubonic plague in Glasgow has been stamped out——Two football players were fatally injured in games at Cincinnati.

Catarrh can be Cured.

Catarrh is a kindred ailment of consumption and long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages For many years this remedy was used by the late Dr Stevens a widely noted authority on all diseases of the throat and lungs Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all suffering from catarrh, Asthma, Consumption, and nervous diseases this recipe, in German, French or English with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper W. A. Noyes, 847 Powers Block, Rochester, N.Y

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Greensboro N C
College Messa[illegible]

CONFIDENCE FOR THE NIGHT.

Master, I am so glad Thou knowest all—
Outspoken joys, and sorrow's hidden pain.
I am so glad my path is known to Thee,
And that Thou wilt my wayward steps restrain.
I place my hand in Thine. O, hold it fast!
Nor heed my cry whene'er I ask amiss.
Thou knowest what is best, my loving Lord.
From out my heart all wilfulness dismiss!

Lord, when the thorns of earth pierce sharp and deep'
And I instead would choose the scented rose,
Let me recall Thy tender watchful love,
And that my inmost need Thy wisdom knows.
Ah, who can tell how far our feet might stray?
We are so prone to wander from Thy side,
If not hedged in by Thine eternal arms,
And made within Thy sheepfold to abide.

I am so glad Thou knowest all, dear Lord!
My life but poorly proves what lips confess,
And well I know none but a Father could
So frail an offering with such mercy bless.
Thou knowest all! This is my cradle, Lord,
The shadow of Thy wings, 'neath which I sleep,
Not for my goodness, but Thine own great love,
Thou wilt in peace Thy child securely keep

—New York Christian Advocate.

THE FIRST Thanksgiving Day of the century! Shall we not prepare to celebrate it with a deeper sense of gratitude in our hearts in that we are privileged to enter upon its rich heritage of magnificent opportunity and blessings innumerable!

THE FIRST great Thanksgiving proclamation was issued centuries ago when the inspired poet sang, O give thanks unto the Lord for he is good, for his mercy endureth forever. Our national proclamation is but an echo of this ancient one. Note how the writer enumerates the manifold causes of thanksgiving in the noble 147th Psalm. Give thanks because, first, it is pleasant and comely (v. 1); second, because the Lord cares for the lowly, the outcasts, the broken in heart; He bindeth up their griefs (v. 3); third, the Lord is great in power, in understanding infinite (v. 5); fourth, He uses all these attributes to uphold the meek and defeat the powers of the wicked (v. 6); fifth, praise the Lord for His personal power, preparing rain, feeding beasts and birds (v 8 9); sixth, for the fact that the Lord taketh pleasure in the right sort of men (v. 11); seventh, for His defence of His people (v. 13); eight, for His interest in national affairs, making peace, giving great crops (v. 14), providing for irrigation by reservoirs without walls on the mountain-tops, the treasured snow (v. 16); ninth, for giving His statutes and judgments to the nation (v. 19); and finally, that of all the nations of the earth He has not dealt so favorably with any as with ours.

"THANKFULNESS," says Bishop John E. Hurst, "is thinkfulness Thought begets gratitude. The habit of reviewing our blessings in their individual singleness, in their groupings and in their complete and beautiful unity will provide a lifelong series of profound thanksgivings"

Another has said that thanksgiving should be thanks living. President Roosevelt in his proclamation, in sentences characteristic of the man, embodies this idea Says he: "Let us emember that, as much has been given us much will be expected from us, and that true homage comes from the heart and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellowman."

IS IT my duty to observe the day that has been set apart by the president of my country and the governors of its every State as a day of universal thanksgiving? Certainly it is. As I share in the blessings showered upon our nation by the Giver of all good my voice should help to swell the grand chorus of praise that goes up to Him all over our land. It is Mark Guy Pearse who gives this beautiful illustration and exhortation.

"It is said that once when Sir Michael Costa was having a rehearsal, with a vast array of performers and hundreds of voices, as the mighty chorus rang out with the thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some one man who played the piccolo far away up in some corner said within himself, 'In all this din it matters not what I do;' and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud, 'Where is the picolo?' The quick ear missed it, and all was spoiled because it failed to take its part.

O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of His great universe is made richer and sweeter because thou givest Him thanks. Bless the Lord, O my soul."

AMONG the peculiar blessings for which we as a nation should this year give thanks may be mentioned the following:

"Elevating this Republic to a recognized world-power, from which vantage ground we exert largest influence upon international interests.

"Enriching our history with another such splendid character as our martyred President, and in the universal sorrow as well as general high expressions of appreciation giving a demonstration of an underlying stratum of goodness among the people not heretofore suspected.

"Granting us another Christian President in the strain and stress of our serious emergency.

"Making manifest the solid foundations of the Government which could endure without injury the severe crisis through which it recently passed."

NO MORE sublime note of praise was ever uttered than that recoreded in Habakkuk 3:17 It is a triumphant song which only the redeemed of the Lord, rising above all that is worldly, can sing. "Although the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail and the fields shall yield no fruit; the flock shall be cut off from the fold and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength and he will make my feet like hinds' feet, and he will make me walk upon my high places."

ONE OF THE greatest wonders of the new century is the development of business capacity equal to organizing and carrying on successfully the immense corporations that are constantly becoming more numerous and extensive. As we read of the magnitude of some of these we are amazed at the skill with which every detail seems to be managed. Of the largest the United States Steel Corporation, it is said that it receives and expends more money yearly than any but the greatest of the world's national governments. It produces more steel than either Great Britain or Germany. Its employes and their families constitute a population larger than Maryland or Nebraska. It owns 115 steamships, six important railroad lines, 105,000 acres of land, and leases 98,000 more. It has 18 309 coke furnaces, 80 blast furnaces, and 150 steel plants. It produces 9,000,000 tons of pig iron yearly. It puts out more than one quarter of the entire steel product of the world. It is also said that at the head of this vast business is a young man of thirty-nine who started in life with no capital and now receives the largest salary any business man has ever received in the history of world. Surely no young man who aspires to success need complain of the lack of a chance in an age with such magnificent opportunities before him.

THERE ARE many indications that the prepared "paper" has had its day. There is large suggestion for conventions of whatever kind in the account given of one which the writer recently attended. Says he: "Not a paper was read from start to finish except the reports of the officers. There were largely-attended and intensely practical department conferences instead, where, with an interest which was plainly personal, were discussed the three "Hows": "How we fail," "How we have troublesome problems," and "How we succeed." And nobody missed the papers!"

IT IS GIVEN to few people to see three centuries, but we are told that there is now living in Canada a woman who is in her one hundred and fourteenth year. This remarkable woman, Mrs. Mary Ann Mills, is the oldest Methodist in the world. She has lived under five English sovereigns and has descendants to the sixth generation. At the age of one hundred and eight she walked as often as possible to church and gave testimony for Christ in a clear, ringing voice. Though other faculties have failed, memory is still bright, and happy is she in that it is stored with Wesley's hymns and passages of scripture that give sweetest comfort as earth recedes and heaven draws nigh. Surely there is profoundest wisdom in thus laying up such treasures against a time when aught else must fail to satisfy. Blessed indeed is he who, as life draws to a close, can say: "Thy statutes have been my songs in the house of my pilgrimage." "The law of thy mouth is better unto me than thousands of gold and silver."

A GREAT deal has been said and written recently on the threatening evil of anarchy. Bishop Vincent lays bare the root of the evil when he declares:

"Reverence for parental authority is the foundation of reverence for all authority, and this spirit of good citizenship in the State is, in its turn, the only sure guaranty of National permanence. The corner-stone of the commonwealth is the hearthstone. Bad laws cannot make good citizens. Lawless homes mean eventually a disorganized society and a decadent nation. Nations have prospered just in proportion to the persistence of personal and domestic virtue. China, the oldest nation on earth to day, has always exalted reverence for ancestors to the character of a religious principle. Our very first antidote, then to the anarchic spirit is in the cultivation of this fundamental duty in the home.

"Parents are also bound to live so that their children can honor them. Selfish and irreligious lives can not expect to be honored. Fathers are to be pitied who refuse all religious sanctions for such a duty, and then have nothing higher than their own authority or that of nature to appeal to. Jesus, then, was only endorsing this Fifth Commandment and extending its application in obeying and honoring his mother as he did and in inculcating obedience to all authority in family, Church, and State. And so was St. Paul, when he declared, 'There is no authority but from God.'"

CONTRIBUTIONS.

OUR THANKSGIVING TESTIMONY.

BY ALEXANDER McKENZIE, D. D., LL.D.

As the time for the national Thanksgiving draws near we do well to remember special reasons for gratitude. The year has had its sorrows, and a very great sadness has fallen upon the land Yet even in our grief, and the consciousness of our loss, we may be mindful of the benefits which have been granted us. We could lose only that which we had We should be grateful that we had the President who has so sadly been taken from us. Every word of appreciation and admiration which has been spoken has been a reason for thankfulness. For a man of unblemished character, of simple devotion to the country, of desire for the good of all the people, of a purpose to help humanity everywhere by all the means in his power; a man of stability, patience, forbearance; of a most affectionate heart, and a hand which any one could reach—for such a man, trusted while he lived, honored now that he is no more here, every one should give thanks.

We mourn that the President has fallen. Let us remember how large is the influence which remains, which is enhanced by his removal from our sight. The people believed in him and in his methods of administration. We should be thankful that the country has not been shaken by the change of rulers, and that the policy which has been approved is to be continued under the same counselors by him who is now at the head of the Republic. Already we are resuming our work, and life is running quietly on. For the stability of the land we should give thanks. The impression made upon the minds of the people by the death of the President, and all that was connected with it, was most salutary. Every heart was touched. The best part of human nature was reached. Feelings too often concealed reveal themselves Strong men were not ashamed of emotion, and did not hide their tears No one could hear of the last days of the President without emotion. He stood among the people seeking their happiness, shielded by his goodness; and he reached out his hand to give greeting to a stranger, and fell into the arms of his friends. His first thought was of his wife, as it should have been. He threw his protection over one who had betrayed him. He spoke of his regret that he had marred the pleasure of the day honored. He was the strongest of all who were there. Then we waited in longing and hope, and the end came. He uttered his submission to the divine will. He gave to our familiar words their ancient meaning, God be with you all. Then his thoughts glided into a prayer and a confession—"Nearer, my God, to Thee." This we have received.

Those were rare moments when the impression was upon us. They held the promise of good. Thay cannot be wholly lost Let us be thankful for that which the country has known and felt; has believed and believed in; thankful that in those weary days we were better men—so thankful that we shall not let our thoughts and resolves pass away. The world has sorrowed with us, and has joined in witness to the goodness of him who was at the head of the nation, and had his worthy place among the rulers of nations. Tais which we have felt has been felt in its measure everywhere, and the world has had a blessing in it.

There are certain lessons which this event teaches, or enforces, which we needed to learn. If we are learning them, in this there is reason for gratitude. We are to regard our rulers with reverence. Their policy we must discuss, as we are a free people. But the men whom we place in office should have our confidence and good will. This will be for their safety and comfort, and will encourage them in a generous fidelity. We must make more of citizenship It is a great thing to be a member of this Republic, and the duties which it brings must be recognized. Every man has something to do for the good of the State. The ballot is sacred Honor and honesty are demanded, and all the service we can render. This man lived for the country; so should we all. Laws are not less binding because we make them, nor is the seat of an elected rulerless worthy of honor than the throne which is inherited.

We are compelled to think of the diverse elements which are among us; the diversified material out of which we are making a Republic. There is an alien element in our national life. What shall we do with it? It is restless, becomes angry, grows mad, curses and threatens—now has drunk to its dreadful consummation. What shall we do with the anarchist? Many are asking the question. Only one answer is wise. Laws and penalties we must have. We must have more. These men must be taught obedience and respect for government They can be reached and changed. It has been done again and again. Not till these men are made to think of God and to obey him is there security against their madness. We have long been making efforts for the uplifting of those with whom this last assassin by birth belonged. But our efforts have been feeble and ineffective. He was exceptionally mad. But we cannot afford any degree of unreason. This terrible hour demands a deepening and widening of our work for the saving and transforming of those who are now a burden and a peril, and can be made a help.

Indeed, we are compelled to see that we must deal more thoroughly with all the restless elements in our national life. There is much unrest and alienation. There are jealousies and enmities, and the portents of evil The President knew this, and sought to secure quiet by prosperity; to befriend the poorest man; to bring unity where now is strife. The poor man's friend fell with him. It will be carrying on his work if we labor for the good of all men, under the Golden Rule. Tariffs have their place. Reciprocity promises well. To these we must add humanity, a sense of brotherhood, the recognition of every man's happiness. We are beginning to do this, but the endeavor should be multiplied a hundredfold. If we are persuaded to do this by the taking of him who would have led us in it, then have we, in all our loss, occasion for gratitude that we are quickened in high service for men and for the land. The President from his boyhood lived in the obedience of God. This was the controlling principle of the life we admire. His religion was not occasional or incidental; it was essential, like his breath. It was not concealed. There is no reason why a man should deny the rule and motive of his life. If he is serving God let him say so for the guidance and cheer of other men. This he did, and it was one of his choice benefits.

Everybody knew the sources of his strength and the purpose with which he used it Let us be thankful for the openness of his religious thought and belief. He teaches us to be honest and brave, and to let our light so shine before men that all the work of the world shall be lightened. If we consent to do as he did, the land will be stronger and safer. So far as any man takes the principles of that life for the rule of his own, he will be better, and better off. If we feel this, and do it, we shall come to our Thanksgiving with gratitude which shall make us nobler in character and obedience, and high service. So shall the country be a better land.

Cambridge, Mass.

Sam Jones' Lecture.

On the evening of October 29th, Rev. Sam P. Jones delivered a lecture at Asheville, N. C., in which he made some statements that should be corrected by some one who loves and believes in the church; and, as no one, so far, has made the correction, I will endeavor to do it in the name of Christianity and truth.

In the first place a sermon or lecture from Mr. Jones would be wholly incomplete without his common thrust at the church and ministry.

There are two classes of people who enjoy hearing him vilify the church: The theatre-going element and a few modern cranks and fanatics who think they are in possession of all the righteousness of earth, and, therefore believe and teach that the church is corrupt, the ministry a failure, and that the devil has control of the whole affair and speeding away to a country whose climate is rather hot.

Some statements made: 1. That "a few years ago (referring to the year the Methodist church made but little gain in numbers) the Bishops met and held a council as to what should be done. They were afraid to say it was for the want of holiness in the church lest they be charged with being second blessing advocates. They were afraid to say it was because of the intemperance in the church, lest they arouse the drinking element in the church."

Now, in the first place, Mr. Jones was ignorant of the facts, or dishonest in his statements.

This is a fearful indictment to make against the Bishops of our church; but we are glad it is not true.

Everyone who has read our church papers, know our Bishops, as well as all our Editors, have at all times urged our people to a more thorough consecration, and especially did they do it during this year spoken of. I have never heard a Bishop of our church preach or talk, but that he stressed purity of life and character. Besides, every Bishop of our church can point to a pure life, not only after he became a Bishop, but before—a thing any man should be proud of. And for a man to misrepresent such godly and pure men is not far from criminal.

In the second place, an unprejudiced man knows, if he has taken the time to investigate, and this he should do before making public statements, that the M. E. Church, South, in her ministry and law stands for temperance, and against whiskey and the saloon in every phase of the question.

2. He said: "Christ would never take this world with the 'gang' who is now at it."

If Mr. Jones is anything, he owes it to the church and the "gang" who is now preaching the gospel. The church and "gang" found him far gone in sin, and if his own statements are to be relied upon, his life was not much credit nor honor to himself, his family nor the community. The church and "gang" led him to Christ, and had it not been for the ministry he might have been in a place today where they do not pay men to vilify the church and preachers.

While he is going about charging $150 00 per night to make these unrighteous thrusts at the church, thousands are in foreign fields, undergoing all sorts of hardships to obey the Master, who said: "Go into the world and preach the gospel to every creature."

If the "gang" were to adopt his vocabulary, and charge $150.00 per night, or from $1,000 to $2,000 to hold a meeting (to save souls) we should not look for Christ to be enthroned King of kings, and Lord of lords in this generation.

But says one, "he hits the theatre and the saloon hard licks." So he does, very hard indeed; but he hits the church quite as hard. I would not grant a man the privilege to talk about my mother, simply because he talks about other people.

3. He said, "the ministry has lost its hold upon the young men, and the church is worse than it ever was."

There may be some truth in the first statement; but we have thousands and thousands of young men who are as true and loyal to the church as in any age of the world. If the ministry has lost any influence along this line, it is due largely to a class of preachers whose stock in-trade is to condemn the church whenever an opportunity presents itself.

You are not likely to raise a man in the estimation of the community by vilifying him. Neither will young men be led to respect the ministry and love the church by such as see no good in the church.

The devil does not want a surer job to get a young man than to get him to lose respect for the church.

That the church is worse than ever is not true. We never saw a purer type of Christianity nor a loftier ministry than we have today.

The church is doing more to save the world now than at any time past. She is giving more money for education and missions than ever before. More men and women are offering themselves for foreign work than ever before. I see no signs of decay in these things.

The marvelous demonstration of faith and zeal at the Missionary Conference at New Orleans last spring stamps such statements as false. The $55 000 then offered has grown to over $100,000. This is but a drop in the bucket to what is being done by the church in all her branches.

The class of men who are trying to "ape" Mr. Jones have done more to lower the church and ministry in the minds of the thoughtless than infidelity itself.

Again the style of preaching used by Mr. Jones and his imitators have done more to bring about a state of irreverence for God, his house, and things divine than any other agency. It is not uncommon to hear one of his imitators address God as if he was of no more importance than a common street urchin.

Irreverence is one of the leading sins of the day. With all the objection we may raise against the Catholic and the Episcopalian churches, they have no irreverence because they have no such preaching. I write this in defense of the church I love, and to which I owe all I am.

C. C. THOMPSON.

Asheville, N. C.

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"Holiness and Methodism."

In resuming the subject we have been discussing for several weeks in your excellent paper, we want to introduce an expert witness, in the person of Rev. W. J. Snively, and reproduce his most logical and unanswerable article, in Rev. S L C. Coward's new book, "Entire Sanctification from 1739 to 1900," on "Our Standards." In this article Rev. Snively leaves no stone unturned to prove, 1st, "What constitute our Standards;" 2nd, "What the Standards teach;" 3rd, "That our Church accepts these Standards;" 4th, "That these standards cannot be changed." I will copy his article verbatim because it is perfectly unanswerable and splendidly written. Now let the Z nzandorflams andCalvinists of our church, pulpit and pew, make satisfactory answer or forever hold their peace. This much they owe themselves:

"OUR STANDARDS."

"The legally authorized 'Standards of Doctrine' of the M. E Church, South, are the first fifty two of Mr. Wesley's Sermons in our series, and his "Notes on the New Testament." From this fact we are not apprised of a dissenting voice for about a hundred years.

I. In support of the above proposition we shall offer some historical facts as presumptive proof.

1. From the first Methodist preaching in this country by Philip Embury, in 1766, to the organization of the M. E. Church, in 1784, a period of eighteen years, Wesley's Sermons and Notes above named, were the only theological text-books used by the preachers. They were strictly loyal to Wesley as their chosen leader, and cheerfully bore the name applied to him and his followers in England—"Methodist."

2. The titles of the minutes of the first formal Conference ever held by Methodist preachers on the continent of America is, "Minutes of some Conversations Between the Preachers in Connection with the Reverend Mr John Wesley," and this continued to be the official heading of the proceedings of the American Conference down to and including the Conference which sat in April and May, 1784 Its legislation was of two general descriptions: (1) Declared agreement with, and subordination to, Mr. Wesley and the British Conference in the fundamentals of doctrine and polity, etc. "Tigert's Constitutional History, pp. 58, 59.

At this Conference two queries were proposed to every preacher:

The first was, "Ought not the authority of Mr. Wesley and that Conference to extend to the preachers and people of America?" The answer was "yes."

The second was like unto the first, "Ought not the doctrine and discipline of the Methodist as contained in the (English) Minutes to be the sole rule of our conduct, who labor in connection with Mr. Wesley in America?" A similar answer was given—"yes," (Idem, pp. 60, 61.)

On Christmas eve, 1783, Asbury reached the home of Mr. Pettigrew * * * North Carolina, and makes this important minute: "Here I received a letter from Mr. Wesley in which he directs me to act as general assistant, and to receive no preacher from Europe that is not recommended by him; nor any in America who will not submit to me and to the minutes of the Conference. (Idem p. 134.)

It will be noted that this letter from Wesley was received by Asbury just one year before the organization of the M. E. Church. The American Conference met in the spring of 1784, in the Minutes of which the following questions and answers occur:

Question:—How shall we conduct ourselves toward European preachers?

Answer:—If they are recommended by Mr. Wesley, will be subject to the American Conference, preach the doctrine taught in the four volumes and notes on the New Testament. * * * We shall receive them; etc. (Idem p. 136) All Methodist bodies have the same standards of doctrine, but only the Canadians named them in their discipline. (Idem p. 139.)

American Methodism (1781) vowed to preach the old Methodist doctrine of Wesley's "Notes and Sermons." May, 1784, the doctrine taught in the four volumes of sermons (the first fifty two of our edition) and Notes on the New Testament was affirmed. Idem p 141 from McTyer's Manual of the Discipline.)

3. The chapels and other Society property being deemed insecure to the Societies after his death, "Wesley, after legal advice, prepared a "Deed of Declaration,' constituting one hundred preachers whom he named therein, the Conference of the people called Methodist. * * * So as to secure the occupancy of the meeting houses, and other society property to the Methodists, according to the original design. This Deed being recorded in the high courts of Chancery, the question of identity, doctrine, and government were settled." McTyeire's History, p. 140.

At the British Conference of 1784, the "Deed of Declaration," which gave consistency and permanence to Methodism at home, was announced as enrolled and and in operation; at the same Conference was announced the carrying out of another measure of equal importance to America." McTyeire's History, pp 340, 341) The thing here referred to as announced was the previous determination to send Dr. Coke to America to organize a Methodist Church there. This step had frequently been urged upon Mr. Wesley by Mr. Ashbury as the only thing that could save the societies from a schism. Dr. Coke reached Baltimore in time to hold the Christmas Conference, which convened there in December, 1784, with full power from Mr. Wesley to organize a church, ordain deacons, elders, and overseers, and put in order all things necessary to a church to make it effective in soul saving.

4 The Articles of Religion as a declaration of faith are defective. They are silent on the doctrine of the Witness of the Spirit and Christian Perfection, either of which may be opposed, together with the possibility of apostasy, baptism by immersion or affusion, without violating the Articles of Religion.

Such are some of the presumptive proofs that Episcopal Methodism continued to accept those standards held sacred by Wesley, and the Colonial Conference to complete their declaration of faith, and that they are the standards referred to in the first Restrictive Rule.

II. Now let us take some positive proof to the same effect. Bishop McTyeire, in his History of Methodism, says: The Articles of Religion prepared by Wesley are an abridgement of the thirty-nine articles of the Church of England. * * * These being for the first time prepared in form were unanimously adopted * * * The standards of doctrine received by British Methodism, and in the last Deed of Declaration named were Wesley's four volumes of sermons and the Notes on the New Testament. They had also resolved by way of guarding against unsound European preachers who might come over, to hold them to that doctrinal test. The Articles are a terse and strong setting forth of Christian dogma, so far as they go; and they would not have been left out of any abridgement of the Book of Common Prayer by Wesley, without an improper inference; but there are essential Wesleyan doctrines not named in them, as the Witness of the Spirit, and Christian Perfection. The Articles of Religion, together with the established standards of doctrine, make a system as complete as it is orthodox; and Episcopal Methodism has not only been faithful to these Articles and Standards, but has thrown around them the strongest constitutional safe guards. (Page 350.)

This ought to be conclusive proof that the above named sermons and notes are our legally authorized standards of doctrine. Dr. Coke, who was sent to organize the church, was Wesley's most trusted friend, and in full sympathy with him, as was also Mr. Asbury, which is ample reason for believing that Mr. Wesley's doctrine and discipline were faithfully guarded in the organization of the church.

But that organization proved inadequate in its organic law to meet the growing demands of the church. Accordingly the General Conference of 1808 completed its organization and protected its most vital interests from abuse. Joshua Soule (afterward Bishop Soule) was a member of that General Conference, and wrote the "six Restrictive Rules," which are the "Constitutional Safe-guards" thrown around the "Articles of Religion and Standards" spoken of above by Bishop McTyeire.

Now let us make a brief summary of the foregoing historic facts.

1. Wesley's first fifty two sermons, and his notes on the New Testament, constituted the doctrinal standards of the people called Methodists in America from their first existence in 1766 to the adoption of the Episcopal form in 1784.

2 The Colonial Conference at its first session in 1773, headed their Minutes with a declaration that they were preachers in connection with Wesley, which they continued to do annually down to and including the Conference in May, 1784.

3. That in the Conference in May, 1773, they affirmed the doctrines taught in those notes and sermons.

4. That in the session of the Conference held in May, 1784, only about seven months before they were organized into Episcopal Methodism, they re-affirmed the same standards of doctrine.

5. That the Articles of Religion are incomplete as a declaration of the faith of Methodists.

6. That all bodies of Methodists have the same Articles of Religion and Standards of doctrine, which unifies them in the faith the world over.

7. The General Conference of 1808, by constitutional limitation—as will be shown hereafter—threw the strongest protection around these standards of doctrine. Where, then, is the room for denying that the sermons and notes above named, are our legally ordained standards of doctrine? Sure 'the wish is the father of the thought."

Having established, beyond a reasonable doubt, "What constitute our Standards of Doctrine," we want to show in our next article, by this same writer, "What these Standards teach?

W. H. L. McLAURIN.

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Mr. Wesley's Views on a Good Question.

BY GEO. G. SMITH.

In 1749 as Mr. Wesley was making a tour in Ireland, Elizabeth Bennis, wife of a well-to-do man in Limerick became a member of the Society.

She seems to have been an Irish woman of good social position and of more than ordinary intelligence. Fourteen years after this she wrote to Mr. Wesley that she had received the blessing of Perfect Love, and had a decided witness to the fact. Of course he was delighted with the news and replied expressing his great joy. With this a correspondence began running through near fourteen years. The first letter was written when Mr. Wesley was sixty-two years old, and just when the great excitement in Methodism, on the subject of entire sanctification, was at its height and the last in 1776 when he was seventy-three and the excitement ended. They present, there-

fore, his matured thought and are specially valuable as showing his method of dealing with one who was very conscientious and very sensitive and very much perplexed. I do not know that I can do a better service to the good women who read the ADVOCATE than to give an account of these teachings as they appear in these letters.

Mrs. Bennis in her first letter while telling of her attainment, evidently complains of her wandering thoughts, and her conscious deficiencies; Mr Wesley replies that these infirmities even if they were a thousand, were consistent with pure love, where there was an honest intention to do right. She had hesitated about making a profession of her experience: He told her she ought not to hesitate to declare it, to those who could hear it, and some facts of it alone to those who were upright and simple of heart. That she need not to reason as to what she should call her experience. Six years after she had written him of her happy experience and of her having a full assurance of it, he writes to her as if she had written to him, that she had declined from that state and urges her to seek it again and rejoiced with her at a later time in her recovery of her lost treasure. Poor doubting Elizabeth came into the clouds again and he tells her in 1770 that there were many in England in her state. They were received in love, they did rejoice evermore, but after several months or weeks they were moved from this steadfastness, but some of them had recovered it and so might she.

She complains of her unfitness. He tells her she will never find anything but unfitness in her life, and he urges her to get rid of evil reasoning, and draw near the fountain by simple faith."

She was in perplexity. She evidently had given way to her temper. He says there is an anger which is not sinful, a disgust at sin which is often attended with much commotion of the animal spirits, and is difficult to distinguish from sinful anger. Her infirmities and defeats still disturbed her; and he says she need not worry as to whether they can be found when perfect love is but to go to God with them. He thinks much of her trouble comes from her weak body moved on by the devil, but she is simply to go to God with it; that nothing is sin strictly speaking, but a voluntary transgression of a known law of God. To strain the matter farther was to make way for Calvinism. Those might be wandering thoughts and forgetful intervals and a transgresson of the Adamic law, but the heart might be full of love though devoid of joy.

"As long as you trust not in yourself but in Him who has all power, his strength is made perfect in your weakness." Her husband became very sick and Mr. Wesley was alarmed for her, but found his alarm was needless. Her will was right but her joy was not uniform and he makes the remark: "A will steadily and uniformly devoted to God is essential to a state of sanctification; but not a uniformity of joy, of peace or happy communion with God."

She was again in the clouds; but he says the best way is to simply tell all to Jesus and wait for deliverance.

"The Methodists always hold that the death of Christ is the meritorious cause of our salvation, that is of pardon, holiness and glory, loving, obedient faith, is the condition of glory.

"It cannot be denied, he says, that joy is many times withheld from those who walk uprightly. The great point of all is a heart and a life entirely devoted to God."

These letters show first that Mr. Wesley had much more liberal views than many of his followers. His definition of entire sanctification is a heart full of pure love and tentirely devoted to God. He believed that one who had a thousand infirmities might have such a beauty. He believed that the absence of joy was no proof of the absence of love. He believed that if the experience of perfect love had been lost from the heart it might be regained.

He believed no one was a guilty sinner but that one who voluntarily and knowingly broke God's law.

He believed that the infirmities and omissions of the best, needed the atonement, and no one could say his life was faultless.

From his allusions we see that the highest experience does not always secure to us a religious stability.

2. That the highest experience does not protect us against darkness and doubt and clouds. Nor remedy all our infirmities. What Bunyan and White field called corruption, Mr. Wesley calls infirmities, and these letters show that faith in the merits of a risen Saviour is our only ground for hope and the Holy Spirit is our only source of help. If this is sanctification many, very many, who have never professed it and who shrink from the very thought that one perfect in love all do have it and without ever knowing it are having the same experience, as those who have made a full profession of it. And these better show the wisdom of the injunction he made to his Conference that we are not to concern ourselves with what was done at any one time, but with what we are today. There are not a few people who are prevented from reaching toward the best because it seems so far away. Theological terms and metaphysical discussions bewilder them, but let them remember, no one is guilty before God who does not voluntarily and knowingly transgress the holy laws

3 That a will devoted to God and a heart full of pure love is the highest of Christian attainments.

4 That there may be infirmities and weaknesses and clouds and wandering thoughts, and yet one may be in the favor of God.

5 That temptation is not sin and darkness does not always disappear when faith is in the heart.

"I'M SEEKING A PLACE TO DIE, BISHOP;"

Or, The Superannuate.

BY REV. W. W. BAYS.

[Copyright 1901 by Rev. W. W. Bays]

SCENE:—The Superannuate in Annual Conference, after half a century of service.

I.

The furrows were deep on his forehead,
His temples were snowy all o'er;
His body was bowed and was trembling,
And his voice was music no more.
But the fane of his heart was still lighted,
The flames on whose altar leapt high,
As he tremblingly said to the Bishop:
I'm seeking a place where to die.

REFRAIN:

I'm seeking a place to die, Bishop,
I am seeking a place to die.

II.

These muscles were iron, once, Bishop,
These sinews were sinews of steel,
Nor rusted—but worn out in warfare,
Aye, worn for humanity's weal!
This voice, now dwarfed to a whisper,
A trumpet once wakened the sky,
So loudly it called to repentance,
But soon its faint lispings must die.

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Elder M. E. Church, South,
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206 Hernando St,. Memphis, Tenn,

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars
H. A. BEALL
Clerk Superior Court Randolph Co., Ga.

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REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

III.

And, Bishop, my weapons of warfare
I 'queath to the valor of youth,
And beg them my sword ne'er to tarnish,
Nor sully the banner of truth.
For the faith to the saints once delivered,
O let them contend as did I,
Nor pander to ears that are itching,
When I in some covert shall die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

IV.

I've long borne the burden, dear Bishop,
I entered the army an eld,
And the Anaks of error, proud, vaunting.
My falchion a thousand times felled,
The world, and the flesh, and the devil,
And subtleties all I did try
With the edge of the sword of the Spirit;
But now I must seek where to die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

V.

The lost ones of Israel, Bishop,
I've sought on the mountains afar;
In deserts I've hungered and thirsted,
And slept 'neath the eye of the star.
And many a wand'rer I've rescued,—
Some living, some jewels on high
As stars in my crown of rejoicing
Await me—wherever I die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

VI.

I've heard in the armies of Israel,
Dear Bishop, the Pæans of Praise,
When the sabre red-hot—of the Spirit—
Filled squadrons of hell with amaze!
And the songs of the rescued, so grateful,
Tranced earth and the listening sky;
Whose echoes I'm hearing yet, Bishop,
And will till the moment I die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

VII.

My comrades are done with darkness;
I sit in the shadows they trod;
But the shade is the product of sunshine:
The sun is the symbol of God!
Like Moses on Pisgah, I'm gazing;
The hill-tops of Canaan I spy,
And they constantly bear me over,
While seeking a place to die!

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

VIII.

How often I feel I'm a stranger,
With early companions all gone;—
A dying old oak of the forest,
I stand at the edge of the lawn!
Aye, fallen long since are my fellows,
The wife of my youth is on high,
Whose spirit I gladly hear calling—
Yes gladly—and soon I must die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

IX.

I stand on a storm-beaten isthmus,
And looking, each way, there is sea;
The oceans I've crossed are receding,
And the future calls fondly to me.
And, Bishop, the storm is subsiding!
Sometimes it is only a sigh!
And the barque of my soul will soon enter
A haven where none ever die!

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

X.

The soldier, when aged, doth find him
A refuge his country prepares;
And the beasts of the forests, ere dying,
Kind nature lays down in their lairs!
But, Bishop, no palace, no cottage
Is mine, where may restfully lie
This body, now aged and aching,
And seeking a refuge—to die!

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

XI.

A Pilgrim—all frailty now, Bishop;
My youth, and my manhood, and health,
All spent in a service unselfish,
My worthiness now is my wealth!
Don't the deeds of my service for others—
The things that myself did deny—
Have a claim on the kindness of Christians,
Ere the old man forgotten shall die?

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

XII

The old man craves only a little,
A morsel for him—who will miss?
'Tis giving that maketh our bounty,
'Tis kindness that maketh our bliss.
And the truth of the world I am saying,
Dear Bishop, I often did try;
And the Father who seeth in secret,
Will find me a place where to die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

XIII

Perchance, at the gate of the rich man,
Like Lazarus of old, I may die:—
But, Bishop, he carried by angels
To Abraham's bosom on high!
O Paradise!—for that outshineth
The glories of Eden, I spy!
And the beating of pinions I'm hearing,
And shall—in the place where I die!

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

XIV.

Ye mansions eternal in Heaven!
With door ways and windows ablaze!
O city of deathless foundation!
Ye wait me—ye fill me with praise!
Ajar see the portals of splendor!
Behold! through the opening sky!
And the armies of angels invite me;
The chariot will come when I die.

REFRAIN:
I'm seeking a place to die, Bishop.
I am seeking a place to die.

XV.

What echoes in ether are whirring!
And nearer and nearer they come!
The chariot of Israel I'm hearing—
And horsemen—to hurry me home!
Past suns, and the stars, and the ether;
Through azure, still climbing on high,
I'll enter the home of my Father,
The mansions where none ever die.

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

XVI.

And the Seraphim cohorts are waiting;
At judgment from heaven they'll call,
And the heralds for God and the gospel
Shall hear while the elements fall!
Aye, the trumpet of God, and arch-angel,
'Neath arch-ways of Heaven will cry,
And the herald's of Jesus' evangel
Will wake in the dust where they die!

REFRAIN:
I'm seeking a place to die, Bishop,
I am seeking a place to die.

Asleep Amid Flames.

Breaking into a blazing home, some firmeen lately dragged the sleeping inmates from death. Fancied security, and death near. It's that way when you neglect coughs and colds. Don't do it. Dr. King's New Discovery for Consumption gives perfect protection against all Throat, Chest and Lung Troubles. Keep it near, and avoid suffering, death and doctor's bills. A teaspoonful stops a late cough, persistent use the most stubborn. Harmless and nice tasting, it's guaranteed to satisfy. Price 50c. and $1 00. Trial bottles free.

Don't be persuaded to take something said to be as good as Grippe Knockers, for it is not.

A GREAT SINGER'S NARROW ESCAPE.

His Voice Was About Lost—Physicians Failed—Peruna as a Last Resort Brought Back Health and Strength.



PROF. FRITZ VOLLMER, PRESIDENT SCHWÆBISCHER SÆNGERBUND. OF CHICAGO, ILLS., SAVED FROM ENTIRE LOSS OF VOICE BY PERUNA.

MANY PEOPLE can tolerate slight catarrhal affections. But this is not true of the public speaker or singer. His voice must always be clear, lungs perfect, digestion undisturbed. Hence the popularity of Peruna among the leading professional men and women of the country.

Fritz Vollmer, President Schwæbischer Sængerbund, Chicago, in a recent letter to The Peruna Medicine Co., says:

"I was greatly troubled for weeks with throat trouble which the doctors defined as catarrh, but could only give me temporary relief.

"My voice was badly affected and I was afraid I would lose it entirely. I read of some of the wonderful things your Peruna would do and thought it advisable to try some myself.

"I am pleased to state that in a very short time I was cured."—FRITZ VOLLMER.

An Opera Singer's Experience.

Miss Jennie Hawley, a contralto singer of great popularity in comic opera, is one of the many professional singers who use Peruna. She writes:

RIGGS HOUSE, WASHINGTON, D. C.

"I regard Peruna as invaluable to singers and actresses, and all persons who use their voices in entertaining the public. I have found it excellent for a cold or cough."—Jennie Hawley.

Ex-Congressman C. Pelham, of Bancroft, Va., writes:

"My sister-in-law has been suffering from catarrh of the throat for a considerable time. She has been using Peruna for about one week, and is manifestly improved. I believe it is an excellent remedy for catarrh."—C. Pelham.

Not only is Peruna of untold value in cases of laryngitis, but a bottle of Peruna rightly used in the family during the winter months is of value untold. Peruna cures colds, cures coughs, cures la grippe, cures all diseases due to catarrhal congestions of the mucous membranes.

Address The Peruna Medicine Co., of Columbus, O., for a copy of Dr. Hartman's latest book on catarrh.

FARMERS' BOYS, ARE YOU FULLY TRAINED IN YOUR LIFE WORK?

HARDLY. Then you should be interested in the SHORT COURSE COURSE IN AGRICULTURE and the SHORT COURSE IN DAIRYING offered at THE A. AND M. COLLEGE. . ,

These two courses extend through but ten weeks and give training in butter making, milk testing, milk production, dairy farming, breeds and breeding live stock, stock judging, feeding farm animals, disease of farm animals, entomology, etc TERM BEGINS JANUARY 2 1902, AND CLOSES MARCH 14. TUITION FREE. Whole expense of course, including board and room rent, need not exceed THIRTY DOLLARS. Write for circular of information, which is sent FREE, and address any inquiries to the Professor of Agriculture.

CHARLES WM. BURKETT, West Raleigh, N. C.

nov 20-1m

Our Optical Parlor . . .

Is one of the best equipped ones in the State. We are graduates in Medicine as well as in Optics. We have 16 years of experience in how to relieve your eye strain, and we devote our entire time to the eyes alone. We can save you money by coming to us if your eyes trouble you or you have broken Lenses or Frames, as we are headquarters for Anything Optical.

A. CARL BERGER, M. D.,
Office at R. C. Bernau's Jewelry Store.

New Benbow Hotel Building

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.

Grippe Knockers cure colds, LaGrippe, headache and neuralgia pains. 25c. at your druggist.

nov 6 tf.

THE CHRISTIAN LIFE.

Thanksgiving Hymn.

Great God, this day a nation lifts
To thee her grateful praise,
For blessings countless as the sands,
And love that crowns our days.
On bended knee, with contrite hearts,
Our sins we now confess,
And though of follies we may mourn,
Yet shall we praise thee less?

Seed-time and harvest, cold and heat,
Thy promise of thy Word
Thou hast fulfilled in its due time;
For this we praise thee, Lord!
For peace and plenty o'er the land;
For fireside—homes and friends;
Accept the thanks we offer now
For all thy goodness lends.

May we, who share in heaven's best gifts,
Remember those who bear
The weight of heavy-burdened hearts,
Of poverty and care;
And so, in making glad some heart,
Afflicted, poor or lone,
We brighten other lives, and bring
The blessing to our own.

—Christian at Work.

God's Gifts.

Once during a brief illness which I had, there stood on the table by my bedside three vases of lovely flowers, the gifts of dear friends who would thus show their thought of me in my absence from them. As I lay one day and looked upon these silent messengers, they began to speak to me, and this is what they said:

How came we here in this quiet room, answering your look of restful pleasure and speaking to you in a language that you can understand? Why, this, and this, and this friend of yours sent us with messages of love and sympathy and we are but conveying to you what they have given us to bring. Before your enjoyment of us can be full, you must look behind us at the love that sent us here.

As I listened the silent tongues went on:

We have not told you all our message yet—nay, not the half of what we would say to you. Each one of us unfolds to your eye a wonderful record of our Maker's care and skill; of his exquisite workmanship, beyond what any of earth can show; of his gentle touch on the tinest form of his creation when he would endow it with beauty and strength for its part in the world. Look at our colors our variety of form, our grace, our sweetness, our finish, down to the minutest point. "Consider" us and you will hear the blessed Master say through us, "Shall he not much more clothe you, O ye of little faith?"

Ah, I thought, these are very sweet words which my flowers are speaking to me and I waited to hear what further they would say.

They went on. Our most precious message we have yet to give. We have said that loving friends sent us here to your bedside. But those friends—who gave them to you? Who breathed into their hearts the love which prompted the doing of this thing? Who made your life other than a barren, desolate, dark waste to be passed through quickly as possible as a dreary necessity of nature? Surely the God of love is behind all pure earthly love and in all the tender ministrations of his children one toward another.

At this approaching Thanksgiving time let each one of us seek out some lonely soul to cheer with a bright flower, some little dainty, or an assurance of our sincere interest in their welfare. These little gifts that occasion us not much effort may make many bright spots in dreary lives. Let us all try it.—Selected.

A Talk for Thanksgiving Day.

T. L. CUYLER, D. D.

How many of you come home from the exacting care and tear of your daily calling to make your fireside bright and your household happy? I fear that we who profess a religion of joy and hope are too often so chafed by the frictions or worried by the cares of life that we bring but little of the "merry heart" into our own homes.

How shall this temper of mind that is both meat and medicine be secured and maintained? A few simple prescriptions may not be amiss. In the first place, look at your mercies with both eyes, but at your troubles with only one eye. Look at your mercies and your privileges often, and at your troubles when you can not help it. If adversities press heavily, draw all the honey you can out of the hard rock, and oil out of the flinty rock. Saadi, the Persian poet, tells us that he never complained of poverty but once, and that was when he had no money to buy shoes; but, meeting a man who had no feet, he became contented to go barefooted. If a heathen could keep cheerful by his philosophy, why should a Christian believer ever complain, who is the heir through Christ to a magnificent, eternal inheritance?

Strive to reach Paul's secret: "In whatsoever state I am, therein to be content." In these days of extravagance, keep down the accursed spirit of grasping. By all means, live within your means.

Finally, make a loving God your trustee, and commit your soul to his keeping. Take short views. If you have enough to meet your legitimate wants, and something over for Christ's treasury, don't torment yourself with the fear that your cruise of oil will give out. Faith carries present loads, meets present dangers, feeds on present promises, and commits the future to a loving, heavenly Father. Again I say, take short views. Do not attempt to climb the high wall till you get to it, or fight the battle till it opens, or shed tears over sorrows which may never come. Thanksgiving Day is a fitting time to inventory your mercies and blessings. Set all your family to the pitch of the one hundredth and third Psalm; and hang on the wall over your Thanksgiving dinner these mottoes: "A merry heart is a good medicine;" and, "He that is of a cheerful heart hath a continual feast."

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

they will promptly relieve the nausea,

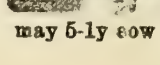
SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling.

may 5-1y eow nrm

What does a chimney do to a lamp?

MACBETH'S is the making of it.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

CAPUDINE CURES HEADACHE, Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office.

$2,500.00 IN GOLD GIVEN AWAY

to our agents besides the regular commissions, for selling our splendid line HOLIDAY BOOKS for 1901. No big prizes to a few, but every agent gets a share. Fifteen years' business record back of this offer. Handsome sample case outfit only 35 cents, delivered.

Order outfit and secure choice of territory at once. Address D. E. LUTHER PUB CO, Atlanta, Ga. s25-4t

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

WANTED.—Reliable ladies or gentlemen to do copying at home. Salary good. Address with stamp, (MISS) BLANCHE SMITH, jly 17-tf Waxhaw, N C

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents a copy. If you have not examined it write for a specimen copy. [illegible] & CO., G. SMITH.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

SEABOARD AIR LINE S.A.L. **VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE**

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901.

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv Norlina	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	8 15 a m	5 40 p m

	No. 31.	No. 41.
Lv. New York, N.Y.P.&N.	†7 55 a m	8 55 p m
Lv. Philadelphia, "	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co.	†8 00 p m	
Lv. Baltimore, B & P Co.	...	†6 30 p m
Lv. Washington, N & W S B		6 35 p m
Lv. Portsmouth, S. A. L.	9 30 p m	9 40 a m
Lv. Weldon, "	12 16 a m	12 11 p m
Lv. Norlina, "	2 13 a m	1 40 p m
Lv Henderson "	2 45 a m	2 15 p m
Lv. Raleigh, "	4 10 a m	3 55 p m
Lv. Southern Pines "	6 07 a m	6 18 p m
Lv. Hamlet, "	7 23 a m	10 50 p m
Lv. Wilmington, "		8 05 p m
Ar Charlotte, "	10 01 a m	10 15 p m
Lv. Chester "	10 30 a m	1 42 a m
Lv. Greenwood, "	12 22 p m	3 46 a m
Lv. Athens "	2 40 p m	6 28 a m
Ar Atlanta, ‡ "	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.	5 10 p m	
Ar. Macon, C. of Ga.	7 35 p m	11 20 a m
Ar. Montgom'ry, A.&W P	9 20 p m	6 30 p m
Ar Mobile, L & N.	2 55 a m	
Ar New Orleans, L. & N.	7 30 a m	
Ar Nashville N.C.&St L.	6 40 a m	6 55 p m
Ar. Memphis,	4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv Memphis, N.C.&St. L.	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	.....
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry. &W.P	6 20 a m	1 30 p m
Lv. Macon, of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.	9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	3 01 a m
Ar. Chester "	7 03 p m	4 10 a m
Lv Charlotte, "	7 25 p m	5 20 a m
Lv. Wilmington,	3 05 p m	
Lv. Hamlet "	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 34 a m	2 0 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth. "	7 00 a m	5 50 p m
Ar Washt'n N & W S.B.		6 55 a m
Ar. Baltimore, B. S. P. Co	...	†6 45 a m
Ar. New York, O.D.S.S.Co.	...	†1 30 p m
Ar Phila'phia, N.Y.P.&N	†5 46 p m	5 10 a m
Ar. New York "	8 40 p m	8 00 a m

	No 34	No. 66
Lv. Tampa, S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville, "	10 10 a m	7 40 p m
Lv. Savannah, "	2 10 p m	11 45 p m
Lv. Columbia, § "	7 14 p m	4 40 a m
Lv. Hamlet, "	10 35 p m	8 00 a m
Lv. Southern Pines "	11 28 p m	8 49 a m
Lv. Raleigh, "	1 29 a m	10 42 a m
Lv. Henderson, "	2 50 a m	11 58 a m
Lv. Norlina "	3 35 a m	12 43 p m
Lv. Petersburg, "	5 49 a m	2 47 p m
Ar. Richmond, "	6 32 a m	3 31 p m
Ar. Washington P R R	10 10 a m	7 05 p m
Ar. Baltimore, P R R.	11 23 a m	11 25 p m
Ar Philadelphia, P R R.	1 36 p m	2 56 a m
Ar. New York, P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:08 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**No. 61**	**No. 63.**
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

THE HOME.

I thank thee, Father, for the care
Which fills my life and makes it fair;
The sunshine and the pleasant rain,
The seed which grows to golden grain;
The tender love surrounding me;
For all these gifts so sent to me
I thank thee.

—Selected.

Heart-Hungry.

HELENA H. THOMAS.

"Do let us at least have a Thanksgiving dinner, and invite some one to help eat it! You surely will not let the day pass by like other days."

The speaker was not an eager impulsive boy, but a man of mature years, on whose face both time and sorrow had left their imprint; but he spoke cheerily, though a close observer could have seen that he made an effort to do so, and that his brow was contracted as if in pain, as he glanced at the woman by his side, clad in the deepest mourning.

It was the Sabbath before Thanksgiving, and the very air seemed so to breathe forth the spirit of the national day that, as they wended their way to church, from the fullness of her heart Mrs. Hayes exclaimed:

"How I dread the day! But I shall let the servants go and shut up the house, for I do not want to run the risk of seeing any one, except you."

These remarks called forth the almost pleading remonstrance with which our story opens, and to which the wife did not reply, but leaning more heavily on her husband's arm, she sighed as she winked back the tears. Seeing this so touched her natural protector that he hastened to say:

"Never mind, dear, have your own way about the day; I spoke from the impulse of the moment."

"I shall not be having my way in anything," was the tremulous reply. "My way would be a glad and joyous day, like those gone, never to return, when faces and forms now vanished gathered with us, and we had something to be thankful for, as we gathered around a table groaning with good things. But now, we are left alone; with only sorrow as our portion, and I have no heart even to eat at a savory dinner, much less to invite company. I am so heart-hungry!"

No words of sympathy were voiced in reply, but the speaker knew that the one who drew her more closely to his side and turned his head away was "heart-hungry" too. But no more words passed between them, and a few more steps brought them to one of the most beautiful of Washington's many fine churches.

As the organ tones died away, the stillness was broken by their pastor's voice:

"It has not been my custom to preach a Thanksgiving sermon in advance of the Puritan holiday, but this morning I feel moved to throw out some thoughts and suggestions in reference to the day, hoping that they may be acted upon, and that the result will be glorious."

Then he took for his text the words of our Lord: "I was a stranger and ye took me in." After dwelling on how they came to be spoken, the pastor said, as he took from his pocket a letter:

"And now I will explain why I felt impelled to preach a sermon unthought of this time yesterday.

"Many of my hearers are acquainted with my only son, Frank, and are familiar with the fact that ill health forced him to flee to Southern California for the winter. And I am sure the dear boy will pardon me for quoting from his last letter, received late yesterday, if it results in good; for his words suggested my morning's sermon. 'Yes,' he writes, 'I'm gaining physically every day, but, to tell the truth, Thanksgiving is in the air and on every lip, and it makes your home boy downright homesick. And unless I find a cure for it, you may think of me as the hungriest boy in all the world, as you look at my vacant place on Thanksgiving day. Now, dear folks at home, do not think me bankrupt. Oh, no, I am financially able to order a dinner on that dreaded day, fit for a king, but what is a turkey dinner without friendly cheer! Thanks to letters from home friends, I have not been lacking in attention since landing in this sunny clime; but can it be that on the day of all days when I dread to be alone, I am to be left out in the cold; for I have heard many plans for the day, and as at home, all speak of it as a "family day," and just our own folks of course. And now, occupying the forlorn position I do, it occurs to me that Thanksgiving is the most selfish day of all the year. To be sure, rich people give generously of their abundance; but, frankly, father, is there another day in all the year when, if a fellow is not downright poor, he is so left to starve from heart hunger as on the day that makes a coward of me? I can well imagine mother's sad face as you read this, and I seem to hear her say: "That doesn't sound like my boy; he usually puts on a bold front." Yes, I know that's my nature, and I would be true to myself now but for the fact that father, I want you to stir up your people to think of the heart hungry ones, as well as the needy poor; for it seems to me now, that they are the ones above all others to be pitied.' "

Several times the reader of the letter was so deeply moved that he paused to control his feelings; but, having finished it, he said with deep feeling:

"My dear people, I have again and again had such ample proof of your generosity that I well know that had my son appealed for means with which to supply his physical wants, and I lacked them, your hearts and purses would be open wide; but you can not help him, for his heart hunger."

And the father-heart spoke through the pastor, as thinking of his own son, he pictured heart-hungry boys all over the world, and then added:

"In our beautiful city, from which emanates the proclamation for our national Thanksgiving Day, there are, in all probability, hundreds of worthy, refined people who, like my son, are dreading the day, and who, like him, suffer from heart-hunger. Thanks to the benevolent people, the majority of our poor will hail the day with delight; but God pity the lonely ones who pine in vain for home cheer! O, friends! we have been short-sighted and blind to the needs of this class. Yes, and we have been selfish too! We give of our abundance to the needy poor, and then, God forgive us, turn our backs on the hungry hearted ones, forgetting that by so doing, we miss the opportunity of meriting: 'I was a stranger, and ye took me in.'

"And now, to those who are perchance saying: 'The year has brought me only sorrow, I have nothing to be thankful for, I can not make merry,' let me suggest that if you can not 'make merry,' you can partially forget your sorrow by filling the vacant chairs, in the name of your Master, with heart-hungry ones.

"But, alas, we are selfish in our grief; we are selfish in our joy! May the Holy Spirit so fill us with divine love that much of the heart-hunger now existing in our city may on Thanksgiving Day be turned to heart-gladness."

Mrs. Hayes, on entering the church, was so absorbed with her grief and the memory of those who once filled the half vacated pew, that she scarcely noted the opening exercises, and paid little heed to the discourse of her pastor, until from his lips fell the words she had used on her way to church—"heart hungry." And then, thoroughly aroused, she listened eagerly to the remarks which followed. When the home thrust touched her heart, she mused:

"Selfish in my grief! I never thought of it in that light before I have borne patiently the crushing weight of sorrow. I have never knowingly rebelled as cross after cross has been laid upon me, and I did think I could be permitted to shut myself up to my sorrow on that dreaded day. But perhaps my pastor is right. O Father, help me to overcome, as well as suffer, if I am selfish in my grief."

Willing to be willing, her next thought was, "Whom can I invite? How am I to know the heart hungry ones?" followed by the prayer, "Father, show me thy will in this."

And with the prayer can the answer, for as Mrs Hayes glanced around the great church, she saw, a few seats removed from her, two strangers, mother and son she took them to be. The former seemed deeply moved by the sermon, for again and again she furtively wiped the tears away, while the latter, who looked like an invalid, bit his lips, as if fearful he, too, would show too plainly his emotions. Something about them held the attention of the lonely one in black, until her mind was made up to speak to them, at least

At the close of the service Mr. Hayes was surprised to see the one who for months had been so grief absorbed as to make her wish to avoid old friends, eagerly make her way to the strangers; but a moment later she joined him, saying:

"Oh, did you see their faces light up when I spoke to them? If ever two people were 'heart-hungry,' they are! I promised to call on them to-morrow."

Mrs. Hayes, true to her promise called upon the strangers the day following, and was greatly interested in them. The white haired mother told how they left their home in Wisconsin to consult an eminent Washington physician in regard to the health of her son, expecting to return to their loved ones before Thanksgiving; and how the physician said, spending the winter here meant life to the boy. They were too refined to refer to their financial circumstances, but Mrs. Hayes knew by the humble quarters in which she found them, that the son's "life" meant self-sacrifice and economy of the most rigid sort on the mother's part.

"Here is my work," she thought, "I will no longer be selfish in my grief, but share my desolate but beautiful home with these heart-hungry ones."

And as an opening wedge for what she had pledged herself to do for the refined strangers, on taking leave, she said:

"And now I shall expect you to dine with us Thanksgiving Day. But don't thank me," she hastened to add, as she saw the glad tears spring to the mother's eyes, "we would be so lonely witrout you that your coming will make us your debtors!"

We will not attempl a pen-picture of that memorable Thanksgiving Day, nor of the glorious work resulting from a willingness to be led of the Spirit; but listen to the words of Mrs. Hayes as with smiling face she turned to her husband after the departure of her guests, saying:

"I am sure God put it into the heart of our pastor to preach that sermon, for in my efforts to cheer two heart-hungry ones, his own 'little ones,' too, my own starving heart has been fed, until, in spite of its yearnings, it is strangely light."

"Yes," said the husband, as he gazed fondly into the pale but shining face, I too feel the blessing of 'I was a stranger, and ye took me in' "—Pittsburg Christian Advocate

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GREETINGS FOR THE BRETHREN.

The Western North Carolina Conference of the Methodist Episcopal Church, South, is now holding its eleventh session in Gastonia It makes its first visit to this young manufacturing city whose rapid growth, large milling interests, extensive retail trade, and prosperous people have attracted wide attention.

The Conference is composed of 220 ministers, 44 lay delegates, represents eleven Presiding Elder Districts, with an aggregate membership of seventy-two thousand people. It will hold its sessions in a new handsome church, whose architecture, equipment and finish will elicit the praise of the visitors. The erection of such an edifice and the entertainment of such a large body reveals to the world the enterprise, liberality and church loyalty of these Methodists.

The pastor, Rev. G. H. Detwiler, D D, has proved himself to be a man of affairs, matching well his admirable gifts in the pulpit. The assembling of this large body of men whose vocation is to cultivate a holy life and arouse heavenly aspirations ought to warrant a season of grace. Surely God is in this place It is the gate of Heaven. These men of God come from widely divergent fields, after a year of unremitting toil and constant self sacrifice. The labors of some have borne abundant fruit and they have gathered the ripened grain. Others have been obliged to spend their time in breaking the fallow ground and scattering precious seed, but the time of harvest has not yet come. One soweth and another reapeth. By and by some one will reap the golden grain, bear the precious sheaves away and joyfully sing harvest home.

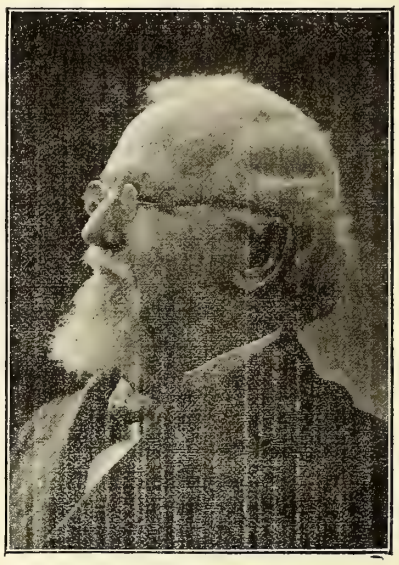
To every toiler the Conference should be a period of relaxation. The bow should unbend, or with slackened chord rest for awhile. There should be in a measure social abandon, and care should set lightly on every brow. Prudent relaxation will refresh. We greet you brethren as fellow toilers Yours is a labor of love. Duty done will have its reward We rejoice with you in whatever success has rewarded your labors, and we share with you any sorrows that chafe your spirit. May you find the atmosphere of our annual gathering a tonic to both body and spirit.

Many ministers come from their charges with the warmth of love in their hearts and the fires of zeal burning in their souls. If they return to their homes with the thermometer descending the session has harmed them. May this not be the case, but rather may the Conference session with its high privileges and gracious opportunities prove a fitting crown to the labors of the year, and greatly strengthen our already prosperous church in central and western North Carolina.

We have before us some great problems to solve and some very delicate interests to subserve. We will need much wise foresight and far reaching vision and also nerve of no ordinary kind. Men of God cannot afford to allow wrong in our church gatherings to go unrebuked. The peace of death or servile submission is a crime in the sight of heaven. There is great danger lest good men who love peace and strive to promote it may yield that which is sacred and right. No good, but great harm comes from so doing. Let us see to it that our young and growing Conference cultivates in its members the spirit that stands against everything that tends to suppress the truth, and let us stand by the right and condemn firmly, but in love, wrong doing everywhere.

OUR CONFERENCE PRESIDENT.

We give in this issue a half-tone cut of Bishop Robert K. Hargrove, who presides over our Annual Conference now in session in Gastonia. He resides in Nashville, Tennessee, is President of the Board of Trustees of the Vanderbilt University, has long been a prominent figure in Southern Methodism and is so generally and favorably known that a specific notice is unnecessary.



BISHOP ROBERT K HARGROVE

He has never presided over our body since it became an independent Conference, but was president of the North Carolina Conference which was held in Greensboro in 1899, the last session before the division. He is perfectly familiar with the general interests of Southern Methodism, understands her economy and needs and is thoroughly acquainted with her doctrine and discipline. He spent more than a month the past summer in visiting the District Conferences in our territory and now comes to us with an extensive knowledge of the work. He knows personally many of our preachers and leading laymen, he has traveled over much of our territory and is familiar with many of the questions and problems that will necessarily come before us, and we expect very favorable results from his presidency.

The Bishop spent last Sunday in the city of Charlotte, and preached in Trinity Church at 11 o'clock in the morning and in Tryon Street Church at night. We copy a report of the night service from the Charlotte Observer of Monday:

"A crowd which filled the body of Tryon Street Methodist Church and overflowed the galleries heard Bishop Hargrove preach last night. The sermon was a most impressive one from Matthew 11:20, 'Then began He to upbraid the cities wherein most of His mighty works were done because they repented not.' The topic was, 'Repentance,' and the Bishop showed by clear reasoning and apt illustration how the Bible doctrine coincided with the latest teachings of psychology.

"According to mental science the human mind has three faculties, knowledge, sensibility or emotions and will. Knowledge does not make a man good or bad. A man may be ignorant in the things of this world and yet be a true child of God, while on the other hand, one may be very learned and very wicked at the same time.

"Neither does emotion or feeling determine this question. Too much stress has been sometimes laid by Methodist preachers on the emotional in religion. A man's religious life is not determined by the question as to whether he is joyful or sorrowful. Sorrow is not repentance, but there is a 'godly sorrow which worketh repentance.' Sometimes by afflictions God brings man into great sorrow and this sorrow works repentance. But that faculty of the mind that is most directly concerned in the exercise of repentance is the will. The Greek word used shows that it means a change of mind, that is a change of the will. Men are not saved because they will not. The Holy Spirit convicts men of sin, brings men into a knowledge of sin, and then it is with men whether they will repent or not.

"Herein lies the heinousss of sin, that men have seen the light and yet love darkness rather than light. God estimates sin very differently from men. We regard lying or stealing as the worse offences without regard to the light which was before the eyes of the sinner. Not so with God. He measures a sin according to the knowledge of the sinner. This city wherein there has been so much intelligent and faithful teaching from the pulpits will be held to a high measure of responsibility. God grant that these opportunities may be improved and that the mighty works that have been done here in the name of the Lord may not add to the judgment to curse the men of this generation."

A SIGNIFICANT EDUCATIONAL GATHERING.

We see from the Congregationalist and Christian World that a notable group of men dined at the Hotel Waldorf Astoria in New York City one evening last week Among these were clergymen, educators and men of wealth.

After dinner sometime was spent in discussing the outlines of a scheme which certain Northern and Southern men have devised for spreading among the people of the South, through lecturers, in books and tracts, and by Conferences, information that will lead the Southern whites to set about more thorough education of the races.

Of Northern men of wealth interested in this Southern Educational Board, it will suffice to mention John D. Rockfellow, Jr., George Foster Peabody, Morris K. Jesup and Robert N. Ogden, and of Northern educators, ex President Gilman of Johns Hopkins, Prof. F. G. Peabody of Harvard, Pres. Woodrow Wilson of Princeton and Pres. N. W. Butler of Columbia University. Of Southern educators present there were Dr. J. L. M. Curry of Richmond, Va., of the Peabody and Slater Funds, Pres. Dabney of the University of Tennessee, Pres. E. A. Alderman of Tulane University, of New Orleans, and Pres. Chas. D McIver, of the State Normal and Industrial College, Greensboro.

It is planned by those who have devised this new form of philanthropy to spend at least $40 000 a year in the South for a few years in field work. President Dabney, of the University of Tennessee, will serve as chief of its Bureau of Information and Investigation, and will supply information to the North and South. Three field directors, Pres. Alderman, Dr. McIver and Principal Frizzell will deliver lectures, gather information and advice, and associated with them as assistant field directors are Booker T. Washington and Dr. G. S. Dickerson of New Haven.

It will be seen that this plan provides for work of a stimulating character to be done in the South by men in the field and to the manor born, and who have the confidence of the wealthy men in the North who are disposed to aid with means the cause of education No doubt Northern donors will tend to follow the advice of this body in making their gifts.

We regard this whole movement as an auspicous one for the South, with great possibilities of good in it. We ought to give it all possible encouragement and heartily co-operate with those who are leading in it.

THE GREENSBORO CHURCHES.

The past year has been a prosperous one for Greensboro Methodism. There are three pastoral charges in the city and one just outside the corporation, and all have done well.

Rev. S. B. Turrentine, D. D., of West Market Street church, has had a most successful year, and besides paying off a large debt has added over one hundred to the membership.

Rev. H K. Boyer, of Centenary, has done a fine work. He has built up his congregation, bought a most desirable lot for a new church, and has added quite a number to the membership.

Rev. J. W Strider has made gains at Proximity and the Spring Garden Street congregation has greatly grown under our care.

Special Notice,

We use in our office an engine run by gas and electricity. Last week on going to press we found that the platinum on the igniter of the engine was badly worn and it would not transmit the electric current from the battery to the power. In consequence we were delayed two days in getting the paper published. This we regretted. But it was unavoidable. We hope all our patrons received their papers before Sunday as we mailed them on Friday afternoon. We have sent the igniter to the factory in Philadelphia for repairs and we hope it will be returned in order, in time to get out our paper on Wednesday.

A Spirit Worthy of Imitation.

Rev. P. J. Carraway, for so many years a veteran presiding elder, but who was the past year on Walkertown Station, called to see us at the office a few days ago. He has made a remarkable record this year. He is now over 75 years of age, but is in perfect health, and vigorous both in body and in mind. He has been in his pulpit every Sunday since last Conference, closed up his work last week with full collections and salary in hand and goes to Gastonia cheerful in spirit and strong in faith. To say that he is a remarkable man is putting it mildly.

Littleton College Concert.

On Wednesday evening Nov. 11, the concert given by the alumnæ of Littleton Female College Nov. 4 was repeated with greatly increased success. Several changes were made in the program and an evening of rare pleasure and profit was spent. The music both vocal and instrumental—and the elocution formed a very pleasing intermixture and every selection received generous applause.

The concert was pronounced one of the finest ever given in the College chapel.

EDITORIAL NOTES.

Rev. W. B. Holcomb has just closed a ten days' meeting at Newton and spent a day in Greensboro on his way to Roanoke, Va., where he will begin a meeting on Sunday. Bro. Holcomb is abundant in labors, in great demand by the brethren, and is a most successful worker.

Rev. J. Paris, with his wife and little son, passed through Greensboro on Monday and called at our office. He was on his way to Salisbury to visit relatives and then go on to Gastonia. He looks to be in the best of health. He has been one year on the Mt Airy station and has done a fine work. His people speak in high praise of him and nothing but his return will satisfy them.

We are sorry to report that Rev. R. S. Webb is still confined to his bed. An abcess on his leg was opened last week and it caused temporary relief, but he has not improved as it was hoped he would. Bro. Webb has long been one of our best, truest and most useful men and we ask that earnest prayer be offered by friends for his speedy recovery.

We have sent out a great many bills in the last month. We hope no one will be offended because he received one. If the account is not correct change it yourself or notify the office. If you did not send the money to your preacher before he left for Conference please forward it at once to us. We are obliged to pay our bills weekly or at the end of each month.

DEAR DR CRAWFORD:—We have been called to mourn the death of our dear babe, who fell asleep Nov. 16th. Please ask the ADVOCATE family to remember us in their prayers.

Very fraternally,
L. A. FALLS.

Thomasville, N C.

We deeply sympathize with brother and sister Falls in the death of their precious little one.—Editor.

It is due the good people of Centenary, Greensboro, to say, at least, that they have done well this year. In addition to paying up all the assessments in full, a lot for a new church has been purchased at a cost of $3 400, on which has been paid $1 600 They are a loyal people and whoever serves them as pastor next year need not be afraid, if he does his duty. We have had about forty professions of faith and sixty nine accessions to the church. God has blessed the labors of people and pastor.

H. K. BOYER.

The Christmas number of The Delineator is about the first of the special Christmas issues. It is a beauty. The cover is a most artistic production, showing a beautifully gowned woman, standing gracefully in a brilliantly lighted salon. Two charming love stories, one by Cyrus Townsend Brady. plenty of advice regarding Christmas Gifts, timely pointers on Cookery, Winter time care of Plants, all the fashions of the day interpreted into simple language, can be found in the Christmas number of The Delineator. It is a splendid magazine, satisfactory inside and out. There is no magazine for women at present published that is more practical in all its pages. As a Xmas gift itself, it bears its own recommendation.

Resolution of Lowell Circuit.

Since the law of limitation in our church makes it impossible for our beloved Presiding Elder, Rev. W. R Ware to return to us again another year,

Resolved, That we, the official members of Lowell Circuit, and all appreciate sincerely his work of faith and labor of love among us. We consider him a good preacher, a wise counselor, a good executive and an untiring worker; impartial and keen-sighted, ever looking after all the interests of the church. He has done us great good and the cause of Christ and of our Church has greatly advanced under him. We love him dearly, and regret to give him up Any charge will be fortunate that has him as its head. May we ever have such men as our pastors and presiding elders.

Signed by the officials.

Jamestown Circuit.

Assessments all paid and $25.00 over for pastor suit of clothes. The last quarterly meeting for Jamestown circuit was held at Jamestown last Saturday and Sunday. Dr. D. Atkins, presiding elder, preached three fine sermons and all the collections and assessments were paid up in full and at the conclusion twenty-five dollars was given to brother T. H. Pegram with instructions to buy a suit of clothes as a meagre expression of our high regard for his long, faithful and efficient service with and for us, and as he goes up to Conference, after having filled every appointment during the year, often having preached three times a day, he carries with him the love and esteem of all our people, whose prayer and best wishes will go with him wherever he goes. With the hope that he may live many years yet to bless and enrich the church with his efficient labors,

JAMESTOWN CIRCUIT.

Greensboro, N. C., Nov. 18, 1901.

From Reidsville.

DEAR BRO. CRAWFORD:—We are closing up here hopefully and in good shape. Some say they think the church is in a better spiritual condition than they have ever known it. Our congregations are large, while peace and brotherly love prevail There has been a net gain of some forty members. The assessments for the salary and the benevolent collections will be more than full. We have bought a parsonage on Main street and in a much more desirable locality than that in which the old one is situated. Our people are quite hopeful for the future Bro. Baldwin has done a fine work in the pulpit and in the home, and has won the hearts of our people. We have three missionary societies—the W F. M., Y W F M, and the Juvenile Societies besides the others composed of the Sunday-school. The first named has had an increase of 19 in membership this year, and have contributed 22 per cent. more for the cause than they did last year As you know, they are a kind and hospitable people. I trust they will have a godly and efficient man to serve them next year. Fraternally yours,

JNO R BROOKS.

Reidsville, N. C., Nov 18, 1901

Resolutions.

The quarterly conference of Central Methodist church of Mount Airy being familiar with the service of Rev. J. J. Renn as presiding elder of Mount Airy District, and being desirous of bearing testimonial to their appreciation of him, resolved:

That we commend the energy, judgment, and godly effort of Rev. J. J. Renn in the advancement of the material and spiritual uplifting of the church in the Mount Airy District.

That we express our gratification for the parsonages and churches begun and completed during his ministration as Presiding Elder, and assure him of our good wishes and prayers in the successful termination of church enterprises inaugurated during this year.

That we would most respectfully ask the presiding Bishop for his return to the great work in the Mount Airy District, and that after recording a copy of these resolutions they be presented to the Bishop presiding over the Western N C. Conference.

In view of the results of the conference year, the Quarterly Conference of Central Methodist church, Mount Airy, resolved:

That we express our hearty appreciation of the services of our pastor, Rev. Z Paris, particularly in preaching the Word and in pastoral visitation.

That we will gladly receive him should he be returned to minister to us in spiritual things, and pledge our hearty cooperation in the work of the kingdom of God

Mocksville Circuit.

DEAR BRO.: I have just closed one of the happiest years of my life, closing my 8th meeting last night. Do not know how many reclaimed, but over eighty added to the church, besides certificates.

Truly yours,
W. C. WILLSON.

From East Bend.

DEAR ADVOCATE: We are in the midst of a good revival here. This is the eleventh day of the meeting. There have been more than sixty conversions and reclamations. Of these fifteen or twenty are reclamations. Rev. E. C. Glenn has been with me eight days. He has greatly endeared himself to our people, and is doing most excellent work and preaching. This completes our revival work for this year. We have had a good meeting in each of the eight churches I serve. About 130 have been converted and reclaimed. This is my third year on the charge.

A J. BURRUS.

East Bend, N. C., Nov. 13, 1901.

A Word From Gastonia.

But a few details remain and all the arrangements for the entertainment of our Annual Conference will be completed. An abridged directory and card of introduction have been prepared and mailed to all the ministers of the Conference whose addresses could be received. If any have not received them they may be assured that a comfortable home will be in readiness for them when they arrive. A complete Directory will be ready for distribution when the Conference assembles. This plan has been adopted because changes in the arrangement of homes for delegates occur until the last day and it is therefore impossible to issue a directory giving detailed information accurately even a few days in advance. The order of anniversaries as published is the result of extended consultation with the presidents of all our Conference Boards and is satisfactory to them. Every effort is being put forth to make these public meetings both interesting and instructive. We have given careful attention to all requests sent us and have complied with them as far as possible. For a pleasant, harmonious and profitable session we are both laboring and praying. Our hospitality will be as ample as our honor and our purses, while the welcome of our hearts will be immeasurably more.

G. H. DETWILER.

Rutherford College Letter.

DEAR ADVOCATE:—On the last Thursday in October, Mr. A. G. Wilson, College Secretary of the Y. M. C. A. work in North and South Carolina, was with us and organized a Young Men's Christian Association in the school. A number of the young men joined and the Sunday afternoon meetings have been very interesting and helpful and beneficial. The Y. M. C. A. meets every Sunday afternoon and the Epworth League every Sunday evening.

Our Epworth League has been, and is a success, thus proving that there is a need and a place for the League in our church. 'Tis true that it is a great deal easier to keep a League "alive" where there are a number of young people, but a League that is alive and active is a power for good. The League is distinctively an institution for the younger people and its mission is often thwarted by the absence of such material to work upon. As the spiritual training school for the church there are great possibilities for the League.

Bro. Little, our Presiding Elder, was with us on Saturday and Sunday last. He preached on both days and held quarterly conference on Saturday.

Mr. H. W. Connelly, who has been living in the village for some time, has gone South to spend the winter. His health is very much improved.

Two students have entered the school during the past few days. Many new ones are expected after Christmas.

L. W. CRAWFORD, Jr.

Rutherford College, N. C., Nov. 18.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for November, 24 1901.

World's Temperance Lesson.

Isaiah 5: 8-30

INTRODUCTION.

The chapter in which this lesson is found begins with a pathetic parable song, showing what God had done for his vineyard, and how it had disappointed him. The prophet applies this parable to the house of Israel. Notwithstanding their antecedents, such as Moses, Samuel, Elijah, and others, they had failed to come up to divine expectation. But God more especially condemns his ancient people for cruel and unjust dealings with the poor and helpless. Their actions were altogether unworthy of their noble ancestors. The prophet, in this connection, pronounces certain woes upon the people of Israel.

THE CURSE OF DEBAUCHERY.

Vs. 11 17. The tyranny and curse of strong drink are revealed in their results. Men who habituate themselves to intoxicants are slaves. They must have rum to begin the day with, and they are so inflamed with it that they continue far into the night. One glass is not sufficient. It must be followed by another until at last the poor wretch is thoroughly overcome. His debauchery and cravings for strong drink make him wretched and miserable.

He spends his money at feasts and banquets. His bondage to an appetite for strong drink is great. The drunkard is the most wretched of all slaves. Besides his bondage he is reduced to poverty. Feasting and debauchery lead to hunger, thirst, and ruin.

It is reported that Rev. A. A. Phelps, in combating the assertion that alcohol is nutritious, said:

"Some honestly believe that a barrel of whiskey would go as far in supporting a family as would a cow; but this is one of the devil's delusions. Let me give a few statements from high medical authority. They have cost me time and research, and are too valuable to be thrown away.

"Baron Liebig, the celebrated German chemist, says: "We can prove with mathematical certainty, that as much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer."

"Dr. W. B. Carpenter, an English medical author, says: 'Alcohol cannot supply anything which is essential to the due nutrition of the tissues.'

"Dr. F. R. Lees says: 'It is no lime and phosphorus for the bones; no salts for the blood; no nitrogen in any form for vital tissue of any kind; and it is not even a solid, as all real food is and must be.'

"Dr. Benjamin W. Richardson, the foremost physician in Great Britian, says: 'It does not supply water; therefore, it is not a water food. It does not supply salts; therefore, it is not a saline food, and would never help to make the bony skeleton. It does not supply caseine, albumen, fibrine, or any other of those substances which go to build up the muscles, nerves, and other active organs.'

"Dr. Figg, of England, once gave four ounces of cold roast mutton to each of two dogs, and one and one-half ounces of distilled spirits to one of them. In three hours he killed them both. In the stomach of the dog which had taken the meat alone, all the food was digested. In the stomach of the dog which had taken both meat and alcohol, none of the food was digested. Think of people drinking liquor for dyspepsia!

"Dr. F. D. Davis, of Chicago, says: 'The most rigorous, varied, and skillful scientific investigations have demonstrated that no form of alchoholic drink is capable of either warming, strengthening, nourishing or sustaining the life of any human being.'

"The International Medical Congress, convened at Philadelphia during the Centennial of 1876, made the following statement: 'Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation.'

"Rev. W. F. Crafts is right in drawing the following conclusions: "The nourishment in alcoholics is about as hard to discover as the warmth of the moon, which is found, by delicate instruments, to be one-twelfth of that of an ordinary candle twelve feet away.'"

THE WORST OF ALL FOES.

Vs. 22, 23 Says the Pilgrim Teacher: "Now and then a drunkard has a keen sense of honor—in some things. But, generally speaking, who would trust his word, his oath even? The whole character is made drunk as well as the body, and that, with the body, staggers and reels, and lies in the gutter. For awhile a man may prove 'mighty to drink wine,' but in the end wine will prove to be too mighty for him. His experience will be like that of a man who reared a boa constrictor, teaching it when young, to coil about his body without harming him. For twenty-five years he was the master of the serpent, but then, when giving an exhibition in public of his control over this horrible monster, after the trainer had been enveloped in its folds as he had been thousands of times before, there was a faint scream and the horrible sound of crushing bones. The servant had, in an instant, become the master. Foolish would any man be to repeat his experiment. What shall we say of the folly of those who venture upon drinking, when they have the testimony, not of one case merely, but instance innumerable, of those who have been slain by the serpent of the wine-cup?"

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free. This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

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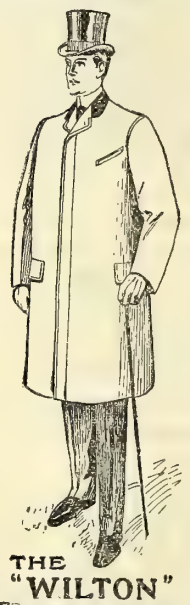
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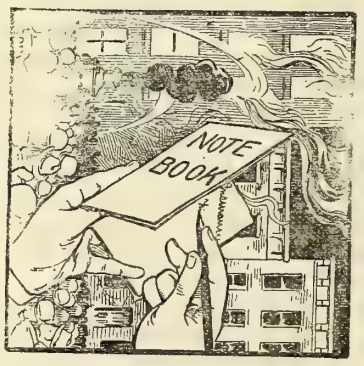
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for November 24, 1901.

Why Should the Church Evangelize the World?

(Matt. xxviii. 19, 20; Rom. i. 14–16, x. 12–15.

REFERENCE: "The Evangelization of the World in this Generation," Chapter II. (John R. Mott.)

THE UNIVERSAL NEED.—The social work of the gospel is great enough to constitute a sufficient reason for the existence of Christianity entirely apart from the sanctions of immorality and the hopes and fears born of the contemplation of eternity, The creation of a Christian conscience, going hand in hand with the apprehension of the ideals of the gospel, is of itself an achievement sufficiently great to give Christianity a unique pre eminence among the ethical systems of the world. The paganism of the Ganges, no less than that of Yangtse-Kiang, attaches a slender value to infant life; a monkey may be of greater value than a human baby, and an infant daughter of less importance than a thing of "cash." The courtley ceremonial of Japanese social life may go hand in hand with a racial depravity that yawns like a gulf of fire in every home. The Mohammedan with his prohibition of strong drink is still a bloodthirsty monotheist, who has founded empires that outlived the centuries, but has never become a sane and orderly ruler of peoples, nor produced a flexible civilization capable of social improvement comparable to the march of modern material betterment of the conditions of human life. But Mr. Mott calls our attention to the crowning defect of all that is best in the non-Christian religions; "while they furnish some moral principles and precepts of value, they do not afford adequate standards and motives by which rightly to guide the life, nor power to enable one to take the step between knowing duty and doing it." Methodism does not accept any exposition of missionary duty that makes it morally impossible for the millions immersed in the blackness of pagan night to be saved; but she does insist that the salvation of the pagan through Christ, but without knowledge of him, is a widely different thing from that glorious deliverance of human nature wrought out through the abundant knowledge of the gospel.

THE DEBT OF HUMANITY.—Mr. Mott's second point is that we are indebted to the world to the extent of imparting the gospel to our fellow-men. If the white man's burden toward the brown and the black man is to shoulder their deficiencies, to make possible good government and a fair chance in life, then the Christian man's burden is to shoulder the deficiencies of the non-Christianized world, and to make possible a clear view of the divine character and man's religious needs. Our Lord expressed this sententiously when he sent forth his first missionaries: "Freely ye have received, freely give."

THE REFLEX INFLUENCE —Mr. Mott's reason for this urgency of evangelization is that the best interests of the church demand it. A duty so plainly unfolded and so clearly inculcated as is the missionary duty can only be neglected by the church at the expense of grave spiritual disorder and loss of the consciousness that we are living up to the primary obligations of the divine life. Every mission planted in the ends of the earth bears fruit in increased interest on behalf of social outcasts, of class sinners, and of the slums of our great cities. But were this not true, the church cannot afford through neglect of our Lord's urgent appeals to lose the consciousness of her sympathetic fellowship with him in the burden of his desire that the ends of the earth should come unto him

THE URGENT NEED.—Of course the present generation of Christians and their contemporaries of the non-evangelized races will pass from the earth together, and we only of all the generations who have known or shall know our Lord will have the opportunity to evangelize the one thousand millions of our contemporaries who are supposed never to have heard the preaching of the gospel. They live with us, and with us they die. Over five hundred each minute, over thirty thousand each hour, over thirty-three millions each year of our life, they take their flight into eternity along with our Christian companions, and they live and die with no adequate opportunity of coming intelligently into touch with the remedial agencies of the gospel of the Christ who bought them and us. If "he that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins," how urgent, imperative, and absolute is the call to this work of evangelizing the perishing millions whose eyes with ours are turned daily and nightly to the same sun and the same watchful stars.

The crystalization of evil as the nations of the unevangelized sweep into the sunlight of modern civilization increases tremendously the difficulty of the task which our indifference would leave undone for the next generation. Parallel with this is the fact that the vantage of the present gives our generation, through knowledge of conditions and needs of the pagan world, opportunity for an accelerated movement of evangelization greatly in advance of anything possible to the church in former ages.

Pop Corn Balls for the Children.

Slowly beat one cupful of strained honey and boil until it will stiffen and crack when dropped into cold water. Pour it at once over one quart of freshly popped corn and shape into balls, greasing the hands with a little butter to prevent sticking.

How to Select the Most Toothsome Turkey.

In making your selection of the turkey for your Thanksgiving dinner press hard with your thumb on the point of the fowl's breasthone before purchase. If the bone is pliable and yielding it is a safe prediction that the heart of that turkey has not fluttered with joy over having escaped the fate of adorning someone's table last Thanksgiving. If, on the contrary, the bone is rigid and sharp it is an equally safe prediction that some of the bird's progeny is on the market today.—Ex.

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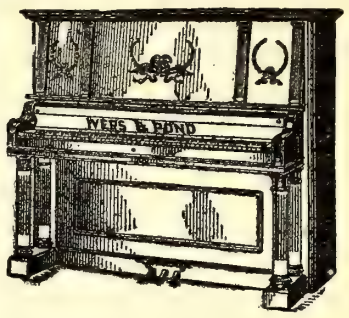
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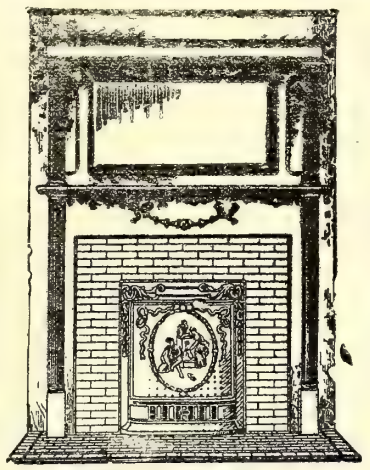


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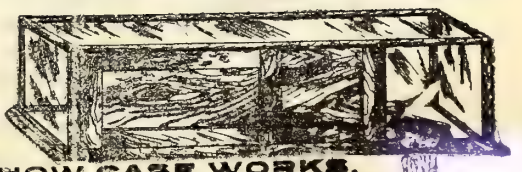
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MRS. L. W. CRAWFORD, : : : : : : Editor.

The Woman Who Gave Herself.

Elizabeth Payson Prentiss beautifully expressed what many another soul has silently felt, when she wrote: "A little room all my own, and a regular hour morning and night, all my own, would enable me, I think, to say, 'Now let life do its worst!' "

Little Mrs. Lynfold, with a large family in a small house, and a pocketbook whose sides never extended perceptibly by anything but newspaper clippings, often declared to herself that she would "give up and die" if it were not for the bolt on the inside of the attic storeroom door. She had bought that bolt, and put it on herself, unknown to any one. In among the scrap-bags hanging from the rafters, and the piles of trunks and boxes, there was the Bethel of one soul pressing its way heavenward. Not that she ever had a whole hour night and morning to herself. The most of her praying had to be done afoot; and, like Aaron, she burned incense when she filled the lamps. But there was sometimes precious odd bits of time when she could kneel at the Master's feet, and "take unto her words." No one had ever discovered this eyrie of the housemother, up three flights of stairs from the basement kitchen where so much of her time had to be spent. Baby Ben knew about it, for he had often been deposited therein on a big comfortable, when the weather was neither too warm nor too cold, and he kept the secret well, as his vocabulary consisted of only three words. It was not an attractive spot from an æsthetic standpoint, but the narrow window admitted light enough for the reading of a passage in the coarse-print Bible which always lay on the old wooden chair—a rough altar, truly, with no cloth of gold, but angels ministered there many a time when the tempter had fled in defeat.

Mrs. Lynfold was thinking of this one quiet nook in life's turmoil as she hastened home from the afternoon meeting of the missionary society, for her soul was filled with unrest and discontent. She walked hurriedly, thankful that Aunt Abby was there and that supper was ready to place on the table, except for fresh boiling water for the tea, and that she could have a few minutes to pour out her trouble before the Lord.

The boys yelled a welcome as she entered the yard, and bore down upon her like a pair of wild Apaches. She escaped from their embraces with her best hat over one ear, only to encounter small Bess at the front door in tears over a broken doll. Katharyn was in despair at the piano because of a difficult exercise, Kent stranded in his Virgil, and waiting for mother to float him off; while the baby, perfectly contented until he espied his best friend, almost sprang out of Aunt Abby's arms, crying lustily.

"Well, Helen," said Aunt Abby, with a bit of a sigh, "it must seem good to a woman to be perfectly indispensable to some corner of the universe."

The kindly word carried Mrs. Lynfold through the next two hours, and when the supper dishes were washed and the younger children were in bed, she stole softly up to her little sanctum.

Mrs. Lynfold was an enthusiastic believer in foreign missions, but although her heart was large enough to endow a dozen orphanages and hospitals, she had felt that she could give only the "two cents a week and a prayer." In fact, her heaviest cross was that thin pocketbook. With all her thrift and industry and faculty for making something, it was impossible for the Lynchfolds to get ahead financially. Mr. Lynfold had a fair salary as a bookkeeper, but six vigorous children can make incredible inroads on the stock of butcher, baker, and grocer, to say nothing of the shoemaker; and there were clothes for spring and fall, and always the rent to meet, and an occasional doctor's bill. The best they could do was to live in reasonable comfort, and keep out of debt. That day at the missionary meeting, Judge Welford's widow had read an autograph letter from her very own Bible-woman, a thrilling account of one day's work in the zenanas, where souls were turned eagerly toward the Light of the world. Mrs. Welford read the letter with great satisfaction, and Mrs. Lynfold had listened with hot tears rising to her eyes. It seemed to her one of the choicest privileges in the world was to employ a Bible-woman.

"Only thirty dollars a year," Mrs. President was saying.

Mrs. Lynfold smiled a grim little smile. Thirty dollars was not as much for Mrs. Wellford as thirty cents was to the Lynfold exchequer. She thought of the new parlor carpet, which must be considered not in the subjunctive but in the imperative mood, for there were holes wearing through which no rug could cover; of the alarming condition of the flour-barrel—the scoop had touched bottom that very day; and of the broken springs in the dining-room sofa. It is agony for the niggardly souls under pressure of fear or policy to open the creaking door of the storehouse to the world's need; but it is more exquisite torture for a generous nature to have nothing to give. Mrs. Lynfold felt as if she had been thrust into prison with her feet in the stocks, and no songs of praise on her lips. She did not stop to chat after the meeting. She, who knew so well the good news of salvation, must hold it back from those sad thousands simply because she had no money. It was this that had burdened her spirit, and sent her in the early evening to talk with Jesus.

"Dear Lord," she cried, "thou knowest that I do not envy Mrs. Wellford her fine house, her servants, her horses, her lovely clothes; but oh, how is it, when she loves the heathen no better than I do, that she can send thy truth to so many, many women, while I have but two cents a week to give!"

Then she found herself praying the prayer of Jabez: "O that thou wouldest bless me indeed, and enlarge my border!"

As she knelt there in the shadow, something from which she shrank presented itself to her mind. She had thought of several ways in which God might grant her desire, Mr. Lynfold's salary might be raised; or those old investments in mining stock might come to something after all; or her father's cousin Reuben might open his heart and purse, and send her a handsome present. But this that the Spirit was whispering—oh, no, she couldn't do that! She wanted to give money as Mrs. Wellford gave it, easily and gracefully, from a well-filled purse. What was this word which was urging in upon consciousness, so searching and personal, dropping slowly down like a plummet into the depths of her consecration, and finding it not enough to bury up a great sacrificial purpose? She buried her face in her hands. The word was that of Paul to the Corinthians: "Not yours, but you."

Yes, she knew there were only forty

(Concluded on 13th page.)

Education of the Masses.

I see in your issue of Oct. 30 an article written by the Rev. W. G. Mallonee on the "Education of the Masses," which I fully endorse except the method of raising money for the work contemplated. I want to call special attention to the closing sentences of said article which interests and disturbs five districts of the Western North Carolina Conference. He says there is $775 00 of mission money paid to four of these Districts that could be saved by absorbing the Waynesville District into the Asheville and Franklin Districts, and by making such other changes as would be necessary by taking certain charges from certain Districts and putting them to others, thereby making all the Districts self-sustaining. The five Districts affected by this charge would be the Asheville, Franklin, Marion, Mount Airy and Waynesville Districts. Now we want to look carefully into the condition of all these Districts and see if this change is necessary for the good of the church or for the cause of education. I think it will hurt the church and not help the school. Before the Waynesville District was made which was done in 1898 all the territory of the five districts was embraced in the four. They had in these four Districts in 1898 65 pastoral charges. And that year on Presiding Elders' salaries raised $3,362 24. The general territory in 1900 had increased the number of pastoral charges to 73 and paid that year on P. E. salaries $4,034 40 making an increase of pastoral charges eight and on P. E. salaries $671 96 in two years. Now to illustrate a little further we will compare the Asheville District in 1898 with 1900. In 1898 Asheville District had 19 pastoral charges and paid on P. E. salaries $1087.96. In 1900 the same District had 15 pastoral charges and paid on P. E. salaries $1,108 67 or 20 71 more than was paid two years before by the 19 pastoral charges. In fact all the Districts except the Franklin District paid more in 1900 than they did in 1898. Now what benefit can it possibly be to again increase the number of pastoral charges in these Districts by absorbing the Waynesville District? The Waynesville District is the only District now that has less than fifteen charges, which is certainly enough for any District. Now I will compare one circuit. In 1898 the Mill River Circuit in the Asheville District, paid on P. E. salary $39.70 in 1899. In Waynesville District paid $60, in 1900 paid $70. We can now very readily see that we can gain nothing by Bro. Mallonee's plan to the church. Now as to education not one dollar of the Missionary fund can or will be appropriated to any of the schools the Bro. reports. I admire Bro. Mallonee's zeal in the cause of education but think judgment ought to keep pace with his zeal. The third Quarterly Conference of Mills River circuit by a unanimous vote passed a resolution asking Bishop Hargrove and his cabinet not to dissolve the Waynesville District. Now I believe that some of the above named Districts are now self supporting, or soon will be, but this is a matter for the Board. Now in conclusion I want to say that this is not the first effort Bro. Mallonee has made to dissolve the Waynesville District. This seems to have run in his mind ever since the meeting of the District Stewards in the early part of the year. And if no better reasons can be shown that the good of the Master's cause demands it than simply to get the mission funds to run the schools surely it will not be done. I verily believe that such a move would do more to hinder the progress of the work than could possibly be gained for education even if every dollar the Bro. suggests could be applied to that cause. So I leave the matter with the authorities trusting they will look more to the good of the cause, the upbuilding of the Kingdom, and the spread of Gospel holiness, than to the gratification of any man.

B T. MORRIS, Layman.

Angeline, N. C., Nov. 4, 1901.

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Silver Creek circuit, Salem	Sep.	7 8
Rutherfordton circuit, Pisgah	"	14 15
Broad River circuit, Kistlers	"	21 22
Henrietta & Caroleen, Henrietta	"	28 29
East Rutherford circuit, New Hope	Oct.	5 6
Bakersville circuit, Bakersvile	"	12 13
Elk Park circuit, Thompson's Chapel	"	19 20
Estatoe circuit, Pine Grove	"	20 21
Green River circuit	"	26 27
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Morganton station	"	10 11
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members of the Woman's Foreign Missionary Society in the great church to which she belonged. Forty women out of three hundred and fifty! She knew that most of them had never had the work brought to their personal attention. Would she undertake that task? Did she love Christ enough to do it? Did she care enough for those suffering heathen women to do it? It meant so many steps, so many words, so many encounters with indifference and unbelief, perhaps with contempt. The call grew clearer and stronger; the struggle with self will and fear was brief. Whom God appoints he anoints. "Only baptize me with thy Spirit, Lord, for this service!" prayed Helen Lynfold; and like every soul that passes over Peniel, she found that it was sunrise.

In that little attic room, God gave her a commission. It was not romantic nor remote; but light and love came with it which she had never known. She went at the task quietly, and pursued it unobtrusively. She was sure that God would direct her every step, and so when the days were filled with home duties, she did not fret at delay. She supplied herself with the best leaflets, and with copies of the Friend, which she distributed in a manner which made them acceptable and insured their perusal. Occasionally after earnest prayer she would make a call with the express purpose of securing a new member for the auxiliary; but it was difficult for her to get out an afternoon, and it was surprising how many ladies called upon her and so brought into her own parlor the coveted opportunity for saying a word for the cause she loved. She often wondered at the interest the truth awakened, at the kindness with which her approaches were met, and at the unfailing success of her efforts. She did not know that there was a light in her eyes, a magnetism in her voice, a tenderness and force in her simple eloquence, which came of the fullness of the spirit of Jesus, and stirred many hearts. In six months she had secured, without any flurry of excitement or parade of lofty intent, one hundred new members and fifty subscriptions. Of these, one woman of wealth undertook the support of an orphan in China; two others each pledged themselves to sustain a Bible-woman in Japan, but best of all, bright, beautiful Agnes Carroll, having joined the Society, became intensely interested, and was called to the foreign field. The night before she left home for the Missionary Training Institute, she bent and kissed Mrs. Lynfold on the forehead, saying: "It was your hand dear, that opened the door of service to my idle feet, and I caught a glimpse of life so attractive that I could not hold back. What ever I may know of blessedness and reward in my life-work must be shared with you."

And thus it happened, all unknown to earth, but recorded in heaven, that of all the noble hosts of women who toiled that year for the advancement for Christ's kingdom, the one whose achievement stood second to none in far-reaching results was the little woman with the thin pocketbook, who gave herself.—Woman's Missionary Friend.

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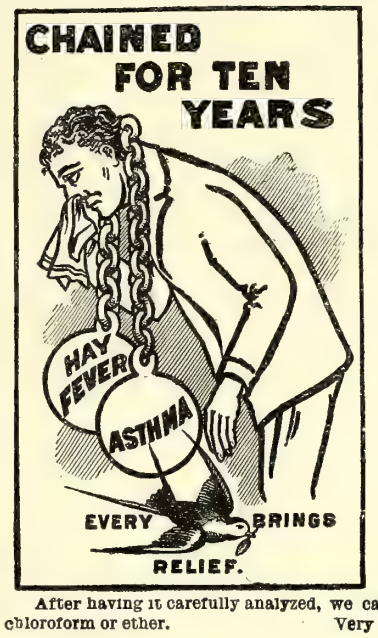
J. M. CULP, Traffic Manager,
W. A. TURK, Asst. Pass Traffic Manager,
Washington, D. C.

Asthma Cure Free!

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

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WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

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Quotations gladly furnished on anything in the Hardware line.

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Show Case Co.,

CHARLOTTE, N. C.

Cases made to order a specialty.

WRITE FOR PRICES. [sep 25 3m

THE FARM.

Items For The Farm.

BY W. F. MASSEY.

Talking the other day with a large land owner of Wake county now holding ing office in Raleigh, he said I have two sons to send to the A. & M. College next fall and am at a loss what course of study that they shall undertake. Why not take the Agricultural course and be ready to make their land pay? "Oh," said he, "they have had enough of that already. The only crop we can grow here at a profit is cotton, and now there is no money in that. I have tried other crops but there is no money in them" Here was a man, a college graduate and a large land owner, and the owner too of land capable by good farming of making big crops of grain and bigger crops of cotton by reason of good farming of making big grain and legumes, who has not the most remote idea of what real farming is. "Farming, said he, at the Agricultural College is a very different thing from being on the farm." Amen, said I, and I hope that it will be so long as the haphazard method now practiced on most of our farms is the rule. His boys are not to be blamed. Doubtless they have had enough of the kind of farming they have seen. This is the great difficulty that confronts the men who are trying to get farm boys to take a course of study in Agriculture. They have seen enough of it at home, and knowing of nothing better than what they have seen at home, and seeing their father willing to take a clerkship in Raleigh instead of making a fortune on his lands, they naturally assume that to make a living they must learn something else, when the fact is that they have seen no real farming and know nothing about it. The problem that confronts the friends of Agricultural education is to show to the young men on the farms that there is a career to be made, and a successful one right on their home acres, and that the independent life of the farm is far more to be desired than the hurley burley of the shops and mills, and the contentions with labor unions and corporations. The problem is far more difficult when the President of the N. C. College of Agriculture and Mechanic Arts tells the public that North Carolina cannot compete in agricultural production with other states because her lands are too poor. There is not a state north of us which would not be far poorer had their lands been treated as badly as ours. Large areas in N. C. have gotten into an unproductive state through bad management, but as a whole the lands of the state will compare very favorably with those of other states, and there is as much to be made in farming the lands of North Carolina as those of any state in the Union. There is a craze for mechanical pursuits and the young men who should be learning good farming are crowding into the classes in mechanics and engineering at the College; more than half of whom will have finally to go back to the farms for a living, and will go back without the training they should have had. There are young men who ought to be in the courses in mechanics and engineering, for their capacity and inclinations lead that way. But the effort to mould all the young men into engineers and cotton spinners will in the majority of cases lead to failure. With a dozen men engaged in teaching mechanics and engineering and one solitary man expected to teach the whole science of agriculture it is not surprising that the majority of the bright young men take to the mechanical side of the College. In other states they are realizing the great value of complete agricultural training. At the Illinois College they have an expert in crops, teaching them alone, and the classes this winter are studying Indian corn for nine weeks, while other things are not neglected, and experts are in every line of agriculture and horticulture. The best man in the United States cannot give classes the full subject of agriculture as it should be taught. It is a day of specializing, and the specialist is the man to teach his specialty. When we reach the point of having as many expert teachers in Agriculture as in Mechanics and engineering there will be more enthusiasm in the state for agricultural education North Carolina growers have accomplished great things in certain lines in spite of great difficulties. Out in the high plateau region of Henderson county they have developed a great business in growing late cabbages for the northern market, and the business has grown in spite of the fact that the Virginia cabbage growers have a better freight rate to the South, though hundreds of miles further away. I saw this summer at Hendersonville express cars being loaded with cabbages for Florida because the railroad would not furnish the proper refrigerator cars. One man at Hendersonville shipped to Florida and other points south $25.000 worth of cabbages and not a crate came to the cities of the eastern part of the state because of pro hibit freight rates, though they expressed them to Florida. It is said that the place to exhibit the fruits of the western mountains is in the stores of the cities in the eastern part of the state. But when a Merchant in Raleigh can get a barrel of apples from Boston for less freight than from Mount Airy he is going to buy the New England apples of course. Our people need not only to know that they have in the western mountains the best apple country in America, but to be taught commercial methods in the handling of the crop and fair freight rates for shipping them. From the foot of the Blue Ridge in Va. the growers can send a barrel of apples to Liverpool for a little more than it costs to send one from Mount Airy to Raleigh, and there the business of growing apples has enormously increased. Virginia gives a liberal appropriation to the state Horticultural Society, which enables it to scatter broadcast all over the state information in regard to fruit culture, and when the Society has its annual meeting they get a large turnout of growers and have experts from other states to lecture. Here for many years we have had a struggling Horticultural Society for the encouragement of which the state has never given a cent, and which has been kept alive by a few interested men. There were a dozen men at the annual meeting this fall, while in Georgia they got out 250 and in Virginia as many more. I attended the meeting of the Maryland and Virginia Societies last winter at Roanoke and Baltimore and there were crowded halls at both and both have liberal help from the states. The great trucking interests in Eastern North Carolina has grown up by reason of the admirable adaptability of the eastern soils for the growing of vegetables and small fruits. The crop of Irish potatoes grown there averages larger than the crop of any state north of us. A man in eastern North Carolina can grow two crops of potatoes the same season on the same land and each bigger than the average crop of the State of New York, and he can get larger prices for the crop. I have seen the second crop grown at rate of 200 bushels per acre over a large field and the crop of 1,500 barrels was sold for seed before Christmas at $2 50 per barrel. The same field had sent a bigger crop of early potatoes north the same season. In the western part of the state an improving farmer wrote that he had been trying to follow the plans I have so often tried to detail in these columns. He said that he had made 75 bushels of oats per acre and had grown on the same land after the oats were off two tons of cow pea hay per acre worth $15 per ton. Talk about North Carolina not being able to compete with states north of us! Our farmers hardly begin to realize the capacity of the soils of the state. In eastern N. C. last fall a field was plowed late and sown to wheat the middle of December and the crop was over 30 bushels per acre or double the average of the great wheat states of the north west. The late Governor Holt made a little less than 50 bushels of wheat per acre in Davidson county, and the bulletin of the Cornell experiment station says that on lands in New York immediately adjoining the farm of the University they make eight bushels per acre. In Ohio this year they are getting 6 to 8 cents per pound for cigar wrapper tobacco grown on land worth ten times what N. C tobacco lands are worth and by labor a great deal more costly, while there have been sales of North Carolina wrappers this fall at 54 cents per pound. When the President of the North Carolina College of Agriculture talks about his state not being able to compete with those north of us in agricultural production he fails to realize the capacity of the soil of his native state. Our growers are competing and competing on terms against them in the truck growing of the east and west, and with a greater agricultural education we would be able to compete in all the crops of the climate with a little more of liberality on the part of the railroads. When the railroads discover that it is to their interest to encourage the fruit and truck growers the development will be more rapid.

But while the apple growers in the Virginia mountains enjoy so much better rates, capital will be invested there and not in our apple section. We will never get capital invested in the fruit industry of the state so long as the railroad rates make it unprofitable to ship them. We have the varied soil, the finest of climates and a wonderful series of products. We need more enthusiasm for agricultural education, more faith in North Carolina soil and more effort on the part of the railroads to develope the state. We need to keep more of our bright young men at home to build up the state in stead of sending them all over the country to shipyards and factories of other states. The wealth of North Carolina is in her soil. Agriculture must for all time be the leading pursuit of her people, and the more mills there are built the more need there is for farm improvement for the people taken from the farms to the factories must be fed, and the young men who are trained to grow the products to feed them will be in a better position to help the state than if they had gone hunting for places in the shipyards and shops of other states.

It Cures All Skin Eruptions.

Tetterine is the name. Sold at druggists for 50c. a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Pahlen of Lexington, Miss, writes: "Enclosed find $1 00 for 2 boxes of Tetterine. My father's hand was cured by it, and I take pleasure in recommending it."

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Sample policy mailed free upon request.

THE PRUDENTIAL INS. CO., of America.

MURRAY BROS., Gen'l Agts.
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Agents Wanted in every Town

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For tickets and general information apply to railroad ticket agents, or to M. B CROWELL, General Agent, Norfolk, Va.; J. F. MAYER, Agent, 1212 Main St., Richmond, Va.

H. B. WALKER, Traffic Manager.
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When in need of Wall Paper call on

E. R. BREWER

No. 100 Greene Street,

who has a complete line of samples of the very best Wall Paper gotten up. All kinds of

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such as outside or inside painting, hardwood furnishing, graining, paper hanging, calsomining, etc., done on short notice.
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WE CURE

Cancers, Tumors and all Chronic Sores

WITHOUT USE OF A KNIFE.

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ALL EXAMINATIONS FREE!!

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

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Under $3,000 Cash Deposit
RAILROAD FARE PAID.
Open all year to Both Sexes. Very Cheap Board.

Georgia-Alabama Business College,
aug 15-3t. MACON, GEORGIA.

MARRIAGES.

On October 10th, 1901, in West Market street Methodist Church, Greensboro, N. C., Miss Alice T. Harris to Mr. Frank M. Brown, Rev. S. B. Turrentine, officiating.

On October 30th, 1901, in West Market street Church, Miss Helen J. Wheeler to Mr. James M. Rankin, Rev. Messrs. S. B. Turrentine and Chas. F. Rankin, officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

WHITESIDE.—Hattie M. Whiteside, wife of H. M. Whiteside and daughter of Rev. T. H. Edwards, was born February, 24, 1868, and died October 24, 1901, being 33 years and 8 months old.

She was baptized by Rev. W. S. Black of the South Carolina Conference, was converted in childhood and joined the M. E. Church, South, in 1876. She was a faithful Christian, true wife and affectionate mother.

Her health has been failing for three or four years of lung trouble which terminated in consumption. The writer has visited her often during her affliction and she conversed frequently about death and her hope beyond the grave. The only thing she regretted was leaving the children, especially the baby, a girl 8 months old. She leaves a broken-hearted husband and three children, a father and a number of other relatives and friends to mourn their loss.

May God mercifully bless those who are left behind.

W. W. WOMACK.

TOLBERT.—G. Cleveland Tolbert, son of Gamon Tolbert, of Advance, N. C., was born November 5th, 1884, and departed this life October 31st, 1901. On the evening before his death, in company with three or four young men, he was walking beside the railroad track while a freight train was passing. When almost the entire train had passed he was struck and knocked down by the projecting corner of one of the cars. In falling one foot crossed the rail and a wheel passed over the ankle. The limb was amputated the next morning; but, owing to his weakness brought on by an attack of fever from which he was just recovering, the operation failed to give relief.

Cleve was a consistent member of the church and a bright fellow full of promise.

The funeral was conducted by this writer in the presence of a large and sympathizing congregation. May the God of grace comfort the bereaved family.

M. H. VESTAL.

A Startling Surprise.

Very few could believe in looking at A. T. Hoadley, a healthy, robust blacksmith of Tilden, Ind., that for ten years he suffered such tortues from Rheumatism as few could endure and live. But a wonderful change followed his taking Electric Bitters. "Two bottles wholly cured me," he writes, "and I have not felt a twinge in over a year." They regulate the Kidneys, purify the blood and cure Rheumatism, Neauralgia, Nervousness, improve digestion and give perfect health. Try them. Only 50c. at drug stores.

Stokes Circuit.

DEAR ADVOCATE:—Perhaps a line from Stokes circuit would be of interest to some of your readers. We are still moving along very well on the work in general. We nave had good meetings at every point where we have held. The Lord has been with us in the person and and power of the Holy Ghost and has revived the church, sanctified believers, and saved sinners. We have already in a former letter, referred to our meeting at Stokesbury in which there were eighteen conversions. Our next one was at Mount Pleasant, in which there were 33 conversions. This was in some respects the most powerful meeting I ever witnessed. The Pentecostal power of the Holy Ghost was present in every service and men and women became almost as dead under His mighty power, but when they came to, so to speak, their faces shone with the brightness of heeven. We shall ever thank God for what we witnessed and experienced in this meeting. The meeting iasted for about seventeen days. Our next was at Trinity where again we had the powerful presence of the Holy Ghost. Thare were 22 conversions and many received the sanctifying baptism of the Holy Ghost as did many at Mount Pleasant.

Our next was at Rural Hall, where we had a good revival of the church, but no conversions. Our next was at Antioch, where we had a glorious revival and thirteen conversions. Our next was at Shiloah, where we had a good revival of the church, but no conversions. We are now in a meeting at Germanton, and are praying and looking for gracious results. We have one other meeting to hold following our Quarterly Conference at Bethel and we are praying for and expecting God's presence with us there. There have been about eighty-six conversions to date, and about eighty-two additions to the church.

We feel to praise the Lord for the wonderful work that he has done in our midst this year. Every day I live I am more impressed with the wonderful truth that it is "not by might, nor by power, but by my spirit, saith the Lord." Financially and materially we are in advance of last year and trust to be able to make a good report on this line. We are trusting the Lord to help us in this as He has in our spiritual report.

W. L. DAWSON.

Dalton, N. C. Nov. 1st, 1901.



Startling, But True.

"If every one knew what a grand medicine Dr. King's New Life Pills is," writes D. H. Turner, Dempseytown, Pa., "you'd sell all you have in a day. Two week's use has made a new man of me." Infallible for constipation, stomach and liver troubles. 25c. at drug stores.

Send Your Work to the

GATE CITY Steam Laundry.

The place where you get what you order. If you prefer gloss finish we put it on with a machine made for that purpose without the slightest injury to the articles. If it is domestic, we put it on with a bran new machine recently purchased for that class of work exclusively.
All work guaranteed. Twenty-five per cent increase in one week is enough to co vince the most skeptical that it is first class.

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'Phone 176.

Respectfully,
GATE CITY STEAM LAUNDRY
W. A. FIELDS, Proprietor.
F. B. REID, Manager.
may 29-6m

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For the Greensboro and Connet's Southern Early Peaches, and remember that these were introduced by the
Greensboro Nurseries,
and that when you want the best of fruits of all kinds, address your order to
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GREENSBORO, N. C.

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GOLD WATCHES, ...
RINGS, BUTTONS, &C.
Engagement Rings and Wedding Presents.
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VICK'S 50c.
Tar Heel SARSAPARILLA
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May be made to yield you an income if deposited in the People's Savings Bank of
GREENSBORO, N, C
Incorporated under the Savings Bank Laws of N. C. in 1887.
The only bank in the City doing no other than a Savings Bank business.
Pays 4 per cent compound interest on time deposits.
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CURES WORST COUGH AND LUNG DISEASES.
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DUFUR & CO.,
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Manufacture wire railing for cemeteries, balconies &c.; selves, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs, settees, &c.

Resolutions of Gratitude.

To our beloved pastor, Rev. John F. Butt, adopted by the Board of Stewards for Ware's Chapel. Resolved,

1st. That we tender to brother Butt and his good wife our heartfelt thanks for the earnest and faithful work that has been so zealously displayed in pulpit and family work during the past Conference year. We feel that Bro. Butt has been faithful and that his sojourn has been in a measure successful

Resolved 2d. That while we would greatly miss Bro. Butt if the Conference should see fit to send him to some other field of labor, and would be pleased to have him returned to this field of labor.

Resolved 3d. That we commend Bro. Butt to the good people of his new field of labor, should we be so unfortunate as to have to give him up.

W. P. WARE,
D. L. TABOR,
L. E. WHITE,
R. E. MORRIS,
D. A. HOWERTON,
J. T. MATKINS.

Reidsville, N. C, Nov. 18, 1901.

IMPORTANT ANNOUNCEMENT.

Seaboard Air Line Railway to Florida, Cuba, Savannah, Camden, Southern Pines and Pinehurst.

Winter excursion tickets were placed on sale to resort points on this line in North and South Carolina, Georgia and Florida, on October 15th, and will remain on sale during the season. Exceptionally low rates in effect this year to Pinehurst and Southern Pines, N. C., Camden, S. C., Savannah, Ga., and all points in Florida and Cuba To reach any of these points, the service of the Seaboard Air Line Railway, "Capital City Route," will be found the best and most attractive. In addition to the superior service now operated, it is announced that Cafe cars will be placed in service on the Washington-Atlanta Line about November 1st, and on the Florida Lines about January 1st, 1902. Following this the Florida & Metropolitan Limited will be inaugurated about January 15th, 1902, with sumptuous appointments and superb equipment, including dining and club cars, constituting it beyond a doubt, the peer of any train in the world.

The service of the Seaboard Air Line Railway to Cuba is most attractive. Its Cafe car service and many other features present advantages commending it to the favorable attention of all travelers.

See that your Winter Tourist tickets read via the Florida & West Indies Short Line, Seaboard Air Line Railway.

Low Rates for Hunting and Fishing Parties via Seaboard Air Line Railway.

This popular route, whose lines penetrate some of the best country for game birds and fish to be found anywhere in the South, has on sale reduced rate tickets from Norfolk, Portsmouth and Richmond to all points in Virginia, North and South Carolina, for the benefit of hunting and fishing parties, moving individually or otherwise. One dog is carried free with each passenger and others are transported at a small cost.

Full information as to most desirable points, rates, schedules, etc., furnished upon application to any agent or representative of the Company.

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Messrs. J. T. Haley & Co., of Nashville, Tenn., are among the few Subscription Book Publishers who are absolutely reliable. They are in position to offer paying employment to an energetic man or woman in every section of the country not occupied. Those of our readers who are in position to consider a good offer should write them at once sending references. They pay salary or commission, and give beautiful premiums with either plan. jan17-tf

BAD BLOOD

Itching Humors, Eczema, Scrofula, Pimples, Bone Pains, Eating Sores, Cancer, Rheumatism.

In Many Cases a Free Trial of Botanic Blood Balm---B. B. B., Effects a Permanent Cure.

A trial of Botanic Blood Balm (which we send absolutely free prepaid), will prove the merits of this wonderful blood purifier, and you will then know where and how to obtain relief and permanent cure for every evidence of bad blood. Botanic Blood Balm is a clean medicine made from pure Botanic ingredients, scientifically prepared by old Dr. Gillam, the greatest specialist in blood diseases in America.

William Price, Luttsville, Mo., who suffered the agonies of rheumatism and sciatica for years: "I suffered with aching bones and joints, could hardly get on my coat My knuckles were sore. Tried everything, even Hot Springs, but only got temporary relief, yet was permanently cured over eight years ago by Botanic Blood Balm. It stopped all aches and pains and made my blood pure and rich."

Botanic Blood Balm will build up the worn out, tired body; at the same time kill all the deadly poison and humors in the blood. No matter how long you have suffered nor how deep seated your case may be, even deadly cancer and blood poison, pronounced "hopeless" or "incurable" by doctors, yield readily to B. B. B., and we will send a trial free to prove it.

Mrs. M L. Adams, Fredonia, who was cured by B. B. B. of cancer and eating sores says that "it is a gift from God."

Send us a description of your case today. You will get special free medical and a trial of B. B. B.

Mrs. Stauffer, of Montpelier, Ind., had an itching eczema with pimples and offensive eruptions, itching skin; was discouraged, yet she writes: "Botanic Blood Balm healed every sore, stopped all aches and gave my skin the rich glow of perfect health and purified no blood. It is grandest blood medicine on earth.

These are only brief expressions of approval taken at random from over ten thousand original testimonial letters received, telling of the wonderful cures of bad blood made by B. B. B.

Over five years ago the sales of Blood Balm were not over 10,000 bottles per year. This year (October, 1901) they have reached over 100,000 bottles already.

Surely there must be great merit in Botanic Blood Balm or the sales could not be so large. Wherever introduced into new towns B. B. B. outsell all other blood remedies, because it cures where all else fails. A trial of Blood Balm is our best testimonial.

To obtain the treatment describe your trouble and write Dr. Gilliam, 42 Mitchell Street, Atlanta, Ga. Medicine, also book on blood troubles and personal letter of advice, sent at once prepaid. If already satisfied that B. B. B. is what you need, it is sold at all druggists at $1.00 per large bottle.



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And we are opening the new season with much the same feeling of confidence a fellow experiences when he knows he has a good thing.

OUR CLOTHING IS OF THE HIGHEST STANDARD AND OF THE BEST MAKES . . . THAT CAN BE HAD. . . .

We are enlarging our business every year and each season develops new ideas. With our immense stock of Clothing, Overcoats, Hats, Caps and Gents Furnishings, linked with our long experience, we are sure to save you money by dealing with us.

Vanstory Clothing Co.

ONE PRICE CASH CLOTHIERS,
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OUR MAIL ORDER DEPARTMENT. . . .

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College Message

NORTH CAROLINA

Christian Advocate.

REV. L. W. CRAWFORD, D. D., Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

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TWELFTH SESSION OF WESTERN N. C. CONFERENCE.

GASTONIA, N. C., Nov. 19th, 1901.

The Western North Carolina Conference Historical Society held its regular annual meeting to night in the spacious new First Methodist Church. Rev. Charles Franklin Sherrill, president of the Society, called the meeting to order, and, after brief devotional exercises, introduced Rev T F Marr, of Winston-Salem, who delivered a most able and interesting address on: "Heroes of Methodism."

GASTONIA, N. C., Nov. 20, 1901.

At 9:20 a. m. Bishop R K Hargrove, D D., of Nashville, Tenn., opened the twelfth session of the Western North Carolina Conference with devotional exercises, reading the 5th chapter of the 1st Epistle of Peter, making brief comments on several passages of the scripture. All joined in singing Hymn No. 132, "All Hail the Power of Jesus Name." Bishop Hargrove offered an earnest invocation closing with the Lord's Prayer in which the congregation united.

The Bishop requested the secretary of the last Conference to call the roll which showed a very large attendance for the first day.

Rev. W. L. Sherrill was reelected Secretary of the Conference by a unanimous vote. Rev. J. A. Baldwin was elected assistant secretary, with the following assistants: Revs C. A. Wood, W. F. Womble, [illegible]l Crutchfield, R G. Tuttle, R M. Courtney, [illegible]le in the Turner. [illegible]ich

On motion the Conference decided to meet at 9 a m. and adjourn at 12:30 p. m.

On motion the Presiding Elders were appointed a committee to nominate the standing committees and submited the following report:

Memorials to General Conference. Clerical:—R M Hoyle, A W Plyler, T F Marr, J T Stover, J S Ragan, J A B Fry, J W Jones, R M Taylor, T F Glenn, J P Rodgers, D M Litaker.

Lay:—C W Tillet, W M Cundiff, Jas Butterick, J D Lineberger, J A Lackey, W R Odell, S L Rogers, J D Hodges, P J Johnson, Wm Lindsey, J A Reagan.

District Conference Records:—E L Bain, J M Price, S P Douglas, P E Parker, G F Kirby, R G Barrett, J E Abernethy, G D Hermon, J A Sronce, W H Leith, R G Tuttle.

Temperance. Clerical:—G G Harley, W M Robbins, S S Gasque, J W Clegg, R D Sherrill, C M Gentry, J A Wiggins, W C Wilson, P L Terrell, W S Hales, E K McLarty.

Lay:—J A Reagan, Wm Lindsey, F K Ostwalt, W H Leonard, R B Slaughter, G W Whitlock, A B Gilkey, T V Goode, W H Phifer, W W Holdsclaw, J A Reves.

Church property Clerical:—T J Rodgers, W L Dawson, A R Surratt, S T Barber, H H Jordan, J N Huggins, R S Howie, J A Bowles, H K Boyer, C M Campbell, A W Jacobs.

Lay:—J B Boyd, J W Ashby, Jas Butterick, J A Glenn, D F Morrow, C H Buchanan, J T Patterson, T M Chaffin, G D Ray, W L Hefner.

Books and Periodicals. Clerical:—J E Woosley, L T Cordell, E Myers, T E Wagg, M H Vestal, N R Richardson, S B Turrentine, G W Crutchfield, L E Stacy, Z Paris, J F England.

Lay:—B T Morris, W [illegible] Cundiff, W H Phifer, J R Connell, J A Lackey, D B Coltraine, R L Madison, F S Lambeth, P J Johnson, W J Scarboro, F Stikeleather.

Conference Relations: J H Weaver, Parker Holmes, A J Burrus, W G Mallonee, T T Salyer, J B Carpenter, J O Shelly, Ira Erwin, P J Carraway, R B Shelton, J W Strider.

Bible Cause:—C C Thompson, J B Tabor, G W Callahan, M H Hoyle, J H Moore, G T Rowe, J A Clark, W H L McLaurin, W M Boring, D F Carver, W V Honeycutt.

Lay:—C W Tillett, J W Ashby, J G Kirkpatrick, J D Lineberger, S S Rogers, F S Lambeth, J N Biggerstaff, D B Coltraine, J F Anderson, P P Claxton, J A Wild.

Committee on public worship:—Revs. G H Detwiler, J M Rowland, W L C Killian, G A Gray, J R Withers, W R Ware

Rev. Jno. R Brooks, D D, presented the following resolution which was adopted unanimously, and immediately carried into effect, Rev. Dr. W. W. Bays offering a feeling prayer of thanksgiving, and closing with a special plea for the restoration of the health of Rev. R. S. Webb, a beloved member of the body who was reported in extremis at his home in Greensboro.

Whereas our gracious Heavenly Father in His wise and good Providence has not permitted death to invade our Conference and take from our ranks one of our clerical members for two years and three months, therefore, Resolved,

1st. That with profound gratitude we bow before His righteous throne, and acknowledge His great goodness unto us, and praying Him to continue his loving kindness and favor unto us in the future.

Resolved 2nd. That we respectfully suggest that our Bishop suspend for a season the regular business of the Conference, calling us to our knees, and asking Dr. W. W. Bays to lead us in a short service of thanksgiving and prayer.

JNO R BROOKS,
JAMES ATKINS,
H. F. CHREITZBERG.

Rev. J D. Barbee, D D, Book Agent of Nashville, Tenn., Rev. E. L. Allen of the New Jersey Conference, Rev. J C. Galloway, D. D, of the Associated Reformed Presbyterian Church and Rev. C F. Watson of the Baptist Church, Gastonia, were severally introduced to the Conference.

Dr. Barbee addressed the Conference reciting briefly the prosperous condition of the Publishing House, and said his successor would find all things in excellent condition next year on assuming charge of this important interest of the church.

He deprecated the spirit of criticism abroad, because it was dangerous to government, civil or ecclesiastical. For this, the vicious and irresponsible press is in great measure responsible. He spoke with extreme regret of the harsh criticism heaped upon the Bishops and other men of authority which brings them into disrepute.

The report of Messrs Barbee and Smith, of the Publishing House, was read and referred to the proper committee.

The report of the Board of Missions, and the Epworth League Secretary were presented and referred.

Rev. W. R. Lambuth, D. D., of Nashville, Missionary Secretary, and Rev. T. Kuyimiya, of Hiroshima, Japan, but at present a student at Trinity College, were introduced to the Conference. Dr. Lambuth made interesting remarks concerning the bright outlook for Missionary work in China, Japan, Korea and other foreign countries, and dwelt at length upon the favorable prospects of the American Christian University soon to be established in China. He also gave some account of the liberal collection raised for Missions at the great Missionary Conference at New Orleans last May. He said there was a distinct advance in Missionary comity; nearly all denominations in the foreign fields agreeing on a policy which will present a united front to heathenism.

The reports of the Boards of Education and Church Extension were presented and referred to proper committees.

A communication was presented from the Sabbath Observance League of America, and on motion a special committee will be named to consider same.

Rev. Drs. P. H. Whisner, J. J. Tigert and E. E. Hoss of Nashville, Tenn., were introduced to the body. Dr. Hoss made some felicitous remarks, saying his last pastoral charge was in North Carolina from whence he was taken and tied to a bell rope—given the care of an educational institution—for some fifteen years, and from there he dropped into the editorial chair at Nashville, and about three years ago came near dropping again into the Episcopacy.

He spoke of the pleasant duties of the editorial work on the Nashville Christian Advocate, and also of the trying incidents that occasionally came. He closed by saying there is only one motive that simplifies human conduct: do your duty and leave the result with God.

Mrs. M. J. Branner of Waynesville and Mrs. Mary Helm of Kentucky, representing the Woman's Home Mission Society, were introduced and briefly spoke of the great good being accomplished through that organization.

Rev. Dr. P. H. Whisner also made remarks upon the excellent work being done by the good women of the church, and the Bishop also spoke of the great need of Christianizing the foreigners who come to our shores or they will heathenize us.

Report of Greensboro Female College was presented and referred.

Rev G. H Detwiler, for the committee on public worship, announced that Rev. Dr. E. L. Allen, of Cape May, N J., would preach at 3 p. m., and the Epworth League and Sunday school anniversary would take place at 7:30 p. m.

After announcement of the various meetings the Conference adjourned at 12:30 with benediction by Bishop Hargrove.

The joint anniversary of the Epworth League and Sunday-school Boards began at seven o'clock and lasted until ten thirty. Charles H. Ireland, Esq, of Greensboro, and Mr. Geo. L. Hackney of Asheville, presided. A very enjoyable service of song came first, followed by short and able addresses by Revs. R. M. Hoyle, E. K McLarty, G. H Crowell, Frank Siler, G. T. Rowe, James Atkins and James Butterick, Esq

THURSDAY —SECOND DAY.

Conference was called to order at 9 o'clock by Bishop Hargrove, who requested Dr. P. H. Whisner to conduct the morning devotional exercises. He read selections from the 15th chapter of St. John's Gospel, and announced the 21st hymn.

The Secretary called the roll of members of the Conference who failed to respond the first day.

On motion the Conference decided to dispense with the roll call during the remainder of the session.

The Secretary read the minutes of yesterday's session which were found to be correct.

Rev. J. R. Scroggs read a telegram from the son of Rev. R. S. Webb announcing the latter's death, and the Secretary of the Conference was directed to send a message of condolence to the bereaved family.

Rev. Dr. Boyce, of the A. R. P. Church, was introduced to the Conference and extended fraternal greet-

(Continued on 8th Page.

CONTRIBUTIONS.

A Plea for Bible Study in our Colleges.

BY KERR BOYCE TUPPER, D. D., LL. D

"Explain it as we will, and let the motives that inspire it be what they may," recently wrote a professor in one of the leading theological seminaries of our land, "there is today a remarkable and growing interest in Bible study. Bible schools of many sorts are springing up, Bible departments are being established in existing schools, and new emphasis is being placed upon the direct study of the Bible itself in our theological seminaries. Then in many of our colleges and universities there are one or more required or elective courses in Bible study; and in addition to all this are the current efforts of many sorts to make our Sunday-schools and young people's societies more genuine and more efficient schools of Bible study. If I mistake not, it is one of the significant signs of the times, and one which demands more earnest and thoughtful attention than it has yet received from Christian pastors and the religious press."

In the presence of facts like these it is the purpose of this paper to plead for the more general and more thorough prosecution of Bible study in our colleges and universities, and on four strong, substantial bases: (1) the Bible as the world's fullest and richest thesaurus of wisdom and knowledge; (2) the present lamentable ignorance respecting the Bible on the part of the average college student; (3) the incompleteness of all education without the culture which comes through Bible truth; and (4) Bible knowledge and Bible truth the impregnable stronghold of Christianity among our educated youth.

(1) And first, what man is there that denies or doubts that the Bible is the fullest and richest thesaurus of wisdom and knowledge—in genesis and genius, in plan and purpose, in trend and teaching, in influence and end, far above all the other books that fill our libraries and thrill our minds; in poetry above the Iliad and Odyssey, Milton's Odes and Shakespeare's plays; in history, above Livy and Tacitus, Hallam and Hume; in philosophy, above Bacon and Hamilton, Descartes and Locke; in biography, above Plutarch and Lamartine, Remusat and Voltaire; in romance, above George Eliot and Scott, Bulwer and Thackeray; in Christian meditation and morals, above Thomas a Kempis' "Imitation of Christ," and Bunyan's "Pilgrim," Pascal's "Thoughts" and Hooker's "Homilies." Great and good as are many, if not all, of these immortal works—some of them rising like lofty mountain peaks to catch and present to the world the highest gleams of human genius—we could willingly see them and all else of man's production turned into ashes or buried in the sea if at their expense we might save to our hearts and lives, in time and eternity, this one book whose author is God, whose subject is man, whose object is salvation, whose destiny is eternity—this book, in contemplation of which the thinking world is beginning to accept the statement of Schleiermacher when he says that to abolish the Bible would be to pluck up by its roots all that is noblest and best in the world's civilization.

(2) On a second ground I plead for Bible study in our colleges and universities, namely, the present lamentable ignorance respecting the Bible on the part of the average college student, both in our State and denominational institutions of learning. In his "Twentieth Century City," Dr. Josiah Strong gives us this rich illustration of ignorance respecting civil service: Applicants for appointments on the police force under Commissioner Roosevelt were subjected to civil service examination. In answer to the demand, "Name five of the New England States," one man said, "England, Oirland, Scotland, Whales and Cork." Asked to tell what they knew about Abraham Lincoln, about twenty of these would be policemen replied that he was president of the Southern Confederacy; about forty said he was a great general in the Union Army; one would show that he was the leading general that won the battle of Bunker Hill; one said he was assassinated by Guiteau; one said the deed was done by Garfield, and another by Ballington Booth.

One smiles at this, and yet the ignorance of the average policeman respecting national questions is hardly more remarkable than that of the average student respecting Biblical questions. In the New York Independent, November 8, 1894, a college president relates his experience with thirty-four freshmen about twenty years old, sons of lawyers, teachers, preachers, merchants and farmers, of whom twenty nine were members of evangelical churches, two were Jews, one a Unitarian, and one a Roman Catholic. Before these educated young men he placed upon the blackboard twenty-two quotations from Tennyson, the most noted English poet of this age, each of which alluded to some Scriptural statement, and then asked them to write down the fact to which Tennyson made allusion. What answers did they give? Nine failed to understand "The thorns that girt thy brow," eleven did not know the meaning of "Manna of my wilderness;" sixteen could not explain about striking "The hard rock;" sixteen knew nothing of Jacob wrestling with "That strong angel;" thirty had never heard of the shadow going back on the "dial of Ahaz;" twenty-six were ignorant of "Joshua's moon;" nineteen could not explain "As rough as Esau's hand;" nineteen seemed to know nothing of "Ruth and the fields of corn;" eighteen could give no light on "Pharaoh's darkness;" twenty-eight could give no information about "Jonah's gourd;" twenty-five knew not what it meant to be "stiff as Lot's wife;" twenty-three could not explain "Arimathean Joseph;" twenty-two did not know about "Pearls and swine;" twenty-four could not recall the first miracle of Cana; eleven did not understand about the mark set on Cain; twenty-five knew nothing about the church on "Peter's Rock;" twenty-two could not explain "Eating dust like a serpent;" twenty-seven were ignorant of "Peter's sheet;" twenty-four knew nothing of "Jeptha's vow;" eleven could not explain "Jacob's ladder;" and eighteen were ignorant of "The deathless angel seated in a vacant tomb." In a word, these thirty-four young men from Northern Ohio, Central New York and Western Pennsylvania gave correctly only 328 of the 748 answers demanded by those twenty-one questions, though each of the questions, propounded was of the simplest character.

Now if our young men and women do not study the Bible at college, when will they study it? I do not mean when will they read a verse or a chapter or two here and there—this many of them will be taught to do when children by pious father and mother—but as to the regular systematic study of the Bible, when will they accomplish it? When, if a young lawyer, or physician, or professor striving to prepare himself for his daily professional work? When, if a young merchant, or mechanic, or clerk, or farmer struggling for his daily bread? And if the one or the other do not start it early, will he be apt to start it later in business life, unless so late as not to derive the advantages which the younger derive from the study? And if they launch out into life without the knowledge and influence of the Word of God, how poorly equipped will they be for life's battles and life's victories!

(3) The third ground for Bible study in our colleges and universities is the incompleteness of all education without the culture that coms alone through Bible truth. "There are three steps," writes Dr. Watson, in one of his fascinating and deservedly popular works, "there are three steps in the sancta scala up which our race is slowly and painfully ascending; barbarism, where men cultivate the body; civilization, where men cultivate the mind; holiness, where men cultivate the soul." There are these three, and the greatest of these is holiness, beyond which nothing can be imagined or desired, moving as it does on those lofty table lands where spirits live with God. And yet it must be confessed with shame and humiliation that when we analyze either the curriculum marked out, or the character developed in our average American college, barbarism and civilization are more dominant than holiness, and Homer and Socrates more potent than Jesus. Not that the moral and Christian life of our colleges has not developed and become more conspicuous during our present century, for just the opposite is true. And yet, alas! even in our denominational colleges, where are to be found the noblest and most elevating Christian influences, the soul is not cared for as the mind, spiritual culture not emphasized as mental acquisition, and that chiefly because in these colleges our youth are not taught to **naw** and reverence the Bible as the **your** and eternal word of God, and, as such, to be accepted heartily and intelligently as the manual of devotion, the charter of liberty, the oracle of faith and the inspiration of life. Truly, there is need that along with geology and astronomy, chemistry and philosophy, there be the instruction of our youth in God's Word; not only Jupiter and Uranus, but also the star of Bethlehem; not only earth's marvelous strata, but also the Rock of Ages; not only the fountain wherein if one bathes youth returns, but also the water whereof if a man drinks he shall never thirst.

(4) A fourth fact: Bible truth and Bible knowledge constitute the impregnable stronghold of Christianity among our educated youth. If I interpret aright the principle and purpose of Christianity in the world, her sublime mission may be expressed in a single sentence, and that sentence this: to maintain in her own ranks and to propagate and develop among others, absolute and inviolable loyalty to God's Word, both in creed and deed; to win the world to Christ, to develop the church of God, and to advance humanity in the highest principles of Christian civilization, upon the basis, and through the agency of the Holy Scriptures as the sufficient and final revelation of God's will and way to many—this one definite aim and end comprehending all else connected with our faith, even as the narrow tubes of the telescope comprehend within themselves the far away fields of heavenly space. I believe that the church is called of God to stand for the restoration of the Scriptures to their proper place and purpose; as against the assaults of rationalists who deny the possibility of revelation; and as against the Romish claim for tradition as of equal authority with the Scriptures.

What more logical then, what more necessary for the development of our colleges, than that there be established in the curriculum of each of them a Bible chair for the purpose of sincere, sympathetic, successful Bible study? Trained under the tuition of the everlasting Word the college students will come out prepared to battle against error and to give victories for truth.

While the confessedly cultivated mind rules and must rule the world with an ever-increasing domination, the question that interests us specially is this: Which shall hold the supremacy, Christian thought or non-Christian thought? Which shall be the victor in the great contest, knowledge that bends the knee before Jehovah or knowledge that bares the arm against Jehovah?

Let me reiterate the sentiment of a gifted writer who, in enthusiastic devotion to truth, says: "Two things, I, for one, do not want in our colleges: textbooks between whose lines we can see the authors sneering at Bible truth, and professors in our colleges whose silence, not to say bitter opposition, shall lay the foundation in their pupils of life-long hostility to Christian truth. Though these works present finest style and deepest thought, and though these professors sit in a golden chair and have at their command all the appliances of an American or a German university, yet we cannot afford as Christian men to foster and patronize a godless science and a godless philosophy. These sciences must be taught in these sciences." So shall we advance more and more the kingdom of him who claims to be not only the Way and the Life, but also the Truth.

Philadelphia, Pa.

Christian Citizenship.

"There can be no golden age of man without the golden rule of Christ." This is one of the beautiful sentiments expressed by that proprietess of reform and advanced civilization, Miss Francis E. Willard during her last hours on earth. It is a note from that ameteur of peace and good will chanted by the angels to the shepherds on Bethlehem's hill-sides in the long ago. It is a golden thread from the seamless dress of truth woven by the Great Teacher on Judea's mountain top. I have called it a sentiment, but it is vastly more; it is a principle. And as such it represents a moral force that has been contending for the supremacy in all phazes of human life for nearly nineteen centuries. But over and against it stands another principle stubbornly resisting every inch of its progress, defiantly rejecting its claims to supremacy in human affairs To understand the caracter of this opposing force we must go back to the beginning of history and view for a moment that second tragedy in the history of a fallen race. In the background is the earth blushing in blood before slain innocence, and in the foreground is red handed murder, heartless, defiant, crying out in selfish protest, "Am I my brother's keeper?" Henceforth in both individual and national life, the iron rule of court is the controlling principle. The enthronement of self, the dethronement of God, the exaltation of one man by the enslavement of another. This followed always by the mark of Cain and the despairing cry, "My punishment is greater than I can bear. Turn to Isaiah, the man who writes the doom of the old empires; and

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tion is transformed into the prophet of a new civilization and read: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people that widows may be their prey and that they may not rob the fatherless. Like this the indictment runs on page after page until the judgment falls. Babylon is given over to moles and bats, Nineveh to thorns and briers, Tyre to ruin and Egypt to darkness. Nothing in all art is more awe inspiring than this panorama of the prophet of a new civilization who covers his canvass with lurid lightings—through which we read the handwriting of God, and see the glory and the pomp of the old empires turned into desolation. As a further illustration of this principles, look at those great cities which flourished a little later upon the shores of the Mediterranean, Athens, Syracuse, Carthage and Rome. Each making itself a center into which conquering armies going forth to bring back the art, the literature, the luxuries of all climes. The result in each case is the same. Wealth and culture, dissipation and sin, corruption and death. The foundation of this "iron rule of Cain" is as follows: Wealth, position, knowledge, personal possession to be used for personal ends. To increase pleasure, to please vanity, to satisfy ambition. The rule reduced to an epigram is, "every fellow for himself."

The golden rule of Christ is opposite of this. Wealth, position, knowledge are personal trusts involving the possession in obligation of stewardship. Its epigramical expression was coined by the Great Teacher, "Whatsoever ye would that men should do to you, do ye even so to them." Since the promulgation of this law all living history has been the record of an imperishable conflict. On battlefields, in courts of diplomacy, within the very altars of the church itself, have these two principles contended for the mastery. Upon the issue hangs the fate of civilization

There is something very significant in the fact that as the great apostle of liberty stood with perplexed and hesitating footsteps in the confines of the old empires, there should suddenly appear in the opening door of a new continent a man with outstretched hands and beckoning voice. Far hidden away in the impenetrable forests was a virginial race whose capacity for development made them a fit receptacle for the new wine of a higher civilization. It is a fact worthy of note that the basis of Tutonic society as well as the Tutonic spirit was essentially different from the Roman. The Teuton, with his love of liberty, with his contempt for hereditary prerogative, his reverence for women made him a fit subject for the new order. This position is sustained by the fact that when these barbarians broke forth from their forest seclusion whenever they mingled with the Romans and became affected by their civilization to that extent were they hindered in their development and rendered incapable of the new civilization. It was only in that fragment of the Teutonic family that was farthest removed from Romanizing influence that we see the highest development of Christian civilization.

This fragment called by historical caprice the Anglo-Saxon has by its geographical seclusion been peculiarly protected from the influence of Latin institutions, and furnished from the beginning of its history a congenial soil for the growth of civil and religious liberty.

Here we see tribal isolation blend into national solidarity, barbarian license into social order and the rule of might exchanged into the rule of right. If you turn to the halls of legislation you can see this transformation in the great charter, the petition of rights, the Bill of Rights, the Habeas Corpus Act, the Declaration of Independence and the Constitution of the United States. You can trace it in the labors of statesmen, such as Alfred and William and Ormand and Pitt and Cromwell and Gladstone and Washington. Its price has been paid in the blood of many battles: Hastings, Everham, Martin, Moore, Lexington and Gettysburg. Nor has literature been silent: Langden, Spencer, Moore, Shakespeare, Milton, Tennyson and a host of others have mingled the poet's fire with the prophet's voice, in exalting purity and self-sacrifice in glorifying liberty and equality. To all these we must add as perhaps the most potent the voice of the religious teacher, the precepts of the inspired Book, for the history has not yet been written that justly portrays the influence of the Bible in the development of our race, or given proper space to the labors of such men as Augustine, Wycliff, Fox, John Knox and the Wesleys. Our own government is the logical outgrowth of expanding principles. In a country of unlimited resources and climate conditions most favorable, there has been established under circumstances remarkable in all their details a confederation of Teutonic elements, speedily taking upon itself distinctive racial characteristics and adopting a form of goverment the best adapted to the principles of equality, liberty and fraternity the world has ever seen. When the golden rule is to have its widest application, civilization is destined to action its highest development. By Christian citizenship I mean the practice of the golden rule in the discharge of all these duties which are involved in our civil relations. The presentation of such a standard may seem idealistic and its realization purely utopian. But when we remember that the conception of such a standard is developed from the cold facts of history it indicates such an encouraging advancement in the past as to inspire the prophesy of glorious achievement in the future. At one time the citizen was a man who yielded unquestioned allegiance to an absolute sovereign in the person of a man like himself; who without murmur or protest obeyed laws that were the expression of one will and that the arbitrary will of a man who conceived that he possessed a "divine right," and sought to enforce it by a standing army. Later on citizenship was thought to be an intelligent participation in the affairs of government. Representation was regarded as the supreme blessing and education as the specific of all national ills. Patriots shed their blood in rivulets to secure the one, and spent their treasures like water for the other. Experience, however, has revealed the fact that neither of these is all that men supposed. Valuable as education is it is no cure-all. We are learning that the form rather than the quality of crime is decreasing. We are made painfully aware at times that jails can be filled with educated rogues, that we may have legislative bodies controlled by cultivated rascals, and be confronted with a social life controlled by refined literature No. Education is important, very important, but in the secular sense not all important Higher than intellect is conscience; more important than knowledge is love. Education along the line of the golden rule alone will answer, but such education depends principally upon the Bible and the church. To realize the benefits of such an education in civil affairs does not involve the necessary union of Church and State. The ecclesiastical and civil functions have distinct spheres, and when they cross each other's orbits there is danger of disastrous collision. But to penetrate the civil organism with the principle of Christianity is a question of life, and its accomplishment depends upon moral and not political principles. Great are the blessings of representation, said our parties, and so far in our history we have been disposed to dwell upon the advantages of free institutions and popular government rather than to address ourselves to that vigilance which is the price of liberty.

We have been more given to the praise of our institutions than to the discharge of the duties of citizenship. We have reached a point in our history where we are confronted with concrete questions of government. The relation of capital and labor, tariff and free trade, civil service, government ownership and a hundred minor questions demand solution. We can shirk the responsibility and sink into serfs, or carry it and rise to the dignity of kings. In a republican form of government like ours the responsibility lies in two directions. The making of law and the maintainence of law. In the discharge of this twofold responsibility the Christian citizen brings to his aid in addition to all other forces, the controlling and directing principle of the golden rule. Under a representative form of government the making of law involves the making of the candidate, the making of the official, the formation of the law. In the primeval forests of Germany our forefathers were wont to meet under the sacred oak, and after the presentation of any matter of public interest decide upon its merits by clashing shield and clamorous shouts. This was the "vox populi," the voice of the people. Grown more refined their descendents meet in marble halls, and call their gatherings parliaments and legislatures, but the principle is the same. From noisy conventions and excited elections and legislative halls we catch the echo of clashing shield and jangling spear. The expression of individual opinion forming itself into an aggregate voice is the omnipotent force in our government. The voice of the people may not be right, but it is omnipotent. Our more complex form of expression through primary election and legislation involves the additional labor of system and organization. Out of organization the party comes. All questions of public policy involve difference of opinion, and this involves the formation of party. If difference of opinion was the only cementing tie in party politics, the situation would be simple and duty easy. But alas, the elements of prejudice and greed are potent factors in the case.

The demagogue by the skillful use of these, fans party spirit to a white heat that carries unthinking men beyond the limits of sound judgment and weak men from the moorings of sound morals. Here lies the danger of political parties. Here are to be found the elements which may form a mailstrom strong enough to draw into its vortex all that is highest and best in onr national life. One clan of partizans by force of prejudice merge patriotism into party. Unable to see any good outside his party he insists that to betray that party is to betray the country. Such men always associate the salvation of their party with the salvation of the country, and brand him as an enemy and traitor who belongs to any other. Knowing the power of this blind partizanship, the demagogue slyly puts in his evil work. Adroitly tricked away in the party platform is the unsound and dangerous measure; foisted by trickery on the party is the corrupt and dishonest candidate. This being accomplished the crack of the party whip is heard in the air. Men are told that a circle has arrived, and the salvation of the country depends upon the right settlement of the tariff, that all other questions sink out of sight compared with this one; quibbles of conscience must be sacrificed; all unimportant questions cannot be settled at once. People do not see alike, and everybody cannot have their way. Then when the mischief is done, when it is too late to rectify mistakes the people groan under the operation of an unjust law, and are offended at the sight of corruption in high places. The remedy lies in the discharge of duty by good men. The Christian citizen must first of all exalt principal above party. He must believe in the solidarity of the nation; he must also believe in the honesty of men who may happen to differ with him. This will give him more accurately his political bearing and sometimes lead him to bolt his party. In the second place the Christian citizen must discharge his personal duty at the primary and the polls. Selfishness may tempt him to begrudge the time or shrink from contact with the disagreeable and corrupt elements of political strife. But do not the interests involved demand the sacrifice? Is that alone patriotism that flames with indignation when the national emblem is insulted or great peril threatens the nation?

(To be concluded)

15 Minutes

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"If every one knew what a grand medicine Dr. King's New Life Pills is," writes D. H. Turner, Dempseytown, Pa., "you'd sell all you have in a day. Two week's use has made a new man of me." Infallible for constipation, stomach and liver troubles. 25c. at drug stores.

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W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Jephthah's Daughter.

The preacher rose in his pulpit to plead for God's work in the mission field. It was his favorite topic—foreign missionary effort—and his rare gifts of eloquence and pathos were seldom displayed more to advantage than when pleading with an audience to devote time, money, and talents to God's service among the heathen.

There was a rustle of expectation among the crowded audience, as the preacher rose. Two or three ladies drew out their pocket-handkerchiefs, in case their susceptible and easily moved feelings brought on a display of tears.

Close under the pulpit sat a lovely girl, just budding into womanhood.

"Such a clever girl," said her friends.

"A graduate, too, I hear?" asked one.

"And no wonder," would volunteer another. "She had every advantage of education and social position, and no money spared on her accomplishments."

"She will marry well," prognosticated many.

But her father always shook his head and smiled, saying, "I hope not; she is the very apple of my eye, and now that school duties are over, I hope to keep her many happy years at home, to be my sweet companion and my greatest joy."

The preacher preached his sermon. It was a very remarkable one, famous for its pleading pathos, asking for volunteers for the mission field. He addressed himself to the audience, pleading with overpowering fervor. "I claim all for Jesus," he cried; "he deserves the best that you can give—the fairest flowers, the richest gem, the sweetest song, the loveliest gift that man's heart ever conceived I want your youth, fresh and fragrant, your beauty of face and form, the best powers and talents of your redeemed body and soul."

And then he turned to the young among his hearers, and pleaded for their personal sacrifice to Christ, drawing a vivid picture of the reward which awaited those who forsook all for Christ's sake, ending with a tender appeal that touched every heart and bowed every head with tears.

The sermon was over, the benediction pronounced, and the congregation dispersed.

The preacher walked slowly home, through the darkening streets, to be greeted as he entered the threshold of his home by his beautiful young daughter. Her face was glowing with the zeal of an inspired purpose.

"My father!" she cried; 'I have heard the Lord's call today, and I have answered it; I am ready to go forth. 'Here am I; send me.' "

The preacher looked at his child like one bereft of sense, then put his hands before his eyes, as though some fearful sight had met him, and said, in a voice he could hardly command, "What did you say, my daughter?"

"I knew you would be overjoyed, dear father," cried the girl, mistaking his emotion. "You who so pleaded for Jesus Christ today will be only too glad to give me to his service. I know you love me dearly, and that is just why you will like me to obey his call for you said that nothing was too good for him. O! father, dear, I love you much, but today I have learned to love Jesus better "

Then the father, with cold, cold hands, and dry lips that would not frame an answer in words, put the fair young face away from him, and in silent agony of soul, like one in a terrible dream, made his way to his library. Locking the door, he threw himself on his knees and buried his face in his hands. "O God, I cannot, I cannot!' he wildly cried. "She is my child, my darling child, the joy and brightness of my lonely life—take anything but her! Thou hast flocks and herds, leave me my one ewe lamb."

"Then he rose and paced the room. He had never thought of this! His cherished daughter laid upon the altar! A small volume of poems lay upon the table. Mechanically hardly knowing what he was doing, he took it up and read:

"O fond, O fool, and blind!
To God I give with tears;
But when a man like grace would find
My soul puts by her tears."

Was it God's voice, God's call to the grudging father? The preacher thought it so, and accepted the heavenly censure as from the lips of a father. Pulling himself together, he unlocked the door and went straight in search of his daughter, whom he found sitting alone, her bright face clouded, for she had been bewildered by his reception of her decision.

"My child," he said, folding her in his arms, "Christ deserves the best and I freely yield you to him."

From that moment he accepted her sacrifice in the spirit in which it was offered, and which he had himself inspired. His daughter became a missionary, and carried out to the letter, throughout her life, the advice he had given so bravely to others from his pulpit that memorable day, little dreaming it would reach the heart of his own child.

Is not this the story of Jephthah's daughter lived out in the twentieth century? How many of us would like to feel that God might at any moment take us at our word? We sing such solemn words, we repeat such wonderful truths, we call upon others for sacrifice; but how about ourselves? Do we realize the solemn words, do we grasp the wonderful promises, do we make the great sacrifices we think so easy for others? I should not wonder if we all needed to stop and think just here, and to be very careful never to ask of others a gift or sacrifice that we should not be ready to give if called upon ourselves. Yes, Christ deserves the best of everything; some of us can see this clearly enough when applied to others, but ah, it is not quite the same thing when we are concerned, and when he asks us to give him the best of our time, our talents, our money, and our hearts; and yet nothing short of this entire consecration to Christ and his service can keep our hearts attuned to this great heart of love.—Rest and Reaping.

Her Love Was Great.

From China comes a touching story of a native woman whose love for her Saviour was so great that she gladly sacrificed a part of her life for the privilege of being able to tell others of Him. At the Canton hospital, one woman who was very ill, heard of Christ and learned to love Him. One day she asked:

"Doctor, how much longer can I live if I stay in the hospital?"

"About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

A glad light flashed over her face, and she cried in a tone of exultation:

"Do you not think I would be glad to give half my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital and went home to spend the short span of life left to her in spreading the glad tidings which had been such a source of comfort to her.—Selected.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like, W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease I was unable to walk up stairs or to do any kind of work I was treated by many physicians, but got no better until I used Lemon Elixir I am now healthy and vigorous
C H BALDWIN
No. 93 Alexander St, Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

THE BEST PATENT ON THE MARKET.

W. H. Morse, M. D., Author, Chemist, American Director (1898-1900) of the Bureau of Materia Medica, Fellow of the Society of Science (London) etc.

To the Bureau of Materia Medica:—T. J. Hunt, Merom Indiana, manufactures a Digestive Tablet which bears his name, and which deserves of this notice. I have taken clinical pains to become thoroughly acquainted with it, and as a result of my acquaintance, am able to say that it is not only all that he claims for it, but as well, it is quite unlike the ordinary digestive tablets. The tablet is the initial incident to health in all of its most coveted phases, and covers a wide range of usefulness.

$100. REWARD.

If this TREATMENT don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache stomach, heart and bowel troubles, nose and throat discharges, cold, catarrh, la grippe malaria neuralgic aches and pains The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.
One Tablet per day one-half hour before breakfast.
One Month's Treatment, by mail, 25c.
Three " " " " 60c.
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Same Prices at Druggists.
Put Up Only By
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VICK'S LITTLE LIVER PILLS

40 IN VIAL 25C.
KEEP THE FAMILY WELL.

All Disease is weakness caused by lack of **Oxygen.** The **Donor Poise** commands the boundless store of the atmosphere. Therefore

DONOR CURES POISE — **ANY BODY THING TIME WHERE**

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"The Logic of It," a booklet, sent free if you mention this paper.
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Write for free catalogue and pamphlet.

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Family Record.

One of the Most Handsome

Pictures in colors.

The Record rests upon a background of pure Solid Gold in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word Underneath, in the richest and choicest lettering, are the words, "GOD BLESS OUR FAMILY" There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 6x23 inches.

AGENTS DELIGHTED. Fast sellers our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cent, 9 for $1.00 50 for $5 00 100 for $9 50 Your money back if not satisfactory Mrs F. E Smith, Comstock, Neb, says: 'Received Family Record and think it's the finest I ever saw." Mrs Priscilla D Little, Box 92, Tecumseh, Michigan, writes: Just received Family Record and like it very much Please send," etc We have 5000 testimonials, and want yours. Address today,

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The Southern Railway.

Announces the Opening of the Winter

Tourist : Season

And the placing on sale of

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To all prominent points in the

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INCLUDING

St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Fort Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis and

THE LAND OF THE SKY.

PERFECT DINING AND SLEEPING-CAR SERVICE ON ALL TRAINS.

See That Your Ticket Reads

Via Southern Railway.

Ask any Ticket Agent for full information, or address

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J. M. CULP, Traffic Manager,
W. A. TURK, Asst Pass Traffic Manager,
Washington, D. C.

The Shepherd Psalm.

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."—Mrs. John R. Mott

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured, and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block. Rochester, N. Y.

A Great Opportunity.

The burned district of Jacksonville, Fla., is to be rebuilt at once, offering an opportunity of employment to workmen, and excellent prospect to contractors and capitalists. Jacksonville is reached from all directions by the Seaboard Air Line Railway System, which offers unexcelled facilities in the way of schedules and through car service to that point.

Doing the Right Thing.

The trouble begins with a tickling in the throat and a nagging little cough. Soreness in the chest follows and the patient wonders if he is going to have an all winter cold. Probably, if he does the wrong thing or nothing. Certainly not if he uses Perry Davis' Painkiller, the staunch old remedy that cures a cold in twenty-four hours. There is but one Painkiller, Perry Davis'.

Pyny-Balsam Relieves Right Away and makes a speedy end of coughs and colds.

Winter Excursion Rates.

Effective October 15, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent Southern Railway for full information.

For Sale.

I have for sale a nice horse and buggy. Any one desiring same will please address, W. F. ELLIOTT,
Harmony, N. C.

Opening of Winter Tourist Season.

The Southern Railway, which operates its own lines over the entire South and forms the important link in the great highway of travel between the North and South, Florida, Cuba, Mexico, the Pacific Coast and Central America, announces for the winter of 1901 and 1902 the most superb service ever offered. Its splendid regular service will be augmented by the Southern Palm Limited, a magnificent Pullman train, which will be operated between New York and Saint Augustine, Fla.

The Seaboard Air Line Railway "Capital City Route," is the short line between the East and Florida, reaching all points in the south, southeast and southwest, and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up to date line, whose schedules, accomm dations, thro' train service and rates are the standard.

Whether your journey be via Norfolk and Steamer Lines, or all-rail, the Seaboard Air Line is the line you should take. Its 1000 mile tickets, good over the entire system, including Florida, and also between Richmond, Va., and Washington, D. C., and between Norfolk, Va., and Baltimore, Md., by boat, offer special advantages. And there are others, of which any agent or representative of the line will inform you upon application.

Cures Blood Poison, Cancer, Ulcers, Eczema, Etc.---Treatment Free.

If you have offensive pimples or eruptions, ulcers on any part of the body, aching bones or joints, swollen glands, sore lips, eating, festering sores, sharp knawing pains, then you suffer from poisoned blood or the beginnings of a deadly cancer. It is a dangerous condition, but you may be permanently cured by taking Botanic Blood Balm (B. B. B.) made especially to cure the worst blood diseases, even deadly cancer. Hundreds of cures of cancer made by B. B. B. every year. It heals every sore or ulcer, stops all aches and pains and reduces all swellings. Botanic Blood Balm cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula, etc. Especially advised for all obstinate cases. Druggists $1. Trial treatment free by writing Dr. Gillam, 42 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given. Medicine sent at once prepaid. Special circulars sent about cancer.

Asleep Amid Flames.

Breaking into a blazing home, some firmeen lately dragged the sleeping inmates from death. Fancied security, and death near. It's that way when you neglect coughs and colds. Don't do it. Dr. King's New Discovery for Consumption gives perfect protection against all Throat, Chest and Lung Troubles. Keep it near, and avoid suffering, death and doctor's bills. A teaspoonful stops a late cough, persistent use the most stubborn. Harmless and nice tasting, it's guaranteed to satisfy. Price 50c. and $1 00. Trial bottles free.

"Winter Homes in Summer Lands."

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two cent stamp to S. H. Hardwick, G. P. A., Washington, D. C.

Inclement Weather Brings Coughs, Colds and Catarrh.

Inclement weather begins when autumn ends. The great objection to our climate is that it alternates between the heat of the tropics and the rigors of the Arctic.

The system becomes relaxed by the effects of the heat, and the first cold snap of winter sows the seed of thousands of cases of chronic catarrh which in a large per cent. of cases will end fatally.



President Wm. Ubelaker Uses Peruna as a Safeguard Against Inclement Weather.

Wm. Ubelaker, President of the Lake View Lodge of Foresters, writes from 3327 North Clark St., Chicago, Ill., the following letter:

The Peruna Medicine Co., Columbus, O.:

Gentlemen—For years past when I have been exposed to wet or inclement weather, my chest would hurt me and I would have serious indigestion, and I would be laid up for a day or two, causing inconvenience and pain.

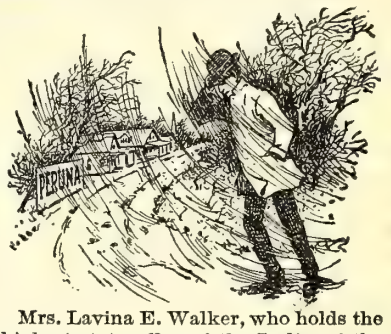
One of my lodge friends advised me to try Peruna, as it had helped him, and I found that a bottle cured me.

If I feel badly now I at once take two or three doses, and I find it keeps me in fine health. Peruna is worthy of every one's confidence.—WM. UBELAKER.

It is only just ordinary good, common sense to provide against inclement weather. If you have the slightest cold, cough, sneezing, or any other indication that you are "under the weather," a few doses of Peruna will put you right.

Congressman Horace G. Snover, of Port Austin, Mich., writes from House of Representatives, Washington, D. C., as follows:

"I have found Peruna a very efficient and speedy remedy for a persistent and annoying cough resulting from catarrhal trouble."—Horace G. Snover.



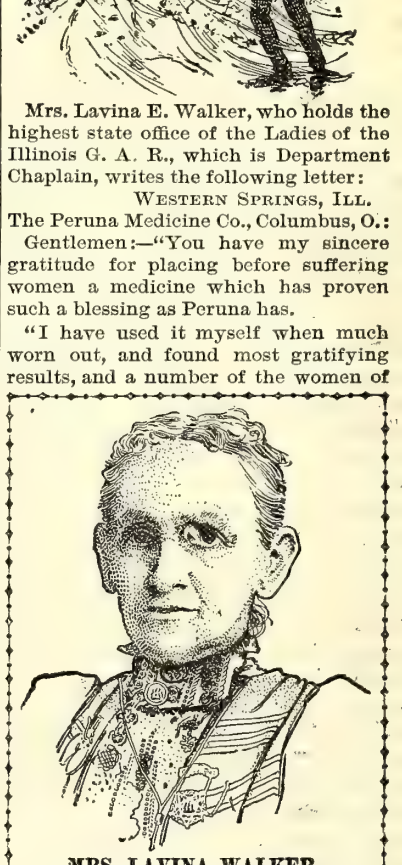
Mrs. Lavina E. Walker, who holds the highest state office of the Ladies of the Illinois G. A. R., which is Department Chaplain, writes the following letter:

WESTERN SPRINGS, ILL.

The Peruna Medicine Co., Columbus, O.:

Gentlemen:—"You have my sincere gratitude for placing before suffering women a medicine which has proven such a blessing as Peruna has.

"I have used it myself when much worn out, and found most gratifying results, and a number of the women of



MRS. LAVINA WALKER.

our Order suffering with weakness peculiar to women, have been wonderfully helped and cured by Peruna."—Lavina E. Walker.

Address The Peruna Medicine Co., of Columbus, O., for a free copy of Dr. Hartman's latest book on catarrh.

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HARDLY. Then you should be interested in the SHORT COURSE COURSE IN AGRICULTURE and the SHORT COURSE IN DAIRYING offered at THE A. AND M. COLLEGE. . ,

These two courses extend through but ten weeks and give training in butter making, milk testing, milk production, dairy farming, breeds and breeding live stock, stock judging, feeding farm animals, disease of farm animals, entomology, etc. TERM BEGINS JANUARY 2 1902. AND CLOSES MARCH 14. TUITION FREE. Whole expense of course, including board and room rent, need not exceed THIRTY DOLLARS. Write for circular of information, which is sent FREE, and address any inquiries to the Professor of Agriculture.

CHARLES WM. BURKETT, West Raleigh, N. C.

nov 20-1m

Our Optical Parlor . . .

Is one of the best equipped ones in the State. We are graduates in Medicine as well as in Optics. We have 16 years of experience in how to relieve your eye strain, and we devote our entire time to the eyes alone. We can save you money by coming to us if your eyes trouble you or you have broken Lenses or Frames, as we are headquarters for Anything Optical.

A. CARL BERGER, M. D.,
Office at R. C. Bernau's Jewelry Store.

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Grippe Knockers cure colds, LaGrippe, headache and neuralgia pains. 25c. at your druggist.
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Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.

THE CHRISTIAN LIFE.

Not to be Ministered To.

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served, but to serve.

This too I pray,
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may;
I'd have this day
Strength from above
To set my heart
In heavenly art
Not to be loved, but to love.

Maltbie D. Babcock, D. D.

Your Money and Your Soul.

The wording of this topic is characteristic of our age; it is a fit expression of the prevalent religious mood. The sentence seems almost exactly balanced. The two words appear about as weighty as the last two, while the copulative "and" is a neat little handle holding the well-poised scale. In fact, it is not uncommon for men to think that the two opening words are the heavier and in practical affairs far outweigh the vaporous something called a soul.

Such was not the thought of Jesus. The soul, or the life, he writ large; the money he set small store upon. The mercenary spirit ever seemed to stir him to an unwonted severity. When one said unto him, "Master, bid my brother divide the inheritance with me," almost fiercely Christ exclaimed, "Man, who made me a judge or a divider over you? A man's life consisteth not in the abundance of things which he possesseth," When the rich young ruler failed to meet the test of willingness to give up all his possession, Mark, in his account of the incident, twice records that Jesus "looked." There is a ring in the Master's words which startles us after all these centuries; the disciples were not only amazed at his words, they were astonished at his looks. The eyes of genius burn. Most artists forget this in picturing Christ Sir Walter Scott, who when a boy met Robert Burns, says that the eyes of Burns glowed like coals of fire. The flames that flashed in Webster's eyes have become a tradition in New England. And when the apostles passed on to the "apostolic men" the story of Christ's life, they did not omit to mention his look when his soul met the unyielding spirit of covetousness.

One of the supreme words upon the lips of Jesus was life; he scarcely mentioned money at all We say that man has money, he also has a soul; Christ with tremendous emphasis affirmed that man is a soul, and he paid little heed to the money possessed.

The soul is not the brain. It is not that within us which calculates, schemes and makes money. The soul is that infinite something that is conscious of God, yearns after him, recognizes an august moral order, and feels the stirrings of liberty. To attain this spiritual freedom and to enter into the full realization that life is in God and God in all life—this is the chief end of man.

But man exists not only to grow his own soul, but also to help grow the soul of the world, the kingdom of God Money is not half so important in developing the soul of the world as this mercenary age seems to think—it takes a soul to move a soul, and money is but dust unless there is a soul behind it. A church rich in purse but sterile of soul is puny beside a church filled with the pity of Christ and eagerly pouring out its sacrificial life for others. To find a great souled man like Xavier or Judson is more important for our missionary boards than large revenues. The great ages of the world have been the times when great souls loved and sacrificed—and unless your money is the channel through which your soul reaches men it is but as dust.—Congregationalist.

Throw Away Piecemeal.

We are all throwers. One may throw away a fortune. Thousands of people throw away their health. Some of us throw away our friends, and plenty of people throw away time.

There are few of us that do not throw away strength, chances of improvement—something valuable.

But the most prodigal of waters is the man that is throwing away his better, nobler self. Here's a chance to drive a close bargain. Away goes a piece of conscience. It will never be picked up again. An appeal for brotherly helpfulness clashes with self-love Sympathy is flung to the winds, and the heart begins to shrivel Political preferment offers a bribe for conformity to the world's standard of honor; pluck out a piece of the backbone and throw it away. Society sets out the wineglass and the cards. Throw overboard principle.

Some day the cry goes up, "A man lost!" Where did he go down? Neither here nor there. He threw himself away by piecemeal. He did not become a castaway in a minute. Look out for the small bits of manhood, and the man will take care of himself.—Presbyterian Witness.

Sin.

Sin as a caterpillar is bad enough, but sin as a butterfly is even a thousand times worse. On every wing there is a picture as varied as the rainbow. Every wing iridescent with different lights that shift and change. The poets call the butterfly "a flying and flashing gem," "a flower of paradise, gifted with the magic power of flight." But the butterfly is only a caterpillar beautified with wings. It is only a painted worm decked in a velvet suit, and adorned with sparkling gems. If sin in its grossest form be thus dangerous, what must be the unmeasured power of sin when it puts on the robes of beauty? Let me remind you of the power of sin to make itself attractive, and of the power of error to deck itself in robes that resemble the robes of truth, so that even the very elect of God are in danger of being deceived For example, "Sin beautifies by assuming and wearing the wings of wit," as immortality and lust in some of our best literature; the wings of fashion, the wings of art, the wings of attractive and pleasing names.—David Gregg.

In Everything Give Thanks.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Be still my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless Him that the night is not deeper. —George Matheson, D. D.

A dying judge, the day before his departure to be with Christ, said to his pastor, "Do you know enough ut law to understand what is meant by joint tenancy?" "No," was the reply. "I know nothing about law, but I know a little about grace, and that satisfies me." "Well," said the judge, "if you and I were joint tenants on a farm, I could not say to you, 'That is your hill of corn, and this mine; that is your stalk of wheat, and this is mine; but we would have share and share alike in everything on the place. I have just been lying here, and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share and share alike through all eternity."—Selected.

A Living Testimony.

The other day an intelligent friend pointed to a woman a little distance away, and said, "She is the best Christian I ever knew;" and when asked why, the answer was, "Why she is simply good—good all the time, and under every circumstance." Was not that the best thing that could be said of her? We wish more "saints" would cultivate simple goodness.—Zion's Herald.

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SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg.	"	11 30 p m	3 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S S.Co.		†8 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. ashington, N.&W.S.B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 49 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,			3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 2. p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar Nashville, N.C.&St.L.		6 40 a m	6 55 p m
Ar Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34	Daily. No. 38
Lv. Memphis, N.C.&St.L.		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N		8 00 p m	.....
Lv. Mobile, L. & N.		12 30 a m	
Lv Montgom'ry, A. &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	
Lv Atlanta, ‡ S. A. L.Ry.		12 00 noon	8 00 p m
Ar Athens,	"	2 48 p m	11 33 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester,	"	7 03 p m	4 10 a m
Lv Charlotte,	"	7 25 p m	5 20 a m
Lv. Wilmington,	"	3 05 p m	
Lv. Hamlet	"	10 35 p m	8 10 a m
Lv Southern Pines	"	11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina,	"	3 54 a m	2 09 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth,	"	7 00 a m	5 50 p m
Ar Wash't n S & W S.B.			6 55 a m
Ar. Baltimore B. S. P. Co.		.....	† 6 45 a m
Ar. New York, O.D.S S.Co.		.....	† 1 30 p m
Ar Phila'phia N.Y.P.&N		†5 46 p m	5 10 a m
Ar. New York	"	8 40 p m	8 00 a m

		No 34	No. 66
Lv. Tampa, S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 12 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina	"	3 55 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R.		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,...	8:10 a m.	7:50 a m	.....
" Yorkville...	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton...	11:52 a m.	3:32 p m	.....
" Hickory...	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir.....	1:16 p m.	7:50 p m	" 11:25 a m
Southbound Passenger.	**No. 9.**	**Mixed. No. 61**	**Mixed. No. 63.**
Lv. Lenoir.....	4:30 p m	.....	1:30 p m
" Hickory....	5:35 p m	5:30 a m	4:25 p m
" Newton ...	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia...	8:15 p m	11:10 a m	.....
" Yorkville ..	9:21 p m	1:12 p m	.....
Ar. Chester....	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, make close connection at all junction points.

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THE HOME.

Be Patient With the Children.

They are such tiny feet
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands!
Be kind—things are so new, and life but
stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon; and
so
The hands are tempted oft, you know.

They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dis-
pelled
By looking in our face.
Love asks, for such, much grace.

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by,
Give them not love, but more, above
And harder—patience with the love.

Andree and His Companions.

There is no longer any hope of Andree's return. Scientific men in this country and experienced ice pilots and whalers all agree that he could not have survived three months. They place no faith in any of the messages and signs alleged to have come from him. It was just four years ago, July 11, 1897, one clear afternoon, when the wind was in the right quarter, that Andree summoned his companions without ceremony, cut the ropes that detained his aerial carriages and soared away into the Arctic sky. Whatever may be thought about the prudence and scientific practicability of a voyage to the North Pole in a balloon, there was never so sublime an exhibition of human daring, indifference to danger and death, as that given by the young Swede and his devoted companions, Fraenkel and Strindberg. Having convinced himself and them that there is a steady current of air, like the trade winds of the topics, from the boundaries of the Arctic Circle to the Pole, they staked their lives on their faith, built a balloon and attempted to make the voyage.

It must have been a remarkable scene when they departed. Andree had waited for favorable weather, nearly two weeks after his arrangements were complete, and was becoming very impatient, when, as he came from dinner on the afternoon of the 11th of July, he noticed with gratification that all the conditions were favorable. He hastily called his assistants, who made rapid preparations for departure. Within half an hour everything was ready. Andree shook hands with all the bystanders in a most solemn manner, thanked them in a few hearty words for their interest and assistance, stepped coolly into his car, called Fraenkel and Strinberg, who were saying goodby to their friends and cut the ropes with his own hands. As the last cord was severed and the balloon rose heavenward, he leaned over the edge of the car and shouted:

"Greetings at home to Sweden."

The three aeronauts waved their caps until they disappeared into an unknown world where the north wind comes from.

The scaffolding built for Andree's balloon and the cabins used for his workshops still stand on the edge of the fjord awaiting the disposition of their absent owner—a melancholy reminder which appeals to the sentiment of the Norwegians who will allow them always to stand as a monument to Andree, Fraenkel and Strindberg —From the Chicago Record-Herald.

Cheerfulness at the Table.

An old lady, who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice. His mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make table hours delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when mealtime came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon; but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at mealtime be made the most happy hours of the day, and the influence on the children may be beyond estimation.—Table Talk.

Reserved Seats in Cars.

One's right to reserve his place in a railway-car by depositing one's luggage on the seat is under question in a suit brought by a gentleman who, on returning from the smoker, found his seat occupied by an uncivil civil engineer who would not budge. A good many questions are involved. Was the traveling-bag trying to reserve one seat or two? Has the passenger a right to two seats, one in the ordinary car and another in the smoker? Does he buy two? In an almost empty car the traveling-bag may be respected, but how about a crowded car? If the car is full, should the smoker claim two seats when he has paid for only one? If luggage is permitted to reserve one seat, why should not a lady have one for her lap dog, another for her bird-cage and a third for her grip-sack, besides the one she herself occupies? Or is the fact that she does not smoke to prevent her from exercising the man's right to two seats, if such a right exists? The railways, it seems, have never specifically granted right to two seats

The Bulwark of the Empire,

Bishop Chas. B. Galloway says: "One of the most suggestive sights in London is the policeman. He is as massive as a giant, but as courteous as a well-bred gentleman. When he lifts his finger the traffic of a crowded street stops at once. Every omnibus, and hansom and delivery wagon and nobleman's carriage comes to a halt until permission is given to pass on. The uplifted finger of a London policeman was absolutely eloquent with tribute to England's respect for constituted authority. That man was an incarnation of the majesty of law. And that universal reverence for law is the real bulwark of the empire."

Wanted to Make Sure.

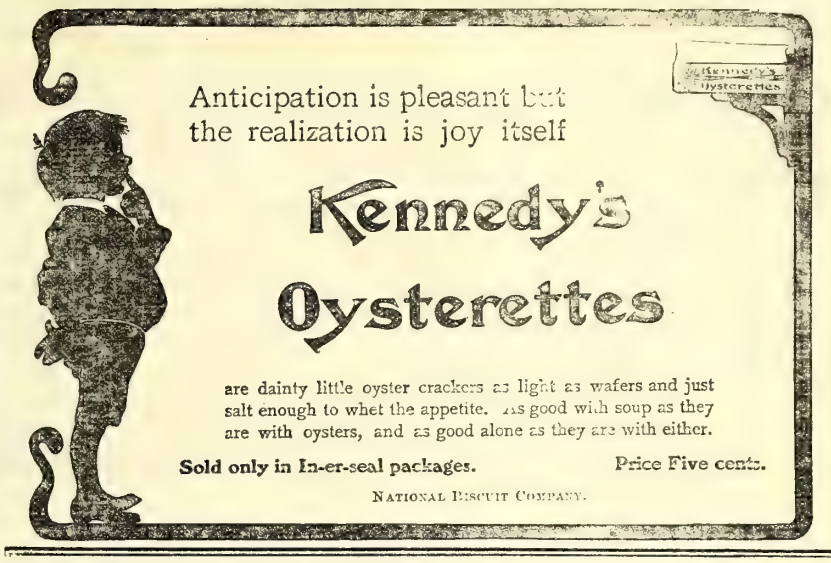
A little boy who had been blowing bubbles all the morning, tiring of play, and suddenly growing serious, said: "Read me that story about heaven; it ith so gloriouth."

"I will," said the mother, "but first tell me, did you take the soap out of the water?"

"Oh, yeth; I'm pretty sure I did."

The mother read the description of the beautiful city, the streets of gold, the gates of pearl. He listened with delight; but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said:

"I gueth I'll go and thee about that thoar!"—Northwestern Monthly.





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CONFERENCE PROCEEDINGS ---Continued.

ings to the body which were well received.

President Robinson, of Weaverville College, was introduced to the Conference.

The 20th question was called: "Are all the preachers blameless in their life and official administration?" and the following superannuated members of the Conference passed the examination of character, and their names referred to the committee on Conference Relations for the same relation: C M Anderson, J W Bird, W H Cooper, M C Field, W B Lyda, T H Edwards, S M Davis, J F Craven, S H Helsabeck, J W Wheeler.

H. F. Wiley's name, which was placed on the super numerary roll last year, was referred for the superannuated relation.

D. V. Price, whose health has improved, will again be placed on the effective list.

The name of L T. Mann was referred to the committee on conference relations for such relation as may appear proper and best after a careful consideration of the matter.

Similar action was taken regarding the name of J. C. Troy.

The name of G. J. Owen was referred for the superannuated relation.

Other names on the superannuate list referred for the superannuated relation were as follows:

R W Pickens, Z Rush, J C Thomas, J A Wiggins, J P Reynolds, M V Sherrill, T L Triplett.

Rev. H. H. Jordan spoke of the protracted illness of Rev. G. J. Owen and suggested a collection, to which there was an immediate response, the amount donated being $62 00.

The name of J. D Buie was referred for the superannuated relation.

The names of R S. Abernethy, A. G. Gantt and P. L. Groome were referred to the committee on conference relations for the supernumerary relation.

The names of the presiding elders were severally called, passed examination of character, and annual reports made as follows:

R H Parker, Asheville District; J C Rowe, Charlotte District; W W Bays, Salisbury District W R Ware, Shelby District; J E Thompson, Statesville District; F L Townsend, Waynesville District; Daniel Atkins, Winston District; J A Cook, Franklin District; J R Scroggs, Greensboro District, C G Little, Morganton District; J J Renn, Mount Airy District.

The District reports were very gratifying; there being an advance over last year in nearly all the Districts, in accessions to church membership and general collections, and this latter fact appears noteworthy in view of the devastating floods in the spring and summer in many sections of the conference.

The Bishop expressed great pleasure at the reported gains, and growing liberality of the church. He said: "You cannot teach the people a more important lesson than the right use of money." He declared the sin of the age to be covetousness, or the worship of money

Dr W R Lambuth stated that the increase of $19-000 in missionary collections last year enabled the Board to send out seventeen additional men into the mission fields.

Rev. J. J. Tigert, D. D., editor of the Methodist Review, addressed the Conference in behalf of that periodical and urged the preachers to aid in extending the circulation of the same.

The credentials and application of Rev. E. Livingstone Allen, of the New Jersey Conference, of the M E. Church, were presented by Dr. Dan Atkins, which evoked a considerable discussion in which Messrs Atkins, Scroggs, Thompson, Brooks, Bays, Carraway and others participated. On motion the further consideration of the matter was postponed.

The Bishop announced the following transfers: Jno. W. Lewis of the Louisville Conference and A. T Bell of the Mississippi Conference.

Rev. P H. Whisner, D. D, Secretary of the Church Extension Board, expressed gratification at the increased collections for Missions reported from the various districts, and regretted that the increase did not extend along the lines of church extension as well.

He said the Church extension work was quite as important as any other, for it would be unwise to send a Missionary to Cuba, or the other foreign fields without providing houses of worship, which is the purpose of the Church Extension Movement.

He spoke of the need of increased liberality on the part of the church that aid may be given to the Methodists of Jacksonville, Galveston and other places at home, as well as beyond our shores.

He also referred to the great necessity of better business methods in Church Extension, and particularly to the proper protection of church property by insurance.

Rev J R Scroggs offered a resolution that a committee be appointed to attend the funeral of Rev. R. S. Webb, and on motion of Dr Daniel Atkins, Rev's. J. R Scroggs, W. C. Willson and Chas H Ireland were chosen as said committee.

Superintendent John E Ray, of the Deaf, Dumb, and Blind asylum of Raleigh, was introduced to the Conference, and requested the members to send him from time to time the names of children on the various charges who are eligible for admission into the Institution over which he presides.

On motion the name of J D Lineberger from the Shelby District was substituted for that of B F Dixon, on the Board of Church extension; Dr Dixon having removed to the bounds of another Conference.

On motion the name of Rev. N R Richardson was placed on the Orphan Asylum committee in place of Rev. J. R. Scroggs; and Rev E. L. Bain in place of Rev. R. H. Parker on the Board of Education.

Bishop Hargrove made some timely remarks as to the proper manner of answering question 20 by the preachers in submitting their annual reports.

After announcements and the singing of the Doxology the Conference adjourned with benediction by Daniel Atkins D D.

In the afternoon at 3 o'clock Dr. Walter R Lambuth delivered an earnest and forcible address on Missions, and at 7 o'clock the regular anniversary of the Board of Education was held, and able speeches were made by Rev. S B Turrentine, Prof. Dred Peacock, and Prof Edwin Mims.

FRIDAY.—THIRD DAY

Conference was called to order at 9 o'clock by Bishop Hargrove. The morning devotions were led by Rev. James H Weaver, D D, who read selections from the 12th chapter of Romans.

Journal of Thursday's session was read by the Secretary and found correct.

The arrival of Prof P. P. Claxton, lay delegate from Greensboro district, was announced.

On motion the name of Rev W. L Dawson was substituted for that of Rev Dr J. J. Renn on the Board of Church Extension

The arrival of Major W W Springfield, alternate in place of B T Morris Esq. from the Waynesville district was announced.

Rev C F. Sherrill made a motion that the election of delegates to the General Conference be made the special order for Saturday at 10 o'clock, which was voted down.

The report of Brevard Epworth School was read by Dr. Dan Atkins and Prof. Fitch Taylor, Principal, addressed the Conference in behalf of the Institution, saying he hoped the conference would recognize the fact that it was more of a benevolent than an educational interest. He referred to the excellent faculty, and the superior industrial as well as educational training the girls of the mountain section are receiving. He declared the outlook was bright and begged the members of the conference to give the Brevard Epworth School the support it deserved.

Rev. G G. Harley, financial agent of the school, made a brief report of his year's work, and said the Methodists of Western North Carolina could not afford to neglect the school, or relinquish such a strategic point to other denominations.

Rev. J. B Hurley, of the North Carolina conference, was introduced and presented the claims of the Methodist Orphanage of Raleigh, and expressed the hope that the Western N C. conference would unite with the other Methodists of the State in establishing and maintaining said institution.

Rev Dr. L W. Crawford said it was proper that he should make a brief statement regarding the NORTH CAROLINA CHRISTIAN ADVOCATE. He referred to the past five years as the "storm period" in the history of the paper, and said that last November he was asked to sell a controlling interest in the paper to the Conference, which he afterwards did.

Recently there had been considerable agitation regarding the conference organ, and when a proposition had been made to dispose of his stock he had expressed a willingness to do so, if the best interests of the church could be conserved thereby, as he was the servant of the church, and sought to know nothing save fidelity to duty since early youth. As it seemed wise and proper he had sold his stock to Mr. D. B. Coltrane, of Concord, with the express understanding that it should be sold to the conference at the same price whenever the body desired it.

The first question was taken up and the following names presented for admission on trial, and having appeared before the committee on examination as well as the committee on admission, and passed and recommended were admitted on trial:

B. F. Fincher, Edward P. Green, Samuel E. Richardson, Joseph J. Edwards, Albert G. Lofin, Charles C. Weaver, W. O. Goode, H. W. Tucker, Wm. M. Biles, Jno. T. Ratledge.

There was quite a discussion over the admission of Rev Edward P. Green who was until recently a minister of the Protestant Episcopal Church, but he was admitted by a practically unanimous vote.

Question 2 was called, and the following members of the class of the first year were called, passed examination of character submitted annual reports, and having passed the required course of study were advanced to the class of the second year:

L. Burge Abernethy, J. W. Moore, J. B. Craven, A. L. Stanford, J. W. Ingle, W. F. Elliott.

The class of the second year was called, passed examination of character, made their reports, and having passed examination before the committee on required course of study, were elected to Deacon's orders:

T A Sikes, J W Bradley, J A J Farrington, G E Eaves, C H Caviness, L E Peeler, A H Whisner, R M Courtney, C P Goode, J C Keever, J D Rankin, B F Carpenter. O P Ader, J H Barnhardt and J J Havner, of the same class who have already been ordained Deacons were advanced to the class of the third year. V. L. Marsh and P T Durham were continued in the class of the second year. L P Bogle was continued in the class of the third year. W B Scarboro was discontinued at his own request.

Call of question 13; what Local preachers are elected to Deacons orders? was taken up Answer: Wm. H. Phillips, Hall W Tucker and John Franklin Downs.

Call of question 20 was resumed, and the following members of the Conference were called, passed the usual examination of character, and made annual reports:

J H Weaver, E L Bain, C C Thompson, R M Taylor, W S Cherry, G. W. Crutchfield, J D Gibson, W M

Curtis, A W Jacobs, G F Kirby, James Atkins.

Bishop Hargrove said as Dr. Atkins was the Sunday-school editor, he felt sure the conference would be glad to hear something of his work, and he addressed the conference at length, explaining the forward step recently undertaken by the M E. Church, South, in employing Prof. H. M. Hamill, the leading Sunday-school man of America, to organize and direct the "Bible Teachers' Study Circle," for the better equipment of Sunday-school teachers. He outlined this vital movement, which surpassed anything in importance projected in recent years for the upbuilding of the church and Sunday-school. He urged all the preachers and laymen to organize circles in every church and Sunday-school without delay.

Rev. H. W. Bays, D. D., and D. M. McLeod, of the South Carolina Conference, and Rev. Thos. H. Law, D. D., of Spartanburg, representing the American Bible Society, were introduced to the conference.

After announcements of committee meetings, etc, the conference was adjourned with benediction by Rev Paul J. Carraway.

In the afternoon at three o'clock Rev. C. C. Thompson, of Asheville, preached an earnest and thoughful sermon from Hebrews 12 : 1-3

At 7 p. m. the Missionary Anniversary was held and very excellent speeches delivered by Rev. W. R. Ware, T F Marr and. T Kuyimiya, of Japan, who is a student at Trinity College.

SATURDAY.—FOURTH DAY.
(Morning Session)

Conference reassembled at 9 o'clock, Bishop Hargrove presiding. Rev. P. J. Carraway led the devotional exercises, reading selections from the 5th chapter of St. Matthew's gospel. Minutes of Friday's session were read by Secretary Sherrill and found correct.

The arrival of Wm. H. Ragan, a lay delegate from Greensboro District, was noted.

On motion of Rev. W. R. Ware the report of the Board of Trustees from Trinity College was referred to the Board of Education.

Under call of question 12, Jesse A. A Baldwin, Harold Turner, E. K. McMcLarty, Seymour Taylor, Walter L. Nicholson, and Leonidas F. Smith were called, passed examination of character, submitted reports for the year, and having completed the course of study prescribed, were elected to elders' orders. The name of Latta H. Triplett was referred for the supernumerary relation.

J. S. Ragan, A. S. Raper, J. W. Campbell and L. P. Bogle, who did not appear before the committee, were continued in the class of the 4th year.

Call of question 14 was raised and no local preachers were applicants for elders orders.

Prof. S. H. Stewart, alternate from Shelby district, was announced as being present in place of Dr. W. O. Goode, who was called home on professional business.

Leave of absence was granted Rev. R. D. Sherrill on account of illness in his family.

The name of Jacob L. Smith, lay delegate from Statesville district, in place of W. L Hefner was noted.

Rufus C. Craven, Jno. P. Davis, Jas. T. Erwin and Seymour Taylor were advanced to the class of the 4th year.

Edward N Crowder and Benj F. Carpenter were advanced to the class of the 4th year.

The report of the committee on Bible Hoyle, and upon the invitation of Bishop Hargrove, Rev. T. H Law, D. D., representing the American Bible Society, addressed the conference, after which the report was adopted

Question 4, Who are admitted into full connection? was taken up and the following, after assuming the vows of the itineraney, were solemnly charged by the Bishop, who urged them to observe fasting and prayer both by precept and example, to avoid debt making, to be diligent in their appointed fields of labor, and not form the unfortunate habit of going all over the country evangelizing: Olin P. Ader, James W. Bradley, Cicero H. Caviness, George Everett Eaves, C. P. Goode, John C Keever, Timothy A Sikes, Luther E. Peeler, Jesse H Barnhardt, Benjamin F. Carpenter, Robert M. Courtney, J. A. J Farrington, Jas. J. Havner, James D. Rankin, Allen H. Whisner.

Andrew M Long was readmitted and his name referred to the committee on conference relations for the superannuated relation.

Thomas C. Jordan, of the Virginia M. E. Church, B F. Hagett, of the Missionary Baptist church, and Edward P Green, of the Protestant Episcopal church, were called to the bar of the conference and questioned as to change in doctrinal belief and took the vows as required, and their orders were recognized, and they were formally received as members of the body.

On motion of Dr Daniel Atkins the name of Rev E L Allen was withdrawn.

C W Tillett, Esq., offered resolutions providing for sale of property left the Conference by the bequest of the late R B Weddington, of a perishable character, and the care and control of the real estate by the conference trustees.

Rev. W. H. Leith, D D., was appointed on the Board of Trustees in place of R. S. Webb, deceased.

On motion of Rev. J. D. Arnold a draft was authorized on Dr. L. W. Crawford, Treasurer of the Conference for $192 to be distributed to the Conference claimants, being interest on the invested trust fund.

Rev. G. F. Kirby offered the following resolution which was referred to the committee on memorials to General Conference:

Resolved, That since the license of the local preachers is renewed by the district conference, we do hereby memorialize the ensuing general conference to change the law of the Discipline so that local preachers be required to appear before the district conference instead of the quarterly conference for passage of character.

GEORGE F. KIRBY.
J R. SCROGGS,
J. A. COOK.

The conference proceeded to the election of delegates to the General Conference with the following result:

Clerical: James Atkins, S B Turrentine, J C Rowe, J H Weaver, J R Scroggs

Alternates: Daniel Atkins, W R Ware.

Lay: Charles W Tillett, J A Odell, D B Coltrane, James Butterick, G A Gray.

Alternates: F Stikeleather, P P Claxton.

Conference adjourned at 12:40 with benediction by Dr. Daniel Atkins.

SATURDAY AFTERNOON SESSION.

Conference reassembled at 3 p. m. Rev Dr J D Hammond reading a selection from scripture and offering prayer. After calling the Conference to order

(Continued on 12th Page.)

A Parting Word to Our Readers.

With this issue our editorial connection with this paper ends. For several reasons we could not allow our name to go before the recent Conference for reselection. Five years ago, without training or experience in journalism, we became editor of the ADVOCATE just when a storm was breaking upon North Carolina Methodism. How fiercely it has since raged all our preachers and leading laymen know. How we bore ourselves in the thickest of the fight we leave others to say. This, however, is true, that while we sought in every honest way to avoid strife and restore peace we in no case sacrificed right or compromised principle We positively refused to allow the ADVOCATE to become the mouth piece of any one individual or institution or class, but kept it the real organ of the Western North Carolina Conference, the defender of its every interest and alike the friend of every class, institution, preacher and layman. Whatever sacrifices we have made and whatever wrongs we have suffered, we have born without complaining and in the belief that we were right and that the right would in the end triumph. We have never undertaken to dictate to the Conference or to promote our personal interests or ambition, but we have labored unceasingly to promote the highest interests of our church, our people and our state.

We have greatly appreciated the expressions of approval that have come to us from leading men in all parts of the State and we have greatly regretted the necessity of differing with some of our brethren. We rejoice that the storm is now over, and quiet has again come. The principles and policy for which we fought have been accepted. At the two last sessions of our Conference, brethren in a position to know, said there is no fight now on the State schools, and no disposition to ignore or fetter the work of our smaller colleges and weaker institutions of learning. The scholarships in our leading college that were withdrawn have been restored and their number more than doubled, and we are assured that no poor boy is turned from its doors.

At our recent Conference it was evident that the sentiment for which we stand, that we must manage our own affairs and not allow outside interference, now prevails. While we have been made to suffer in different ways, that for which we are more concerned than our own interest or pleasure, right and truth, have been strengthened and established, and our young and growing Conference unfettered, stands in the right relation to the State, and proper attitude before the people and with a wide and open field before it, can go forward and accomplish its great work.

It is not surprising that some should grow confused and alarmed amid the clash of arms and that some should now fail to understand the real situation, but when the smoke of battle has cleared away and wise men view the field they will see that self sacrifice and long suffering have their reward in the triumph of right. Now that the fight is over, we retire from the field scarred with wounds, but resolute and cheerful, ready, at any time, to renew and continue the contest when the good of our church and State demand our services.

The many brethren, both lay and clerical, in the two Conferences, who closed around us when the battle was raging, have our abiding gratitude. The brethren who joined the ranks of the enemy and opened and continued the fire upon us, have the respect that is always due those who honestly contend.

We leave the ADVOCATE office as we entered it five years ago, a true and loyal son of North Carolina, a devoted member of the Western North Carolina Conference, a lover of peace and harmony, next to truth and right, and with a fixed purpose, without regard to consequences, to be faithful in the future to whatever trust the church, the community or the State may commit into our hands.

Our successor, Rev. H M Blair, we regard a true man, and we believe he will faithfully discharge the responsible duties imposed upon him. We commend him to the Conference, and support and sympathy of all our people. The larger part of the paper is owned by the Conference and Mr D. B. Coltrane, who is now a large share-holder, is a gentleman of high standing, and he informs us that neither labor nor money will be spared to still improve the ADVOCATE. Let us all unite and co-operate with the company and editor and make the NORTH CAROLINA CHRISTIAN ADVOCATE the greatest paper in Southern Methodism.

L. W. CRAWFORD.

The Conference Entertainment.

Gastonia reflected great credit upon herself and her people in the warm and elegant hospitality extended to the Conference. It was all that could be asked and we greatly appreciated it.

We with Dr. J. A. Reagan, Prof. D. Matt Thompson, Capt. P. J. Johnson and W. M. Cundiff were the guests of Mr. and Mrs. W. H. Lewis. In their cultured christian family, with these brethren who have long been our personal friends we found congeniality, rest and refreshment, and shall long remember our pleasant stay with them.

Our staff reporter was the guest of Mr. Frank Logan, an esteemed Presbyterian brother and was the recipient of many courtecies, both from Mr. Logan and Miss Belle Sumpter, the elect lady who presides over his home—for which we are grateful.

A Note From Rev. A.D. Betts.

I hasten to lay one flower on the grave of Rev. R S. Webb. He was one of the best chaplains in Lee's Army. I have loved him from his boyhood.

A, D. BETTS.

Bethel, N. C.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for December 1, 1901.

THE CALL OF MOSES

Ex. 3: 1-12.

GOLDEN TEXT.—Certainly I will be with thee. Verse 12.

TIME.—About 1492 B. C.

PLACE.—Mount Horeb, in the Sinaitic Peninsula.

Introductory.

Our lesson for today includes the study of events that took place eighty years after those of Lesson VII. The inspired narrative goes very lightly over the intervening period: "When Moses was grown, . . . he went out unto his brethren, and looked on their burdens." His heart was touched by the spectacle, and "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." How he "slew an Egyptian, and hid him in the sand;" how, on the discovery of his act by Pharaoh, he fled to Midian; how he became the son-in-law of Jethro, and a shepherd in the desert of Sinai—all these things are so familiar that they need not be told here.

Explanatory Notes.

1. Now Moses kept the flock of Jethro.—Was still keeping it at the age of eighty years. Back side of the desert.—The side farthest removed from Jethro's residence, and away from the seashore. And came to the mountain of God.—That is, to the mountain afterwards so called. Horeb.—One of the peaks of the Sinaitic range.

2. The Angel of the Lord.—The visible manifestation of God himself. Appeared unto him in a flame of fire.—From the earliest times fire has been one of the recognized symbols of the divine presence. Out of the midst of a bush.—Probably the acacia or common thorn bush of that region. The bush burned with fire, and the bush was not consumed.—A type of the fact that the Israelites, though subjected to the most fiery persecution, should yet be protected and preserved.

3. I will now turn aside.—A natural impulse. The vision was so unusua that it excited his wonder and curiosity.

4. God called unto him out of the midst of the bush. The spectacle had been addressed to the eyes of Moses; the voice is addressed to his ear Here am I.—Though doubtless puzzled both by the sight that he had seen and the sound that he had heard, Moses reverently responds.

5. Draw not nigh hither.—Come no closer than thou art. Put off thy shoes from off thy feet.—This is what an Oriental always does when he enters a sanctuary. The place . . . is holy ground.—Made so by the disclosure of God's presence.

6. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.—I am no new nor strange God, but the same Jehovah that entered long ago into covenant relations with thy ancestors. Moses hid his face.—In awe and dread.

7. I have surely seen the affliction of my people.—At no time have I been indifferent to the situation or careless concerning their sorrow.

8. I am come down to deliver them.—I am about to begin active intervention in their behalf. A good land and a large.—Good for all its designed uses, and large enough to be a habitation for all Israel. Flowing with milk and honey.—Rich in its food resources. Canaanites.—Descendants of Canaan. Hittites.—Descendants of Heth. Amorites.—Mountaineers. Perizzites.—Dwellers in the plain. Hivites.—A branch or tribe of Canaanites. Jebusites.—Occupants of the future site of Jerusalem.

10. I will send thee unto Pharaoh.—A long time ago thou undertookest to relieve Israel in thy own strength; now thou shalt accomplish the task as my agent.

11. Who am I, that I should go unto Pharaoh?—The experience of forty years had taught Moses a lesson of self-distrust.

12 Certainly I will be with thee.—Though invisible, I will stand at thy back and by thy side to give thee aid.

Reflections.

1. The devout soul is likely to meet with God even in the most unexpected places.

2. God is not ignorant of his people's sufferings, nor careless about them

3. God picks his own messengers, and his own time and place of sending them.

4. No matter how weak a man may feel himself to be, he grows strong in associations with God.

Daily Bible Readings.

Sunday—Moses Flees from Egypt.—Ex. 2: 11 15.

Monday—Moses in Midian.—Ex. 2: 16-22.

Tuesday—The Burning Bush.—Ex. 3: 1-10.

Wednesday—Moses sent as a Deliverer.—Ex. 3: 11-18.

Thursday—The Miraculous Signs—Ex. 4: 1 9.

Friday—Aaron Appointed Spokesman.—Ex. 4: 10 17.

Saturday—In the Presence of Pharaoh.—Ex. 5: 1-19.

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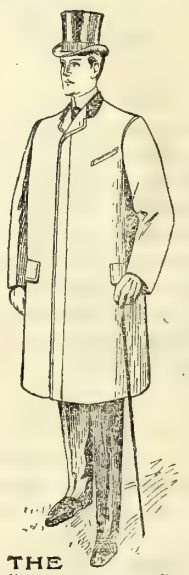
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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for December 1, 1901.

CHILDREN OF GOD.

Rom. 8: 14–17.

A Divine Leader.

To be led by the Spirit of God means exactly what the words say. It is to be guided by the Spirit, to "walk not after the flesh, but after the Spirit." Rom. 8: 1. Before one can put himself under this heavenly guidance, he must "renounce the devil and all his works," must put off the old man of sin and put on the new man of righteousness." Eph. 4: 32 24. Men not led by the Spirit are led by Satan. 2 Tim. 2: 26 The sinner is called a dead soul (Eph. 2: 1), and he would remain dead forever if the grace of God that bringeth salvation had not appeared to all men. Titus 2: 11. This grace is made available to us by the Spirit. If we will open our parched hearts, then showers from the presence of the Lord will refresh us, and the Spirit, guiding us into all truth, will give us the delightful assurance that we are children of God.

Three Kinds of Children.

1. By creation all human beings are children of God. Mal. 2: 10; Eph. 4: 6. Christ taught all universally to say, "Our Father." By their own sin men lost the privileges that come from the sonship of God by creation. Adam in Eden shows a son in the rightful possession of his heirdom. Adam driven out of Eden into a world of thorns and wild beasts, compelled to earn his bread or starve, shows a son disinherited, ruined, but yet a son over whom his Father yearns, ready to receive him on the slightest token of penitence and reformation.

2. By choice or election the Jews were the children of God. Deut. 7: 6 8. They were told that if they kept the commandments of the Lord he would 'love, bless, and multiply them above all people." This magnificent promise was more than kept in the days of Solomon. If they had been true to their vows and opportunities, Israel would probably be today the regnant nation, and Jerusalem the world's capital. But they apostatized, and the natural branches of the olive tree were broken off. Rom. 11: 17. But God loved the disinherited, both Jew and Gentile; and when the fullness of time was come, he sheathed the sword. opened the gates, and invited them back to a spiritual Eden, prepared for them through the mediation of Christ Jesus our Lord.

3. Children by adoption. Adoption is a legal process by which a man takes a person into his family, makes him a member of it, acknowledges him as his son, gives him the rights and privileges of his own child, and at death wills him a share of the inheritance. God adopts those who are led by his Spirit, and immediately they become members of the family of Christ, entitled to all the hallowed privileges of this sacred relationship. Rom. 8: 15.

The Proof of Adoption.

This is the witness of the Spirit and the testimony of our own consciousness. "The Spirit itself beareth witness with our spirit that we are the children of God." This witness is necessary before one can know that he is an adopted son of God. When the Lord adopts one, he communicates the fact by what Wesley calls "an inward impression of the soul." A witness proves a fact. Enoch "had this testimony, that he pleased God." You must be conscious of being a child of God if you would enjoy the privileges of this high relation. A semiconsciousness of sonship is fatal to spiritual enjoyment. Those are wretched who faintly hope that they are saved, but have not the full assurance of faith. You might die a pauper, though you owned a gold mine, if it were hidden a thousand feet under your field; and you will not be happy in the riches of God's grace unless you coin them in the mint of daily experience. To know that one is a child of God is the privilege of all believers. Some are tortured with doubts as to their conversion and acceptance with God. This is not surprising, since our circumstances here are often full of doubts and fears, sadness and gloom; but it is a dangerous condition of the soul. When we are in the valley of uncertainty we should cry mightily unto God, and he will lift us up and stand us upon some Pisgah of assurance whose summit glows with enjoyment and peace. When Bishop Marvin was asked if he believed in the witness of the Spirit, he responded: "I know that God talks with me through his Spirit."

Results of the Leadership of the Spirit.

1. Adoption into the family of God, as referred to above.

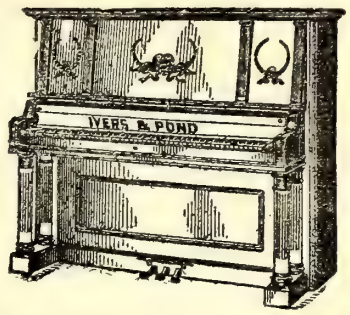
2. The peace of God. "Ye have not received the spirit of bondage again to fear." No dutiful child fears the right kind of father. As the babe rests unanxious and happy in its mother's arms, so we should lay our heads upon the bosom of Omnipotence, for neither man nor devil can harm us there.

3. Likeness to God. Children resemble their parents. The eye of the mother may be seen under the brow of the father. The image of God lost by the first Adam may be recovered through the second Adam. If we put ourselves under the guidance of the Spirit, he will transform us into the divine likeness. 2 Cor. 3: 18. "Partakers of the divine nature," 2 Pet. 1: 4; "partakers of his holiness," Heb. 12: 10; are expressions which teach this assimilation into the image of God. Christ's command, "Be ye perfect, as your Father in heaven is perfect," does not ask too much. It affirms that under the divine leading, the attainment of such Christian heights is not only a possible but an imperative duty. Jesus is our model here. When Dr. Judson's wife read to him in his sickness newspaper notices comparing him to one or the other of the apostles, he said: "I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. I want to follow him only, copy his teachings, drink in his spirit, and place my feet in his footprints."

4. Heirship. "If children, then heirs; heirs of God, and joint heirs with Christ." Clarke says- "This heirship is the most extraordinary of all; it is not an heirship of any tangible possession, either in heaven or earth. It is not heaven they are to inherit; it is God, who is infinitely greater and more glorious than heaven itself. It is to possess not God's works, but God himself—heirs of God through Christ." So the Psalmist said: "God is my portion, the Lord is mine inheritance." Ps. 26: 3. If we are led by the Spirit, we are sure of this inheritance. The will is made in our favor, and no earthly or Satanic court can break it. Shall we disinherit ourselves by sin? God forbid!

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c, at your druggist.

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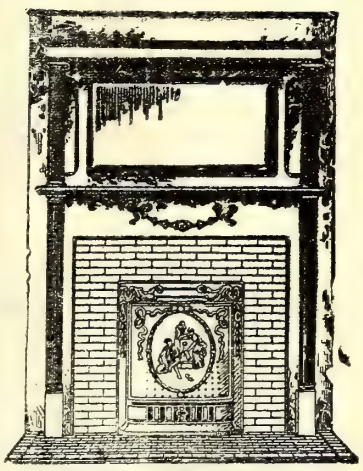
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2	Kingsbury, 7 1-3 Octave, " "	150.00
1	Harvard, 7 1-3 Octave, " "	150.00
1	Harvard, 7 1-3 Octave, " "	175 00
1	Wellington, 7 1-3 Octave, " "	150.00
1	Chickering, 7 1-3 Octave, Square Piano,	200.00
1	Chickering, 7 1-3 Octave, Square Piano,	125.00
1	J. & C. Fisher, 7 1-3 Octave, Square Piano,	100.00
1	United States, 7 1-3 Octave, Square Piano,	100.00
1	Crom & Christopher, 6 Octave, Square Piano,	50.00

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may 5-6m

Conference Proceedings---Continued.

Bishop Hargrove requested Dr James Atkins to take the chair.

Rev J D Hammond, D D, Secretary of education, addressed the Conference on the interests of the Board especially urging the members of the Conference to close up the collections for the Twentieth Century fund and requested all to be more liberal to Paine Institute of Augusta, Ga., that the work of educating the colored preachers may be furthered.

Rev T N Ivey, D D, Editor of the Raleigh Christian Advocate, was introduced, and unofficially extended greetings from the brethren of the N C Conference.

Report of Board of Church Extension was presented, discussed and referred to officers of the Board who were requested to amend same and report again to the conference.

The committee on books and periodicals submitted report through N R Richardson, secretary, and same was amended and adopted. Conference adjourned at 5:30.

At 7 p m Mr Charles W Tillett, of Vanderbilt University, delivered a most able and entertaining address in the conference room on the "Pulpit as Viewed from View."

SUNDAY—Fifth Day.

Sabbath morning dawned bright and clear, and was in many respects all that church-goers could wish. Nearly every pulpit in town was occupied by some minister of the Conference, and the Methodist churches in Charlotte and other places near by were also favored.

The annual Love-feast—always one of the most enjoyable services of the Conference—was conducted by Revs M H Hoyle and J D Pegram, after reading selections from the 3rd chapter of Ephesians and offering prayer. A great number of preachers and laymen spoke briefly of their christian experience, and several shouted praises to God. The words of Drs Jno R Brooks and Frank H Wood, who spoke of how that each had been sustained recently by God's grace during illness in which they were near death's door, deeply moved all who were present. Another affecting testimony was that of the Japanese ministerial student Kuyimiya who spoke of the obstacles of christian life in his native land and begged all to pray for him and his people.

At the regular morning hour Bishop Hargrove preached a sermon of great earnestness and power from Matthew 25: 31. He began by saying it was the custom of the Fathers in the olden time to ask the prayers of the congregation, and he would ask it, as he felt the peculiar need of it at the time. We wish we had space to give a synopsis of his plain but forcible presentation of the truths to be learned from the account of the rich man and Lazarus.

After the sermon he ordained deacons: J W Bradley, Robt M Courtney, John A J Farrington, John C Keever, J D Rankin, Allen H Whisner, W H Phillips, C H Caviness, G E Eaves, Chas P Goode, L E Peeler, T A Sykes, Jno F Downs, P W Tucker.

The last three named, Messrs Downs, Phillips and Tucker, belong to the local ranks, while the others are travelling preachers. Revs F H Wood and P J Carraway assisted in the ordination service.

Sunday afternoon at 3 o'clock conference was called to order by Bishop Hargrove for the purpose of holding memorial services in answer to question 19. Rev J R Scroggs read a short memoir of Richard Stanford Webb, a member of the conference who died on the 20th near Greensboro. Affectionate tributes to the life and character of the fallen brother were spoken by Revs P J Carraway, Frank H Wood, Jno R Brooks, W S Cherry, R G Barrett, W C Willson, T H Edwards and J E Thompson.

The death of Mrs Frank Siler was referred to and feeling reference was made to her beautifuul life and peaceful demise by Dr. James Atkins, J H Brendle, A W Jacobs and J C Rowe.

Eulogistic words were also spoken of Mrs C M Campbell, another member's wife who has passed away since last conference by Revs J H Weaver, J E Thompson and J J Renn.

Rev G H Detwiler made appropriate remarks regarding the life of Mrs E W Dixon, wife of one of the local ministers; and Rev P J Carraway spoke of the recent death of Mrs J O Walker, daughter of Rev J R Scroggs, both of these elect women having entered into rest since the last annual conference.

When the memorial service ended, Bishop Hargrove, with the assistance of Revs G H Detwiler, J R Scroggs, W R Ware and W L Sherrill ordained the following elders: Jesse A Baldwin, Walter L Nicholson, Leonidas F Smith, Harold Turner.

SUNDAY EVENING.

Sunday evening at 7 o'clock Rev James Atkins, D D, Sunday-school editor, delivered a sermon from Judges 6: 12, which was replete with striking and original thought; and made a profound impression on the large congregation. Thus ended the Conference Sabbath in Gastonia, an occasion few will soon forget who were privileged to be there.

MONDAY———Sixth Day.

The morning devotions were led by Dr J A Reagan, of Weaverville. Bishop Hargrove called the body to order a few minutes past nine o'clock. The minutes of yesterday's session were read and found correct.

Br J J Renn offered a resolution memorializing the General Conference to change the boundary lines slightly on the northern border so as to include several churches in the W N C Conference south of New River.

Call of question 20 was resumed and concluded with remarkable dispatch. The Bishop said entirely too much time was given to hearing reports in the conferences, and expressed the hope that the forthcoming General Conference would pass a law requiring the printing of all annual reports from charges so they could be presented and tabulated the first day of conference.

On motion the names of Rev Drs F H Wood and John R Brooks were referred to conference relations committee for the superannuated, and the names of T W Smith and James Willson for the supernumerary relation.

Rev R L Owenby, through his former presiding elder, presented his credentials, having retired from the ministry.

A collection was taken for Rev Dr F H Wood, amounting to $59, and also another for Rev J D Bale for $57 15.

Rev L W Crawford, editor of the Advocate, submitted a written report for the past year as editor, and also as pastor of Spring Garden Chapel.

When reports of all charges were completed the bishop remarked that as a whole they were excellent and succinctly made, but he regretted the ministers did not emphasize the Woman's Home Mission work, and he was followed by further remarks on the subject by Revs Jas Atkins, J D Arnold and H L Atkins.

Reports from the board of church extension, missions, education, joint board of finance, submitted reports, all of which were adopted, and after the reading of the latter checks were distributed in open conference to conference claimants.

The publishing committee reported, recommending the election of Rev H M Blair editor of the North Carolina Christian Advocate, and he was elected.

Benediction was pronounced at 12:45 o'clock by Rev W R Ware.

At 3 p. m., conference was called to order by Rev James Atkins, D D. Rev M A Smith read scriptural selections and offered prayer.

Journal of morning's session was read and corrected.

Rev J E Gay was chosen to represent the interests of the conference in the Advocate Publishing Company.

The committee on conference relations offered report, recommending superannuated and supernumerary relation, in each case asked for, adopted.

The report on church statistics was presented by C M Taylor. Adopted.

The Sunday-school Board submitted report recommending election of Rev J A Baldwin as secretary and same was adopted.

The committe on temperance and district conference records and several others offered reports which were adopted

Monroe was placed in nomination by Rev W M Bagby for holding the next conference and that place was chosen. Conference adjourned at 5:30 p m.

EVENING SESSION.

Conference was called to order at 7:10 p. m., by Rev S B Turrentine, D D, who was on motion chosen to preside until the arrival of the bishop. Prayer was offered by Rev P J Carraway.

Resolutions expressing the appreciation of the Conference for the bounteous hospitality of the good people of Gastonia in entertaining the body; to the churches of other denominations for use of edifices; to the railroads for reduced rates, and the press for courtesies extended, and the same was adopted unanimously by a rising vote.

Rev J D Arnold offered a resolution deploring the methods used by agents Barbee and Smith, and attorney Stahlman in collecting the Publishing House claim. On motion of Rev F H Wood the resolutions were tabled.

Rev J E Gay expressed regret at being absent from the conference room when the place for holding the next conference was named, as he had been authorized to invite the conference to High Point, but inasmuch as he was too late this time he begged leave to say the people of High Point would be glad to entertain the conference two years hence.

Resolutions was offered by Rev N R Richardson that same amount be expended for conference minutes of the closing session as was appropriated one year ago.

Rev T H Edwards spoke of his needy condition, and a collection was taken for him amounting to $25.50.

The name of Rev J T Bagwell was announced as a transfer from the N C conference and his name was referred to the committee on conference relations for the superannuated relation, and the committee at once retired and brought in a report favoring the granting of same, which was adopted.

The following were elected officers of the Historical Society:

J R Scroggs, President.
P P Claxton, 1st Vice President.
H L Atkins, 2nd Vice President.
C F Snerrill, Secretary and Treasurer.
Board of Managers:—Dred Peacock, W L Grissom, S B Turrentine.

After remarks by the Bishop appropriate to the occasion, he called question forty-six, and answered same by reading the appointments.

THE APPOINTMENTS.

After resolutions of thanks and other business was all finished, the minutes of the evening session were read and approved, and Bishop Hargrove read the appointments for the ensuing year, as follows:

Asheville District—R H Parker, P E.
Asheville, Central—Frank Siler.
Haywood Street—E L Bain, and J C Troy, supernumerary.
North Asheville—E K McLarty.
Bethel—J W Moore.
Weaverville station—A W Plyler.
Weaverville circuit—L B Abernethy.
Swannanoa circuit—G W Crutchfield.
Cane Creek circuit—J W Campbell.
Saluda circuit—J D Gibson.
Hendersonville station—W M Curtis.
Ivy circuit—D R Proffitt.
Bald Creek circuit—J W Bradley.
Burnsville circuit—J S Eagan.
Marshall circuit—J M Roland, supply.
Hot Springs circuit.—J F Armstrong, supply.
Old Fort circuit—J C Mock.

Franklin District—J A Cook, P E.
Franklin station—Ira Erwin.
Franklin circuit—J C Postell.
Macon circuit—J H Moore.
Webster circuit—E Meyers.
Whittier circuit—J A J Farrington.
Cherokee—A W Jacobs.
Bryson City and Bushnell—W F Elliott.
Nantahala circuit—B V Cordell, supply
Robbinsville circuit—O P Ader.
Andrews circuit—T C Jordan.
Murphy station—A T Bell.
Hiwassee circuit—J J Welsh, supply.
Hayesville circuit—W A Thomas.
Glennville circuit—J J Edwards.

Charlotte District—J C Rowe, P E.
Charlotte, Tryon street—T F Marr.
Trinity—G H Detwiler.
Brevard street—L A Falls.
Calvary—A R Surratt.
Hopkins—J J Eads.
Dilworth—R G Tuttle.
Epworth and Seversville—J F Butt, supply.
Ansonville—J H Brendle.
Clear Creek—B F Fincher.
Derita—W L Nicholson.
Lilesville—S S Gasque.
Matthews—W LeGette.
Monroe station—W M Bagby.
Monroe circuit—W V Honeycutt.
Morven—L E Stacey.
Pineville—H C Sprinkle.
Polkton—E G Pusey.
Wadesboro—D M Litaker.
Waxhaw—M T Steele.
Weddington—R M Taylor.

Greensboro District—J R Scroggs, P. E.
West Market St.—S B Turrentine.
Centenary—M A Smith.
Spring Garden—L W Crawford.
Proximity—J P Triplett.
Greensboro circuit—J E Woosley.
Reidsville, Main street—D V Price.
Ware's Chapel—S P Douglas.
Wentworth—A S Raper.
Ruffin—J P Davis.
Pleasant Garden—E J Poe, and P L Groome, supernumerary.
Liberty—G E Eaves.
Ramseur station—T S Ellington.
Asheboro—J P Rodgers.
Asheboro circuit—J F Allred, supply.
Uwharrie—W S Hales.
Jackson Hill—C H Caviness.
Randleman and Naomi station—L T Cordell.
Randolph—C A Wood.

West Randolph—J P Lanning.
High Point, Washington St—J E Gay.
South Main—G F Kirby
Crowell—Gus Crater.
Editor "North Carolina Christian Advocate"—H M Blair.
Sunday school Secretary—J A Baldwin
Missionary Secretary—W L Grissom.
Headmaster Trinity High School—A A Crater.
Superintendent Public School in High Point—G H Crowell.

MOUNT AIRY DISTRICT—J J Renn, P E.
Monnt Airy station—Z Paris.
Mount Airy circuit—V L Marsh.
Pilot Mountain—A L Coburn, supply.
Stokes—W L Dawson.
Rockford—J W Strider.
East Bend—A J Burrus.
Elkin—W H Leith.
Jonesville—S E Richardson.
Wilkesboro—E P Greene.
North Wilkesboro—J B Tabor.
Boone—R F Hargett.
Watauga—S Taylor.
Jefferson—L P Bogle
Creston—T B Johnson.
Healing Springs—Ambrose Weaver, supply.
Laurel Springs—W I Hughes
Sparta—T J Houck, supply.

MORGANTON DISTRICT.—C G Little, P E.
Morganton station—R D Sherrill.
Morganton circuit—J W Jones.
Connelly Springs—J A Clarke.
Table Rock—A E Wiley.
Bakersville—J D Carpenter.
Elk Park—To be supplied.
Estatoe—J J Brooks.
Marion Station—T E Wagg.
McDowell—L E Peeler.
Rutherfordton station—C C Thomson.
Forest City and Thermal Station—L L Smith.
Rutherford—J B Carpenter.
Henrietta and Caroleen—H H Jordan.
Broad River—W O Goode.
Green River—W H Perry.
Mooresboro—James Wilson.
President Rutherford College—C C Weaver.
Financial Agent Rutherford College and Weaverville College—W G Malonee.
Professor of Mathematics in Rutherford College—J T Erwin.

SALISBURY DISTRICT—W W Bays, P E
Salisbury—First church—H L Atkins.
Main Street—W Y Sales.
East Salisbury—R G Barrett.
Spencer—T A Sikes.
Concord—Central—J A B Fry.
Forest Hill—J N Huggins.
Epworth—J H Barnhardt.
Concord circuit—J W Bradley.
Mt. Pleasant—C M Pickens.
China Grove—E N Crowder.
Norwood station—J O Shelly.
Cottonville and Big Lick circuit—C E Steadman, supply.
Albemarle station—G T Rowe.
Albemarle circuit and Century—C M Gentry, and one to be supplied.
Salem station—P W Tucker.
Gold Hill—J S Nelson.
Lexington station and East Lexington—J D Arnold.
Linwood and West Lexington—D P Tate, and one to be supplied.
Woodside—A G Loftin.
Woodleaf—B F Carpenter.

STATESVILLE DISTRICT—J. E. Thompson, P E.
Statesville—First Church—H K Boyer.
West End—J M Downum.
Statesville circuit—R B Shelton.
Alexander circuit—J W Bowman.
Stony Point circuit—R T N Stevenson.
Catawba circuit—R S Howie.
Newton circuit—T J Rogers.
Maiden circuit—W S Cherry.
Iredell circuit—P L Terrell.
Hickory station—T A Boone
Caldwell circuit—G W Ivey.
Granite Falls station—G W Callahan.
Lenoir station—N R Richardson.
Lenoir circuit—J T Stover.
Mooresville station—Parker Holmes and A H Triplett, supernumerary.
Mooresville circuit—J M Price.
Troutman circuit—J J Havner.
Mt. Zion Station—C M Campbell.
President of Davenport Female College—R C Craven.

SHELBY DISTRICT—J H Weaver, P E.
Shelby station—C F Sherrill.
Shelby circuit—W F Womble.
Gastonia—Main street—H F Chrietzberg.
West End and Ozark—J H Bradley.
King's Mountain station—G D Herman.
Belwood—W P McGhee and A G Gantt, supernumerary.
Polkville—J W Clegg.
Palm Tree and Lawndale station—R M Hoyle.
Cherryville—J W Ingle.
Lincolnton and McKendree station—T T Salyer.
Lincolnton circuit—J F England.
Stanley Creek—J H West.
Lowesville and Mountain Island—J J Gray.
South Fork—A S Howell
McAdenville station—R M Courtney.
Lowell—M H Hoyle.
Bessemer City station—G G Harley.
Elbethel—W H L McLaurin.
Rock Springs—B A York.
Professor in Trinity College—P T Durham.

WAYNESVILLE DISTRICT—F L Townsend, P E.
Waynesville station—J E Abernethy.
Clyde—J D Rankin.
Canton—C P Goode.
Crabtree and Pine Creek—J C Keever.
Jonathan—T F Glenn.
Sulphur Springs—D F Carver.
Leicester—W M Boring.
Brevard—A H Whisner.
Transylvania—J P Hyder, supply.
Mills' River—J A Sronce.
French Broad—To be supplied.
Spring Creek—To be supplied.
Sunday-school editor—Jas Atkins.

WINSTON DISTRICT—D Atkins, P E.
Winston—Centenary—W R Ware.
Burkhead—H Turner.
Grace—W F Willis.
Southside and Winston—W M Biles.
Lewisville—A F Bryant.
Thomasville—P J Carraway.
Kernersville—D H Coman.
Davidson—P E Parker.
Walkertown—S T Barber.
Summerfield—W M Robbins.
Stokesdale—T H Pegram.
Madison—J A Bowles.
Leaksville and Spray—A L Stanford.
Stoneville and Mayodan—Amos Gregson, supply.
Danbury—J T Rutledge.
Mocksville station—W L Sherrill.
Farmington—M H Vestal.
Cooleemee—J B Craven.
Davie—W C Willson.

Transferred to the North Carolina conference—J W Lewis, T P Bonner, M D Giles, T A Smoot and L M Brower

Transferred to the South Carolina conference—J D Gibson

Received by transfer from the North Carolina conference—J T Bagwell, referred to the committee on conference relations for the superannuated relation.


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The Rev. C. F WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

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Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its sucoess is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, N w York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about th first of November. I very soon noticed a radical improvement After using one bottle her Asthma has disapp ared and she is entirely free from all symptoms I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

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THE FARM.

Items For The Farm.

BY W. F. MASSEY.

The writer is billed for a talk at the meeting of the National Live Stock Association in Chicago December 3 on Live Stock interests of North Carolina. What a topic for a man to talk about who has been for years trying to stir up some enthusiasm in regard to keeping live stock in the state! It would take but few words to tell the western cattle men all about the Live Stock interests in North Carolina. It must be a talk of what the state is capable of rather than of what is being done.

If the farmers of Eastern North Carolina, from the time when Edmund Ruffin said that their section was destined to be a great stock country because of the wonderful profusion of native grasses, had taken to grass and cattle instead of spending every effort to kill the grass and grow cotton there is no doubt that their lands and their pockets would today be richer. There is no part of the state where nature has done more to make a great cattle pasture than in Eastern North Carolina, and no part of the state where there are fewer improved cattle. Here and there in the eastern, central and western parts of the state there are some who are trying to breed improved stock, but over the greater part of the cotton growing sections of the state the rule of three bales to one steer still holds. Even in sections where cotton is not grown and where one would suppose that cattle would naturaly be kept there are none. In June 1900 we had a Farmers' Institute in Stokes county, and the state Veterinarian was talking about Texas fever and ticks and the desirability of the farmers getting their lands clear of tickets so that the quaranteen line would be moved southward and they be permitted to send cattle north: "What would it be worth to you Stokes county farmers if you could send your cattle north in summer?" "Nothing at all," answered a farmer, "we have no cattle to send." The Veterinarian packed his grip in disgust saying that it was not worth his while to talk about stock to people who had none. There will be no real improvement in North Carolina farming until the feeding of stock assumes greater importance, and the farmers get out of the slavery to the fertilizer mixer. In my paper, the Practical Farmer, we will have a discussion in the issue for December 21st on the topic: "Have you succeeded in Improving and Keeping up the Productiveness of Your Farm Without the use of Commercial Fertilizers? If so tell us how you have done it." I expect to have the experiences of farmers from all parts of the country on this topic and it will pay any one to read that issue as well as all others of the paper. There is no doubt in my mind that our red lands can be brought up to a high state of productiveness and maintained so without the use of a pound of fertilizer. Now whether it would be best to do this or to use the fertilizers in a judicious way for the more rapid improvement of the soil is questionable. But on land that has such an abundance of the mineral elements of fertility as our red clay uplands there is not the slightest doubt that commercial fertilizers are not essential to permanent improvement, though it may be and probably will be more profitable to use them as a starter in improvement at least. But as we have often said, the foundation of all ration farm improvement is the cow, sheep and pig, with a rotation of crops in which the pea and clover take a leading part. Over a large part of the state today there are many men who have been keeping all their eggs in the one basket of cotton, who will not have enough from the crop to pay their fertilizer bills, and their land is not a whit better for the money they have gone in debt for to buy fertilizers. And it will everlastingly be the same case so long as farmers depend on fertilizers to grow sale crops and neglect all systematic soil improvement. From the number of letters received awhile back for answer in these columns we entertained the hope that there was a widespread interest in this subject of farm improvement. But of late, either because the farmers have all been too busy or because they have gotten all they want to know, there have been few letters for the ADVOCATE. Dropping in at the Department of Agriculture a few days ago I met there one of the best farmers of Wake county and also a gentleman of leisure from Raleigh. Said the latter, "The farmers say that your way of curing pea vine hay will not work." "You tell them," said the farmer, "that it will work, for I work it and have plenty of the finest hay." Whenever I strike a man who thinks about his business I find one who can make pea vine hay in the way I have so often described. But it is utterly impossible to put common sense into some men's heads, and these will fail in any process you may advise. When it is known that the leaves of the pea have a feeding value three times as great as the stems the importance of a method of curing that saves the leaves becomes very apparent. I would like those who say that pea hay cannot be cured in the way I have advised to come to the Experiment farm barn and look at my hay which was cured in this way, and which has the leaves perfectly green in color, and not a speck of mould to be found, hay five times the value of the dead timothy straw that comes here by the carload, from which the smart farmers of the west have threshed the simothy seed, and send the threshed straw south for a round figure. If the timothy hay sold in Raleigh for $20 or more per ton is worth that price my pea vine hay is worth $100 per ton.

A correspondent at Danville, Va., asks about the advisability of planting Irish potatoes in December. There is no difficulty about this provided they are covered deep enough for the frost not to reach them in the winter. There is no particular advantage in this planting except that it gets the potato crop out of the way of the rush of spring work when the soil is apt to be too wet for the earliest planting. We try to plant as early as we can work the land in good order after New Year's day, and we throw two furrows over the potatoes to be dragged down later on before the potatoes come up.

I fear that I shall have to call a halt on the recommendation of the Hairy vetch till the dealers put the seed at a reasonable price. I ordered a bushel and a half of seed, and got them. After they were sown and up the bill came in $16 40 for the bushel and a half of seed. At this rate farmers cannot afford to use this plant, and it seems that there is no reason for the extravagant price except the demand which the dealers have taken advantage of. Better stop sowing it till the dealers get a lesson. It is a valuable plant and we will try to save our own seed the coming spring.

Grippe Knockers cure colds, LaGrippe, Headache and neuralgia pains. 25c. at your druggist.
nov 6-tf.

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It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

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A wonderful Remedy for Coughs, Sore Throat, Soreness in the Chest or Lungs, and incipient Consumption. The basis of TAR HEEL COUGH SYRUP is North Carolina Pine Tar and is always reliable. Sold by all dealers, 25c. Manufactured by

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TO AND FROM CHICAGO,
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PROPRIETOR OF GREAT GERMAN HAIR RESTORATIVE

Stops Falling Out of the Hair and Itching of Scalp. . . .

A PERFECT LUXURY.
PREVENTS DANDRUFF.
PROMOTES GROWTH.
NOT A DYE, BUT NEVER FAILS TO RESTORE GRAY HAIR TO NATURAL COLOR.
ABSOLUTELY RELIABLE.
HIGHEST TESTIMONIALS.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE CO., Richmond, Va.
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Don't be persuaded to take something said to be as good as Grippe Knockers, for it is not.

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MURRAY BROS., Gen'l Agts.
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Agents Wanted in every Town

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The Most Delightful Route to New York and Northern and Eastern Summer Resorts . . . .

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Desirable Route to Pan-American Exposition, Buffalo, N. Y., as the monotony of long rail journey is broken.

Express steamships leave Norfolk, Va., daily, except Sunday, at 7:00 p. m., and Old Point Comfort at 8:00 p. m., for New York direct, affording opportunity for through passengers from the South, Southwest and West to visit Richmond, Old Point Comfort and Virginia Beach en route.

For tickets and general information apply to railroad ticket agents, or to M. B CROWELL, General Agent, Norfolk, Va.; J. F. MAYER, Agent, 1212 Main St., Richmond, Va.

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J. J. Brown, Gen. Passenger Agt.,
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Georgia-Alabama Business College,
aug 15-tf. MACON, GEORGIA.

MARRIAGES.

HERMAN—ANTHONY.—At the residence of the bride's father, J. H. Anthony, on Nov. 6th, 1901, Mr. Avory Hermon and Miss Maggie Anthony, Rev. W. F. Womble officiating.

TAYLOR-HOWARD.—On the 6th of Nov. Miss Kate Taylor, of Mount Airy, N. C., to William D. Howard, of Tarboro, N. C. Rev. Z. Paris officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

EAGLESON.—Miss Sue Eagleson, daughter of Mr. and Mrs. Jno. Eagleson, who live near Clemensville, N. C., departed this life Nov 14, 1901.

Soon after the organization of Southside Methodist Church in February 1901, she was happily converted and united herself with that church and immediately became an active member of the same. Before the dreaded disease consumption had taken such hold on her body, she attended church and Sunday-school regularly. And especially was she useful in leading sinners to Christ during our last protracted meeting.

She has recently given many expressions of her willingness to die and of her readiness for heaven. We believe Sue is today in heaven, because she had chosen "the one thing needful."

W. M. BILES.

Winston, N. C.

Directory----Bishops.

Bishop John C. Keener, D. D., Carrollton, La.
Bishop A. W. Wilson, D. D., Baltimore, Md.
Bishop J. C. Granbery, D. D., Ashland, Va.
Bishop R. K. Hargrove, D. D., Richland Park, Nashville, Tenn.
Bishop W. W. Duncan, D. D., Spartanburg, S. C.
Bishop C. B. Galloway, D. D., Jackson, Miss.
Bishop E. R. Hendrix, D. D., Kansas City, Mo.
Bishop J. S. Key, D. D., Sherman, Tex.
Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.
Bishop H. C. Morison, D. D., Louisville, Ky.
Bishop W. A. Candler, D. D., Atlanta, Ga.

A Startling Surprise.

Very few could believe in looking at A. T. Hoadley, a healthy, robust blacksmith of Tilden, Ind., that for ten years he suffered such tortues from Rheumatism as few could endure and live. But a wonderful change followed his taking Electric Bitters. "Two bottles wholly cured me," he writes, "and I have not felt a twinge in over a year." They regulate the Kidneys, purify the blood and cure Rheumatism, Neauralgia, Nervousness, improve digestion and give perfect health. Try them. Only 50c. at drug stores.

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.
25c. a bottle at Druggists.
june 23-1y nrm

25c. invested in Grippe Knockers will cure you.

IMPORTANT ANNOUNCEMENT.

Seaboard Air Line Railway to Florida, Cuba, Savannah, Camden, Southern Pines and Pinehurst.

Winter excursion tickets were placed on sale to resort points on this line in North and South Carolina, Georgia and Florida, on October 15th, and will remain on sale during the season. Exceptionally low rates in effect this year to Pinehurst and Southern Pines, N. C., Camden, S. C., Savannah, Ga., and all points in Florida and Cuba To reach any of these points, the service of the Seaboard Air Line Railway, "Capital City Route," will be found the best and most attractive. In addition to the superior service now operated, it is announced that Cafe cars will be placed in service on the Washington-Atlanta Line about November 1st, and on the Florida Lines about January 1st, 1902. Following this the Florida & Metropolitan Limited will be inaugurated about January 15th, 1902, with sumptuous appointments and superb equipment, including dining and club cars, constituting it beyond a doubt, the peer of any train in the world.

The service of the Seaboard Air Line Railway to Cuba is most attractive. Its Cafe car service and many other features present advantages commending it to the favorable attention of all travelers.

See that your Winter Tourist tickets read via the Florida & West India Short Line, Seaboard Air Line Railway.

Low Rates for Hunting and Fishing Parties via Seaboard Air Line Railway.

This popular route, whose lines penetrate some of the best country for game, birds and fish to be found anywhere in the South, has on sale reduced rate tickets from Norfolk, Portsmouth and Richmond to all points in Virginia, North and South Carolina, for the benefit of hunting and fishing parties, moving individually or otherwise. One dog is carried free with each passenger and others are transported at a small cost.

Full information as to most desirable points, rates, schedules, etc., furnished upon application to any agent or representative of the Company.

Winter Tourists Tickets Now on Sale via Seaboard Air Line Railway.

The Seaboard Air Line Railway announces that, effective October 15, 1901, round trip Winter Excursion tickets will be placed on sale to resort points on its lines in North and South Carolina, Georgia and Florida. These low rates taken in connection with the superior service and fast schedules operated over this line, which is the shortest and best to Florida points, are brought to the attention of those who are planning Winter tours. It will be distinctly to their advantage to obtain definite information, which will be cheerfully furnished by any Agent or Representative of the Company.

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Look with horror on Skin Eruptions, Blotches, Sores, Pimples. They don't have them, nor will anyone who uses Bucklen's Arnica Salve. It glorifies the face. Eczema or Salt Rheum vanish before it. It cures sore lips, chapped hands, chilblains. Infallible for Piles. 25c. at all druggists.

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The place where you get what you order. If you prefer gloss finish we put it on with a machine made for that purpose without the slightest injury to the articles. If it is domestic, we put it on with a bran new machine recently purchased for that class of work exclusively
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Mail White Wagons.
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Respectfully,
GATE CITY STEAM LAUNDRY
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For the Greensboro and Connet's Southern Early Peaches, and remember that these were introduced by the
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and that when you want the best of fruits of all kinds, address your order to
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GOLD WATCHES, ...
RINGS, BUTTONS, &C.
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Sterling Silver Spoons, Knives, Ladles, Cut Glass, Umbrellas, &c. at Lowest Prices.....
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Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Endorsed by business men from Maine to Cal. Over 3,000 students past year. Author 4 text-books on bookkeeping; sales on same $25 to $50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept.
june26-4mos.

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One of the best equipped Laundries in the South
EITHER GLOSS OR DOMESTIC FINISH.
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Tar Heel SARSAPARILLA
Best Tonic.
CURES BAD BLOOD.
BY ALL DEALERS.
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Paints, Oils,
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We can save you money on your purchases in these lines. See us when you need above.
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"OLD GLORY ... SHOES"
As a Safe Investment.
There is no uncertainty about the style of these shoes. They fit your feet, your mind and your purse.
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GREENSBORO, N, C.
Incorporated under the Savings Bank Laws of N. C. in 1887.
The only bank in the City doing no other than a Savings Bank business.
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CURES WORST COUGH AND LUNG DISEASES.
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Wire Railing and Ornamental WIRE WORKS.
DUFUR & CO.,
No 311 N. Howard St., Baltimore, Md.
Manufacture wire railing for cemeteries, balconies &c.; selves, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs, settees, &c.

Goes Like Hot Cakes.

"The fastest selling article I have in my store," writes druggist T. C. Smith, of Davis, Ky., "is Dr. King's New Discovery for Consumption, Coughs and Colds, because it always cures. In my six years of sales it has never failed. I have known it to save sufferers from Throat and Lung diseases, who could get no help from doctors or any other remedy." Mothers rely on it, best physicians prescribe it and all druggists guarantee satisfaction or refund price. Trial bottles free. Regular sizes, 50c. and $1.

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. I have made $710. Everybody buys a bottle. For 50 cts. worth of material I make Perfume that would cost $2 in drug stores. I also sold 125 formulas for making perfume at $1 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors prompted me to sell it. I clear from $25 to $35 per week. I do not canvass, people come and send to me for the purfumes. Any intelligent person can do as well as I do. I will send you the formula for making all the popular kinds of perfumes and full particulars free I will also help you to get started in business.

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Who desires to fit himself for business and a good position by attending a thoroughly reliable, and well established Business College. Expenses low, instruction the best, position secured Address

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It Cures All Skin Eruptions.

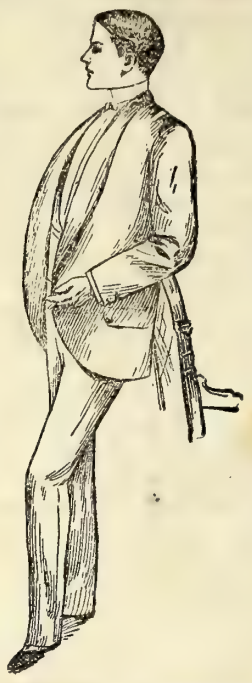
Tetterine is the name Sold at druggists for 50c a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Patten of Lexington, Miss, writes: "Enclosed find $1 00 for 2 boxes of Tetterine My father's hand was cured by it and I take pleasure in recommending it"

Luck in Thirteen.

By sending 13 miles Wm. Spicey, of Walton Furnace, Vt., got a box of Bucklen's Arnica Salve, that wholly cured a horrible Fever Sore on his leg. Nothing else could: Positively cures Bruises, Felons, Ulcers, Eruptions, Boils, Burns, Corns and Piles. Only 25c. Guaranteed by druggists.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore. Call on John B. Graham Ticket Agent, Greensboro, for full information.



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Our Fall Stock of Clothing, Overcoats and Gents Furnishings are coming in daily.

And we are opening the new season with much the same feeling of confidence a fellow experiences when he knows he has a good thing.

OUR CLOTHING IS OF THE

HIGHEST STANDARD AND OF THE BEST MAKES . . . THAT CAN BE HAD. . . .

We are enlarging our business every year and each season develops new ideas. With our immense stock of Clothing, Overcoats, Hats, Caps and Gents Furnishings, linked with our long experience, we are sure to save you money by dealing with us

Vanstory Clothing Co.

ONE PRICE CASH CLOTHIERS,
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THE

Season is Ripe!



And our Overcoats are being pulled: they must be good, as our customers say that they smack of good value, and that's what you want.

Our Winter Suits and Woolen Underwear are in the same condition

If you want good values and honest garments don't go by us.

All correspondence promptly attended to.

CHISHOLM, STROUD, CRAWFORD & REES,

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BAD BLOOD

Itching Humors, Eczema, Scrofula, Pimples, Bone Pains, Eating Sores, Cancer, Rheumatism.

In Many Cases a Free Trial of Botanic Blood Balm---B. B. B., Effects a Permanent Cure.

A trial of Botanic Blood Balm (which we send absolutely free prepaid), will prove the merits of this wonderful blood purifier, and you will then know where and how to obtain relief and permanent cure for every evidence of bad blood. Botanic Blood Balm is a clean medicine made from pure Botanic ingredients, scientifically prepared by old Dr. Gillam, the greatest specialist in blood diseases in America.

William Price, Luttsville, Mo., who suffered the agonies of rheumatism and sciatica for years, writes: "I suffered with aching bones and joints, could hardly get on my coat My knuckles were swollen. Tried everything, even Hot Springs, but only got temporary relief, yet was permanently cured over eight years ago by Botanic Blood Balm. It stopped all aches and pains and made my blood pure and rich."

Botanic Blood Balm will build up the worn out, tired body; at the same time kill all the deadly poison and humors in the blood. No matter how long you have suffered nor how deep seated your case may be, even deadly cancer and blood poison, pronounced "hopeless" or "incurable" by doctors, yield readily to B. B. B., and we will send a trial free to prove it.

Mrs. M. L. Adams, Fredonia, who was cured by B. B. B. of cancer and eating sores says that "it is a gift from God."

Send us a description of your case today. You will get special free medical and a trial of B. B. B.

Mrs. Stauffer, of Montpelier, Ind., had an itching eczema with pimples and offensive eruptions, itching skin; was discouraged, yet she writes: "Botanic Blood Balm healed every sore, stopped all aches and gave my skin the rich glow of perfect health and purified no blood It is grandest blood medicine on earth.

These are only brief expressions of approval taken at random from over ten thousand original testimonial letters received, telling of the wonderful cures of bad blood made by B. B. B.

Over five years ago the sales of Blood Balm were not over 10,000 bottles per year. This year (October, 1901) they have reached over 100,000 bottles already.

Surely there must be great merit in Botanic Blood Balm or the sales could not be so large. Wherever introduced into new towns B. B. B. outsell all other blood remedies, because it cures where all else fails. A trial of Blood Balm is our best testimonial.

To obtain the treatment describe your trouble and write Dr. Gillam, 42 Mitchell Street, Atlanta, Ga. Medicine, also book on blood troubles and personal letter of advice, sent at once prepaid. If already satisfied that B B B. is what you need, it is sold at all druggists at $1.00 per large bottle.

Provident Savings Life Assurance Society.

INCORPORATED 1875.

EDWARD W. SCOTT, President, 346 Broadway, New York

Continued Growth--From Official Statements.

1895---Five Years' Progress---1900

THE COMPANY

HAS NEARLY DOUBLED ITS INCOME.
HAS MORE THAN DOUBLED ITS ASSETS
HAS MORE THAN TREBLED ITS RESERVE
HAS MORE THAN QUADRUPLED ITS EXCESS OF INCOME OVER DISBURSEMENTS.

TOtal Payments to Policyholders since Organization and amount now held for their benefit, : : : : : : : : : : $22,655,892.00

☞If you desire safe assurance or a good agency, write for particulars to any of its Managers or Agents.

J. STERLING JONES, Manager,

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Wanted.

First-class organizers wanted in North and South Carolina for the finest Fraternal Insurance order on earth. Liberal contracts given. Address,

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in a Bank until we secure you a paying situation. We pay railroad fare. The largest, best and cheapest business schools in the South.

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Greensboro N C
College Message

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ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 4, 1901. VOL. XLVI., NO. 48

ONWARD AND UPWARD.

BY HENRY C WARNACK.

I will not look behind,
I will go on unfalteringly
The day that's done is dead,
Save for the deeds that live;
Its triumphs and its failures
Now are fled.
And whether memory give
A solaced joy, or bring a deep regret,
I will not look behind;
I will forget,
And toward the bright sure goal ahead
Press on unheedingly.

I will not look behind,
The past is even so;
I cannot alter nor revoke
The thing that's done;
But I can forward go
Toward new achievement and a higher goal,
Invoking all the strength
Of body, mind, and soul
To lead me to that good
Which waits me in today.

A WORD TO BEGIN WITH.

MOST ADVOCATE readers will recall my connection with the paper in the year 1895. At the close of that year I retired without a thought of ever returning. Under conditions then existing, I should not. Conditions have changed, and my Conference, by a vote absolutely unanimous, has recalled me to this work, and this is the explanation of my return. While I have faith in God and His Church, I shall believe that the call of an Annual Conference is the call of God. Accepting it in this sense, I feel not only profoundly grateful to my brethren for this expression of confidence, but deeply sensible of a responsibility which can be successfully met only by a faithful and constant reliance upon the enduement of divine wisdom and grace.

Having been called to this place without being in any sense responsible, I feel that I can be perfectly free and untrammeled in the performance of its difficult and delicate duties, and that I shall be bound by no law, save the great law of righteousness. One pleasing feature of the entire incident is the fact that no man or set of men has even intimated such a thing as exacting a promise as to what shall be the policy of the paper on any question under my administration. I take it, therefore, that the uncommon virtue of common sense is dominating the thought of the Conference, ond that every one expects nothing more nor less than to see the ADVOCATE standing for everything that the church it represents stands for. No one can be disappointed to find the paper the exponent of Methodist thought, and polity, as well as the strong advocate of all the institutions of Methodism in their sphere.

I am happy to join in the general belief that we now enter upon an era of good feeling and prosperity in our Conference, such as has not been heretofore enjoyed. This, in spite of the fact that some of us have seen the 'vexed question settled," at least four or five times within fifteen years. Surely the God of peace and hope will guide us and, keeping us in an atmosphere of harmony, we shall be inspired to labor for and expect great things. If we do not realize this it will be because we are not capable of knowing the day of our visitation.

I appreciate the kind and courteous spirit of my predecessor, Dr. L W. Crawford, who has served in this capacity for five years, having to deal, much of the time, with very trying conditions. May the blessing of God abide upon him as well as his successor.

H. M. BLAIR.

THE EDITOR of the Christian register, though the exponent of a form of faith which we think utterly lacking in the essential tenet of a genuine inspiration, still speaks with great accuracy and force in many things. Not long ago, in an editorial on the Superficial Judgment he said:

If one were to trust the rumors and expressed opinions about religion in the Church, in society, and in the press, one might decide that religion pure and undefiled no longer attracted the attention of the people. The religious editorial, we are told, is gone. The day of the religious newspaper is passed. Preaching no longer holds the interest of the people. If the Church is to have any future, it must do something. In short, works, and not faith, are now in demand. So runs the superficial judgment of many. But, judging by the many periods of ebb and flow in the tides of social sentiment, one who looks both backward and forward may see that society is preparing itself for a rising tide of religious feeling. Religion, defined as faith, trust, dependence upon a power which holds all our fortunes in its keeping, is the deepest need of human society. It would be an act of supreme folly to make any plans for the twentieth century which should not include religion as the one subject which will engage most attention when we get a little further on.

DOUBTFUL PREACHING.

It is exceedingly unfortunate for a preacher, in setting forth the great truths of the Bible, to ever and anon inject doubts into the minds of his hearers by stating the objections of skeptics and the so-called higher criticism on the subject he is discussing. The devil and the carnal mind will do that without the help of the preacher. We have sometimes heard preachers build men of straw, which they propose to demolish, but when the sermon was over the man of straw was still standing, and the doubts of the unbelieving hearer were strengthened. There is a time and place for the discussion of all doubtful questions, but the pulpit is not the place. The pulpit is the place to preach Jesus and the resurrection. The preacher must earnestly believe his own message—for faith is as important in preaching as it is in praying. His work is to fearlessly preach the Word, and, as far as possible, strengthen the faith of his hearers, which cannot be done by repeating the adverse criticisms of the Bible by its enemies —Texas Christian Advocate.

PREACHERS AS FINANCIERS.

Charity and Children pays this just tribute to the preacher as a financier:

We sometimes hear it said that preachers are poor financiers. Sometimes this is true, to be sure, as it is in other callings, but as a class we honestly believe the preachers are in the very front rank in the management of their private affairs. We know one preacher who is receiving this year a salary of $330, which is as large as he has ever received. He has managed to buy a lot and build a neat cottage upon it, which is free of incumbrance, and he is now preparing to build another for renting. He lives well, pays his debts promptly, and gives to the objects of the Convention very generously. Not only so, but he trains his churches to give wherever he goes. Now if this is not a case of pretty good financiering, we will confess that we do not know good management when we see it.

Notwithstanding their general reputation as impractical and improvident, there is no other class of men who, as a class, manage as well on the money they have as the preachers do. One who is not fairly well dressed, and whose family is not fairly well dressed, is rarely found, no matter how small his income is, and one in debt can hardly be found at all. If these things are more true of the preachers of one denomination than another it is the Methodist. They go to Conference and to all calls for money for the various Church purposes they contribute like princes, singing at the top of their voices while they give. One was in The Observer office Saturday to have the address of his paper changed. He was transferred at the recent Conference at Gastonia from a station to a circuit. He said it would cost him $200 to buy a horse and buggy and rig himself out for circuit work. It is perfectly safe to say that he will not receive from his circuit more than $500 for his work during the Conference year, and safer still to say that he and his family will be well housed, well fed and comfortably clad and that he will go to the next Conference not owing a dollar and with money in his pocket.

Preachers not financiers! They lay up money on salaries which would put other men in the class of paupers. They are the very Napoleons of finance."

We find the foregoing in the Charlotte Observer. We believe it to be a just tribute to a class of men, often criticised by people who know nothing of what they are talking about, and who have a sort of malice aforethought in their utterances. The trouble is that a few exceptional cases sometimes make reputation for a whole Conference of preachers.

A GREAT YEAR FOR METHODISM IN NORTH CAROLINA.

Under the above caption the News and Observer of the 3rd says:

"This has been a great year for North Carolina Methodism. The bad year will show an increase in church work. There have been a larger number of revivals than in recent years, which will show a larger increase in church membership than usual, The average increase is about 5 000, but the net average is reduced by deaths and removals.

Many new churches and parsonages have been built. Very handsome churches are in course of erection at Elizabeth City, Rockingham and Wilson. The greatest work of the year from a material standpoint is at the Methodist Orphanage in this city. In less than two years $50 000 has been raised for this purpose. In another year the handsome Central building at the orphanage will have been completed. The reports will show a larger number of pupils in the Methodist schools than ever before. From Trinity down to the smallest there has been increased better schools. The preachers are hopeful and enthusiastic over the prospects of the future."

What the News and Observer says as to prosperity on general lines will apply to Methodism in the State at large. Notwithstanding floods and disasters to the crops almost unprecedented, two districts of the Western North Carolina Conference, Shelby and Greensboro, reported all collections paid in full, while two others, Salisbury and Winston reported the Missionary collections paid in full. Nothing like this has occurred with us before. Among other evidences of our prosperity, the Conference received on trial a class of eleven fine young men. There is no surer evidence of the Master's approval, than the fact that men are receiving the divine call to the ministry of the Church. When the ministerial supply runs low, we may well put on sackcloth.

CONTRIBUTIONS.

Treasures in Heaven.

REV. THEODORE L CUYLER, D. D.

"Store away stores for yourselves in heaven." That is the rendering—in one of the earlier English translations of the Bible—of our Lord's injunction in his Sermon on the Mount He had just told his hearers that the treasures laid up on earth were liable to be consumed by the moth and the rust, or stolen away by thieves. If they wanted to put what was dearest to their hearts out of the reach of the rust and the robbers, they must lodge them in God's keeping; there they would be safe. The shrewdest business man may often lie awake in uneasiness about the absolute security of his investments; the Master declares that what we invest in heavenly treasures can never be lost.

Did Christ mean to recommend a large bestowment of money for charitable purposes in order to secure a place in heaven? Some have twisted this passage in to this selfish direction and insisted that almsgiving in this world would purchase salvation in the next world. But our Lord never descended to such a mercenary morality; God is not to be bargained with for gold or silver. The scope of this divine injunction is infinitely wider, higher and holier than any pecuniary transaction for selfish purposes; it has an intensely spiritual significance. The treasures to which he refers are all those objects for which an immortal being ought to live, and the possession of which are the most pleasing in the sight of God. When any man gives his heart to God, and sincerely aims to give his life to the servfce of God, he then makes God his trustee. His property may vanish in the flames or be swept away by commercial hurricanes, but what is dearest to him is secure. "I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed unto him against that day." This precious passage covers more than the salvation of a believer's soul. It embraces all the results and the fruits, and the outcome of a genuine Christian life. The moment that you are truly converted, that moment you begin to make spiritual investments, you begin to lay up heavenly treasures

The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates The Christian often gains by the losses of earthly things. "He that loses for my sake finds," is an assurance full of good cheer to many a tired and afflicted child of God. Grasping after earthly wealth or honor costs very often a sad loss of grace and godliness. It is not what we take up, but what we are ready to give up, that makes us spiritually rich Giving up for the sake of our Master, honors him, and adds to our treasures in heaven. Therein is the peculiar glory of the martyrs; they counted not even their lives as dear, so that they might honor their crucified Lord, and glorious will be their reward among the crowned conquerers up yonder.

It is impossible to compute what treasures every faithful Christian may be storing away for that celestial storehouse. There is a constant accumulation. There is a "laying up" day by day. God is a just accountant and a generous rewarder. A "book of remembrance" is kept, and God will give to every one as his work shall be. That record on high will read very differently from the assessor's tax-books in this world. Plutus and Midas are assessed in New York or London as millionaires. Up yonder a "certain poor widow" will outshine many of these colossal money-mongers because she put into the Lord's treasury the two mites that were all her living That box of alabaster which Mary broke over the feet of her beloved Master will not lose its fragrance in heaven. Every act of self denial for Christ is an investment for heaven. Every word spoken for him here will echo there. A precious encouragement is this for faithful parents, and Sunday-school teachers and city missionaries and the whole army of hard toilers in the service of the best of Easters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your efforts? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with him" to give to every servant according as his work shall be

It goes without saying that, as they who turn many to righteousness will shine as stars in that celestial firmament, there are some favored servants of Jesus who will come into magnificent inheritances in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday-schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life everlasting. Consecrated talents will then blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I emyloy my brains, my culture or my money to the best advantage? Even one talent, if not hidden or wasted, shall make some very humble Christians rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth; the word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will ever attain it. But every one of my readers may become "rich toward God." The secret of it is to get by giving. This is the true parodox in the economy of grace. He that refuses to give his whole heart to Christ in doomed to perish without Christ. He that saves for self only loses; he that loses for Christ's sake is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse; for the offerings of silver and gold are only a part of what our Master has a right to; we must freely give of everything that we have freely received.

If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You that have acquired wisdom and experience, give your counsel to those who need them. Give your personal labors for Christ and the salvation of souls; no wealthy Christian ought to compound with his Master by drawing a bank-check in lieu of personal Christian work. Those who have not much money or counsel, or Christian work to bestow, can afford the blessing of godly living and a holy example. And so a Christly life may be a constant expenditure, even as the noonday sun overflows his golden urn of radiance, and is none the poorer in warmth and brightness.

Such a life is a constant accumulation of heavenly treasures. If is a laying out here for Christ, and a laying up yonder. Every good deed is recorded; every victory over sin has its crown; every service for our Lord is remembered; for he hath said, "the reward is with me to give to every one as his work shall be. Labor on, pray on, suffer on, battle on O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven; and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.

Borough of Brooklyn, N Y.

Christian Citizenship.

AN ADDRESS BY REV. G. H. DETWILER.

(Concluded from last week.)

Does it not also include the drudgery of common place duty? Citizenship of the right type will not allow itself to be brow-beaten by the brazen-faced politician, and whipped into the support of corrupt men, and measures by the party lash. And having done its duty faithfully at the primary it has the courage to scratch the corrupt candidate and refuse to support the evil measure by bolting the party. When it comes to formultating law we have heard much about the necessity of intelligence, but the time has come when conscience must also be insisted upon. Intelligence can frame iniquity by law, but enlightened conscience, never.

A prominent legislator once said to me, "The golden rule does not figure in politics and legislation." Being morally below the average of his class I discounted his opinion, but there was, alas, too much truth in his statement. Technically we are not a Christian nation, I know God is not formally in the constitution, and we have no religious test of citizenship. But we are a nation of Christian people. Two-thirds of our adult population are members of the church and therefore the principle of Christianity ought to have a prevailing force. These principles ought to chrystalize in public sentiment and find such expression at the ballot box as will put high minded men in the halls of legislation and be mirrored forth in just and equitable laws. It must not be forgotten that our legislative bodies are representative. That they reflect the character and sentiments of those who elect them. You need not a high minded statesman to be elected from a slum district and if a pot-house politician is elected from a district in which are numerous churches and a great university it is because Christian men have forsaken their country's flag by neglecting their political duty. The church with its following can decide any moral question rightly at any election and the fact that some great moral issues are undecided prove that Christian men are inactive or on the wrong side. Let me repeat, the greatest need in the formulation of law is an exalted conscience. The abrupt change in our material environment which has revolutionized our industrial and business life has bewildered men until they have lost their moral bearing and we are confronted with the anomaly of private virtue and public vice in the same man.

Many men in public positions are fitly represented by Dr. Jekoll and Mr Hyde In private life they are unimpeachable, but as legislators or as managers of great corporations their acts and influence go again and again against truth, honor and purity. Readjustment alone will not rectify this, but readjustment directed by a conscience toned up by the decalogue and guined by the golden rule. All this is sneered at by the time server and held up to ridicule as "Sunday-school politics" by the professional politician. But to meet the sneer and turn reproach into glory is the duty of the Christian citizen. And to do it he must not be clothed in a thin-skinned sentimentalism, but panoplied with truth, he must, as a practical man trained in public affairs, go forth to endure hardness as a good soldier. The result of such work will be sure and enduring, for,

Scoffers may cry, "Where is your gain?"
And sneering say, "Your work is vain"
Such scoffers die and are forgot,
Word done for God, it dieth not.

In the maintenance of law Christian citizenship involves first in time and importance obedience. The necessity and sanctity of law is clearly set forth in the Book of books. The only limitation to obedience is conscience. And by conscience we mean not the whims of every unbalanced judgment, but an enlightened sense of right which accords with the ten commandments. The circumstances justifying disobedience are usually so dear as to commend themselves to all candid minds. The constitution is the great charter of our liberties and all laws can have a fair test by their fundamental law in our courts of justice. The necessity of respecting the will of majorities must be held strongly in the conviction and practice of our people. Very rarely is a law enacted by universal consent; very rarely is it possible to enact a law that does not infringe upon some man's conscience, and nowhere does the golden rule come in with greater force than here. If today I am in the inconvenienced minority, tomorrow I am likely to find myself one of the benefited majority. In the main our laws are just; more so than any country on earth, and except in very rare cases should receive the implicit obedience of all our citizens. But in personal law breaking the most subtle danger is in evasion. This is more dangerous because it is supported by respectable practice and usually strikes at the integrity of our best laws The man who steals commits a flagrant act from which there is a strong recoil in public sentiment. But the respectable citizen, who by shrewd misrepresentation, evades the tax-lister, and thus defrauds the government, is visited by no visible signs of disapproval This evasion of law makes a lack of appreciation for its sacredness on the part of respectable citizens which weakens the force among the lawless far more than is generally supposed In an absolute monarchy the sovereign's will is the law and his standing army is executor. In our government the will of the people is the law and public sentiment the enforcing power Hence with seventy millions of subjects our standing army in time of peace is 35 000 while Russia, with a population of 115 000 000, has a standing army of 750,000 But while this speaks volumes in our favor we are still too prone to follow the monarchial method and turn over the enforcement of law to the police force. A wholesome law passed by a clear majority is not acceptable to a small minority of the community. They set about in a covert way to evade it, and the fact becomes known. Some zealous citizens on the local print calls attention to the fact whereupon the mayor orders the police to raid the offenders. The police advance but a little way until they encounter an organized force ready to resort to bribery and intimidation.

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before so unscrupulous a foe is attacked they find nine tenths of the community on the side of law and order, but practically unavailable. With the cry of enforce the law in their ears a dash is made upon the enemy, which results in failure and brings down a storm of censure from the community at large. The policeman left thus to his own resources, make a compromise with the enemy or grows blind to his movements. Events thus move along until some ruthless act of lawlessness startles the community. Then follows a volcanic outburst of public indignation culminating in mob violence with all of its demoralizing results or that more polite mob the mass meeting which indulges in wild oratory and harmless resolutions. Or perchance, before all this takes place, some citizen with a little more zeal and conscience than the rest, feeling called upon to deliver his community from the Philistines, rises up and with some improvised instrument of war, makes a vigorous assault on the enemies of good order. From these sanguinary contests the hero usually returns with the derision of the enemy, the ill will of the local officials, and the unkind criticisms of his fellow citizens. Every community has its quota of these disappointed reformers who, after one or two abortive attempts, retire to nurse their grievances and read the book of Ecclesiastes. While all this is going on the effective remedy lies near at hand and easy of application. The only effective police force in this country is public sentiment. In nearly all cases you will find individual sentiment correct. Citizens A, B, C, and so on believe in the law and favor its enforcement. But each going his easy, selfish way to shop and office and form his influence in a single link which severed from his neighbors leave the chain of public sentiment unformed. Let the convictions of the better nine-tenths of the community find oppression in organized co-operation, and an omnipotent power is generated. But behind the local police the Good Citizen League or the Law and Order Club and the execution of law will speedily and easily follow. Let the law breaker see behind the advancing officer the bristling artillery of well defined public sentiment and he will make a quick and unconditional surrender. Let Christien citizenship come to the front. Let Christian men thoughtfully and conscientiously co operate in seeking to apply the principle of the golden rule in the discharge of the duties of citizenship and soon a robust and righteous public sentiment will chrystalize, shedding forth such a white light that evil doers will flee from it, as bats from the sunlight. The practicability of local organizations like those referred to has already been proven. The suggestion that they be enlarged in purpose and extent is not utophism. I believe in the ability of the Anglo Saxon race to work out the problem of self-government. The stubborn persistence with which he has wrought at the task for nearly a thousand years together with the steady progress of these years inspire me with hope for the future. The race that abolished feudalism without revolution. That destroyed the divine right of kings without overturning the throne. That made the transition from the Roman Catholic to the Protestant faith without a religious war will, when now confronted by the gross problems of self-goverament, find a remedy for such evils as arise. For the creation of that type of citizenship which measure up to the grave responsibilities that are coming upon us we need the combined influence of these great institutions, the church, the home and the school. The church to elevate the public conscience, to exalt the public faith, to soften and humanize the nation's heart. The home to create a lofty and disinterested patriotism, where fathers shall inspire sons by an example of faithful and self-sacrificing citizenship. When mothers shall blend the strains of the national anthem with sacred songs as they sing the cradle lullaby and kindle the fires of patriotism by recounting the deeds of our heroes and martyrs. Home from which sons shall go forth bearing shields of honor and truth to return bearing them with the hero's victory or born upon them baptized with the heroe's blood. The school to set before every pupil's eye the nation's flag and teach him what it stands for. To teach to every boy and girl in every district school the outline of our government and make the language of the Declaration of Independence familiar to his ear. To teach to young men and women alike in our academies the nature of our civil institutions and in our colleges the principles that underlie true civil life. Young gentlemen, as you pass out into active life, the church will call you to her communion with an eloquent and persuasive voice; the home will attract you for your choicest treasure will be there; business will lay its imperative demands upon your time and thought; but if you are not careful the high and sacred duties of citizenship will be crowded out of these more immediate and persistent demands. To these duties no chiming bell will summon you. No silvery voices will call you, no daily pressure urge you. It is because that here you must be self-thoughtful and self assertive. I lift my voice of warning to you today. Do not forget that to a large degree the preservation of your country's integrity and liberty determines the usefulness of your church, the safety of your home, the prosperity of your business. Not more than once in your life time will your country be likely to call you to arms in her defense. But every night you must stand picket duty before the tented field of an onward moving race; every year you will be called to hard campaigning on a bloodless field; ever and anon will come the call to battle where your only foes will be the hoarders of greed, and selfishness and dishonor. No corporal will call you to guard duty, but your own conscience; no general plan your campaign, but your own intelligence and sense of duty. No drum beat summon you to battle but the throb of your own loyal heart. Young gentlemen, I congratulate you upon being American citizens and members of the Anglo-Saxon race. You have an ancestry of which you may well be proud and a country whose history is the most remarkable the world has yet seen. The Anglo-Saxon has been called a conquering race, but a careful study of its history convinces me that her conquests have not been so much without or within. Through a long struggle, reddened with many a hard fought battle, echoing with tumult of many warly parliaments, surging with the agitation of great moral reforms, she is slowly but steadily forging her way toward the goal of Christian civilization. You are being ushered into the active duties of life amid stirring scenes. Before you lie great possibilities and to meet them worthily you must write over your creeds and your aims the word connplis. The work of your father is about completed and according to the laws of progress yours must be laid out on a larger scale. But in all your achievements do not forget that material possessions do not constitute the greatness of a nation, but righteousness. Not territory, but men.

Not high raised battlements or labored mounds,
Thick walls or moated gate.
Not cities, proud with spires and turrets crowned;
Not bouys and broad armed parts,
Where laughing at the storm rich navies ride;
Not starred and spangled courts,
No! Men—high minded men,
That know their rights, and knowing, dare maintain.

Suffer me to present to you a picture which my fancy has drawn of what may be if you and I are true to the trust handed down to us from a glorious past. Somewhere along the vista of the future I see a group of Anglo Saxon republics grown up like thrifty sons around the parental estate. Eldest and holding the birthright of liberty stands the United States; second and nearby is Canada, falling heir to great moral reforms, such as temperance, social purity and the Sabbath. Next comes Australia and South Africa, new nations is the Orient, with the rich inheritance of emancipated labor and industrial reform; and last old India, renewing her youth and coming into the possession of a lofty faith and holy zeal not to burn dim with the passing years. These and the mother country just as she has been, save throne and sceptre joined together in holy alliance, not for conquest, but for the protection of weak nations and friendly mediation between strong ones. And out yonder in the great sea at some common meeting point where friendly signal lights gleam along the shore and stately ships ride at peaceful anchorage, I see their common monument built of imperishable granite, broad based and shaft crowned with Liberty and lighted torch. Double-fronted, looking toward the past I see chissled the emblem of things that have been the shackles of the slain, the accoutrements of war, the throne and scepter. Toward the future stand capital and labor in friendly hand-clasp, while at their feet lie grouped the implements of art and industry with the spelling book and the Bible as the symbols of intellectual and moral culture. Over all this in letters of gold: The golden age of man is being realized through the golden rule of Christ.

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"My Spirit Shall Not Always Strive With Man," etc.

DEAR READERS:—There seems to me to be a great erroneous misconception on the part of preachers and theological writers as to the true meaning of God when he made this utterance: "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." They claim that he meant the Holy Ghost; but far, far from this was God's true meaning. The original Hebrew for the word spirit here means "breath of life," and this is in harmony with the 2nd chapter and 7th verse of Genesis: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." So we see that God here means the soul.

Now the brain, as everybody will admit, controls the soul, for it is in the mind that good and evil thoughts originate that effect the soul, causing it to undergo a change either for God or sátan.

If the evil thoughts are of such magnitude as to cause the soul to undergo complete change into sin, the soul wholly dies towards God and can never be quickened only by Christ through the faith of others in him. St. John, 11th chapter, the 1st to the 45th verse.

These words: "My spirit shall not always strive with man," were spoken by God one hundred and twenty years before the great deluge. The sin of the world, at that time, had become intensely great; so great that it grieved God at heart that he ever made man.

He gave them one hundred and twenty years in which to repent, but they had at that time turned their minds so much towards the material things of the earth that they were on the point of spiritual death, and by the time the hundred and twenty years had elapsed they had all died spiritually except Noah and his fam-

ily, and they alone found grace in the sight of God.

If there had been one hundred true followers of God, nay even fifty, I dare say whether God would have destroyed the world by the flood, because that number could finally, in time, have brought the world back to the worship of God.

When God had made up his mind to destroy Sodom and Gomorrah by fire, Abraham asked him if he would spare it for the sake of ten righteous persons, and God said he would. So we see that God will forbear in his auger even for a very small number, and would even have spared the Antideluvians if there had only been a reasonable number to have brought the world back to Christ in time to come. HENRY WOMACK.

Machpelah, N. C., Oct. 17, 1901.

Washington Letter.

(From our regular correspondent.)

President Roosevelt went down the river on Friday afternoon and did not return until Sunday evening. Rev. Hermann von Broekhuizen, formerly pastor of a church in Pretoria, later chaplain of the Volksraad and now a Boer emissary to the United States, preached at the church which the President usually attends on Sunday mornings.

These two facts in the hands of various newspaper correspondents have been enlarged upon and more or less perverted until a large variety of stories, based on them have been telegraphed to all points of the country. Some have said that the President ran away. Others have said that the President's pastor had laid a trap for him. Others have made the facts a basis for violent disatribes against the President and so on add nauseum.

The fact is that the President in the two months that he has occupied the White House has accomplished an amount of work that would have incapacitated an ordinary man, and that he merely went down the river because the completion of his message to Congress gave him an opportunity to take "a breathing spell." He had had the Sylph "on waiting orders" for some days and he had promised himself the pleasure of a brief rest before taking up the further duties which will attend the opening of Congress.

Again it may be said that there was no intention on the part of the President's pastor to entrap his distinguished parishioner, for on the Friday before he sent to the White House a note advising Mr. Roosevelt of the expected presence of the Rev. Mr. Broekhuizan. As it happened the note did not arrive until after the President's departure, but that was no fault of Dr. Shick's.

The prayer and sermon which the Rev. Mr. Broekhuizen delivered at Grace Reformed church on Sunday morning were hardly edifying. They were totally lacking in the spirit of justice and temperence of expression which one is wont to expect in the utterances of a minister of the Gospel and the fact that the collection which was taken up for the Boer cause after the sermon amounted to less than thirty dollars would seem to indicate that the reverend gentleman by his extravagance entirely failed to reach the sympathies or intelligence of his auditors.

His statements that "For nearly two years the murder of women and children has continued in my country," and "The cross of Jesus is broken every day in the Transvaal," and his further statement that the land would be made "red with the blood of Englishmen" are samples of his style of oratory.

The club room which has taken the place of the "canteen" at Fort Meyer is rejoicing in the possession of a handsome five gallon coffee urn, the gift of the Womans' Christian Temperance Union of the District of Columbia. Especial credit for this handsome present, which cost over fifty dollars, is due to Mrs. Lucius F. Randolph, Superintendent of the soldiers, sailors and marines department of the association, whose untiring efforts are largely responsible for the accumulation of the fund which made the presentation possible.

Winter Courses at the A. and M. College.---Short Course in Agriculture.---Short Course in Dairying.

The A. & M. College of North Carolina offers exceptional opportunities for education and training in agriculture and its allied branches. Beginning January 2, 1902, the College offers two courses for the young farmer and gardener, which extend through ten weeks, and give training of a particularly practical nature in the following subjects: dairying and creamery work, including milk testing, butter-making and handling milk; stock raising; stock judging; breeds and breeding live stock; feeding farm animals; diseases of farm animals; dairy farming; winter gardening; care of boiler and engine; and entomology, etc. These courses are distinct from the regular four year and two year, and are complete in themselves; being intended for farmers who are unable to take the longer courses.

The tuition is entirely free, the only expense being five dollars for registration. Board and room can be obtained for $2 50 per week, making the total cost for the whole course but thirty dollars. No farmer, young or old, can afford to miss such an opportunity! No examinations for entrance are required, but the student should be at least eighteen years old, and have a common school education. Any one can attend either of the courses; we have had several registered in these courses who were fifty years old. Any one interested should write for a circular of information, which is sent free, and which tells in detail what the course is intended to do. Farming will pay when the farmer is trained for his work. These courses will be a great help in making agriculture a success.

Any information in reference to the courses, in any way, can be obtained by addressing the Professor of Agriculture, Charles W. Burkett, West Raleigh, N. C.

A Correction.

EDITOR ADVOCATE:—Let me call attention to an error in the reading and publishing of the Appointments. Rev. J. T. Erwin was elected to a Professorship here, but was not elected to supplant the present Professor of Mathematics, Prof. H. M. Wagstaff, who has so well filled the place for more than a year.

The work will be readjusted after the holidays and that disposition of it will be made while looking to the best interests of both faculty and students. Prof. Erwin will enter on his work regularly then and the school feels that it should be congratulated on securing so able an instructor.

The prospects for the Spring term grow brighter every day. We look for greatly increased patronage.

Yours,

CHAS. C. WEAVER.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease I was unable to walk up stairs or to do any kind of work I was treated by many physicians, but got no better until I used Lemon Elixir I am now healthy and vigorous
C H BALDWIN
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Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases Elegant, reliable.

25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $710. Everybody buys a bottle. For 50 cents worth of material I make perfume that would cost $2 00 in drug stores. I also sold 125 formulas for making perfume at $1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors prompted me to sell it. I clear from $25 to $35 per week. I do not canvass, people come and send to me for the purfumes Any intelligent person can do as well For 10 cents in stamps I will send you the formula for making 12 of the most popular odors and sample bottles prepaid. I will also help you get started in the business. MARTHA FRANCIS,
No. 11 S. Vandaventer Ave
St. Louis, Mo.

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W. H. Morse, M. D. Author, Chemist, American Director (1898-1900) of the Bureau of Materia Medica, Fellow of the Society of Science (London) etc.

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If this TREATMENT don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache, stomach, heart and bowel troubles, nose and throat discharges, cold, catarrh, la grippe, malaria, neuralgic aches and pains The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

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Write for free catalogue and pamphlet.

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Family Record.

One of the Most Handsome

Pictures in colors.

The Record rests upon a background of pure Solid Gold in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word Underneath, in the richest and choicest lettering, are the words, "GOD BLESS OUR FAMILY" There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 16x22 inches.

AGENTS DELIGHTED. Fast sellers our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cent, 3 for $1.00 50 for $5 00 100 for $9 50 Your money back if not satisfactory Mrs F. E Smith, Comstock, Neb, says: 'Received Family Record and think it's the finest I ever saw." Mrs Priscilla D Little, Box 92, Tecumseh, Michigan, writes: Just received Family Record and like it very much Please send," etc We have 5000 testimonials, and want yours. Address today,

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The Southern Railway.

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J. M. CULP, Traffic Manager,
W. A. TURK, Asst. Pass. Traffic Manager,
Washington, D. C.

Hats Without Feathers.

There has been a meeting of the American Ornithological Union in New York, and the members are setting the excellent example of wearing hats without feathers. To those who have observed the output in the milliner's shops this season it will seem that these ladies must have exercised considerable ingenuity in order to supply the place of feathers with some other trimming, for most of the hats shown are certainly made up in the main of velvet and feathers However, those who look for a thing can generally find it by looking long enough, and it is not observed that any of the ladies who belong to the society in question have made themselves conspicuous on the streets by unfashionable garb

It may be noticed, nevertheless, that the trimming of hats with feathers has changed in one material respect; there [illegible] quantity of dead [illegible] and the osprey aigrettes [illegible] fashionable some years ago [illegible] as they used to be. [illegible] doubtless due in part [illegible] known has been said [illegible] of wear birds for purpose of ornamentation that the average [illegible] feels, without knowing exactly [illegible] decorations have an un[illegible] about. Some of the feather [illegible] the present season is obviously made from the feathers of birds [illegible] are used for food, and it is just as pretty as if it were made of some other kind of bird.

As a matter of fact, the time is slowly coming round when feathers on hats will be replaced by some other kind of trimming. The various natural history societies are making it more and more difficult to secure the birds, and this in itself is more than likely to cause a change in the fashion, for the majority of women cannot afford costly luxuries in this line.

The New Judas.

In all the great slaughterhouses where thousands of beef cattle are converted into army rations, there are trained and employed decoy animals whose occupation is leading their kind to the shambles. The old time drover used to ride behind his steers, and force them with blows and goads to their doom. But not so to day. It is found much more efficacious to take advantage of the natural trustfulness of the poor dumb creatures in their own order. So in each yard there is kept an ox, called by the driver "Judas Iscariot," who slowly and enticingly walks before the newly arrived drove, along the chutes and up the elevated bridges, to the killing room. Just before his arrival at the end the decoy steps aside, and the following multitude falls under the ax. Although he is only a brute trained to his bloody business, every man and boy in the stockyards hates him. But the miserable four-footed betrayer is an angel of light compared with the man who is luring on the trustful youth, hope of home and darling of his mother's heart, to his sure death and final damnation. And every boy who grows to manhood, whether in city or country, must meet more than one "procuress to the lords of hell."—The Interior.

Leaving no Sting.

Our manner of doing a thing often counts for more than the thing itself. Some people have the gift of doing a gracious thing ungraciously. They seem to think it of small moment how they act, if they do the right thing. Their gifts are felt like a blow. Others refuse with a kindness that falls like a a balm. The Italian who is asked for alms, unable to help, replies, "Pardon me, I also am a poor devil." That leaves no hurt, while the open hand of some others inflicts a sting. "God cares more for adverbs than for verbs," says an old writer. Do the right thing, but do it rightly, courteously, sympathetically.—Sunday-school Times.

THIRTEEN DOCTORS FAILED.

Mrs. M. A. Close, of Nebraska, Was Cured of Incipient Consumption After All Medical Aid Had Failed--Read Her Letter.



MRS. M. A. CLOSE.

Kearney, Neb., July 8, 1900.

Dr. S. B. Hartman, Columbus, Ohio:

Dear Doctor---"I desire to express to you my sincere thanks for the interest you have shown in my case, and for the timely aid and advice which has effected a cure of as bad a case of consumption as could be well imagined.

FOUND HERSELF GROWING WORSE.

"Peruna and Manalin have done what thirteen of the best physicians in the country have failed to do. For more than three years I doctored for consumption, and spent thirteen weeks in a Pulmonary Sanitarium at Milwaukee, Wis.; but finding myself growing worse, as a last resort, I came West where I was bedfast for many weeks, and the physicians which my husband called gave no hope but said, 'She cannot possibly live more than a few days.' But thanks to Peruna, I fooled them all. In an incredibly short time after I began to take Peruna the hemorrhages stopped. I began to mend slowly at first, but the improvement became more marked, and now I can truthfuily say that there is not the slightest trace of my old complaint.

"I would have written you a long time ago, but have purposely waited to see if the effect was lasting; and in conclusion I would say, God bless you and keep you with us that you may go on with your work of mercy for many years to come."---MRS. M. A. CLOSE.

P. S.---"I am going to visit friends in Wisconsin who never expected to see me alive again, so please forward mail to me at 579 Pacific street, Appleton, Wis."---M. A. C.

AN OLD COLD

Is Catarrh, and Catarrh Leads to Consumption.

The tendency of catarrh of the head is to pass downward through the bronchial tubes to the lungs. Any one who has had catarrh of the head for a year or more finds the disease gradually progressing downward. In some cases the progress is rapid, and in other cases it is slow; but sooner or later if catarrh is allowed to run, it will go to the lungs and set up the disease known as consumption. It is doubtful if consumption is ever caused by anything except catarrh.

The catarrh usually begins as a cold in the head or throat, and is neglected until it becomes chronic; then it begins to dawn on the victim that he has catarrh. Unless he is very foolish indeed he will not rest easy until the catarrh is entirely cured. Thousands pay no attention to it until it is too late.

Mrs. J. Priest, Lee, Mich., writes:—"I think there is no medicine on earth that excells Peruna. My husband won't take any other. We have tested it and it worked a great change in my son's health last spring when we thought he was going into consumption. We gave him only one bottle and he was all right. I tell everybody about how much good it has done us. My husband says he can't do without it. As for myself it saved me seven years ago from going blind. I could not see to read one word for six weeks. I thought I should surely lose my sight. I commenced taking Peruna and by the time I had taken one bottle I could see to read as well as ever. We think it is a grand medicine."—Mrs. J. Priest.

Use as Much as Needed.

If Peruna is used a cold never becomes chronic, and hence catarrh is prevented. But after catarrh has become thoroughly established Peruna will cure it, but it will take much longer. Even in cases where catarrh has attacked the lungs and the symptoms of consumption have shown themselves, the Peruna will cure. A great many cases of genuine consumption have been cured with Peruna after the patient had been given up to die, as in the case of Mrs. Close.



Miss Corinne Gilmore, 193 Vance St., Memphis, Tenn., uses Peruna for colds and catarrh.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, O.

FARMERS' BOYS, ARE YOU FULLY TRAINED IN YOUR LIFE WORK?

HARDLY. Then you should be interested in the SHORT COURSE COURSE IN AGRICULTURE and the SHORT COURSE IN DAIRYING offered at THE A. AND M. COLLEGE. . ,

These two courses extend through but ten weeks and give training in butter making, milk testing, milk production, dairy farming, breeds and breeding live stock, stock judging, feeding farm animals, disease of farm animals, entomology, etc TERM BEGINS JANUARY 2 1902 AND CLOSES MARCH 14 TUITION FREE. Whole expense of course, including board and room rent, need not exceed THIRTY DOLLARS. Write for circular of information, which is sent FREE, and address any inquiries to the Professor of Agriculture.

CHARLES WM. BURKETT, West Raleigh, N. C.

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VICK'S LITTLE LIVER PILLS

40 IN VIAL 25c.
KEEP THE FAMILY WELL.

Our Optical Parlor . . .

Is one of the best equipped ones in the State. We are graduates in Medicine as well as in Optics. We have 16 years of experience in how to relieve your eye strain, and we devote our entire time to the eyes alone. We can save you money by coming to us if your eyes trouble you or you have broken Lenses or Frames, as we are headquarters for Anything Optical.

A. CARL BERGER, M. D.,
Office at R. J. Bernau's Jewelry Store.

New Benbow Hotel Building

THE CHRISTIAN LIFE.

My Wants.

The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day—
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give alway—
I'm sure I shall not pass again this way.

I want to give good measure running over;
And into angry hearts I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all the Master saith;
I want to live aright from day to day—
I'm sure I shall not pass again this way
—Selected

Keep Faith.

In many of us faith is very dim, though not quite quenched Something has been kept, but it is very little; enough for happiness or power It may be nearly lost or altogether lost in the study of grammars and dictionaries and books of criticism in the bitter discussion of ecclesiastical affairs, even in much serving and skilful organizing What right have we to think we can keep it if we do not live in communion with God, His Word and His saints? What right have we to think that we can keep it if the heart is suffered to become a highroad trampled by the cares of this life, by the ambitions of time or the passion for intellectual distinction? The saddest thing in all the world is to see the young men who once were all aflame for God faint and grow weary, perchance utterly fall. Or how many it has been said in these days that they once burned and shone and in the end grew cold! But through the Holy Ghost it is possible to keep the faith to end in more than the passion of youth to die testifying, and not, as Voltaire reports of Cavalier, "much failed of his first enthusiasm" It is the duty of spiritual guides to know the difficulties of their time, that they may help others, but for themselves they should seek to die a deaf to the reviling and the mocking around them as Christ was when He sank to His last sleep on the Cross — British Weekly.

Thankful for What.

Have you ever been tempted to feel that you had no reason to keep Thanksgiving? Ernest Gilmore, in The Intelligencer, comments upon such an ungrateful spirit as follows:

Someone tells the story of an English preacher who takes a hungry man into a hall with plates laid for 1.460 persons. Here are supplies of all kinds in bountiful profusion The man would like to sit down at one of these plates.

"Ah!" said the guide, "would you be thankful? Then you shall have your breakfast, something quite as good as anything here; only just wait until I tell you something. You can't have these, for they are the ghost of what you have already had. They are the 365 breakfasts, the 365 dinners, the 365 teas and the 365 suppers you had last year They made 1.460 in all"

"You don't mean to say I had all these?"

"Yes; and many basketfuls of odds and ends besides."

Buck in commenting on the above story, said: "And now we will dismiss our friend to eat his meal, we trust with some new feelings dawning upon him of what heaps of mercies he has had even in this one matter of food." Our mercies are continuous. If we should attempt to make a computation of them, we would find that we could never pay the debt we owe our Lord. We may live to be old but we can never outlive eternal love - it is a shoreless ocean.

Spurgeon calls providential goodness "an endless chain, a stream which follows the pilgrim, a wheel perpetually revolving, a star forever shining and leading us to the place where he is who was once a babe in Bethlehem."

Thanksgiving is only a just tribute of all the blessings a loving Father has showered upon us.—Selected.

Consecrated Substance.

There is no faithful man who keeps an unconverted pocketbook. God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's possible efforts. The unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, knows no exception of wealth, with its vast powers of service God has so ordered the social life of our age that no man can make the most of his powers of mind and heart and will until he employs those powers in the service of his fellowmen. This is an accepted law in the realm of mind and spirit. It is no less binding upon the power which wealth places at a man's disposal. No one has the slightest right to say of his wealth, 'It is mine; I may use it selfishly as I will" No man has arrived at a true conception of the responsibility that attaches to the possession of property until his relations through it to his fellowmen fill a larger place in his views of life than does his ability by his wealth to observe his own selfish ends No man is free to make an option as to whether he or his property shall come under God's law of service. He and his property are necessarily under that law, as he is, of necessity, a member of society and of the state without his leave being asked. In the use of his property, as of all his other powers he owes steady allegiance to that law of service; and though in managing his property he may disregard this obligation, he can never escape it.—Merrill E Gates, D D

Beware of Misjudging.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand, other people. It ought to give us pause at a time to remember that each one has a stock of cut and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea People crammed with self consciousness and self conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren.

Am I God's Child?

Do I possess his nature?
Do I study his word?
Do I ask his advice?
Do I love his cause?
Do I regard his day?
Do I follow his plans?
Do I resist his foes?
Do I obey his law?
Do I rest in his grace?
Do I reverence his name?
Do I trust his promises?
Do I sustain the family honor?
Do I love his other children?
Do I exercise compassion?
Do I hate sin in all forms?
Do I submit my will?
Do I share my blessings?

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up town office at 1183 Broadway, New York City, corner Twenty eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc., cheerfully furnished at this office

$2 500 00 IN GOLD GIVEN AWAY

to our agents besides the regular commissions, for selling our splendid line HOLIDAY BOOKS for 1901. No big prizes to a few, but every agent gets a share. Fifteen years' business record back of this offer Handsome sample case outfit only 35 cents, delivered.

Order outfit and secure choice of territory at once. Address D. E. LUTHER PUB CO, Atlanta, Ga. s25 4t

Startling, But True.

"If every one knew what a grand medicine Dr. King's New Life Pills is," writes D H Turner, Dempseytown, Pa., "you'd sell all you have in a day. Two week's use has made a new man of me." Infallible for constipation, stomach and liver troubles. 25c. at drug stores.

Dr. J. S. Betts,
DENTIST.
Opposite Hotel Guilford.

WANTED.—Reliable ladies or gentlemen to do copying at home. Salary good. Address with stamp, (MISS) BLANCHE SMITH, jly 17 tf Waxhaw, N C

AN INFANT'S **Catechism.**

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 2 cents a copy. If you have not examined it write for a specimen copy. G. SMITH.

In answering advertisements please mention N C CHRISTIAN ADVOCATE.

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Lv. Philadelphia,	P.R R.	3 29 p m	3 50 a m
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Lv. Washington,	P. R. R	6 55 p m	11 01 a m
Lv Richmond,	S.A.L.Ry	10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv Norlina	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet	"	7 20 a m	10 50 p m
Lv Columbia,	"	9 40 a m	1 5 p m
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Lv. New York,	N.Y.P.&N	†1 55 a m	8 55 p m
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v	ashton,N &W S B		6 p m
Lv. Portsmouth,	S A L	9 30 p m	9 40 a m
Lv Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
v	Henderson	2 45 a m	2 15 p m
Lv. Raleigh	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv Hamlet	"	7 23 a m	10 50 p m
Lv Wilmington,			3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester	"	10 20 a m	1 42 a m
Lv Greenwood,	"	12 22 p m	3 46 a m
Lv Athens	"	2 40 p m	6 28 a m
Ar Atlanta,	‡	3 55 p m	8 00 a m
Ar. Augusta, C. & W.		5 10 p m	
Ar. Macon,	G of Ga.	7 2 p m	11 20 a m
Ar. Montgomery,	A.&W P	9 20 p m	6 30 p m
Ar Mobile,	L & N	2 55 a m	
Ar New Orleans,	L. & N.	8 30 a m	
r Nashville,	C.& St.L	6 40 a m	6 05 p m
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NORTHWARD.

		Daily. No. 34	Daily. No 38
Lv Memphis	N.C.&St L	12 45 noon	9 00 p m
Nashville,		9 30 p m	9 30 a m
Lv. New Orleans,	L & N	8 00 p m	
Lv. Mobile,	& N.	12 30 a m	
Lv Montgomery	&W P	6 30 a m	1 30 p m
Lv. Macon,	of Ga.	8 00 a m	4 20 p m
Lv. Augusta,	C. & W C.	9 40 a m	
Lv Atlanta,	‡ A. L.Ry.	12 00 noon	8 00 p m
r Athens	"	2 48 p m	11 23 p m
Ar Greenwood,	"	5 01 p m	2 01 a m
r. Chester	"	7 03 p m	4 10 a m
Lv Charlotte,		7 25 p m	5 20 a m
Lv Wilmington		3 05 p m	
Lv Hamlet		10 35 p m	8 10 a m
Lv South'n Pines	"	11 28 p m	9 03 a m
Lv Raleigh	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv Norlina	"	3 34 a m	2 0 p m
Lv Weldon,	"	4 40 a m	3 10 p m
r Portsmouth	"	7 0 a m	5 50 p m
r Washt'n	&W S.B.		6 55 a m
Ar Baltimore	B S O		† 6 45 a m
Ar ew York,	O D.S S.Co.		† 30 p m
Ar Philadelphia	N Y P &N	†5 46 p m	5 10 a m
r New York		8 40 p m	8 00 a m

		No 34	No. 66
Lv. Tampa.	S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
v. Columbia,	§ "	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv Raleigh.	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington	P R R	10 10 a m	7 05 p m
Ar. Baltimore,	P R R.	11 25 a m	11 25 p m
Ar Philadelphia,	P R R.	1 36 p m	2 56 a m
Ar. New York,	P R R.	4 13 p m	6 30 a m

Note.—†Daily except Sunday.
‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No 61	Mixed. No. 63.
Lv. Lenoir	4:39 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound connects at Chester with Southern railway. Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway: at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, make close connection at all junction points.

L. T NICHOLS, Gen. Man. E. F REID, Auditor Chester, S. C.

THE HOME.

An Old-Fashioned Woman.

BY L. M. MONTGOMERY.

No clever, brilliant thinker she,
With college record and degree,
She has not known the paths of fame,
The world has never heard her name,
She walks in old, long trodden ways,
The valleys of the yesterdays.

Home is her kingdom, love her dower—
She seeks no other wand of power
To make home sweet, bring heaven near,
To win a smile and wipe a tear,
And do her duty day by day
In her own quiet place and way.

Around her childish heart are twined,
As round some reverend saint enshrined,
And following her's the childish feet
Are led to ideals true and sweet,
And find all purity and good
In her divinest motherhood.

She keeps her faith unshadowed still—
God rules the world in good and ill;
Men to her creed are brave and true,
And women pure as pearls of dew,
And life for her is high and grand,
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes,
A gentle, clear eyed messenger,
To whisper love—thank God for her!

—Selected

The Earnings of the Wife

MRS CHARLOTTE F WILDER

When going from the World's Congress Auxiliary back to the Fair Ground in Chicago, eight years ago, a beautiful-faced woman sat beside me in the electric car. Every one who was in Chicago that year remembers with what cordiality strangers met. It seemed as though all the world was kin, and here was no exception to the general rule, for the stranger began a conversation which soon made us feel like old friends and acquaintances.

The stranger was the widow of an eminent physician—left a widow with three young children to be educated and a heart burdened with sorrow. She knew work was a panacea for many ills, and she knew more about her husband's profession than anything else in the world, so she studied medicine, and her practice had brought her into close relationship with the domestic lives of hundreds of patients.

I cannot tell how the conversation chanced to turn upon the topic of the wife as wage earner, but I remember her expression of regret that a wife should ever feel as though it was anything really gained if she spent her time as a real wage earner. "It is the most sensible way for the wife to try, by economy and constant care of the home, to make the husband's income go just as far as possible. 'A penny saved is twopence earned,' I know for a fact," said the stranger. "If a wife takes her time to go out and earn, or takes work into her home and earns, the whole family loses in comfort and self respect, and there must be a very much larger income as the result of this wife's work or there is downright loss. Then, worst of all, if the wife earns, the children learn to go to her for money and lose respect for the father as the head of the home and he loses respect for himself and soon does not feel that sense of obligation to support his family which he otherwise would have felt When a man begins to look upon his wife simply as a wage earner"—here the stranger paused. "O madam, I've seen so many wrecked lives, and women with mistaken ambitions are so often the cause—I wish—I wish the wife could feel that salvation for the whole family is in the right sort of home."

What took my mind back to the conversation in the electric car in Chicago was the remark made yesterday by a lady whose home is in Colorado: "Oh, the women are crazy to get something to do so as not to feel obliged to keep house. The children, when they come home from school, never know where to find the mother, whether at club, office, shop, political convention, or home."

I take the expression of my acquaintance from Denver as an extravagant one—at least, I hope it is; but, in putting the two expressions together, the one from Chicago and the one from Denver, it looks as though there might be a lesson for the young wife and mother to study out from new standpoints.—Zion's Herald.

Mistakes of Women.

One of the mistakes of women is not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea and anything handy is good enough. If she needs to save money, she does it at the butcher's cost If she is busy, she will not waste time in eating If she is unhappy, she goes without food. A man eats if the sheriff is at the door, if his work drives, if the undertaker interrupts; and he is right A woman will choose ice cream instead of beefsteak, and a man will not

Another of her mistakes is in not knowing when to rest If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider doilies Doesn't she know that hard work tires? If she is exhausted, she will write letters or figure her accounts. She would laugh at you if you if you hinted that reading or writing could fail to rest her. All over the country women's hospitals flourish because women do not know how to rest.

Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosoms Women cross bridges before they come to them, and even build bridges to cross They imagine misfortune and run out to meet it.

Women are not jolly enough They make too serious business of life, and laugh at its little humors too seldom. Men can stop in the midst of perplexities and have a hearty laugh. And it keeps them young. Women cannot, and that is one reason why they fade so early—there are other reasons, but we will pass them now Worry not only wrinkles the face, but it wrinkles and withers the mind. Have a hearty laugh once in a while; it is a good antiseptic, and will purify the mental atmosphere, drive away evil imaginings, bad temper and other ills.—Buffalo Times.

Water as a Medicine.

The human body is constantly undergoing tissue changes. Worn out particles are cast aside and eliminated from the system, while the new are ever being formed from the inception of life to its close. Water has been the power in increasing these tissue changes, which multiply the waste products; but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment. Persons but little accustomed to drink water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure. People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which may many times be remedied by drinking a tumblerful of water before retiring. This very materially assists in the process during the night, and leaves the tissues good and strong, ready for the active work of the day. Hot water is one of the best remedial agents. A hot bath before going to bed, even in the hot nights of summer, is a better relief for insomnia than many drugs. Inflated parts will subside under the continued poulticing of real hot water. Very hot water, as we all know, is very prompt to check bleeding; and besides it is very cleansing, and aids in sterilizing wounds. —Selected.

Mrs. Roosevelt Does Not Believe in Women's Clubs.

Mrs. Roosevelt is an ideal wife and mother. She is devoted, but she has not sacrificed her individuality to her devotion. She has not neglected her dress or her appearance She has read deeply and keeps herself fully informed in foreign and domestic affairs. A little volume of verse, published for private circulation, shows decided literary talent A good horse-woman and an untiring walker, she is hardly to be called an athletic woman. She does not favor women's clubs, the only society to which she being the Mothers' Association of New York State. It will be remembered that she declined to become president-general of the Daughters of the American Revolution, although every pressure was brought to bear upon her —R C. Dorr, in the November Woman's Home Companion



Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free. This is our tenth year.

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

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NORTH CAROLINA

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BLESSED FELLOWSHIP.

Every member of an Annual Conference has a growing appreciation of these convocations Apart from the opportunity for spiritual refreshing there is unbounded enjoyment and profit in the social intercourse of the occasion. The relaxation which this affords is of inestimable value to the preacher especially.

Referring to this a recent number of the Texas Christian Advocate says: The fellowship of a Conference season has no parallel in any other convocation of men. It is one of good cheer and brotherly greeting from the time its members come together until they separate. They love one another like brethren, and harmony and good will prevail among them True, they often have their little differences touching many matters, but they differ like Christian men, and hatred and ill will are strangers to their motives and actions. They recognize the fact that they have one common Lord and Master, and in his service there is no place for strife and discord.

THE COUNTRY CIRCUIT.

This is a good time to reproduce some sensible utterances of our excellent Nashville Christian Advocate under the above heading. The preacher serving a country circuit should not only count himself fortunate in many ways, but should realize that he has a work of no mean importance. Here is what the Advocate says:

We have a feeling to the effect that there is danger of neglecting the country churches. The immense growth of the towns and cities has diverted attention from the rural districts. But it must not be forgotten that the great majority of the Southern people still live on farms, and will no doubt continue to do so for a long time to come, if not permanently. To overlook this fact. or to miss the significance of it, would be an almost fatal blunder on our part. We cannot afford to be guilty of such a piece of folly. Whatever can be done to reinforce our circuits should be done. As far as possible weak and scattered societies should be united into strong central congregations. It is better to ride three or four miles on Sunday morning to meet a full house of worshipers, and to take part in their worship, than to walk over the hill or down the lane to be one of a dozen. The policy of union and consolidation means also more attractive houses of worship, increased interest in Sunday schools, Epworth Leagues and prayer-meetings, and progress in every way. It is also important that the best men in our ranks should consider it an honor to do circuit work. The young man in particular who misses the experiences of this sort is very much poorer all his life. Those who have tried everything that the itinerancy has to offer are generally agreed that a good circuit, with a comfortable parsonage, is the ideal appointment for growth in ministerial power and for general usefulness. And almost any circuit can be made a good one by a young man that has the love of Christ in his heart, common sense in his head, and sufficient energy in his limbs. For such a man there is always a welcome The people will open their doors to him, and will give him a full share of what they have. Can he ask for more than that? Instead of drawing in our lines, we must stretch them out. The circuit system cannot be abandoned without immense loss.

THE PULPIT THEME.

The great theme of the pulpit is that of divine love, as exhibited to a lost world in Christ. We too often forget that the most powerful forces are not those exerted with violence, but such as act gently, attracting rather than repelling Repellent forces, as well as all such as exhibit themselves with shock and violent agitation, are but the result of abnormal conditions, and suggest a curse rather than a blessing. This should not be forgotten by those who occupy the pulpit, and whose commission it is to go and teach all nations. The Prophet of God must still be a messenger of comfort to the Lord's people Keeping this in mind we shall not only "declare the whole counsel of God" in the exhibition of an inexhaustible love, but we shall, at the same time, condemn sin in the most effective sense. It is the apprehension of the divine love which effectively condemns sin.

This granted, what must be said of a pulpit of denunciation? Is there any place for it? We think not. The Church has passed through a period of denunciation, the result being that few have spoken comfortably from the pulpit, while flocks have been scattered pitiously We must come back to our theme, and go in tenderness after the scattered sheep Let God use the hammer, and we can well afford to go with the balm and the ointment where God has smitten a heart.

Under the heading, "A Hammer or a Hand," the United Presbyterian said recently:

Which should it be? God does sometimes use a hammer to break in pieces the hard rock, but it is seldom that he gives it to a minister with a commission to strike right and left. Denunciatory preaching is easy, and it is rather popular, for it savors of special virtue, but at best it is destructive—unhappily, often, destructive of more than the preacher means. His commission is rather to teach and help to reveal God and his love and lift men up to him. He must preach of sin, but as the Saviour did when he called men to him, and when he wept over Jerusalem. He touched the sick and suffering. Peter took the lame man by the hand and lifted him up Paul pleaded with men. He felt himself commissioned as the ambassador of Christ to persuade men to be reconciled to God. The people soon weary of denunciation; they are not attracted by a minister with a hammer; they long for help, and they respond to the hand extended to them in the name of Christ, to the cross on which the atonement is made.

THE ADJUNCT PASTOR.

Much has been said and written about the church paper as a help to the pastor. Not enough has been said yet, or at least the saying has not brought about the doing, and there are many intellectual and spiritual waste places yet in our Zion. These places must be brightened up, and we know no way to do it, but by diligent effort on the part of pastors and church officials, co operating with publishers to the end that the paper may find its way there regularly.

Some one will say that the people in these waste places have no taste for reading, consequently could not be induced to read if they had the paper. This is not necessarily true. Some of the finest intellect is hidden in obscurity, and no man understands so well the philosophy of human nature as the one who is looking for the brightest and best of humanity to appear in obscure places. Christ appeared as a root out of dry ground, and, by the world's way of estimating, was of uncomely personage, but he was the Messiah, nevertheless. in spite of the odor attaching to one coming out of Nazareth.

On the line of the vast benefit accruing to the pastor and church diligent in using the church paper as a help, is the following wise and witty expression of the Richmond Christian Advocate:

The circulation of the printed pulpit is a signal service to our own generation. It is a work that might well fill an angel's hands and delight the soul of a seraph. Every convert ought to be enlisted as a subscriber. The weekly visits of our organs start the young Christian off well. The revival reaps. The "Advocate" is the wire binder The unreading Methodist is an egg without a shell, shivering, slit by the touch of a tomtit The press is the controlling influence of modern times. It makes and unmakes statesmen. It is omnipotent Among the prime questions of a Conference ought to be the use of the Church paper. Bishop Marvin, of the Southern Methodist Church, said the list of the Conference organ was a sure test of the value of a preacher and the condition of his charge. Methodist moderators will be wise as the children of this world when they dignify the duty of seeding down a Church with our periodical literature One third of our revival sheaves shatter out. The preacher who has hundreds of homes without an "Advocate" is trotting to mill with the tailboard down Let bishops count "Advocates" as superior to "collections."

A WORD IN SEASON.

Many preachers whose eyes will fall upon these pages are about to face new congregations and undertake the work of a pastor with new charges and under new and strange conditions It is a time, therefore, with all such, for the overhauling of methods of work, renovating such as have proved worthless, and revising efficient ones so as to apply them with still better effect.

Now, if we may be allowed to advise, we would exhort every preacher, first of all, to begin with the determination to succeed. Nothing short of this should satisfy the ambition of one of the least of God's servants. We use the term ambition deliberately, for the reason that there can be an ambition for the accomplishment of the best things, which is altogether in harmony with the purest motives.

In the effort to carry out this purpose to succeed there must be tact and policy. The man who blindly ignores all policy in carrying out this purpose is sure to fail. There are no ideal conditions with which to deal anywhere consequently each man will have to carefully study existing conditions and adopt a policy of dealing with them which gives promise of the best possible results. We do not hesitate to say that the very first dictate of a wise policy is to be popular. There are those who will hold up their hands in holy horror at this statement. Nevertheless, we make it without reserve. The way to success in winning souls to Christ and in winning men to anything good, is through the heart, and the way to the heart is through the power of a personal esteem which commands one to stand still and listen to the object of his affection. We do not listen to those whom we dislike. They have no power over us, except to repel.

The good Bishop Ninde, who went to his reward less than a year ago, spoke wisely on this subject. He said: "If I were young again, I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside all conventionalities and reclusive habits, and go from shop to shop, and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the anointing. I would exhaust all possibilities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach."

Our readers must not forget that the new editor is working under great stress. We hope to be in shape for better work soon.

Around the Conference.

The Secretary of our Conference, Rev W. L Sherrill, has always been prompt in giving us the Conference Journal. No Conference in the Southern Church can boast of a more efficient officer, either at the table during our sessions, or as an editor of the minutes To say that we are proud of him hardly expresses it.

The Methodists of Charlotte are congratulating themselves while receiving the congratulations of their friends It is not common, among so many important changes, to have such universal concensus of opinion that no mistake has been made. We hope to see the 2 500 or more Methodists of the Queen City organized for a great forward movement

Winston gives up Rev T F Marr very reluctantly, but will submit loyalty to the decision that his services are needed elsewhere A few weeks under the strong and helpful ministrations of Rev. W R Ware will make them forget their disappointment in giving up Bro Marr

Our people in Monroe have already been setting their house in order for entertaining the Conference a year hence. Under the energetic pastorate of Rev. W. M. Bagby, they are completing one of the most beautiful and commodious houses of worship in the Conference.

The church at High Point is evidently expanding and enlarging her borders. At the recent Conference a new charge was set up and Rev. Geo. F. Kirby, one of our best equipped young men, was placed in charge.

Rev. H. K. Boyer's removal from Centenary, this city, is a great disappointment to the congregation, but his appointment to Statesville is hailed with delight by everybody in that community. Centenary will soon be in love with Bro. Smith, and will find in him a fine preacher, good pastor, and one who has excellent staying qualities.

West Market rejoices in the return of Rev. S. B. Turrentine, D. D. For a while it seemed that the crown of thorns placed upon the head of a Conference editor would fall to his lot. He escaped "by the skin of his teeth," and is shaking hands with himself, while his congregation rejoices.

This Conference is justly proud of having the honor of furnishing one of the connectional editors, Rev. James Atkins, and has done the handsome thing to place him at the head of its delegation to the General Conference.

The simultaneous superannuation of two of our leaders, Drs. Brooks and Wood was an unusually affecting incident. Long and faithfully these veterans have toiled, and they richly deserve the warm place they hold in the affections of their brethren.

Dr. Chreitzberg and the Gastonia people will bring that station into the list of the first class charges of our Conference. The new pastor will find himself surrounded by a loyal and progressive congregation, and they will find their pulpit filled by one of the most polished and attractive preachers among us.

North Carolina Conference.

As we go to press the North Carolina Conference convenes in the city of Fayetteville. We very much regret that the pressure and care of business in taking charge of the office, besides the removal of family and household goods and getting located make us all too busy to look in on the brethren. However, the NORTH CAROLINA CHRISTIAN ADVOCATE will be represented, and we trust many even "across the line" may begin to hear from us regularly. The Raleigh will not object to reciprocity

EDITORIAL NOTES.

Reverend Everett Eaves returned to Liberty Monday, having spent the week since conference visiting his mother at Forest City.

Rev. Dr. John R Brooks and wife stopped with friends in Greensboro on their way to the North Carolina Conference at Fayetteville.

Rev A. A. Crater and family returned to their home at Trinity Monday after a sojourn of a few days with friends about Charlotte.

Rev. Z. Paris and family passed through the city on Monday, returning to Mount Airy, having spent the week since Conference visiting friends and relatives in Charlotte and vicinity

Some preparation in advance by some of our Conference Boards, especially that of the Board of Education, gave us a more pleasing and helpful bill of fare than we usually get in their anniversaries.

The spirit of progress with a healthy conservatism, pervaded our late conference. The persistent purpose to take proper care of all our educational institutions without antagonisms is more in evidence than ever before.

Dr. Atkins of the Winston District has won a large place in the hearts of his people They trust him and rally to him in his efforts to advance the work. He had the unusual experiences of reporting all missionary collections paid up in full the past year.

We greatly sympathize with Rev. Geo. D. Herman and wife of Kings Mountain in the affliction that has recently befallen them in the death of the father of Mrs Hermon, Mr. Pinkney Deal, of Caldwell county. Mr. Deal lost his life by accident in a runaway which occurred some two weeks or more ago.

Two of our elect women honored us with their presence and speech at our Annual Conference. Miss Mary Helms, of Kentucky and Mrs M. J. Branner, of Waynesville, N. C., who are enthusiasts of the right sorts set before the Conference the important work of our Woman's Home Mission Society. We trust their work will bear fruit.

Our Conference was made sad by the death of Rev. R. S Webb, which occurred at his home near Greensboro, on Wednesday evening, Nov. 20. Bro. Webb was one of our most useful men and was always a conspicuous figure in the work of the conference. He will be greatly missed. He was Chairman of the Conference Board of Trustees and always took great interest in the work of the Board We extend our sympathy to the bereaved family and pray that the God of all grace may comfort them. Next week we hope to publish a suitable memoir of this good and useful man.

Last week, our good neighbor the Raleigh Christian Advocate, came out in beautiful Thanksgiving attire being a special devoted to their orphanage at Raleigh. The orphanage work as related to the Church was exhaustively treated from almost every conceivable stand point in able contributions from members of the Conference and leading laymen. There were also fine cuts showing the buildings, also the faces of many of its benefactors, officers and some of the attributors. We trust our brethren will realize their fondest dreams in connection with their important institution. We think them exceedingly fortunate in the selection of Miss Mattie Atwaters as matron

Trinity College Notes.

The last issue of the Archive is a Trinity College Number. All of the contributed articles, and the editorial matter deal with some phase of the College and its work The magazine opens with the admirable address on Personality and Progress, delivered by Bishop E. R. Hendrix, on the evening of Benefactor's Day, in the Craven Memorial Hall. Oct. 3 This is followed by an account of the exercises of that evening A general sketch of the College by Prof Edwin Mims is reprinted from an article orginially published in the American Methodist Magazine, January, 1901 Prof. W P. Few contributes a paper on Trinity College and Her Present Opportunity, and Pro J S Bassett writes of the Need of a Great Reference Library in the South. Some significant words on the mission of Trinity College, by President J. C. Kilgo. are reprinted from the last report to the Board of Trustees. The editorial Department would be a credit to the students of any institution in the country. Prof. W. I Cranford gives an account of the Yale Bicentennial Celebration. There are also the Literary Notes, and interesting brief chronicles of the doings of Trinity men at home and abroad. This number of the Archive appears in a new and very attractive cover.

There is about to be established the South Atlantic Quarterly, a journal devoted to the development of literature, history, and the study of social problems. It is designed to make it an expression of the best scholarship and literary ability of the south. Prof. John S. Bassett will be editor. It will begin by publishing about one hundred pages at an issue, but this will be increased as fast as the support of the enterprise will warrant, till each issue shall contain one-hundred and fifty pages. The projectors of the enterprise hope to bring to its support the brightest men in this and other Southern states. They have in advance promises of co-operation from a large number of such persons. The editor designs to make the journal a medium for the candid and respectful discussion of all that stands for the intelligent development of our people. The first number is set for publication on January 30, 1902. The place of publication will be Durham, N. C., and the price will be $2 00 a year.

To the Members of the Western North Carolina Conference.

DEAR BRETHREN:—The writer having been Statistical Secretary of the Conference for the last five sessions, offers the following suggestions concerning reports.

1. Master the report blank, which your Presiding Elder will furnish you. Study the blank till you understand where and how to put the figures. To intimate that any Methodist preacher cannot make a correct report would be to impeach his intelligence.

2. Make your report correct according to the facts—write it plainly, with ink, if practicable and before leaving home for Conference if you can.

3. Put in the envelope with your report, money, checks, etc., the report on the condition of each Conference claimant in the bounds or your charge, as required by the Discipline, (paragraph 136, Ans. 18)

4. Put in your report the first morning session of the Conference, and certainly not later than the second morning session.

5 Do not ask the statistical secretary to correct your report after it has gone into the hands of the treasurer. Much as he would like to accommodate the brethren it is a very difficult matter to make corrections, and involves a good deal of trouble and delay. Do not put in your report until it is correctly made out. Most of the errors in our Journal are made by the preachers themselves, and not by the secretary.

R. M. TAYLOR.

Notice.

Will every preacher of the Conference whose postoffice address is changed by the appointments please drop me a card as soon as this is read, stating the new address?

And the Presiding Elders likewise will please AT ONCE notify me of the post office of preachers to newly created pastoral charges. W. L. SHERRILL,
Conf. Secretary.

Mocksville, N. C., Nov 27, 1901.

Rev. Sam Jones Replies.

DEAR SIR AND BROTHER: A North Carolina pastor sends me a copy of Rev. Thompson's letter published in your issue of Nov. 20th, on "Sam Jones' Lecture" in Asheville. Bro Thompson has either a bad heart or a very bad memory. He has clearly, misstated, garbled and perverted what I really said, then he proceeds to slander me when he said: He charges from $1,000 to $2,000 to hold a meeting to save souls. All this he says he does in the name of Christianity and truth. God save Christianity and truth from such champions.

Yours truly,
SAMP P. JONES.

Important Notice.

The publishing committee of the NORTH CAROLINA CHRISTIAN ADVOCATE will please meet at the office of ADVOCATE, in Greensboro, N. C. on Thursday, Jan. 12th, at 1 o'clock p. m. This is an important meeting and let all the brethren be present, please.

J. R. SOROGGS, Chmn.

Dec. 3rd, 1901.

Mrs. J. H. Yarbrough of Nashville, Tenn, delightfully entertained the inmates of Littleton Female College on Monday evening, Nov. 25th. She spoke on the subject of Home Missions, to which cause she is very loyal and for which she made a stirring appeal. A very beautiful Consecration Service was held at the close of her address during which many prymlsed to work for Home Missions. Her visit was of much pleasure and profit.

A most enjoyable recital was given on Thanksgiving evening by the pupils of the College. The vocal and instrumental music and the elocution were of the highest order and each young lady acquitted herself with great honor. The programme rendered was indeed fine.

M. E. THOMPSON.

Littleton, N. C., Nov. 30, 1901.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSON.

Lesson for December 8, 1901.

MOSES AND PHARAOH.

Exodus 11: 1–10.

Explanatory Notes.

The Mosaic period extends from 1491 to 1451 B. C., and includes the deliverance of the children of Israel from Egyptian bondage. The entire deliverance was based upon and accomplished according to the plan of God. This divine plan had a twofold purpose:

1. To break the bondage, which would be a step in the direction of the world's redemption.

2. To create a profound impression of God's power upon the Egyptians, the Israelites, and the world at large.

All this would show the Egyptians the futility of resisting the purpose of God, the volume of his chosen people, bring them back to their allegiance to God, and cause the heathen to fear opposing them, as well as cause all nations, peoples, and ages, to recognize God as supreme and sovereign over all

Of course this deliverance was associated with certain religious ideas which were incorporated into the national life of Israel Certain steps were taken in the execution of this divine plan:

1 The first step was to secure the confidence of Israel in Moses as their leader.

2. To keep on striking Pharaoh and Egypt until they should let Israel go.

3. To harden Pharaoh's heart, and thus to make his consent more conspicuous.

4 To develop the plan of deliverance.

5. To throw contempt on the Egyptian religion.

6 To bring panic on the Egyptians, so as to make them glad to let Isrsel go.

The divine method of executing this plan of deliverance was in the sending of the ten plagues, which lasted about ten months. They were as follows: (1) Turning the waters of Egypt into blood; (2) the frogs; (3) the lice; (4) the flies; (5) the murrain; (6) boils and blains; (7) hail; (8) locusts; (9) darkness; (10) death of the first born. This last is described in our lesson.

The Lord, through Moses and his brother, Aaron, as spokesman, addressed Pharaoh, requesting that the people of Israel should be permitted to depart into the wilderness that they might sacrifice to their God. The demand for an unconditional and complete release of Israel was not made at first. But this first effort of Moses was met with scorn from Pharaoh, who increased their burdens. The first nine plagues produced little effect, if any, except in hardening Pharaoh's heart and aggravating Israel's burdens. The tenth plague was successful. Pharaoh and his people were not only made glad to release the Israelites, but urged their speedy departure.

In speaking of the preparation for their departure from Egypt, two unfortunate words are used in the translation of the original writings. The words "borrow" and "lent" convey a false impression, and charge dishonesty upon God and his people. The Israelites did not "borrow," but asked for jewels of silver and gold, besides garments; and the Egyptians let them have or gave them what they asked for. These gifts were but a small recompense for the services the Israelites had performed for the Egyptians. (Verses 1 3)

God's distinctive doings are clearly revealed in verse four, in which the Lord said to Moses, "About midnight will I go out into the midst of Egypt." While Moses and Pharaoh appeared against each other as two great leaders, yet God himself was the supreme actor on the scene. Every detail and step in this wonderful procedure is according to the divine plan. God is the God of history and providence. We may discover his stately steppings all through the ages. There is a divine as well as human factor in all history, whether sacred or profane. God sits on the throne of the universe.

That night, in which the first-born, from Pharaoh dowm to those of the maid-servants, and even the first-born of the cattle, were slain, was memorable and indescribable. (Vs. 4 6) A great cry of lamentation went up throughout all the land of Egypt, the like of which never before occurred, and never again shall happen. It seemed dreadful, and yet men and nations will persistently resist God to such an extent that they bring upon themselves the most painful and crushing punishment. "God is not mocked Whatsoever a man soweth that shall he also reap"

The fact that all this was the Lord's doings is shown by the way in which his own people were shielded. Not even a dog was permitted to move his tongue against any of the children of Israel. This divine protection was to indicate how the Lord put a difference between his friends and his enemies. (Vs 7 9).

There are many different views as to the interpretation of verse ten, in which the Lord is said to have hardened the heart of Pharaoh. Upon this verse Dr. Peloubet makes the following comments:

"1. 'Hardens' is used nineteen times in which it is said eleven times that God hardened Pharaoh's heart, three times that he hardened it himself, and five times simply the fact that it was hardened; and all three words of the original as noted below, are used in each case.

"2. Three different words are used in the original, all translated 'harden.' They may be distinguished in the narrative by the margin of the R. V. (a) 'Make hard'; (b) 'make strong'; used in a good or a bad sense. A heart may be made strong against good influences, as in Pharaoh's case, or strong against bad influences, as when Joshua is exhorted to 'be strong, and of good courage' (Deut. 31:6, 7, 23), and the angel said to Daniel, 'Be strong, yea, be strong' (Dan. 10:19). What the effect is depends on the man. (c) 'Make heavy,' or dull, insensible to good impressions.

"3. 'Every one of the three words, "to make hard," "to make strong," and "to make heavy," is employed to express Pharaoh's own treatment of himself, before it is applied to any work of God as actually taking place already.' In the narrative of what actually took place, it is not till after the sixth plague and the seventh use of the word, that the Lord hardened his heart, and only after the eighth plague is the agency exclusively ascribed to God.

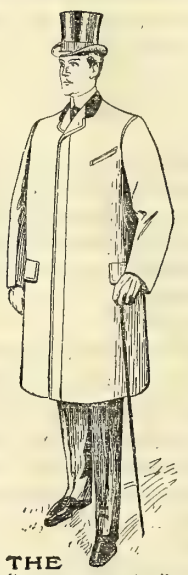
" 'Submission now would have meant prudence, not penitence; and it was against prudence, not penitence, that he was hardened, because he had resisted evidence, experience, and even the testimony of his own magicians.' 'It only means that for him the last five plagues were not disciplinary, but wholly penal.' 'Callousness was followed by infatuation, as even the pagans felt that whom God wills to ruin he first drives mad.'—Chadwick.

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THE EPWORTH LEAGUE.

THE DEVOTIONAL MEETING.

Topic for December 8, 1901.

THE RIGHT USE OF ABILITY.
Matt 5: 13 16

The Scriptures of this topic come immediately after the Beatitudes. The Savior mentions certain characteristics whose possession brings happiness He then startles the disciples, unknown and uninfluential men, by declaring that the beatitude characteristic should not be confined to their possessor, but should work outward for the benefit of others; that really they, his followers, must be benefactors of the human race. "Ye are the salt of the earth;" "Ye are the light of the world."

Christianity a Social Religion.

God brings men together in families, communities, nations. Christians must associate with men, as salt mingles with whatever it flavors, as light diffuses itself within the circle of its illuminating power Religion must be carried into daily life and business If kept in closet or church, it becomes stale and dies for want of exercise and fresh air. Monasteries and nunneries are useless for humanity. Their occupants may be pious, but they might as well be mummies so far as saving the world is concerned. "Ye are the salt of the earth." "Earth" here means humanity, the living world of men, society as it exists. If Christians as living salt and burning lights do not mingle with this earth of humanity, then they are savorless salt or a covered light. This association is necessary to teach the virtues of religion set forth in the first eight verses of the Sermon on the Mount; it is necessary to do good among men.

Silent Influences.

Under the emblem of salt, the Saviour teaches the silent influences of Christianity. Here is a religion of principles, beliefs, truths. A man may say: "I don't care for your principles, so you do right. It is nothing what you believe, if you live right." This saying is unscriptural and illogical. Belief precedes conduct. Practice is built on principle. "As a man thinketh in his heart, so is he." "Your life is hid with Christ in God." (Col. 3: 3; Rom. 2: 29.)

In this day of noise and bustle and great publicity, we are apt to think that Christianity is fruit and not root. We prove faith by works; but there can be no works without faith, no fruit without root, and trunk, and branches, and life-giving sap. Meditate upon the hiddenness of religion. Its chief forces are silent, as salt in the preservation and seasoning of flesh. The secret of its power is invisible, as at the World's Fair the dynamo and wires were unseen which, with brushes of tinted glass, painted such magic colors on the tossing water of the electric fountain. The hidden life is influential only as it comes in contact with its Source of power. Descending into the earth, the mercury rises one degree for every sixty feet. In the Comstock mine the heat is so great that men can work only fifteen minutes at a time. Forty miles below the surface the hardest rocks are melted. So we must keep near Christ, the center of religion, the fire which warms the soul, if we shall have any heat ourselves and diffuse warmth to those with whom we come in contact.

Open Influence.

Error is liable from the emblem of salt alone. Some might think, "We must keep religion to ourselves, or we must use it secretly. Therefore Christ says: "Ye are the light of the world, a city set on a hill. Let your light shine before men." Under the figure of salt he represents silent influence; under that of light, open influence; but in either case the influence must be powerful enough to season and to illuminate.

The church, as a light, is the most conspicuous object in the world.

1. It is a social light. As such, it has led the human race from barbarism to its present civilization.

2. It is an intellectual light. In every department of philosophical, artistic, or even mechanical improvement its influence has been paramount.

3. It is a religious light. It is the depositary and circulator of the Scriptures, without which we should not have the knowledge of salvation.

4. It is a missionary light Its mission is to send the gospel everywhere

From the General to the Particular.

"Let your light so shine." As the sun is in the firmament to light the world, as the candle is on the candlestick to light the house, so must you and I, and every Christian, diffuse the heavenly light that we possess. If you have religion, you cannot conceal it. If there is light in you, it will shine. Suppose a city should say, "I'll hide my houses," or the sun, "I'll not shine" Absurd! There can be no city without visibility, nor sun without illumination. Secret religion is no religion.

How we Should Shine

1. Not boastingly. Light does not brag; it just shines. Boasting is excluded because we shine by reflected light. "Christians are the lights lighted; Christ is the Light lighting." We are not self-luminous, but illuminated

2. Not for self, but for others. "Let your light shine before men."

3. For the glory of God. "That they may glorify your Father which is in heaven."

4. Practically. Let it shine in daily life. The inner religion will show meekness under provocation, patience in misfortune, resignation in affliction, the virtues of love, peace, forgiveness, and works of piety and mercy.

5. As brightly as possible. Don't refuse to shine because you are not the sun. The stars do not shine as the sun, but they shine as stars, and their brave twinkling lights many a man home who but for them would lose his way.

6. Help others to shine. You should be a torch to kindle other torches. Your light blends with the light of another believer, the light of one church with that of another, and that of nation with nation, until the whole world shall be filled with the light of the glorious gospel.

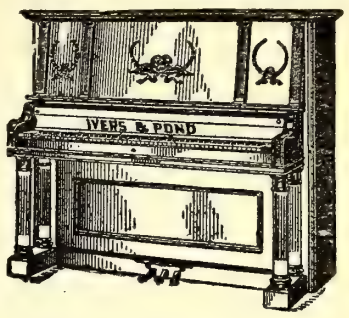
7. Permanently. A visitor said to a lighthouse keeper: "What if one of the lights should go out?" "Never; impossible?" answered the keeper. "Sometimes, in the dark nights of stormy weather, I look out to sea, and feel as if the eyes of the whole world were looking at my light. Go out? burn dim? Never!" So we should be certain that our light shall never go out, but shall permanently shine before men.—Epworth Era.

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Tetterine is the name. Sold at druggists for 50c. a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Pahlen of Lexington, Miss., writes: "Enclosed find $1 00 for 2 boxes of Tetterine. My father's hand was cured by it, and I take pleasure in recommending it."

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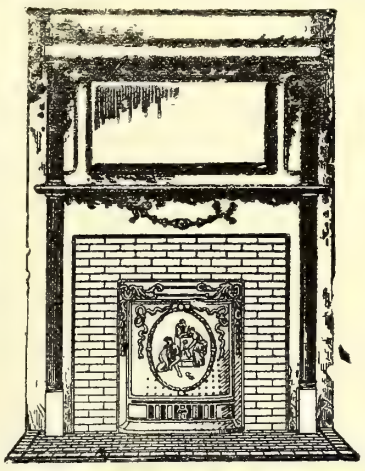
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Dr. Charles E. Taylor, and the Beginning of Southern Methodist Missions in China.

Dr. Charles E. Taylor was born in Boston, Mass., September the 15, 1819. He came to South Carolina and while a teacher in Cokesbury, S. C., in 1843 was studying medicine with a view of preparing himself for missionary work. He was admitted on trial into the South Carolina Conference in 1844.

Dr. Taylor says: "The starting point of the mission of the Methodist Episcopal Church, South, in China was at the house of Mr. Ferdinand Gibson, on the Darlington circuit of the South Carolina Conference; Saturday, August 16, 1845."

Charles Taylor was the junior preacher (his senior was Rev. Jackey Bradley), having Dr. William Capers as his presiding elder.

The Louisville Convention had been held a few months before, and had completed plans for a separate organization, known now as the Methodist Episcopal Church, South.

One Saturday afternoon, after the q[illegible] at Friend[illegible] (Mr. Ferdinand Gibson's), and [illegible] of the church for our newly organized Church Dr. Capers remarked that as we were entering on a new era in our history, the Church should inaugurate some foreign missionary enterprise in China, at once, to stimulate the clergy and active liberality of our people. The young preacher heartily coincided with this view, and remarked that he had long contemplated engaging in such work, and was only waiting for a favorable opportunity to carry out his purpose. The good Doctor seemed surprised and pleased, and asked to what foreign field he had thought of going. The young man replied that he had not fixed upon any one in particular, but was willing to go to India, Persia, China, or wherever he might be most needed. Then Dr. Capers asked him if he would really be willing to go to China. He unhesitatingly replied that he would. The Doctor then requested him to write him a letter proposing such a mission, and said that he would publish it in the Southern Christian Advocate, of which Dr. William M. Wightman (afterwards Bishop) was then editor, accompanying it with comments of his own. This was done, and was followed by several others from young Taylor, strongly urging the project.

At the first General Conference of the Methoeist Episcopal Church, South, held in Petersburg, Va., during May of the next year (1846), Dr. Capers was elected Bishop. A Board of Missions was also elected, and Charles Taylor was appointed the first missionary of the Church to China. But the distance was so great, and the possibilities of various contingencies such, that it was thought eminently desirable that he should have a colleague. Accordingly, a volunteer was called for, through the Church papers, and it seems surprising that nearly two years elapsed before one was found. In the meantime, Charles Taylor was studying medicine in Camden, S. C., his second appointment in the Conference. At the close of this year he married Miss Charlotte Gamewell. He then attended two courses of medical lectures in Philadelphia, graduating there in March, 1848.

A short time before that, Benjamin Jenkins, of Charleston, was secured, licensed, and appointed as a colleague to Dr. Taylor.

The Bishop and Dr. Wightman informed Dr. Taylor that the Board of Missions had left the selection of the point at which to begin our work in China exclusively to him. He fixed upon Shanghai as, in his judgment, presenting opportunities superior to any of the other ports open to occupancy.

The two missionaries, with their families, sailed from Boston on April 24, 1848, on a very small and uncomfortable ship, the Cleone, of only three hundred and ninety tons burden. Their two sleeping rooms, only five by seven feet, were on each side of a cabin about seven by nine feet, and constituting their only sitting room for five long months.

Three months of sailing brought them to the Strait of Sunda, between the islands of Java and Sumatra; one month more to Hong-Kong, China. On arriving there the health of Mrs. Jenkins was so feeble that her husband took his family ashore, and did not reach Shanghai until nine months after Dr. Taylor's arrival there.

The latter was received and entertained by missionaries from the South[illegible] Ba[illegible] B[illegible] [illegible] D[illegible] [illegible] s[illegible] that in six months he was able to deliver his first public address. His book, "Five Years in China," gives minute details of their life, sacrifices, and labors during that period. The failure of Mrs. Taylor's health compelled her to return home. Finding no hope of her restoration so as to be able to live in that climate, Dr. Taylor, too, returned, after remaining in China five years.

Even that disappointment was met by him with the cheerful courage of one who fully believed, "What I do thou knowest not now, but thou shalt know hereafter."

In a letter of greeting to the Woman's Missionary Society of the South Carolina Conference, dated July 11, 1886, Dr. Taylor says: "The first female missionary of our Church that ever set her foot on heathen shores was my beloved wife, a native of South Carolina;" and, "The first land purchased, and the first dwelling erected for their missionaries, was at Shanghai, and with money contributed by South Carolina Methodists."

The home of my childhood was in the vicinity of the cradle of our Southern missionary work. Darlington circuit in 1845 extended over a large area, about thirty miles in length, with many appointments. A few miles from Friendship Church was "Liberty Chapel," where my parents worshiped, and where Dr. Taylor also preached. These old churches were very primitive, and have been replaced by new ones. The junior preacher on the circuit was assigned no permanent abiding place, but certain loyal Methodists welcomed their itinerant preacher, calling theirs, "the preacher's home." Such was my father's house, and here "Uncle Taylor" spent much of the leisure time which his work permitted. His lovable, genial nature attracted children irresistibly to him; like his Master, "he took them in his arms." I can distinctly remember the time and place when he related to my mother that, a few days previously, during the quarterly meeting at Friendship, he had offered himself to the Church as a missionary to China. I met him only a few times after his return. The Gibson home, known locally as "The White House," where Dr. Taylor offered himself as a missionary, is still extant—in sight of the railroad about one mile from Pee Dee River. A nephew of Mr. Ferdinand Gibson now resides there.

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If you have offensive pimples or eruptions, ulcers on any part of the body, aching bones or joints, swollen glands, sore lips, eating, festering sores, sharp knawing pains, then you suffer from poisoned blood or the beginnings of a deadly cancer. It is a dangerous condition, but you may be permanently cured by taking Botanic Blood Balm (B. B. B.) made especially to cure the worst blood diseases, even deadly cancer. Hundreds of cures of cancer made by B. B. B. every year. It heals every sore or ulcer, stops all aches and pains and reduces all swellings. Botanic Blood Balm cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula, etc. Especially advised for all obstinate cases. Druggists $1. Trial treatment free by writing Dr Gillam, 42 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given. Medicine sent at once prepaid. Special circulars sent about cancer.

[illegible] Air Line Railway [illegible] Key," is the short line [illegible] Eastern Florida, reaching [illegible] the South, southeast and [illegible] and is the only southern line reaching the capitals of all the States through which it passes, and whose through trains pass through the National Capitol. The traveler, whose destination is in the Southland, will do well to investigate the service of this modern and up to date line, whose schedules, accomm dations, thro' train service and rates are the standard.

Whether your journey be via Norfolk and Steamer Lines, or all-rail, the Seaboard Air Line is the line you should take. Its 1000 mile tickets, good over the entire system, including Florida, and also between Richmond, Va., and Washington, D. C., and between Norfolk, Va., and Baltimore, Md., by boat, offer special advantages. And there are others, of which any agent or representative of the line will inform you upon application.

Doing the Right Thing.

The trouble begins with a tickling in the throat and a nagging little cough. Soreness in the chest follows and the patient wonders if he is going to have an all winter cold. Probably, if he does the wrong thing or nothing. Certainly not if he uses Perry Davis' Painkiller, the staunch old remedy that cures a cold in twenty-four hours. There is but one Painkiller, Perry Davis'.

Pyny-Balsam Relieves Right Away
and makes a speedy end of coughs and colds.

Asleep Amid Flames.

Breaking into a blazing home, some firmeen lately dragged the sleeping inmates from death. Fancied security, and death near. It's that way when you neglect coughs and colds. Don't do it. Dr. King's New Discovery for Consumption gives perfect protection against all Throat, Chest and Lung Troubles. Keep it near, and avoid suffering, death and doctor's bills. A teaspoonful stops a late cough, persistent use the most stubborn. Harmless and nice tasting, it's guaranteed to satisfy. Price 50c. and $1.00. Trial bottles free.

A Great Opportunity.

The burned district of Jacksonville, Fla., is to be rebuilt at once, offering an opportunity of employment to workmen, and excellent prospect to contractors and capitalists. Jacksonville is reached from all directions by the Seaboard Air Line Railway System, which offers unexcelled facilities in the way of schedules and through car service to that point.

QUARTERLY MEETINGS.

STATESVILLE DIST. 1st Round
—IN PART—

J. E. THOMPSON, P. E., Statesville, N. C.

Hickory station	Dec	1
Mt Zion station	"	7 8
Mooresville station	"	8 9
Troutman, Troutman	"	14 15
Mooresville, Centenary	"	21 22
Statesville, First Church	"	28 29
West End	"	29 30

MOUNT AIRY DISTRICT--1st Round.

J. J. Renn, P. E., Mount Airy, N. C.

Sparta at Shiloh	Dec	14 15
Laurel Springs at Mt Zion	"	17
Healing Springs at Greenwood	"	19
Creston circuit at Thomas Chapel	"	21 22
Watauga circuit at Union	"	22 23
Boone circuit at Fairview	"	24
Jefferson circuit at Jefferson	"	28 29

GREENSBORO DISTRICT---1st Round.

J. R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Proximity	Dec.	1
Greensboro, West Market	"	15
Spring Garden street	"	15
Greensboro ct., Holt's Chapel	"	28
Greensboro, centenary station	"	29
Ramseur station, Ramseur	Jan.	4 5
Ruffin, Peniel	"	10
Wentworth, Salem	"	11
Reids ville, Mamre	"	12
Ware's Chapel	"	12
Randolph, Mt Vernon	"	17
West Bend, Pilgrim	"	18
High Point, Washington St	"	9
High Point, South Main	"	19
Asheboro, West Street		5
Asheboro, [illegible]		6
Redeemer St and	"	6
Liberty, Liberty	Feb	
[illegible] New Hope		
Uwharrie [illegible]		
[illegible] Pleasant Ridge	"	15

[illegible] ---1st [illegible]

[illegible] E. Ashe, P. E., N. C.

North Asheville	Nov	1
Bethel	"	1
Huntsville, Saint Rock		7 8
Marshall ct., Marshall		4 5
Ivy circuit, Lamb's		1 2
Bald Creek circuit, Gardiner's		8 9
Burnsville circuit, Shady Grove	Jan.	4 5
Swannanoa ct., Biltmore	"	11 12
Hendersonville station	"	18 19
Saluda ct., Hillgirt	"	25 26
Cane Creek ct., Skyland	Feb	1 2
Old Fort ct., Ebenezer	"	8 9
Weaverville station	"	15 16
Weaverville ct., Salem	"	22 23
Central Church	Mar	1 2
Haywood Street	"	1 2

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Greenlee Chapel	Dec	7 8
Bakersville station, Bakersville	"	8 9
Elk Park circuit, Elk Park	"	11
Forest City and Thermal City station. Pleasant Grove	"	14 15
Moores oro circuit, Mooresboro	"	15 16
McDowell circuit, [illegible]ebo	"	21 22
Marion station, Marion	"	22 23
Table Rock circuit, Oak Hill	Jan	4 5
Morganton station		5 6
Rutherford circuit, Salem	"	11 12
Rutherfordton station, Mount Hebron	"	12 13
Broad River circuit, Tanner's Grove	"	18 19
Henrietta & Caroleen, Caroleen	"	19 20
Morganton circuit, Zion	"	25 26
Connelly Springs, Connelly Springs	Feb.	1 2
Green River circuit, Bethlehem	"	8 9

WINSTON DISTRICT 1st Round.

D. ATKINS, P. E., Winston, N. C.

Winston, Burkhead	Dec	8
Winston, Grace Church		8
Walkertown station	"	14 15
Leaksville and Spray	"	18
Stoneville and Mayodan, Stoneville	"	20
Madison, Madison	"	21 22
Thomasville station, [illegible]	"	28 29
Stokesdale, Stokesdale	Jan	2
Summerfield, Summerfield	"	4 5
Danbury circuit, Danbury	"	11 12
Southside and Winston, Pine Grove	"	18 19
Winston, Centenary	"	19
Davidson, Good Hope	"	25 26
Kernersville, Mt Vernon	"	29 30
Lewisville, Concord	Feb.	1 2
Farmington circuit, Bethlehem	"	8 9
Cooleemee	"	13
Davie, Hardison	"	15 16
Mocksville station,	"	16

District Stewards will meet at Centenary church, Winston, Dec. 26, at 11 a. m.

SHELBY DISTRICT—1st Round.

J. H. Weaver, P. E., Shelby, N. C.

Shelby circuit, Beulah	Dec,	7 8
Shelby station	"	8 9
McAdensville station	"	14 15
Lowell circuit, Lowell	"	15 16
El Bethel circuit, El Bethel	"	21 22
King's Mountain station	"	22 23
Belwood circuit	"	28 29
Bessimer City circuit, Bessimer City	Jan	4 5
Gastonia, Main st	"	5 6
Lincolnton circuit, Asbury	"	11 12
Lincolnton station	"	12 13
Lowesville and Mtn Island, Hill's Ch	"	18 19
Cherryville circuit, Cherryville	"	25 26
Polkville circuit, Polkville	Feb	1 2
Palm Tree and Lawndale	"	7 8
South Fork circuit, Bethel	"	8 9
Gastonia, West End and Ozark	"	15 16
Rock Springs circuit, Webb's Chapel	"	22 23
Stanly Creek, Stanly Creek	Mar	1 2

The District Stewards will meet at Shelby December 18 h 1901.

Wanted.

Bright young man or woman in each county to sell our up to date publication. Good pay and steady employment to energetic people.

J. P. GARRISON, Mgr.
Room No. 84–C Build, Charlotte, N. C.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

New Auxiliaries.

We are glad to report the organization of three new auxiliaries. These are in the Shelby District and are all in country churches. We hope this is the beginning of a forward movement on this line and that there will be many organized in every district ere the fiscal year closes. At the recent session of our Conference Bishop Hargrove highly commended our work and exhorted the preachers to encourage and help in its extension till every church shall have a society, saying that wherever the women are organized missionary assessments are paid in full. Will not the brethren give heed and help themselves by helping us? A juvenile society has also been organized at Newton with fifty members, and some months ago one at Biltmore with twelve members.

Items of Interest.

Mrs. Trueheart in a recent letter says: "I know you will be glad to have some abstracts from Dr. Reid's report of our Korea Mission. He visited all the stations and writes: 'Of course one of the chief points of interest in Wonsan was the property recently purchased. It has a roomy brick house pleasantly situated in the midst of about seven acres of highly improved land. In front of the house is a fine meadow and at the rear and sides an excellent garden and the best orchard possibly in Korea. The house is supplied with pure spring water brought in pipes from the hills at the rear of the house.' Beautiful for situation for the Lucy Cunninggim Home and School, you say—Yes truly, and doubtless an inspiration to N. Car. Conf. Sec.; and when fully equipped and paid for it will be a centre of Christian work in that part of Korea. Dr. Reid adds: 'I went also to Songdo. It was a succession of happy surprises. The work has grown beyond my expectations, * * and a good share of the success is due to the well directed labors of Miss Hinds and Miss Carroll. Their praise was on the lips of natives and foreigners alike. In Seoul the work of Mrs. Campbell is rapidly passing beyond her strength. She should have immediate assistance. Miss Harbaugh has been sent to help Miss Hines at Songdo, and Miss Carroll and Miss Knowles have gone to Wonsan to open up there in the Lucy Cunninggim, this leaves Miss Campbell again without a missionary helper. Cameos are ready; numbers of annual reports 23rd, are waiting orders, only ten cents each. Calendars are nearly ready to send out, and quite ready for orders at 25cts. each. The children's book of Entertainments, also nearly ready. "Via Christi" or Introduction to Study of Missions quite ready in this office, at thirty cents each. This study should begin Jan. 1."

A Comprehensive Scheme.

At the Ecumenical Missionary Conference, held in New York in 1900, it was proposed by those interested in Woman's Foreign Missionary Societies, to consider the feasibility and value of a plan for united study of Missions; and a committee representing the Baptist, Congregationalist, Protestant Episcopal, Methodist, and Presbyterian societies appointed to inquire into the matter, and if thought practicable to prepare a course of lessons somewhat similar in plan to the International Sunday-school Lessons. Correspondence with more than thirty societies justified the initiation of the scheme. Experimentally something was done last year, and twenty thousand copies of the program circulated.

Pursuant to action taken by the Interdenominational Conference of Woman's Foreign Missionary Societies held in New York January last, a committee secured the services of Miss Louise Manning Hodgkins, for many years Professor of Literature in Wellesley College, and author of several important publications. Miss Hodgkins was especially qualified for this work, as she had recently made a tour among the foreign missionary stations of all denominations. She arranged the following course of six lessons which the committee has adopted:

1. Paul to Constantine. From the apostolic age to the Christianization of the Roman Empire. First to fourth century.

2. Constantine to Charlemagne. From the Christianization of the Roman Empire to the Christian Empire of the West. Fourth to ninth century.

3. Charlemagne to Bernard of Clairvaux. From the establishment of the Christian Empire of the West to the Crusading Church. Ninth to the twelfth century.

4. Bernard of Clairvaux to Luther. From the Crusading Church to the Reformation. Twelfth to the sixteenth century.

5. Luther to the Halle Missionaries. From the Reformation to the foundation of early European societies for the propagation of the Gospel. Sixteenth to eighteenth century.

6. The Halle Missionaries to Carey and Judson. From the foundation of early European societies for the propagation of the Gospel to the beginning of nineteenth century missions. Eighteenth to the nineteenth century.

To promote intelligent study she has prepared a text book containing information needed for each of the six studies, also historical tables, and suggestions for advanced study, papers, and discussions. The book can be obtained in paper at thirty cents from Mrs. S. C. Trueheart, Nashville, Tenn. The lessons begin Jan. 1st, and plans should be made at once by those who will undertake to use them. While very comprehensive they are also flexible and may be adapted to existing needs. The topics are few and simple enough for boys and girls, and capable of expansion to the grade of accomplished students of missions. They need not interfere with our regular programs, and Mrs. Butler promises to give help through the Woman's Missionary Advocate if needed. It is a conceded fact that intelligence as to foreign missions is a crying need among Christian women in the home churches and it is earnestly hoped that this plan will be so generally adoped as to prove a step forward in this direction.

Winter Excursion Rates.

Effective October 15, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent Southern Railway for full information.

"Winter Homes in Summer Lands."

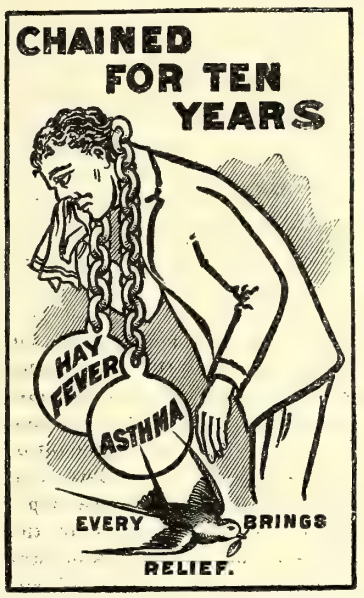
The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two cent stamp to S. H. Hardwick, G. P. A., Washington, D. C.

Asthma Cure Free!

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT of POSTAL.

WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brin instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, N w York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully, O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 22 years. I have tried numerous remedies, but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

S. RAPHAEL,
67 East 139th street, New York City.

Trial Bottle Sent Absolutely FREE on Receipt of Postal

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THE KEELEY INSTITUTE
GREENSBORO, N. C.

Opening of Winter Tourist Season.

The Southern Railway, which operates its own lines over the entire South and forms the important link in the great highway of travel between the North and South, Florida, Cuba, Mexico, the Pacific Coast and Central America, announces for the winter of 1901 and 1902 the most superb service ever offered. Its splendid regular service will be augmented by the Southern Palm Limited, a magnificent Pullman train, which will be operated between New York and Saint Augustine, Fla.

THE FARM.

Items For The Farm.

BY W. F. MASSEY

I had a letter a few days since from a man who formerly lived in Vermont and with whom I had considerable correspondence when living there. In fact he has been one of my correspondents students. He was engaged in dairying on a small Vermont farm, but being very good and ambitious to know all about his business went to New York and attended Dairy school, and afterwards took charge of a large New York dairy. Of late years he got getting a fair salary offered him a large dairy near Atlanta, he came south. He now writes: "Your editorial in the Practical Farmer in regard to dairying in the South has been carefully read, and I wish to add emphasis to what you say that those who are making a good article of butter in the South have a demand for far more than they can supply, and at prices far better than the dairymen in the north get. I came down here to the Richland Stock Farm as a specialist in dairying and especially to look after the butter making. I had not a little misgiving as to what the result would be, since conditions are so different from those in the north. But the same general principles apply here as there. I find that I am able to make just as good butter here as in Vermont. We have increased our herd since last spring from 50 to 70 head and are soon to add 50 more, and it is the intention to increase as fast as possible to two hundred head of cows. Still, at no time have we been able to supply the demand for the Richland butter, at a price considerably above the market price, and more than what the dairy in the north realize It seems strange that so few are engaging in dairying, for the farmers here have so many advantages over those in the north, where only one crop can be grown in a season, where the cows must be stabled in a warm stable for six months in the year, and concentrated food is fully as high priced as here, and labor higher priced, but more reliable. Co-Operative Creameries ought to be made a success here, and could be, if the farmers would interest themselves. The only drawback to the private dairy is the cost of ice and though the soil has been run down in the continuous cultivation of cotton it is low in price, and that the original fertility has not been exhausted is proven by the readiness to which it responds to better cultivation and fertilizers intelligently applied Cotton is the great money crop of the South, and in adopting dairying as side issues, growing forage crops in rotation with cotton, while the acreage may be reduced, the net returns per acre will in a short time be fully doubled, for the average here is less than half a bale and cost about 7 cents per pound to grow, while F J Merrian in his exhibit at the Interstate Fair recently held in Atlanta, showed cotton that made a bale and a half per acre, fertilized with stable manure and grown at a cost of 3 cents per pound Would it not pay some farmers to keep live stock merely for the manure? The main thing needed is a better knowledge of dairy methods, and steady hard work. This takes me back to the subject of your editorial, the need for the young men of the South to educate themselves [illegible]. From personal experience [illegible], as a young man [illegible] that they [illegible] no mistake in taking this sort of [illegible] The remuneration is more than many other industries after allowing for board in town and other incidental expenses to the town man Of course it takes hard and steady work, and the foregoing of many pleasures and the need to make every effort a stepping stone to something better It is not [illegible] and three such other businesses, and the fellow who was [illegible] for a dairy and [illegible] back to Vermont [illegible] increase [illegible] south with [illegible] quoted [illegible] letter at length, states [illegible] was the way [illegible] in the South. I have written time and again that the keeping of live stock be the road to the regeneration of our lands and the increase in our crops. The Mr Merriam of whom my friend writes is a northern man who has settled near Atlanta and is making an old farm rich and filling his pocket-book in doing it It is the same old story Our young men are crowding into the mechanical and engineering departments of the College of Agriculture and Mechanic Arts while the young men of the north are preparing themselves for the positions in the management of the farms and dairies and are coming south to make money It has been said that we cannot compete with the states north of us on account of the poverty of our soil, while here is a young man who had considerable experience in the working of a dairy in the great dairy state of Vermont, who says that in the south he has greater advantages for dairying than in the north And any one who has studied the question knows that this is true Right here in Raleigh there are thousands of pounds of oleomargarine sold simply because it is utterly impossible to meet the demand with good butter, and all the first-class butter made about here is taken up at a good price as fast and faster than it is produced. In this season of bad cotton crops Mr. Merriam made a bale and a half per acre with the manure made on the farm and at half or less the cost that the crops of the cotton croppers are made. The curse of the south is the tenant cropping system. There is no business of earth that could stand the expense at which most of the cotton is grown except farming, and the fact is that today, poor as the farming is in North Carolina as a rule, there is no business in the state that pays as large a percentage on the investment as farming. And the same is true elsewhere. There are men living and raising large families in comfort on farms that would not sell for $5000. What business with that much capital would enable a man to raise a family, educate his children and half the year to drive about with his own team and enjoy life? Six per cent. is today a large interest on invested capital and $5000 invested at six per cent. would make but $300 a year and the man in town with that amount invested would have to work harder and more continuously to support his family than the average farmer does And this is just what is the matter with the cropping system It is a [illegible] tenant to pinch through the summer after a fashion, paying for his supplies at a rate of interest that a Wall street man would not give to tide over a panic, and leaving him idle and penniless the rest of the year. What we need is men with money who have faith in the North Carolina lands and are willing to invest in their cultivation in an intelligent way.

The men in Georgia who are employing the young man who wrote the letter I have quoted are realizing the advantages of having an expert in their dairy and are putting capital into it aiming to keep a dairy of 200 cows. There is today in Raleigh and near by towns a demand for just such a dairy farm and there are a number of towns in this state which would support just such a dairy But if a man of means would start it he would have, like the Georgia man to send to Vermont or some other northern state to get the expert simply because our farmers cannot see anything for their sons in the study of Agriculture And still there is an awakening in the state to the great advantages we possess in our soil as well as our climate we will fail to do what we should for the lands of North Carolina and will be surpassed by other Southern states which are taking up these things The dairy and beef animal will show us the road to independence of the fertilizer trust. Who will take the road?

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

to the kidneys, bladder and LIVER. They are adapted to old and young.

Business Notices.



HAVE YOU TRIED IT YET?

A wonderful Remedy for Coughs, Sore Throat, Soreness in the Chest or Lungs, and incipient Consumption. The basis of TAR HEEL COUGH SYRUP is North Carolina Pine Tar and is always reliable. Sold by all dealers, 25c. Manufactured by

Tar Heel Medicine Co.,
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CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc

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MARRIAGES.

BAKER—BENNETT—At Ella, N. C., November 24th, 1901, Miss Lavenia Baker, of Kernersville, N. C., and William W. Bennett, of Ella, N. C., were united in matrimony, Rev. R. M. Stafford officiating.

HARRIS—RICHARDSON.—At the residence of the bride's mother in Walnut Cove, November 7th, 1901, Charles L. Harris to Mary Ellen Richardson, Rev. W L Dawson officiating.

HAUSER—HALL.—By the same, on November 10th, 1901, at the residence of the bride's mother in Donaha, J. L. Hauser to Bertha Hall.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

CARTER—Leonidus Everett, infant son of Mr. and Mrs. J. E. Carter, Polkton, N. C., born April 24th, 1901, died July 26, 1901. Interred at Williams Cemetery, Polkton, N. C.

DELANEY—Mrs. Catherine Delaney was born December 25, 1838, and died September, 1901.

Sister Delaney was a member of the M. E. Church, South. Her membership at the time of her death was in the Pineville circuit. Brother Sprinkle, her faithful pastor, was away from home at the time of her death, and the writer was called upon to conduct the funeral service.

Sister Delaney was born and raised in South Carolina, and lived the most of her life in her native state. The family moved into Union county, N. C., near Marvin. Her husband preceded her to the better world. She was spared to see all of her children married. All are living and are in good circumstances, and members of the M. E. Church, South, with one exception; a widowed daughter, who joined the Presbyterian church, with her husband. I have known the deceased from my childhood. She was a good neighbor, a loyal Methodist, a high toned lady and a Christian. After a brief life of devotion to family and friends, God has called her to himself.

She left six children to mourn their loss—two sons, Bro. J. S. Delaney of Weddington, and Bro. J. D. Delaney of Waxhaw, and four daughters. May God bless and comfort them, and may his grace sustain them.

M. T. STEELE.

A Startling Surprise.

Very few could believe in looking at A. T. Hoadley, a healthy, robust blacksmith of Tilden, Ind., that for ten years he suffered such tortues from Rheumatism as few could endure and live. But a wonderful change followed his taking Electric Bitters. "Two bottles wholly cured me," he writes, "and I have not felt a twinge in over a year." They regulate the Kidneys, purify the blood and cure Rheumatism, Neauralgia, Nervousness, improve digestion and give perfect health. Try them. Only 50c. at drug stores.

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.

Don't be persuaded to take anything said to be as good as Grippe Knockers, for it is not.

IMPORTANT ANNOUNCEMENT.

Seaboard Air Line Railway to Florida, Cuba, Savannah, Camden, Southern Pines and Pinehurst.

Winter excursion tickets were placed on sale to resort points on this line in North and South Carolina, Georgia and Florida, on October 15th, and will remain on sale during the season. Exceptionally low rates in effect this year to Pinehurst and Southern Pines, N. C., Camden, S. C., Savannah, Ga., and all points in Florida and Cuba To reach any of these points, the service of the Seaboard Air Line Railway, "Capital City Route," will be found the best and most attractive. In addition to the superior service now operated, it is announced that Cafe cars will be placed in service on the Washington-Atlanta Line about November 1st, and on the Florida Lines about January 1st, 1902. Following this the Florida & Metropolitan Limited will be inaugurated about January 15th, 1902, with sumptuous appointments and superb equipment, including dining and club cars, constituting it beyond a doubt, the peer of any train in the world.

The service of the Seaboard Air Line Railway to Cuba is most attractive. Its Cafe car service and many other features present advantages commending it to the favorable attention of all travelers.

See that your Winter Tourist tickets read via the Florida & West India Short Line, Seaboard Air Line Railway.

Low Rates for Hunting and Fishing Parties via Seaboard Air Line Railway.

This popular route, whose lines penetrate some of the best country for game, birds and fish to be found anywhere in the South, has on sale reduced rate tickets from Norfolk, Portsmouth and Richmond to all points in Virginia, North and South Carolina, for the benefit of hunting and fishing parties, moving in dividually or otherwise. One dog is carried free with each passenger and others are transported at a small cost.

Full information as to most desirable points, rates, schedules, etc., furnished upon application to any agent or representative of the Company.

Winter Tourists Tickets Now on Sale via Seaboard Air Line Railway.

The Seaboard Air Line Railway announces that, effective October 15, 1901, round trip Winter Excursion tickets will be placed on sale to resort points on its lines in North and South Carolina, Georgia and Florida. These low rates taken in connection with the superior service and fast schedules operated over this line, which is the shortest and best to Florida points, are brought to the attention of those who are planning Winter tours. It will be distinctly to their advantage to obtain definite information, which will be cheerfully furnished by any Agent or Representative of the Company.

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Incorporated under the Savings Bank Laws of N. C. in 1887.
The only bank in the City doing no other than a Savings Bank business.
Pays 4 per cent compound interest on time deposits.
Net Deposits March, 23rd 1901, $172,346.57.
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CURES WORST COUGH AND LUNG DISEASES.
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Manufacture wire railing for cemeteries, balconies &c.; sslves, fenders, cages, sand and coal screens woven wire, etc. Also iron bedsteads, chairs, settees, &c.

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By sending 13 miles Wm. Spirey, of Walton Furaace, Vt., got a box of Bucklen's Arnica Salve, that wholly cured a horrible Fever Sore on his leg. Nothing else could: Positively cures Bruises, Felons, Ulcers, Eruptions, Boils, Burns, Corns and Piles. Only 25c. Guaranteed by druggists.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a m Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.

Southern Railway's New Service to Richmond.

The special attention of the traveling public is called to the new service from Greensboro to Richmond via Southern Railway through Durham and Keysville: Leaving Greensboro at 7:53 a. m., close connection is made at Durham and train arrives Richmond 3:12 p. m. Connection made there with fast express train for West Point where connection is made every day except Sunday with York River Line elegant steamship service for Baltimore Call on John B. Graham, Ticket Agent, Greensboro, for full information.

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Who desires to fit himself for business and a good position by attending a thoroughly reliable, and well established Business College. Expenses low, instruction the best, position secured. Address

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Itching Humors, Eczema, Scrofula, Pimples, Bone Pains, Eating Sores, Cancer, Rheumatism.

In Many Cases a Free Trial of Botanic Blood Balm---B. B. B.. Effects a Permanent Cure.

A trial of Botanic Blood Balm (which we send absolutely free prepaid), will prove the merits of this wonderful blood purifier, and you will then know where and how to obtain relief and permanent cure for every evidence of bad blood. Botanic Blood Balm is a clean medicine made from pure Botanic ingredients, scientifically prepared by old Dr. Gillam, the greatest specialist in blood diseases in America.

William Price, Luttsville, Mo., who suffered the agonies of rheumatism and sciatica for years, writes: "I suffered with aching bones and joints, could hardly get on my coat My knuckles were swollen. Tried everything, even Hot Springs, but only got temporary relief, yet was permanently cured over eight years ago by Botanic Blood Balm. It stopped all aches and pains and made my blood pure and rich."

Botanic Blood Balm will build up the worn out, tired body; at the same time kill all the deadly poison and humors in the blood. No matter how long you have suffered nor how deep seated your case may be, even deadly cancer and blood poison, pronounced "hopeless" or "incurable" by doctors, yield readily to B. B. B., and we will send a trial free to prove it.

Mrs. M L. Adams, Fredonia, who was cured by B. B. B. of cancer and eating sores says that "it is a gift from God."

Send us a description of your case today. You will get special free medical and a trial of B. B. B.

Mrs. Stauffer, of Montpelier, Ind., had an itching eczema with pimples and offensive eruptions, itching skin; was discouraged, yet she writes: "Botanic Blood Balm healed every sore, stopped all aches and gave my skin the rich glow of perfect health and purified no blood It is grandest blood medicine on earth.

These are only brief expressions of approval taken at random from over ten thousand original testimonial letters received, telling of the wonderful cures of bad blood made by B. B. B.

Over five years ago the sales of Blood Balm were not over 10 000 bottles per year. This year (October, 1901) they have reached over 100,000 bottles already.

Surely there must be great merit in Botanic Blood Balm or the sales could not be so large. Wherever introduced into new towns B. B. B. outsell all other blood remedies, because it cures where all else fails. A trial of Blood Balm is our best testimonial.

To obtain the treatment describe your trouble and write Dr. Gilliam, 42 Mitchell Street, Atlanta, Ga. Medicine, also book on blood troubles and personal letter of advice, sent at once prepaid. If already satisfied that B. B. B. is what you need, it is sold at all druggists at $1.00 per large bottle.

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INCORPORATED 1875.

EDWARD W. SCOTT, President, 346 Broadway, New York

Continued Growth--From Official Statements.

1895---Five Years' Progress---1900

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HAS MORE THAN QUADRUPLED ITS EXCESS OF INCOME OVER DISBURSEMENTS,

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☞If you desire safe assurance or a good agency, write for particulars to any of its Managers or Agents.

J. STERLING JONES, Manager,
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Christian Advocate.

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ESTA[illegible] 1855. GREENSBORO, N. C., DECEMBER 18, 1901. VOL. XLVI., NO. 51

MrsEllaPeacock

Editorial.

WORDS.

BY SUSIE M. BEST.

Words are so cheap, a little trick of tongue,
An easy art of pen—ah, well! ah, well!
When life's occasions come and we are flung
Amid their sins and snares, 'tis deeds that tell.

WITNESSING FOR CHRIST is important, and the more prominent our position in life the more obligitory it becomes that we testify. Christ defines our relation and work when he says, "Ye are my witnesses." Speaking of this Dr. Buckley says:

Professor Wallace Bruce, a member of the Class of 1857 of Yale College, informs us that in his senior year President Woolsley, on one occasion, spoke a few minutes, not more than six or seven, to the students at prayers to this effect: "When I was in Germany at the university at which I studied only one of tne students believed in a personal God, and none of the students so far as I ascertained believed in God, and none in Christ as the Son of God. This discovery led me to read the Bible to ascertain whether beyond all doubt there was that in it which would maintain a conviction in my soul of the person and unity of God. The result was a deep and immovable conviction which has never for one moment been shaken, of the personal unity of God and the Deity of His Son Jesus Christ." These words, uttered by the great scholar and publicist, were spoken with such intensity as to lead to the conversion of thirty of the members of the class, one of whom was Professor Bruce himself.

Would that all college presidents and professors were willing to speak to students so freely and fully, yet so concisely, of their religious convictions and the ground of them, and were able to do it with such intensity of feeling as to produce an impression so strong and enduring.

IT IS BEAUTIFUL to yield graciously, yet only a few, comparatively, seem to posses the art. It is perhaps not so much an art as a grace. The mellowing rays of life's afternoon, tinged with the cloudlines of sorrow, sometimes, through grace, bring a spirit apparently unconquerable into gracious surrender. It is not always the case that a sturdy character yields stubbornly. The Western Christian Advocate pays a beautiful tribute to one of these lofty spirits thus:

A personal friend of the editor—a minister still on the youthful side of middle life, and a thinker and preacher of unusual depth, originality, and force—sent him a fraternal letter the other day. If it had been melancholy, it would have been excusable, and a patient and passive tone might have been expected; for, some years ago, our brother was attacked with serious disease, which, after a brave battle, compelled him to abandon his pastorate. While sometimes hope revives, at other times it looks as if he were appointed to be an invalid and a sufferer for life. But, as we have intimated, his letter is so far from being a complaint or a wail or sigh—so far from being an indictment against Providence—that it overflows with faith, courage, and enthusiasm, which show what a hold he has on God, the soul's Supporter. We know that others will be helped to endure by his jubilant words of cheer. He says:

"I fear I have fallen out of the ranks, but my spirit still keeps step to the music of triumphant Christianity. The world is growing better, and it is a glorious thing to be anywhere in the Father's great world. With the divine life within, we assimilate all that is divine in the world about us. We see and feel and live on the excellent things that make the soul rich in immortality."

A GENIUS IN RELIGION.

This may be a new way to express it, but is not such a thing possible? Almost every so-called genius has a history of hard labor, toil and sacrifice, known only to himself. Ordinarily, prodigies do not come bounding into existence as is often supposed. They are the output of a certain process of toil and training which has gone before. This principle applies in religious life. To be a great Christian—to be a genious in religiousness—one must have gone through the school of experience in self denial and sacrifice out of which only can come the full, ripe fruit of Christian life. If one would be great in Christian life he must first have had a "genius for drudgery."

In illustration of this principle some one tells the story of Paderewski, the great violinist, that when told by her royal highness Princess Victoria, perhaps the most accomplished musician of all the members of the royal family, that he was "surely inspired," answered:

"Your royal highness will, I dare say, be surprised when I tell you that I remember the day when I was quite an indifferent player. I was determined, however, to be what the world calls a genius, and to be a genius I well knew that I must first be a drudge, for genius and drudgery always go hand in hand. Genius"—and Paderewski spoke excitedly—is three quarters drudgery—that's what genius is. I at one time practiced day after day, year after year, till I became almost insensible to sound—became a machine as it were. Now 'Paderewski is a genius,' says the world! Yes; but Paderewski, your royal highness, was a drudge before he was a genius!"

GLIMPSES OF THOUGHT.

Fashion is arbitrary. No matter how picturesque the style may be; her votaries yield perfect obedience. This is the only tyrant whose victims never complain.

Rashness and religion do not keep house together. Saul, who was Israel's first king, would have been a great ruler but for the fact that he took matters into his own hands.

A worldly life; a wicked life; disgrace; perdition. These are the stages in the career of one who persists in "having a good time," to the neglect of the greater matter of personal salvation.

The Lord is a wonderfully helpful partner and it is possible to have him at the head of every firm. The only condition required is that the trade mark as well as motto, shall be righteousness.

Give the girls a chance. But do not understand this to mean only a chance to marry. They will take that whether given or not. What we mean is that a girl needs and deserves training for life as well as a boy.

If all the mentally incompetent were in the hands of public charity, there would be few to "stay by the stuff." Fortunately the Lord has so endued human nature with the spirit of charity as to make it possible for the mass of the insane to be cared for at home.

"They that will be rich, fall into temptation and a snare." After all, the peril of wealth lies not so much in the possession as in the purpose to possess. One has already yielded to Mammon when he has formed the deliberate purpose to have wealth at all hazards.

"Righteousness exalteth a nation." So it does, but not till it has axalted the individual. Civic righteousness is only the aggregate of individual or personal righteousness. There is enough in this to puncture some vast schemes of reformation, if the promoters could only see the point. But they never will.

"He hath made us kings and priests." So we have "blue blood in our veins," in spite of genealigies and pedigrees to the contrary. The way to get your family record right is to get into the great family of God. No pedigree will count at the judgment except that which demonstrates our kinship with Christ.

"Godliness with contentment is great gain." Did the apostle mean to imply that godliness without contentment is great loss? Evidently so. And this is what some modern apostles have rightly termed "Sour godliness." A great many otherwise commendable lives have been so filled with the spirit of discontent as to cause them to lose all enjoyment themselves and to cause others to withdraw from them.

The Psalms are a wonderful reflex of personal religious experience. David, to whom is accredited the authorship of most of them, seemed to dread nothing quite so much as the treachery of enemies under the guise of friendship. Human nature is the same today, and the heart-record of any good man, who is rendering service to the world would reveal very much the same thing. An open foe in the field is not so much to be feared as the familiar friend who is capable of lifting up his heel against us.

LIFE THOUGHTS.

I do not know of any way so sure of making others happy as of being so one's self.—Sir Arthur Helps.

The true democratic idea is, not that every man shall be on a level with every other, but that every man shall be what God made him without let or hindrance.—H. W. Beecher.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—Gen'l. Gordon.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him,—this is my sermon to myself. If we could live more in sight of heaven, we should care less for the turmoil of earth.—From the Letters of John Richard Green.

To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect,—that is to love God.—F. W. Robertson.

Contributions.

The Publishing House Claim and the General Conference.

D. ATKINS

Many Southern Methodists are looking forward to the General Conference with intense interest as to what its action shall be with reference to the much discussed Publishing House claim There is a wide spread feeling that something must be done No other body has felt authorized to take action. The Book committee could not see their way to take it up. The Bishops considered that they had no power to act. The Annual Conferences could only advise. Some thought a General Conference should have been called, but the majority thought otherwise.

Now the time is approaching and the regularly constituted body with sole authority will soon assemble, and it is earnestly hoped that the very best solution may be found in order to clearly vindicate the Church and place us in a fair light before the world.

Our Bishops are committed to do all in their power to return the money. They published a statement in which they say, "Inasmuch therefore as some senators have affirmed on the floor of the Senate that they were induced to support the claim by misleading statements on the part of the representatives of the church, we hereby give this assurance that if the Senate by affirmative action declares that the passage of the bill was due to such misleading statements we will take the proper steps to have the entire amount returned to the Government."

The Senate Investigating Committee in their report to the Senate referring to the contract between the agents and Mr. Stahlman as to paying Mr. Stahlman a fee, say that the policy of concealing from Senators all information as to the contract was carried out to the extent of "witholding the truth and misleading and deceiving those who made an earnest effort to obtain it." "Mr. Stahlman admits that he intended that they should receive the impression from what he said" that there was no contract to pay him a fee. "They were deceived and misled, and the deception was wilful and deliberate on Mr. Stahlman's part." "Two senators communicated with Messrs. Barbee and Smith—one by letter, the other by telegram—informing them of a rumor and seeking the truth The Book Agents authorized these Senators to deny the report, and having absolute confidence in the candor and integrity of the gentlemen, Senators accepted their telegrams as frank and honest, and assurrances based on them were made that there was no foundation for the report of an agreement to pay a large proportion of the proposed appropriation to a claim agent or attorney. No candid man who examines this correspondence can reach any other conclusion than that the subject of the inquiry was the existence of such a contract and not the percentage that the attorney was to receive." "If these denials of the existence of a contract had not been made to the Senate from a source which was entitled to entire credit the bill would not have been passed by the senate unless it had been so amended as to protect the beneficiaries from what many senators regard as a waste and improper use of the fund."

"The Book Agents and Mr Stahlman insist that it was the duty of the senate to consider the claim on its merits, and that the Senate had no right to inquire as to the amount of fees to be paid, and therefore they might properly refuse to give the facts concerning the contract with Mr. Stahlman. If they had taken that position and declined to say whether there was a contract or not, the case would have been a very different one from that presented. It would have put the senate on notice that a contract of some sort existed and the consequences would have been with the senate."

These quotations from the committee's report set forth the main points in the whole affair and clearly show that the senate which did not reject this report was of the opinion that the bill would not have been passed without restrictions but for the statements of the agents and their attorney which they say were deceptive and misleading

It seems therefore that the Bishops are under solemn pledge to the senate to take the proper steps to return the money. If the senate has not in a body declared that they would not have passed the bill if they had not been deceived by these utterances, the committee of the senate has said so in their report to the senate, which was received and thereby became the voice of the senate Moreover, after all that has been said it is evident to any one that under the circumstances it would not have been done if the truth had come out fully. The agents and Mr. Stahlman must have so thought else they would not have made such risks in their answers. For the Bishops now to stand on technicality and say the senate has never said so would be almost as bad as the technical subterfuge of the agents and their attorney. It is the opinion of many of our wisest and best men including our chief editor that the money should be returned. Dr. Hoss has stood on that platform all the time and strongly urged it It has never seemed to me that returning the money was as important a matter as censuring and disavowing the methods of the agent, but since the Bishops have made the pledge I see no way out of making the bona fide offer. The money was due us. The senate had no right to inquire into the disposition we should make of it, but they did inquire, and Barbee and Smith, in two telegrams, and Mr. Stahlman to various senators made deceptive and misleading statements, such as a pure church can not sanction. Of course every delegate to the General Conference will carefully read the report of the senate committee of investigation and master all the facts connected with the case and will stand for truth and righteousness. The most ardent advocates of the agents admit that they blundered. The only blunder was of a moral nature. It was certainly not a financial one. If Dr. Barbee did not do wrong he ought certainly to be re-elected, for we can find no better agent If there is any reason for leaving him out it is on the grounds of his wrong acts. If he did wrong it will not suffice merely to leave him out and say nothing. There must be condemnation or we are all brought into complicity with the wrong. It is earnestly to be wished that the right thing may be done, no one needlessly hurt and the Church fully vindicated.

"Winter Homes in Summer Lands."

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two cent stamp to S. H. Hardwick, G. P. A., Washington, D. C.

The Korea Mission Annual Meeting.

BY REV. C F. REID.

The Annual Meeting of the Korea Mission for 1901 commenced at Seoul, Sept. 14th, and closed with a memorial and communion service, the evening of the 19th. All the members of the mission were present except Mrs. Hardie, who, though in excellent health, was not quite prepared to leave her little ones and undertake the overland travel of more than three hundred miles involved in a journey to Seoul and the return to Wonsan.

The year had been a fruitful one, hence the workers came up with glad, grateful hearts, to make acknowledgement before the Lord and to plan and pray for even larger endeavor and more abundant fruit during the year to come. Each section of the field was taken up and all the details of the work carefully discussed. During the year a new circuit has been added which in possible extent of territory and population enclosed within its limits, equals both the older Circuits put together. This important addition came to us through the working of a practical comity by which our M. E. brethren turned over to us their property and work on the Eastern Coast, thus consolidating the work of both Missions and greatly conserving the interests of our common Methodism.

It was found that during the year 16 new societies had been organized, 157 adult and 109 infant baptisms had been administered and that our little five year old Mission already had the care of 424 communicants and 492 probationers.

Ten out of our thirteen chapels have been provided by the native Christians; all of the twenty-six classes are practically self-supporting and the contributions for the year amount to $544.01.

With most inviting open doors and golden opportunities all about us, we are compelled to stay our hands because the work already undertaken is more than enough to tax all the time and strength of our workers. The theme of much of our discussion and the burden of all our prayers was, "More workers to gather in this ripe harvest of souls."

Some of the most interesting hours of the meeting were those spent in discussing woman's work It was a good Providence that sent Mrs. Campbell to Korea and her colleagues have been well selected. The capacity of Carolina Institute is already taxed to house the inmates of the school and others are constantly applying for admittance. The work of the Misses Hines and Carroll among the women of Songdo has been specially valuable and has the promise of soon becoming one of the most important factors of our work in that city. Miss Harbaugh is rapidly acquiring the language and with her thorough business training is greatly assisting in keeping all of the Woman's Department in perfect order. Mrs. Campbell must have help at once, and a trained nurse at Songdo would be a splendid addition to our staff of workers.

Having been informed that fraternal Messengers had been appointed to our meeting by the other Mission bodies working in Korea, an hour was set apart to receive them and it proved a most delightful feature of the meeting. There was a heartiness about the addresses that killed formality and turned the meeting into something like an old fashioned love feast. I haven't felt as much like shouting since the Sunday night of the New Orleans Conference.

In addition to the addresses, there was a communication from the Superintendent of the M. E. Mission and one from the ladies in charge of the M. E. Girls' School in Seoul, both of which expressed the heartiest good will and fellowship. I find that the workers in both branches of our Methodism in Korea are unable to see any reason why the distinction of North and South which we have in America should be perpetuated in Korea. We have, therefore, arranged to hold an Annual Methodist Council, the object of which will be to consult as to how we can more fully co-operate and bring our work into such "converging lines" as to make them coalesce at no distant future. Even as I write, Bro. Jones of the M. E. Mission and Bro. Collyer are holding their training classes together at Songdo, much to the satisfaction of all parties concerned

The last hours of the meeting on Thursday night were very precious to this writer. No lapse of time or space will dim the memory of living words uttered and the sympathy so real, so full, so satisfying. Wherever my place may be in the Master's workshop, I shall ever hold this band of noble workers in my affections and my prayers.

The suggestions for the arrangement of workers that will be made to the President of the China Mission Conference are as follows:

APPOINTMENTS.

KOREA DISTRICT, J. R. Moose, P. E.
Seoul circuit, J. R. Moose.
Songdo circuit—C. T. Collyer.
Songdo North Ward Chapel and Songdo School—C. T. Hounshell.
Songdo Medical Work—Dr. J. B. Ross.
Wonsan circuit and Dispensary—Dr. R. A. Hardie.
Absent on leave—C. T. Reid.

Woman's Work.

Carolina Institute and Woman's Work in Seoul, Mrs. J P. Campbell.
Woman's Work in Songdo—Miss Fannie Hinds, Miss Sadie Harbaugh.
Woman's Work in Wonsan—Miss Arena Carroll, Miss Mary Knowles.

Wedding Bells.—The Funeral Knell of a Happy Home.

MRS. J. W. SILER.

In the latter part of the sixties your humble writer was cast, a waif of fortune, into one of the open-doored, never-filled, ante bellum homes, once the pride of our Southland, now too rarely found. The father, a venerable divine of the M. E. Church, South, was a tower of strength in the church, in the home. An old fashioned home it was, where the whole chapter was read and the hymns of Zion were sung, and te children—five stalwart youths and five fair daughters, could find no excuse binding, no hiding place secure from the intercessions that went up for them from that happy fireside.

November 6th, 1901 the writer found herself in the same old home. How changed the scene and inmates of the same. Father, mother and one sister have gone to their heavenly home, the youths—to manhood grown have built homes of their own, and are now watching their own lads and lassies with joyous pride; the sisters have gone to brighten other homes—not all; for Sarah could not be spared by brothers, sisters, friends or neighbors. Why, Sarah to us all, was a synoym of comfort and happiness. Old aunt Harriet is no more; Charley, the willing coachman, is gone; only his wife, Sylva, bent with age, holds

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forth in the kitchen. On this particular afternoon parlors and halls were beautiful in greens and flowers and mellow lights from bright tinted candles, middle-aged people—a few grown old—were chatting happily, yet very tenderly in groups, wee lasses in immaculate dresses and gay ribbons were flitting here and there. Soon the thronging ceased, a hush seemed to overshadow the crowd, and all seemed to gather with one accord in the spacious parlor; while from the dear old sitting room across the way came preliminary, stray notes of The Wedding March.

Ah! it is all plain now. The one last sister, who has so cheerfully given up her youth and brightness to brothers, sisters and friends, although the winters of Time have frosted her hair somewhat finds no snow on the heart that she now gives into the keeping of the noble man at her side. The music increases to the grand swell, tiny tots Emma, Nell, and Adaline Weaver and Louise Siler stretch the white ribbons, the couple advance and Rev. A. W. Jacobs in an impressive manner pronounces Mr. Norman Barnard, of Macon county, and Miss Sallie Fisk Weaver, of Buncombe county, man and wife. Congratulations true and merited; for he, to have won this woman's heart, tried as by fire, must indeed be good, and, surely, never man won nobler woman. Then there were tears, but no regrets, smiles, but no levity, and God's sweet peace over all. The conventional bridal presents, too, both numerous and handsome were in sight, a pair of ten branched candelabra "From brother Frank and tottie," calling out marked admiration; but the rich, full contribution of love and prayer—wishes, together with the unity of interests and joys had eclipsed their splendor and transformed winter to summer—the old home was a Cana of Galilee and tender, loving smiles and goodbyes were laid as a garland of immorteles on the grave of this old home, so much a home to so many a home, now a home no more. May it be a type of their new home.

Advice Adopted.

BY C. H. WETHERBE.

A great many people would be morally much better than they now are if they had years ago adopted the wise advise which interested friends gave them. It is very difficult for a large number of people to think that they really need the advice of competent people, or any others. They are of the opinion that they know fully as much as the most of other people do, if not considerable more. There are those, however, who have sense enough to adopt sound advice, because they realize that it is just what they ought to have.

Rev. Dr. J. Benson Hamilton, in rerring to the time when he was pastor of a church quite a number of years ago, gives the history of a man named Jack Walker, who was converted from a life of gross intemperance under his ministry. The man was a commercial traveler, and just before starting out on business, after his conversion, he asked his pastor for some advice, and this was given: "Go nowhere you could not invite me; do nothing in which you could not ask me to join" Concerning his first trip Mr. Walker said: "I hurried to the train. I had just taken my seat and was busily thinking what this promise meant, when a gentleman tapped me on the shoulder and asked, 'Can you play cards?' 'Yes,' I said, without thinking. 'Come and have a game. We need a man.' My pastors words seemed to ring in my ears, 'Do nothing in which I cannot take part.' I knew I could not think of asking my pastor to take a hand in a game of cards, on the cars or anywhere else. I quickly said: 'You must excuse me. I do not wish to play' The game was given up because I would not play. The young man who had invited me, took a seat by my side, and said, 'Do you think it is wrong to play cards?' 'I do not know whether it is wrong or not,' I replied, 'I have been a Christian such a little while that I hardly know what is right or wrong of many things I used to do. My pastor made me promise to do nothing in which he could not join. I am sure I would never think of inviting him to play cards with me here.' The young man replied: 'I am not a member of a church, but I go regularly. I never thought much about it, but I could never listen to our minister again if I saw him playing cards I think your minister was a pretty shrewd man. If you will keep your promise to him you will not get into bad company, nor do an improper thing on this trip.'" Reader, think over this advice, act upon it, and you will find it most valuable.

Do We Need and Desire Deaconesses?—A Brotherly Symposium.

The executive officers of the Woman's Home Mission Society addressed a circular letter to all the delegates from the Methodist Episcopal Church, South, to the Ecumenical Conference, requesting them to study the deaconess work in England and write for "Our Homes" their conclusions for or against the desirability of introducing the order into our Church. In compliance with this request the following communications have been sent. Others will be published as they are received.

W. R. Lambuth:

A request came to me while in London to look into the deaconess work in that city, and give an opinion as to the advisability of a similar movement in our own Church. I made a careful study of the work in connection with the Wesleyan Forward Movement in that great metropolis, where over seventy are at work, and also in India, where twenty thousand children are under the care of these representatives of the Wesleyan Foreign Missionary Auxiliaries.

In both I was convinced of the demand for women trained and equipped for such service, and believed we should lose no time in providing to meet similar demands upon our own Church. Since my return to the United States I have had three requests for trained nurses and Bible women who could give their whole time at a moderate cost. One of these comes from a mission hospital in Mexico, where we have a large number of sick railroad men—Americans—who need the ministry of some godly woman.

I do not like the Wesleyan term, "Sister;" I prefer the word "Deaconess." The latter is scriptural. But neither name nor garb should constitute a serious objection. These are incidental. We need these women and their labor of love. The most serious questions are their training, support, and control. The first can be secured in that admirably equipped institution, the Scarritt Bible and Training School, in Kansas City. The second is provided for by the Church they serve or by the Board sending them out, if employed by such. They are given only a fair maintenance, not a salary. The control should be under some Central Executive Committee, upon which the College of Bishops should be represented, and each deaconess should at the same time report to the District or Annual Conference within the bounds of which she might be assigned work, such working being always in co-operation with pastor and presiding elder, and not independent of them.

J. W. Newman, North Alabama Conference:

I was very favorably impressed with the deaconess movement, and would earnestly support any proper effort to have our Church adopt it. I believe it scriptural, and that it would be a great help to our ministry, especially in city mission work.

John R. Deering, Kentucky Conference:

The burning Church question now is, to have deaconesses or not to have them? And already some have decided to 'ave 'em, as they say and do in England.

My own disire is to adopt the order, legally, provided we do not legalize too much deaconess. In plain words, as kind as it is clear, I favor the move for all womanly work, but oppose it if a means of introducing among us a mischievous novelty and unscriptural thing—viz., the local lay female preacher. Am dead against her. The old-time religion and Church and pulpit are good enough for me. I was taught by a sainted mother deeply read in the things of God, and devoted to her Church, that "it is a shame for women to speak in church." (1 Cor. xiv. 35) She read to me: "Let your women keep silent in the churches: for it is not permitted unto them to speak." (1 Cor. xiv. 34) And from a later, but no less inspired book: "Let the women learn in silence in all subjection. But I suffer not a woman to teach, nor to ursurp authority over man, but to be in silence." (1 Tim. ii. 11, 12.) The Word of God was not a dead letter with her. Shall it become so in her Church?

But I was asked for my "conclusions," not arguments or Scriptures. Well, I give these, both as to its usefulness in England and its desirability for ourselves, to wit: If limited to woman's scriptural sphere, if kept from the pulpit and platform, the deaconess is welcome, wanted. The more the better.

In London I visited the Home and schools, talked with teachers, children and youth; interviewed leaders in station and mission work, and came away pleased and cheered. But my fears are aroused by our reckless American Churchism. We must lead everywhere, even in folly. Read the latest, and listen for the next: "At the session of the Board of Bishops of the Methodist Episcopal Church today the bishops decided the question whether deaconesses should be allowed to become teachers or whether they should devote themselves entirely to evangelistic work, by declaring that both these functions inhere in the office of deaconess, and the deaconesses may both teach and do evangelistic work."

Let us have the deaconess as known in Germany, as needed in our people's homes, as approved in the Bible, as blessed in prison, hospital, school orphanage, etc., or let's not have her at all.

J. D. Hammond:

It is not an experiment that we are asked to make in adopting the plan of deaconesses Not only has the plan been tried by the larger part of the Methodist bodies and by other branches of Protestants, but it was also used by the apostolic Church, and was, we believe, a powerful factor in the growth of early Christianity. Nothing new nor startling si proposed, but only the orderly and unobtrusive working of the old gospel in a well-tried way, which has already more than justified itself. It is simpiy "applied Christianity," with consecrated womanhood as the medium.

In a great organization, such as our Church, every force will reach better results by working according to a good system than by working contrary to it. Who can doubt that the large numbers of Christian women among us who are providentially so situated that they can give their whole time to active Church work will accomplish far more as the result of special training and organization than they can do without these? Such a plan will bring about a union of widely scattered forces which have hitherto worked in a desultory way, and will develop a large amount of latent strength which has long been lying idle in the Church. It will render the pastoral office far more effective than it can be in its present form. There is perhaps not a large Church among us which is not suffering for lack of just such trained help as the deaconess system is intended to supply.—Our Homes.

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From the Cloudland.

DEAR ADVOCATE:—It is interesting to read about a trip to California over the Rocky Mountains, or of a tour around the world; but what about a Methodist preacher's move after Conference?

Well, anyhow, some of our kind friends have asked us to give our "ups and downs" as we came over the hills, and hence we tell our tale.

Happy they who have little to move when the moving time comes. Happy we. Our packing soon done we homeless, began our journey in quest of a home. Leaving Charlotte on the early train (which was two hours late to begin with,) Wednesday morning, D c. 4 h, we reached Spartanburg, S C, about 12 o'clock. Here we had to wait three hours for the Asheville train. Wofford College being close by the depot, I seized the opportunity to visit this noble institution of learning. I met the venerable Dr. Carlisle, whose writings in the Sunday-school Magazine I have so long and so much enjoyed. His kind, Christian courtesy extended to me was such as to make one feel that here at least was an oasis in the desert of an itinerant, "nomadic" life. Leaving Spartanburg late, we wended our way towards Asheville among the hills. Snow began to fall and clouds and darkness shut out the light of day before we passed Hendersonville. We arrived at Asheville about 7:30 p. m., and stopped for the night. Thursday morning at 8:30 we set out for Andrews. Our train was slow, and gave us time to dwell with delight upon the distant scenes. At Bryson City, forty-three miles from Andrews, our train stopped and turned back to Asheville. We were given our choice, to ride forty-three miles to Andrews in a freight train in a caboose, or wait till night for the passenger train. We chose the day-time and the caboose to travel in. Our little sixteen months-old girl was almost sick of coal dust and hot air in the car. Now what? Well, we had fresh air and healthy exercise. "By fits and starts" our caboose went jerking and jarring and jogging along like a "dog cart!"—oh, nothing like it on earth since the days of "dog-carts." Pshaw, dog-carts are nowhere, compared to that caboose!

But after all this and all that, it was a jolly journey. We arrived at Andrews about 4:30 p. m. Here we were met by that hearty, whole souled Methodist, Captain Stephen Porter, and were given a warm reception in his home for the night. Friday morning Captain Porter himself drove us over the mountains to Robbinsville and cheered the baby and all of us up with song and story till he made us feel merry as a "tender-foot" can feel so far from home and so high up in the heart of these rock ribbed hills.

Snow was on the ground and clouds covered the sky. Before us lay over 13 miles of rugged mountain road, and we had to ascend 1,760 feet to pass over the mountain. On and up we went.

God made the mountains and He made them great. Here they stood about us and above us. Far away hills lifted hoary heads into the clouds. High mountains close by us towered above us in terrible grandeur. Few places of earth, perhaps, have mountain scenery more startlingly sublime than this section of the country has. 'Terrible as an army with banner," with floating plumes and flashing swords of steel, ten thousand trees stood on the mountains nearly two thousand feet above us, all clad in shining armor of ice and snow. I have seen beautiful pictures; but here was the real thing high and white, like the throne of God. If fiction and fancy stir the feelings, how much more the fact arouses the sensitive soul.

On and up and around we went till we reached the top nearly two thousand feet above Andrews; then down and around and down we come till we arrived at Robbinsville, surrounded by the hills like Jerusalem of old. We were received with real Christian courtesy and kindness by Captain Slaughter and felt at home with his cheerful household. Plans are on foot to build a parsonage soon.

Our church here is a neat, new building, well-located and attractive. Our Presbyterian brethren are putting up a school building to begin educational operations here and build up their church, just organized. But they have not spent the money and men on this once neglected field that the Methodists have, and we have right of way by reason of the labors and suffering endured during the years by gone. For our Methodist heroes have lived and labored here long years past, and now we are to reap the ripe fruit of their labors. Amen.

This is an interesting country and the outlook here for future development is fine. I have four or five appointments to preach in fat mountain valleys from five to fifteen miles from Robbinsville. Now, isn't that nice!

O. P. ADER.

Missionary Assessment in Full for 1902.

This should be the motto of every preacher and member of the church in the bounds of the Western North Carolina Conference. Let every reader adopt it as such. There is no good reason why we cannot make it a reality, and report every dollar at our next Annual Conference. Some of our districts reported in full at our last Conference. What some have done others can do. It is true it will take strong and persistent effort, but it can be done; and I write on this subject thus early in the Conference year, because now is the time to begin.

In reading the reports of those who collected in full, you will find that they began early in the year. A year's work cannot be crowded into a few months just before Conference. Lay your plans early, and work them constantly and persistently. There is necessarily so much to be done during the last few months of a Conference year, that something must be neglected if these collections are put off until that time. It may not be wise to take any of these collections during the first month of the year for as a rule there is much preliminary work to be done before you present the claim formally to the congregation. It may be best, just to cultivate the field and sow it down with Missionary literature. Read, teach, pray, and preach on the subject. Information is what our people need. Give them information and if they are genuinely converted you will have a Missionary church. And where a church has the spirit of Christ, and a fair intelligence on the subject, it will be an easy matter to raise the small pittance that is assessed by our Mission board.

As to methods, a determined and earnest man always finds a method. No rule can be laid down for all. A method that can be used successfully by one man would be a failure in the hands of some one else. The only suggestion necessary to make as to method is to study the subject prayerfully asking for Divine guidance, and go to work in a business way, determined to succeed. Banish every thought of failure. Sometimes we are defeted before we enter the battle field. Much depends upon the

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On account of the Christmas and New Year holidays the Southern Railway has arranged to sell round trip tickets upon a basis of one and one-third first class limited fares to all points South of the Ohio and Potomac and East of the Mississippi rivers; tickets to be placed on sale December 23rd, 24th and 25th and again on Dec. 30th, 31st and Jan. 1st, with final return limit Jan. 3rd, 1902. Tickets for students of Schools and Colleges can be purchased on December 16th, to 22nd, inclusive limited to Januaay 8th, 1902, upon certificate from Principal, President or person in charge of the school.

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To the Bureau of Materia Medica:—T. J. Hunt, Merom, Indiana, manufactures a Digestive Tablet which bears his name, and which deserves of this notice. I have taken clinical pains to become thoroughly acquainted with it, and as a result of my acquaintance, am able to say that it is not only all that he claims for it, but as well, it is quite unlike the ordinary digestive tablets. The tablet is the initial incident to health in all of its most coveted phases, and covers a wide range of usefulness.

$100. REWARD.

If this TREATMENT don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache, stomach, heart and bowel troubles, nose and throat discharges, cold, catarrh, la grippe, malaria, neuralgic aches and pains The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One Tablet per day one-half hour before breakfast.

One Month's Treatment, by mail, 25c.
Three " " " " 60c.
Six " " " " $1,00.

Same Prices at Druggists.

Put U Only By

T. J. HUNT, Merom, Ind.
July 3-1y

faith and determination of the leader. The preacher who goes before his people appologizing for the large assessment placed upon them, generally fails. His people see failure stamped upon their leader, and no one likes to follow a cowardly leader. Let every preacher plan great things for God and His church during 1902, and then go forward with courage and faith to accomplish them.

Your Conference Missionary Secretary stands ready to assist in this work. Of course no one can reach every charge. Then the best that can be done is to go where work is needed most, to visit Missionary Institutes, Mass Meetings etc. Let us all work together for the end desired—the collections in full for 1902. Let Presiding Elders, Pastors, Sunday-schools, Epworth Leagues, and all of our forces, put forth every effort to this end. For after we have raised every cent of the assessment for Missions and Church Extension, then we have done but little in comparison with what we should do, toward evangelizing the world.

W. L. GRISSOM.

Western North Carolina Conference Brotherhood.

ASSESSMENT NO. 10.

The announcement of the death of our brother, Rev. R. S. Webb, makes it my duty to call for assessment No. 10. Clerical members will please forward $3 00 and Lay Patrons $1 00 to me at Gastonia, N. C.

H. F. CHREITZBERG, Treas.

Dec., 10, 1901.

Received on above assessment three dollars each from: Revs T A Sikes, G D Herman, W F Womble, J T Stover, J M Downum, T H Pegram, R S Howie, J P Davis, G H Detwiler, J N Huggins, E J Poe, W L Dawson, J W Moore, J W Jones, W B Lyda, J H Weaver, M A Smith, J P Lanning, Z Rush, J M Price, Seymour Taylor, Harold Turner, H E Jordan, W H Leith, C M Perkins, R C Craven, L W Crawford, D M Litaker, T A Boone, J A Sronce, J B Carpenter, J B Tabor, G G Harley, F W Bradley, J A Cook, W L Nicholson, Geo F Kirby, R M Hoyle, J A Bowles, L T Cordell, R G Barrett, J F England, F L Townsend, S S Gasque, P E Parker, M H Vestal, S T Barber, J R Brooks, J J Havner, J D Arnold, Jas Willson, J O Shelley, T S Ellington, A W Jacobs, J R Scroggs, C P Goode, W H Perry, R H Parker, J H Barnhardt, W R Ware, Dan Atkins, F H Wood, W M Bagby, C A Wood, C G Little, J E Gay, W L Sherrill, R G Tuttle, C F Sherrill, E G Pusey, A G Gantt, James Atkins, T F Glenn, L A Falls, P J Carraway, Jesse H Page, W H L McLauren, J J Renn. Total number 78.

One dollar each from Messrs. C W Tillett, J G Freeland, Jas Butterick, W R Odell, Mrs P E Parker. Total 5.

Donations, Rev A R Surratt, $1 00, Rev D V Price, $ 50. Total $1 50.

If any name has been omitted from above list please inform me at once. All remittances received after today, Dec. 10, will be published in subsequent issues of ADVOCATE.

H. F. CHREITZBERG, Tres.

Gastonia, N. C.

—A business education free at the largest, best equipped, and most influential business college in the Carolinas. Board, books and tuition may be earned by any energetic young man or lady in a short time by work at home. For particulars address, Converse Commercial School, Spartanburg, S. C. B. W. Getsinger, Business Manager.

HALF OUR ILLS ARE CATARRHAL IN NATURE.

Catarrhal Diseases are Most Prevalent in Winter.

IS THERE NO WAY OF ESCAPE FROM THEM?

Pe-ru-na Never Fails to Cure Catarrh Wherever Located.

There are some things which are as sure as fate, and can be relied on to occur to at least one-half of the human family unless means are taken to prevent.

First, the climate of winter is sure to bring colds.

Second, colds not promptly cured are sure to cause catarrh.

Third, catarrh improperly treated is sure to make life short and miserable.

Catarrh spares no organ or function of the body. It is capable of destroying sight, taste, smell, hearing, digestion, secretion, assimilation and excretion.

It pervades every part of the human body, head, throat, stomach, bowels, bronchial tubes, lungs, liver, kidneys, bladder and other pelvic organs.

That Peruna cures catarrh wherever located is attested by the following testimonials sent entirely unsolicited to Dr. Hartman by grateful men and women who have been cured by Peruna:

Catarrh of The Head.

Mr. D. R. Ramsey writes in a recent letter from Pine Bluff, Ark., the following:

"My son, Leon Ramsey, four years of age, suffered with catarrh of the head for eighteen or twenty months. He took one bottle of your Peruna and could hear as good as ever."—D. R. RAMSEY.

Catarrh of The Nose.

Mr. Herman Ehlke, 952 Orchard street, Milwaukee, Wis., writes:

"I am entirely cured of my catarrh of the nose by your Peruna. My case was a severe one."—Herman Ehlke.

Catarrh of The Throat.

B. H. Runyan, Salesville, O., writes:

"I suffered with catarrh of the throat for five years. I was induced to try Peruna. I have used five bottles and am perfectly well."—B. H. Runyan.

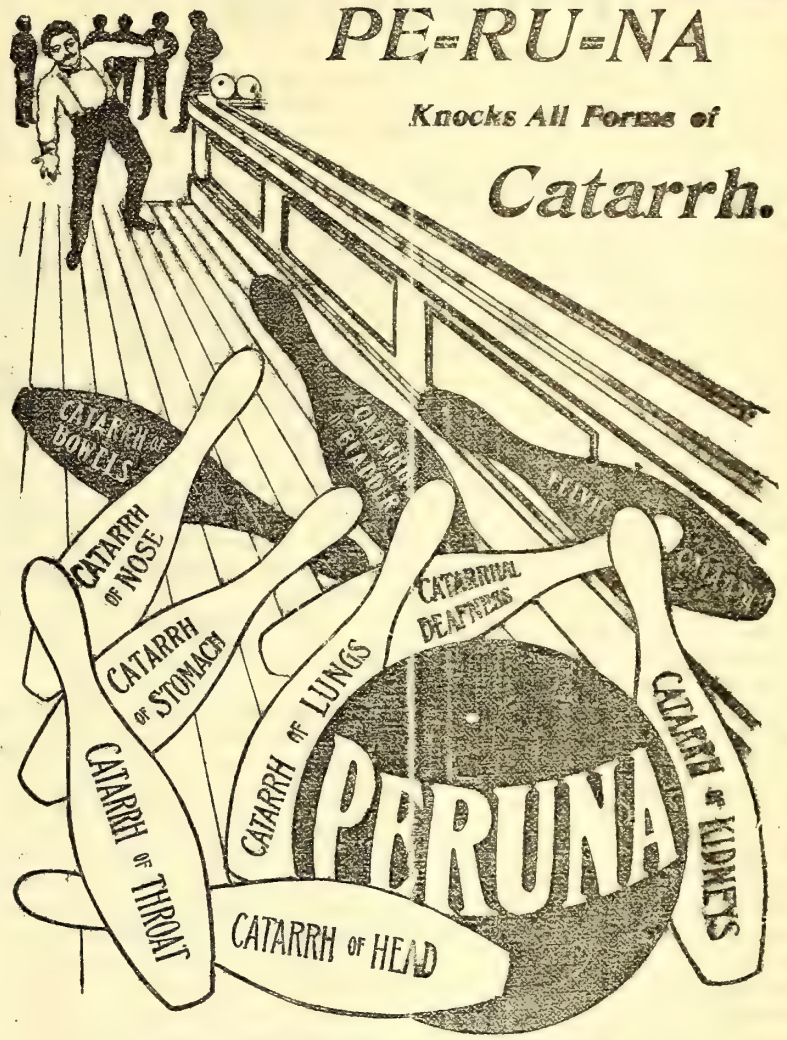
Catarrh of The Ear.

Mr. Archie Godin, 188 Beech street, Fitchburg, Mass., writes:

"Peruna has cured me of catarrh of the middle ear. I feel better than I have for several years."—Archie Godin.

PE-RU-NA

Knocks All Forms of Catarrh.



A TEN STROKE FOR PERUNA.

Catarrh of The Lungs.

Mrs. Emilie Kirckhoff, Ada, Minn., writes:

"Through a violent cold contracted last winter, I became afflicted with catarrh of the nose, which in a short time affected my lungs. I took Peruna which cured me thoroughly. I now feel better than I have for forty years."—Mrs. Emilie Kirckhoff.

Catarrh of The Bladder.

Mr. John Smith, 311 S. Third street, Atchison, Kan., writes:

"I was troubled with catarrh of the urethra and bladder for two years. At the time I wrote to you I was under the care of my home doctor, and had been for four months.

"I followed your directions but two months, and can say Peruna cured me of that trouble."—John Smith.

Catarrh of The Bowels.

Mr. Henry Entzion, South Bend, Ind., writes:

"The doctor said I had catarrh of the bowels and I took his medicine, but with no relief. I was getting worse all the time.

"Before I had taken a half bottle of Peruna I felt like a new man."—Henry Entzion.

Catarrh of The Kidneys.

Peter J. Unger, Hawley, Pa., writes:

"I think that I am perfectly cured of catarrh of the kidneys by Peruna, as I have no trouble of any kind."—Peter J. Unger.

Catarrh of The Stomach.

A. W. Graves, of Hammond, Ind., writing to Dr. Hartman, says:

"I am well of catarrh of the stomach after suffering two years. I have taken five bottles of Peruna and one of Manalin and I feel like a new man now."—A. W. Graves.

Pelvic Catarrh.

Miss Katie Lochman, Lafayette, Ind., writes:

"I had pelvic catarrh, pain in the abdomen, back, had stomach trouble and headache caused by catarrh. I followed your directions; took Peruna and Manalin according to directions, and how happy I feel that I am relieved of such a distressing ailment."—Miss Katie Lochman.

A book on the cure of la grippe and catarrh in all stages and phases sent free to any address by The Peruna Medicine Co., Columbus, Ohio.

Give Yourself A Christmas Gift.

Christmas is the most joyous season of the year for the young, but not so always with those who are growing old

Keep Yourself Youthful

by using XANTHINE, the best preparation for the hair. . . . As a dressing, it is perfect, and, though not a dye, restores natural color to gray hair, stops dandruff, promotes growth.

From Rev S B Hyman, Dardanelle, Ark., Aug. 9, 1901:

"We have found it all that is claimed for it."

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE! PROF HERTZ GREAT GERMAN HAIR RESTORATIVE

XANTHINE CO., Richmond, Va.

dec 18-1y.

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.

FARMERS' BOYS, ARE YOU FULLY TRAINED IN YOUR LIFE WORK?

HARDLY. Then you should be interested in the SHORT COURSE COURSE IN AGRICULTURE and the SHORT COURSE IN DAIRYING offered at THE A. AND M. COLLEGE.

These two courses extend through but ten weeks and give training in butter making, milk-testing, milk production, dairy farming, breeds and breeding live stock, stock judging, feeding farm animals, disease of farm animals, entomology, etc. TERM BEGINS JANUARY 2 1902. AND CLOSES MARCH 14. TUITION FREE. Whole expense of course, including board and room rent, need not exceed THIRTY DOLLARS. Write for circular of information, which is sent FREE, and address any inquiries to the Professor of Agriculture.

CHARLES WM. BURKETT, West Raleigh, N. C.

nov 20-1m

Our Optical Parlor . . .

Is one of the best equipped ones in the State. We are graduates in Medicine as well as in Optics. We have 16 years of experience in how to relieve your eye strain, and we devote our entire time to the eyes alone. We can save you money by coming to us if your eyes trouble you or you have broken Lenses or Frames, as we are headquarters for Anything Optical.

A. CARL BERGER, M. D.,

New Benbow Hotel Building

Office at R. C. Bernau's Jewelry Store.

The Christian Life.

The Evil of Dissension.

It is noticeable that while in the Epistles of St. Paul "perilous times" are often prophesied, the only perils Paul dreaded were those which arose from within the body of the Church itself. He never feared the greatest of the Cæsars as he feared the weakest of the saints "gone wrong." The wolves he warned against, as he told the Ephesian elders, were those "from your own number." Persecution only solidifies a Church, but dissension disintegrates it. The fruit of our orchards and the sweetest roses in our garden are blighted by the worm in the core, the canker in the heart. One sinner destroyeth much good, but nowhere so much as in the Church. A fault finding Church member will do the cause of Christ more harm than a profane and ribald infidel. The member who must rule or ruin usually finds that he rules only to ruin. —The Interior.

Culture Vs. Conversion.

There are some people who put culture in the place of the new birth. Culture is certainly all right in its place, but culture will not admit anyone into heaven.

Suppose I had a field of ground, and shall begin to plough it on the first day of April. First I plough it one way, then I plough it crosswise. Then I would plough it again, and harrow it, and roll it, and brush it, and cultivate it; working at it six days in the week, from April to October.

My neighbor comes along and says: "Moody, what are you doing in that field?" "I'm cultivating it." "What! are you going to put nothing in it?" "I believe in a high state of cultivation."

My neighbor would laugh at me for my folly. Yet that is just what people are doing who are substituting culture for conversion. Unless the seed is sown in the field, its cultivation will amount to nothing Unless the grace of God is planted in the heart, we cannot see the kingdom of God. "Marvel not that I said unto you, Ye must be born again." —D. L. Moody.

Saved by a Song.

When the English steamer "Stella" was wrecked on the Casquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them wither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

If it had not been for Miss Williams' singing they would not have been observed, and very likely, would have drifted on to death, as so many other victims of the wreck did.—Young People's Paper.

The Ability to Wait.

In reading this life-story of Jacob one comes upon much that gives offense. The patriarch was a complex character. At times it is hard to tell whether good or evil predominates in him. Of the impulsive generosity of his brother Esau, he had not a trace. Shrewd, calculating, selfish, he gathered up into himself many of those unpleasant characteristics which, not always justly, have been attributed to his decendants. Who can look upon him deliberately buying his brother's birthright for a mess of pottage, or seeking to drive a bargain even with Almighty God, and not feel a sense of indignation?

But, nevertheless, God made no mistake in designating him to be the father of the chosen people; for he had in him, also, certain qualities that eminently fitted him for his vocation. Above everything else, he was capable of taking the long view of things, and of waiting with perfect patience for the maturing of events. This is equivalent to saying that he had the root of faith in him. What is faith, but the power to believe in tomorrow and the day after as well as today? Or, to put it better, what is faith but the power to believe that God will still be ruling tomorrow and the day after as well as today?

This tough and strenuous old Hebrew could postpone present gratification for future advantage. He would never have sold an immaterial and spiritual dignity like the birthrigh for the momentary thrill of a satisfied appetite. Deep down in his soul he loved his cousin Rachel, and longed to make her his wife; but for seven years he went on his way and attended to his common tasks as if he did not know the meaning of sentiment. Yea, and when he was made the victim of a scurvy trick he did not whine but quietly entered upon another apprenticeship of like length, in order that he might at last clasp the object of his affection to his bosom.

Herein lay the secret of his strength. He did not go storming through the world, fretting away his strength because he could not at once accomplish his aims. He knew that his day in court would come, and that he could afford to bide his time. His quietness was no sign that he had abandoned his purpose. He never abandoned anything.

The tenacity of his will was little less than miraculous. When his head was set in a given direction, he went right forward, often very slowly, sometimes seeming to make no progress, but always keeping his eye on the end.

It cannot be using language improperly to say that his encounter with the Angel of the Lord as he approached once more the border of his native land after long years of absence was the time of his regeneration. On that night he ceased to be the supplanter, and became a prince of God Thereafter in all moral particulars he was a different man. But the elemantal forces of his nature remained unchanged. None the less than formerly he was the deliberate, sagacious, and resolute soul, never acting in advance of his opportunity, but always in the nick of his opportunity, and always so as to achieve success.

There is a great lesson here for the young men of our age. They are, as a rule, in too great a hurry. They would like to be scholars; but real scholarship requires much time for its acquisition, and so they content themselves with superficial attainments. They would like to get honestly rich; but the honest accumulation of riches is a slow process, and so they take short cuts, and often land in the penitentiary We have always admired the answer of the old Georgian preacher who, when a young man said to him, "I haven't time to do my work thoroughly," replied: "You have all the time there is." He that believeth shall not make haste. When a man rushes precipitately into his enterprises, and then lies down and groans because he did not succeed with them, it is an infallible sign that he has grave defects of character.—Christian Advocate

How's This ?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

It Cures All Skin Eruptions.

Tetterine is the name. Sold at druggists for 50c. a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Pahlen of Lexington, Miss., writes: "Enclosed find $1.00 for 2 boxes of Tetterine. My father's hand was cured by it, and I take pleasure in recommending it."

CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

25c. a bottle at Druggists.

June 28-1y nrm

Dr. J. S. Betts,

DENTIST.

Opposite Hotel Guilford.

AN INFANT'S Catechism.

I have just received a new edition of my "First Catechism." All who have used it say it is just what they need. The price is only 3 cents 1 copy If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS DOUBLE DAILY SERVICE

Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R &.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 28 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 05 p m
Ar. Savannah,	"	1 47 p m	4 52 p m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa.	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 28 p m
Lv. New York, O.D.S.S.Co.		†6 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W.S.B.			6 30 p m
Lv. Portsmouth, S. A.L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet.	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	....	3 05 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 05 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

	Daily. No. 34.	Daily. No. 38
Lv. Memphis, N C.&St L	12 45 noon	9 00 p m
Lv. Nashville,	9 30 p m	9 30 a m
Lv. New Orleans, L & N	8 00 p m	
Lv. Mobile, L. & N.	12 30 a m	
Lv Montgom'ry, A &W.P	6 20 a m	1 30 p m
Lv. Macon, C of Ga.	8 00 a m	4 20 p m
Lv. Augusta, C. & W C.	9 40 a m	
Lv Atlanta, ‡ C. A. L.Ry.	12 00 noon	8 00 p m
Ar Athens, "	2 48 p m	11 23 p m
Ar. Greenwood, "	5 01 p m	2 01 a m
Ar. Chester "	7 03 p m	4 10 a m
Lv. Charlotte,	7 25 p m	5 20 a m
Lv. Wilmington	3 05 p m	
Lv. Hamlet	10 35 p m	8 10 a m
Lv. Southern Pines "	11 28 p m	9 03 a m
Lv. Raleigh, "	1 29 a m	11 30 a m
Lv Henderson, "	2 50 a m	1 05 p m
Lv. Norlina, "	3 54 a m	2 01 p m
Lv. Weldon, "	4 40 a m	3 10 p m
Ar. Portsmouth "	7 00 a m	5 50 p m
Ar. Wash'ton, N &W S.B.		6 55 a m
Ar. Baltimore, B. S P.Co.	.....	† 6 45 a m
Ar, New York, O.D.S.S.Co.	.....	† 1 30 p m
Ar Phila'phia, N. Y P.&N	†5 46 p m	5 10 a m
Ar. New York "	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa. S A L Ry.		8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 12 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 56 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound Passenger.	No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound Passenger.	No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

The Family Circle.

The Trailing Skirt.

It is useless for women who sweep the streets and floors with their long dresses to advocate health principles. They are objects of a demoralizing fashion. Some are weak in principle, and others are ignorant, but if the Methodist Church is to be strong and intelligent in its purpose of life, the women of that church must represent richness and independence of character. "A rolling stone gathers no moss," but a trailing skirt gathers microbes by the thousands.—M. B.

Close Friends.

A very ordinary-looking farm-horse, harnessed to an old wagon, stood by the curb, and on the board that served for a seat lay a small dog of such mixed blood that no guess could be made as to his breed. As a delivery wagon passed on the opposite side of the street a large red apple fell off. Before it stopped rolling, the dog bounded across the street, picked it up with his teeth, and, with tail wagging, rushed back to the horse. In front of it he stood up on his hind legs while the horse took the apple from his mouth. As the horse munched the apple he made the peculiar little noise that horses make when petted, and doggie replied with throaty little barks which plainly told what a pleasure it had been to go after that apple. Then he went back to his place on the wagon seat.—Youth's Companion.

Home Conversions.

These are greatly needed, and would be frequent if parental instruction and family religion were the rule and not the exception. God would honor and bless the parents who would "command" their households as Abraham did, and children would be brought into the kingdom of grace in the family nursery and around the family altar. "The church in the home" would be a blessed institution, from which would go forth sons and daughters who would carry with them that which would bless the society of which they formed a part, and who would in process of time become the heads of households where God would be feared, loved, and worshipped, and where children would be trained in the nurture and admonition of the Lord. Oh, for homes where parents are children of God, and where children are taught and trained in the verities of the Christian religion! Let us work for a revival in every home.—Selected.

A Mother's Mistake.

In the long ago a woman found herself upon her deathbed even before she had reached that time which is called the youth of old age. She was the mother of several children, and, as she thought upon the loneliness into which a few hours would plunge them, she spoke out of her heart in tones of deep sadness.

"I feel that I am leaving my sons and daughters," she said to a watcher at the bedside, "as paupers upon the world—mendicants for love and sympathy. I have lived a selfish life. I have not done for other children those things I could wish done for mine. And now I am leaving them without having earned for them, through ministrations, and deeds of kindness, any word of affection."

In the confession of this one mother is there not a thought for those other mothers among us who consider their whole duty done if the needs of the home circle have been attended to with faithfulness.—London Sunday-school Times.

Neglecting the Beautiful.

A certain business man we know, and few men are busier than he, makes it a practice to eat a small and hurried luncheon at noon—in order that he may hasten back to his desk? No; there would be nothing remarkable in such a habit. This gentleman's object is to secure a half-hour in which to run into a picture gallery or a flower shop, or in some other way to get a touch of the beautiful into his crowded day.

The plan is good business and vastly more, this man will tell you. He dreads becoming a mere machine, fit only for grinding out office work. His argument is that to become a good workman he must cultivate all sides of his nature; and especially must he keep his finer faculties fresh and sensitive. Therefore, he says, even as his face needs bathing daily in fresh water, so his spirit, in danger of becoming grimy from constant association with material and sordid things, needs this daily bath in the realm of the beautiful.

There are persons who would not walk a dozen yards to see a sunset, thus confessing that sunset glories have faded from their souls. They would not take time from their rummaging among bargain counters for a view of a beautiful picture. To them it would seem sheer foolishness to bother with flower-shows in the midst of business hours. Nor would they turn aside for a moment from the ugly and narrow thoroughfare where mammon dwells for walk amid the green grass and the budding trees.

Everyone has opportunities for the cultivation of his finer nature. To miss them purposely is to waste life's best things and to rob the soul of its divine birthright of joy in the beautiful.

A Bird Playing Hide the Handkerchief.

"Shut your eyes and hold your ears," said Baby Bess. "We're going to play hunt the handkerchief; only I can't find my handkerchief, and I'll hide my ribbon instead."

So she tiptoed across the room, and laid the ribbon on the window-sill behind the flower-pots.

Edna and Harold had a long hunt for it, and when they gave it up, Baby Bess herself could not find it.

There was the window-sill, there were the flower-pots, but the ribbon was not to be seen. No one could find it. Where had it gone?

In one of the trees, just outside of the window, there lived a sweet family of birds which we call the orioles. They wanted to make a soft bed in their nest so that it should be soft enough to hold the little eggs and the little birds.

So it happened that morning that Mrs. Oriole was hunting for a string. And when she spied the baby's ribbon in the open window she thought, 'That is just what I want."

So she took it in her bill and carried it away. The children did not see her, and they never thought of having an oriole bird join in their game of hunt the handkerchief, and they wondered and wondered where it had gone.

When autumn came, and the leaves fell, the children saw an empty oriole's nest in the elm-tree, and Harold climbed up and brought it down. And then he told them what he had found.

How the children all laughed; for there, in the bottom of the nest, was Baby Bess's blue ribbon, just where Mrs. Oriole wove it in to make a soft bed for her children.—Little People.

Bishop Vincent's Wise Words.

"Reverence for parental authority," he declared, "is the foundation of reverence for all authority, and this spirit of good citizenship in the State is, in its turn, the only sure guaranty of national permanence. The corner stone of commonwealth is the hearthstone. Bad laws cannot make good citizens. Lawless homes mean eventually a disorganized society and a decadent nation. Nations have prospered just in proportion to the persistence of personal and domestic virtue. China, the oldest nation on earth to-day, has always exalted reverence for ancestors to the character of a religious principle. Our very first antidote, then, to the anarchic spirit is the cultivation of this fundamental duty in the home.

'Parents are also bound to live so that their children can honor them. Selfish and irreligious lives cannot expect to be honored. Fathers are to be pitied who refuse all religious sanctions for such a duty, and then have nothing higher than their own authority or that of nature to appeal to. Jesus, then, was only indorsing this Fifth Commandment and extending its application in obeying and honoring his mother as he did and in inculcating obedience to all authority in family, Church and State. And so was St. Paul when he declared: "There is no authority but from God.'"

Goes Like Hot Cakes.

'The fastest selling article I have in my store," writes druggist T. C. Smith, of Davis, Ky., "is Dr. King's New Discovery for Consumption, Coughs and Colds, because it always cures. In my six years of sales it has never failed. I have known it to save sufferers from Throat and Lung diseases, who could get no help from doctors or any other remedy" Mothers rely on it, best physicians prescribe it and all druggists guarantee satisfaction or refund price. Trial bottles free. Regular sizes, 50c. and $1.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



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CHRISTIAN ADVOCATE.

Editorial.

NOTICE TO SUBSCRIBERS.

We find it necessary to clean up our mailing list. This work will begin the first of January and will be continued till all delinquents are disposed of. We desire not to cut off any who are all right. So we request all who are in arrears to pay up at once or notify us of their intention to pay. The first of January all who are behind for more than twelve months will be cut off if we do not hear from them. If you have not money to send write us a postal expressing your purpose to pay. We must do this to protect the business against great financial loss.

AN UNUSUAL OPPORTUNITY.

From now until January 31st we will furnish every new subscriber and renewal with the American Methodist Magazine one year free. This offer applies to orders accompanied by the cash. Send $1.50, (not in stamps,) and get both the NORTH CAROLINA CHRISTIAN ADVOCATE and the American Methodist Magazine for one year. Those who are in arrears with the ADVOCATE, in order to get the benefit of this offer, must pay up all arrears and one year in advance. We make this offer in order to increase the circulation of both publications. There is not a finer publication in Methodism than the American Methodist Magazine, published at St. Louis, and edited by Dr. J. W. Lee, of our Church. This offer will not apply unless the money is sent. We will charge to no one's account on this proposition.

On the subject, Partizanship More Dangerous than Anarchy, we let the Biblical Recorder have the floor. The crying evil of our time, out of which comes anarchy and all its kindred tribe of destructive vices, is a partizan spirit which persues its victims with unrelenting malignity. The Recorder says:

"Our country is not threatened by anarchists so much as (1) by the men who inflame the passions of the people for the sake of political success, (2) by the practical assumption that one's party is to be supported whether right or wrong and that its wrong doing is to be condoned and if possible concealed, (3) by the spoils system whereby politics becomes simply a fierce competition for bread, (4) by political intolerance, and finally, (5) by sowing hatred and contempt and fear of men on one side by those on the other who would take their places. These menace our Republic more than materialism, more than trusts, more than the saloon, more than the dream of empire, more than anarchists. They may be put under one head—the apotheosis of party, the worship of party; and this applies to all parties."

We note that our brethren of the Baptist Church, in their recent State Convention, took decided and specific action in reference to the cause of temperance. Their report on this subject says: "That the cause of temperance in North Carolina may be promoted we recommend the appointment by this Convention of a committee of five to carry on a campaign of education at this opportune time that the people may rid themselves of the saloon curse." On this committee President Marsh appointed the following: N. B. Broughton, Jno. A. Oates, Rev. C. L. Graves, Rev. W. C. Blanchard and R. F. Beasley.

It is remarkable with what complacency the public will tolerate an unspeakable nuisance. Thus characterizing football, especially intercollegiate games, we are not to be understood as opposing athletics. It would seem, however, from the great number of serious casualties occurring in this game, we ought to speak out against it. Not only are collar-bones broken, but we seriously fear that the bone and sinew of moral character is more seriously broken by the promotion of this as well as other intercollegiate games. Nevertheless, we may be only an old fogy. The following note in the Charlotte Observer of the 14th inst., is what touched the fuse for these remarks:

"Seldom has any game between the biggest football teams in the North resulted in more casualties than the contest between the Charlotte Military Institute and the graded school teams at Latta Park yesterday afternoon.

Before the first half had been played the players had given up all thought of football and were anxiously considering the injured. Apart from the usual bruises and slight sprains two boys were badly hurt. These were Will Summerville, a son of Mr. A. C. Summerville, of this city, who had his collar bone broken, and Charles Mullen, a son of Postmaster J. W. Mullen. Both boys are about 16 years of age, and both are students at the Charlotte Military Institute."

THE FITTING OBSERVANCE OF CHRISTMAS.

As our next issue will appear on Christmas day, it will be too late for us to make suggestions as to the proper observance of this day. There should by all means be a church service held, whether a regular sermon is preached or not. A simple service of song and prayer, with remarks impressing upon all the significance of this greatest of all festivals, will always be enjoyable and profitable. The grotesque and incongruous methods of celebrating this day might be to some extent reformed if we were as careful as we should be to impress the great religious lessons of the day upon the minds of all who come under the influence of pulpit teaching.

Referring to this subject Dr. Buckley, of New York, says some things which are so exactly in accord with our views that we give them in full. He says:

"As Christmas approaches we respectfully suggest to the churches and their pastors the propriety of celebrating that day by services in the church instead of the Sunday preceding. In some circuits this would hardly be possible, but in most places, especially in large towns and cities, a solemn and joyous Christmas service would be acceptable to a considerable part of the congregation, and would become increasingly so from year to year. We take the liberty to suggest that some of the magnificent hymns of the Church should be sung at that time, instead of, or in contrast with, if necessary, some of the ditties that seem to claim the right of way in every celebration of Christmas. About once in seven years, Christmas comes on Sunday, and then the ideas of the two days can properly be merged, but the first day of the week stands both for the original Sabbath idea and for the resurrection of our Lord, and the identification of it with Christmas seems to be incongruous. For a number of years several of our pastors, both in the city and country, have observed Christmas by a public service on Dec. 25th, to the delight of their people, who find the more festal part of the day none the less, but rather the more, enjoyable on account of a visit to the house of God in commemoration of 'the unspeakable gift.'"

PLANNING THE REVIVAL WORK.

This is the matter of supreme importance. All theories for promoting church life and growth fall down where specific plans for revival work are ignored. The greatest objection to most pulpit work is the fact that it is aimless. The sermon is well prepared. Viewed from the conventional, homiletic standpoint, it is faultless, both as to matter and manner of delivery. Nevertheless, the fatal defect still exists when, withal, nothing definite has been aimed at. So in planning for genuine soul saving work we would say that the first great essential is that the pulpit ministration shall look in this direction. When a preacher starts thus, his congregation will soon discover the direction in which he is moving, and many will fall in line, and gladly move forward under the inspiring leadership of a man whose heart is on fire with the love of souls. His voice will be recognized as the 'voice of one crying in a wilderness of sin and death, prepare ye the way of the Lord.' Great light will spring up to illuminate the dark places, and like his true predecessor, John the Baptist, he will soon have multitudes gathering to his ministry.

After all, the true method of drawing the people and filling our churches, is to follow in the footsteps of our fathers, and make the pulpit glow with the fervor of an evangelism which aims at and expects to see souls born into the Kingdom at any and every service. Of course there will be special services, if we mean by this, days and weeks of continued effort, and the early winter months afford the opportunity for this. In our towns and cities, the harvest is past for the year by the opportunity when the winter months are gone. Let the preacher begin, therefore, to lead his people to look for and expect the harvest now. "Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." These are the Master's words and we do well to heed them now.

There is a doleful situation in many places and we must remedy this by the Lord's help. On this we prefer to quote the wise words of the New York Christian Advocate:

"Dr. Cuyler is the highest authority on revivals now living. When he began his ministry he was far in advance equally, in the discussion of public matters, the promotion of education, and the conversion of souls. His preaching attracted all classes.

"Men who hated his antislavery sentiments were convicted by his preaching of their need of conversion. Men who did not wish to give up the use of wine and liquors as a beverage, and thought him altogether too extreme, were converted to God, and many of them by the subsequent leaven made total abstainers almost without their knowing it.

"In 'The Evangelist' this our Nestor accounts for the lamentable falling off in the percentage of conversions during recent years, chiefly by the fact that too many discourses are addressed to nobody in particular. Preaching to Christians has been relatively overdone, and to the impenitent, underdone. He has no sympathy with denunciations that only irritate, or exhortations that are often only a waste of breath. He asserts that 'the ugliness and the doom of sin should be preached till the sinner feels his own guiltiness, and Christ should be so presented that the sinner should flee to Him as his only Saviour. * * * The minister has no more right to cap Sinai or conceal hell than he has to hide the sin-atoneing cross of Calvary.'

"The most successful preachers, from Whitefield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any revivals, for there were no spiritual declensions. 'He sowed the Gospel with one hand and reaped conversions with the other.' 'His church,' says the doctor, 'was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs.'

"Dr. Cuyler does not believe much in the common theory that to awaken sinners minister must first preach to awaken Christians. He thinks that this is often kept up till the members of the church are rather hardened under constant hammering. 'Nothing stirs up comatose Christians like the sight of awakened persons going into an inquiry room with their pastor.' God pity the churches when the chief business is to Christianize Christians!

"This very practical article emphasizes the importance of personal conversations, and notes the decline therein, and a similar diminution of warm, living, and attractive religion in too many professedly Christian homes, believing that these changes are sufficient to account for the fewness of conversions. He supports his views by an account of a very zealous and judicious pastor not far away, who

for the last three years has had 'a very large ingathering without any outside help.' This pastor impresses the people that they are as responsible for souls as he is, bids them to seek power from on high, calls for volunteers to converse with unconverted acquaintances, and urges Sunday-school teachers to pray for and labor with their scholars. In the meantime he preaches awakening and soul-converting sermons, and has written two hundred letters to individuals, directing them to their path of duty.

"Any sincere Christian pastor can be the means of genuine conversions if he makes that his primary purpose."

Meeting of Publication Committee.

The Publication Committee appointed by the last Annual Conference to take charge of the business of the NORTH CAROLINA CHRISTIAN ADVOCATE for the term of five years, met in the Pastor's Study of West Market Street Church on Thursday, Dec. 12th, at 1 o'clock p. m. The following were present: J. R. Scroggs, D. B. Coltrane, J. E Gay, Dred Peacock and S. B Turrentine, proxy for Frank Siler, who could not attend. J. R Scroggs was elected chairman and Dred Peacock secretary. The committee elected H. M. Blair, Business Manager, and authorized him to employ office help. Also to employ J. D. Gaskins soliciting agent for the paper.

During the recent meeting of the Baptist State Convention at Winston Salem, the correspondent of the Charlotte Observer said: There is nothing that can equal the way Baptist preachers at their Convention shell out money for all calls except one, and that is the way that Methodist preachers do the same thing at their Conference.

The Schley Investigation before the Naval Court of Inquiry is closed. Notwithstanding the weak excuse of a finding in twelve points against him, the court recommends that the whole matter be dropped. We are reminded of an old, familliar adage about a hot iron. The best thing to do is to drop it. Schley's friends will be satisfied.

We have official notice through Rev. F. L. Townsend of the Waynesville District, that Bishop Hargrove has authorized a change of appointment between Revs. R. M. Taylor and D. F. Carver. Brother Taylor goes to Sulphur Springs circuit, Waynesville district, and brother Carver will remain on Weddington circuit, Charlotte district.

PERSONAL MENTION.

Rev. W. M. Robbins, of Summerfield circuit is in place and called to see us last week.

Rev. A. L. Stanford called on Friday, on his way to Leaksville, where he goes to take charge of Leaksville and Spray.

Rev. J. A. Baldwin, Conference Sunday-school Secretary, called to see us Tuesday. He seems cheerful and happy in his large field.

Rev. S. T. Barber called to see us on his way to Walkertown, where he was appointed for the new year. As usual, Bro. Barber had a pleasant reminder of his constant interest in the ADVOCATE in the form of a renewal.

Rev. W. S. Hales, of the Uwharrie circuit, called last week with a good list of renewals. Brother Hales was sick and deprived of attending Conference for the first time since he became a member. We are glad to find him entirely recovered.

Rev. J. E. Woosley called on Friday. He is to take charge of Greensboro circuit, and will live at Guilford College. Brother Woosley is one of our most successful men and his people will enjoy his strong and helpful ministry. His post-office address is Guilford College.

Our readers will be pleased with the bright, cheerful letter of Rev. O. P. Ader from "The Cloudland." We need more sunshine in all the representations of our work. The Lord bless brother Ader and his young wife and babe in their important work. Such work is as heroic as that of our Foreign Missionaries.

Around the Conference.

STATESVILLE.—Rev. H. K. Boyer, the new pastor of the First Methodist church preached his first sermon there Sunday morning to a very large congregation. Mr. Boyer's first effort met with general approval. His people are pleased with him.———Rev. J. M. Downum, the new pastor of West End Methodist church, filled his appointment at that church Sunday. He was also heard by a good congregation, which was pleased with him—Landmark.

RUTHERFORDTON.—Rev. C. C. Thompson, the new Methodist minister arrived at his new home last week, and preached his first sermons on Sunday morning and evening last. His efforts were peculiarly indicative of earnestness and depth of thought, and his manner is such that seems to reach directly to the hearts of his people. Mr. Thompson has made a happy beginning in his year's work, and it is the general prediction that he will accomplish great good for the cause of Christ in this place.—Tribune.

SHELBY.—Sunday morning the new Presiding Elder of the Shelby District, Dr. J. H. Weaver, preached a magnificene sermon in the Shelby Methodist church and delighted and charmed his hearers. At night all the congregations of the town and their pastors joined in extending a welcome to the new Methodist pastor, Rev. Chas. F. Sherrill, and he preached his first sermon to a crowded house. He is a man of fine address, pleasing manner and kind, genial presence. He is an exceptionally fine pastor and always gets a hold on his people The new preachers were given a hearty welcome to Shelby and to their work here.—Star.

CHARLOTTE —Rev. Jno. Butt preached two rousing sermons at Graham Street Methodist church yesterday.———Rev. Mr. Falls preached at both services at Brevard Street Methodist church yesterday and one who heard him, said he was the very man for the place.———The Tryon and Trynity Methodists are delighted with their new pastors, each church thinking it has the "best" Rev. Mr. Marr preached to very large congregations, morning and night, and Rev. Mr. Detwiler did likewise, and all comments on the sermons are enthusiastically favorable.—News.

GASTONIA.—Rev. J. W. Moore left with his wife and baby Friday to take charge of his new work at Bethel in the Asheville district.———The initial service of Dr H. F. Creitzberg's pastorate was held at the Main Street Methodist Church last Sunday morning. The attendance was a large and attentive one, and the service edifying. Dr. Chreitzberg is taking hold of his work in a way that wins the hearts of his people and the promise of his pastorate was never more encouraging for both preacher and people———Rev. J H. Bradley, pastor of the West End church, is similarly endearing himself to his people, who received him with a pounding.—Gazette.

FRANKLIN.—Presiding Elder, J. A. Cook, preached his first sermon for the conference year at the Methodist church last Sunday. It was a plain, old-fashioned Methodist sermon and was well received. There was no preaching Saturday and Saturday night because the church was locked and the sexton who had the key was at home out in the country and did not know of the appointment for Saturday———Rev. J. C. Postell, who is assigned to the Franklin circuit, arrived Saturday evening with his family, and is stopping at Rev. J. A. Cook's for a few days.———Rev. R. S. Howie and family left yesterday for their new field of labor in Catawba county.—Press.

HOLCOMB.—The Y. M. C. A. commenced a series of special evangelical services on Nov. 17, with Rev. Walter Holcomb, of Montreat, N. C., as their speaker. The audiences were so large the services were moved into the Second U B. church, but after three services this edifice proved inadequate of accommodating the audience which increased from day to day, and the remaining services have been held in St. James M. E. church, which although one of the largest auditoriums in the city, yet at times has been crowded to its utmost capacity, and on last Sunday night at least two hundred people were turned away, being unable to get in the church. It has been many years since the Northwest section of the city has been blessed with such a gracious revival. The services have been transferred to Greene-Memorial church, where the first service will be held tonight at 7:45 o'clock, and will be continued under the auspices of the Y. M. C. A.—Roanoke Times.

CANTON.—We arrived at Canton, our new pastoral charge last Thursday, Dec. 5th. Our people received us very kindly. We are praying and planning for a glorious campaign for the Master. A warmer hearted people we have never lived among. Large and attentive audiences greeted us at both Liberty and Harmony last Sunday. Saturday night quite a host of our new friends, after rapping at the door, asked for entrance into the dining room; they left the table heavy laden with a complete stock of groceries. Our hearts swell with thanks for such demonstrations of Christian love. May God bless and save our generous hearted pounders.

Yours for the Master,
CHAS. P. GOODE.

CATHEY.—Miss Elsie Cathey, daughter of W. K. and M. A. Cathey, of Haywood county, N. C., was born Dec. 21, 1875, and died Dec. 9, 1901. She was 25 years, 11 months, and 18 days old.

Sister Elsie Cathey consecrated herself to the service of God in her youth, and immediately connected herself with the M. E. Church, South, at Bethel, and for more than fifteen years has been one of Bethel's model members. She was converted under the ministry of, and received into the church by Rev. J. O. Straley. Miss Elsie was greatly beloved by her church and community.

A larger concourse of people at a funeral service I never saw. She was the church organist and one of Bethel's most efficient Sabbath-school teachers.

She lacked only five months graduating at Weaverville College. Though cut off in the bloom of life and young womanhood, she replied to the doctors when told by them she could not recover: "If it is God's will I am ready to go." So at 12 m. Dec. 9, in the noon of her noble life she closed her eyes in sleep.

"Asleep in Jesus! blessed sleep,
From whence none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes."

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Miss Elsie, our loss is thy eternal gain. Thou art where christian choirs and Sabbath-schools ne're break up.

Sing on! Serve on! Through vast eternity!

May God bless and heal the broken hearts left behind.

Her pastor,
CHAS. P. GOODE.

An Appeal for the Home Department in Communities Where the Sunday-school Goes into "Winter Quaters."

The influence of home determines all questions and shapes all destiny. It takes the child in infancy, trains it through impressionable youth, and sends it forth into the world full grown—a duplicate of father and mother.

"Train up a child in the way he should go and when he is old he will not depart from it."

Unless the child is converted to God during its youth the probabilities are against its salvation in maturity and old age.

Bible study and Bible knowledge in the home, is the source of all these potentialities. To it is due, the march of progress in all lines of thought and activity. From it must come the power to meet all demands and solve all problems.

It lies within the power of the Christian home to direct the moral impetus of the youth, and to convert the nations during the 20th Century, to the religion of the Lord Jesus Christ.

As President of the North Carolina Sunday-school Association, I earnestly pray a more sincere and frequent Bible study on the part of our people.

The Home Department established in every community, and especially in those communities where the Sunday-schools, by virtue of circumstances, have to go into winter quarters, would aid mightily in accomplishing this end.

It is simply an organization for everybody who cannot on account of age, sickness, business employment, etc., attend the Sunday-school, with the simple conditions that each member devote thirty minutes during the week studying the Sunday-school lessons.

It is in charge of a superintendent and visitors whose business is to pass around weekly or monthly, enquire about the work, distribute literature and take contributions.

The winter quarter communities might resolve into the Home Department Work, and under the guidance of their Superintendents and visitors, be directed in the continuous study of their Sunday-school lessons during the cold wintry months, and when spring opened come together with no break in the International Lesson System, and with greater knowledge and love of God.

Let all such communities consider well the possibility of the Home Department and give it a trial, beginning Xmas.

Yours in the work,
GEO. H. CROWELL.

The Sunday School Lesson.

INTERNATIONAL LESSON.

Lesson for December 22, 1901.

The Passage of the Red Sea
Exodus 14: 19–27.

EXPLANATORY NOTES.

In connection with the lesson, read the full account from Ex. 13: 17 to 15: 27.

Going south from Zoan, near one of the mouths of the Nile, to the city of On or modern Cairo, a traveller would have passed first the land of Goshen, extending east and west from the great river to the isthmus of Suez, and south of this the land of Rameses. Succoth, where the children of Israel gathered to begin their journey, was not a town but a section of country, the northern portion of the isthmus. For all the nation to gather here, there must be allowed from two to four days.

There were three routes to Canaan: first, a well watered way along the Mediterranean Sea, but this lay through the populous country of the warlike Philistines; secondly, a direct road east,—but this lay through the barren desert where there would be no pasture for flocks and herds; and thirdly, a longer journey, bearing first to the southeast and keeping near the horns of the Red Sea and entering Canaan near the Dead Sea. The last route led by Mount Sinai and afforded plenty of pasture; it was known as the way of the wilderness of the Red Sea.

At first Moses led the people northeast to Etham, on the Philistine road. But before they passed the gates of the great wall that ran across the isthmus, God himself became their guide with the pillar of cloud, and turned their course southward to lead them through the southern gates of the wall on the Wilderness way. Hearing that they had turned back, Pharaoh at once concluded that they were afraid to meet the armies of Philistia, and sent his own war chariots in pursuit, to again enslave them.

When the children of Israel reached the southern gate, they found that by the changed orders of Pharaoh, it was now closed and guarded—and where the wall ended, the sea began. Behind them were swiftly approaching hosts of fierce warriors, urged on by Pharaoh's hate; to their right rose the steep, bare mountains of the Egyptian deserts; and before them rolled the dark waves of the deep sea. We do not wonder that in human weakness the people feared, and that in human lack of faith they murmured.

The sea at this point was about three miles wide. By an east wind any easterly wind might be designated, and the one now sent probably blew from the northeast. It was also the time for highest tide and lowest ebb. In God's miracles we often see a supernatural use of natural means, but this great exhibition of his might displayed far more than mere natural forces. For the multitudes of Israel and their flocks to pass through in the time they did, the dry land in the midst of the sea must have been over a mile wide.

In speaking of the waters as a wall on both sides, it may be meant that they stood solid and perpendicular, or it may be that this term is used to indicate that on either hand the waters were a wall of protection.

In the darkness by which they were enveloped, the Egyptians heard the Israelites move forward. Surely they might follow where flocks and children were going. It is doubtful if they ever knew that they were travelling on the bed of the sea until the returning waters rolled resistlessly upon them. The account in Exodus does not say that Pharaoh was with his army. From Psa. 136: 15 it is believed that he was present and perished with his soldiers, though that verse may only mean that the power of Pharaoh was overthrown in the Red Sea. If Menephtah was Pharaoh at this time, he may have been safe at Zoan, as he was a king far more ready to send his generals to war than to go himself.

As the monument of Napoleon records his great victories, but says nothing of Waterloo, so the inscriptions of Egypt say nothing of the events in our present lesson. But they are noticeable for what they do not say. They tell of the sudden death of the son of Menephtah. At the age of eighteen, this lad was associated with his father in reigning, but his tomb, discovered at Thebes, was never finished. In the fifth year of the rule of Menephtah there were great uprisings against his government, and there is no mention made of the events in his reign after that time. Thus even the pride of the Pharaohs has left a blank page in the proper place for the historian to write the exodus of Israel from oppression.

Expository Notes.

In their escape from Egypt we find first that God made a way; next, the people were ready to go. It is se in escape from sin and its power; no one could escape except God makes the way and gives salvation, and no one ever does escape unless he is willing to go in God's way, and ready to go at God's time.

Moses, trusting in God's power, led the people towards Philistia, as it seemed to him the best and nearest way. God overruled human eagerness and glory by turning them back to the way of the wilderness. God never takes us into any needless toil and trial and danger. He makes no useless waste of his power. In the quiet of Sinai he drew nearer than ever before to his people and left his law as a priceless gift to all ages. Israel and all the world needed the lessons of Mt. Sinai. God's way is always best.

The guiding pillar of cloud by day became at night a light to cheer, and in time of danger an impassable barrier to protect. So is God at all times to all who journey toward the heavenly Canaan, trusting in him. Our Saviour Jesus Christ is at once our guide, our consolation and our strong deliverance.

We should never murmur nor lose faith, no matter how much to us may seem the ill and danger—wall, mountains, army, sea—all these may shut us in like a valley of certain death, yet our God, gracious and glorious, has provided for our need a sure way of escape.—Rev. E. P. Mickel in Christian Observer.

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The Epworth League.

THE DEVOTIONAL MEETING.

Topic for December 22, 1901.

Our Gifts to Our King.
Matt 2: 3–12.

In this issue we anticipate the return of the happy Christmas time. Of course every Epworth Leaguer will make much of the day and emphasize the occasion with an appropriate programme. Joy bells should ring in the heart if not in the steeple, for it is a time of glad tidings to every soul and every nation. We may consider

THE WISE MEN.

These probably came from Persia or Arabia. The ancient Persians called their philosophers Magi, or Magians. The Magi cultivated politics and theology, and were the interpreters of law, both human and divine. Zoroaster, centuries before Christ, founded Magianism. The wise men who came to Jerusalem, seeking the newborn King of the Jews, were perhaps disciples of the ancient Persian sage. Some think that they were descendants of Abraham by Keturah. They certainly had clear ideas of God, whether by tradition or revelation. Tradition represents them as three in number, of different nationalities, by name Melchoir, Gaspar, Balthasar. They were venerable men, skilled in the lore of earth, familiar with the stars, accustomed to meditate on the mysteries of life and death, earnest searchers after truth in all lands.

At this time there was a general expectation that one should be born to be the world's king. Tacitus and Suetonius say that throughout the East the idea prevailed that out of Judea should come one to rule all people. These predictions, taught by Daniel and Isaiah, filtered through all the civilized world, and doubtless learned men everywhere studied them, consulted the stars, and wondered when and where the great King would appear and unfurl his standard for the centralization of all nations into one universal empire. Thus the wise men were ready for any suggestion from without. They were impressed by their study of the prophecies, by the direct influence of the Holy Spirit, and, at last, by the wonderful star. Concerning this luminary there are several theories: That it was a meteor or comet; a conjunction of the planets Jupiter, Saturn, Mars, and an extraordinary star; a miraculous star seen by the wise men only. The last is perhaps the truth. It was a starlike light, made to guide them to the place where the young child was; and, after fulfilling its mission, it was seen no more.

AN ENVIOUS KING

When the wise men reached Jerusalem and stated their mission to Herod, the king, "he was troubled." He was a usurper, and felt that the newborn king, of the family of David, was the rightful heir to the throne, and would cast him out. He was bloodthirsty, and his conscience troubled him for his many murders of innocent people. He determined to save himself by slaying the young child. Finding out that he was born in Bethlehem, and professing that he would rejoice to worship him, he sent his soldiers to slay all the male children in Bethlehem "from two years old and under."

We are aghast at Herod's awful wickedness, but do we not partake of his depraved spirit when we reject Jesus, saying, "Away with him; we will not have this man to reign over us?" The wise men, though heathen born, showed great faith in Jesus, when Herod, familiar with the prophecies, sought to slay him. If the wise men fell down and worshiped Jesus as he lay a helpless babe in his mother's arms, ought we not to adore him now that, having died for our sins, he has been exalted to his majesty and eternal glory at the right hand of God the Father Almighty? He who now rejects the glorified Redeemer will have a fearful reckoning in that day which shall try the souls of men.

WHAT OUR GIFTS SHOULD BE

When the wise men "had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." Each of these gifts had a symbolical character.

1. Gold is the imperial metal. It points out the royal nature of Christ. He is the King of kings and Lord of lords. It signifies that we should give our most costly things to Christ. We should hold nothing back; should be willing to sacrifice our all to him. This is true consecration—laying all, ourselves included, at his feet.

"Here I give my all to thee,
Friends, and time, and earthly store;
Soul and body thine to be—
Wholly thine for evermore."

2. Frankincense is a resin flowing from trees in Arabia and Persia; an aromatic gum used in making ointment and incense. It points out Christ's divine nature. It is an emblem of prayer and of worship. "Let my prayer be set before thee as incense." (Ps. cxli. 2) The four and twenty elders had "golden vials full of odors, which are the prayers of the saints." (Rev. v. 8) When the wise men saw the young child, "they fell down, and worshipped him." If he deserved their adoration as the son of Mary, shall we not adore him as the Son of God? Whenever we pray to God in the name of Jesus we join with the wise men in offering frankincense to the Babe of Bethlehem.

"Vainly we offer each ample oblation,
Vainly with gifts would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

3. Myrrh is a gum used in fumigation, for embalming, and in precious ointment. This sets forth Christ's humanity. It points out his sufferings, being presented to him on the cross (Mark xv. 23), and was employed in embalming his body for the burial (John xix. 39). In the Christmas season we should especially think of Christ's humanity. His birth brings him into intimate association with the human race as the brother of every man

Thus, in their gifts the wise men recognized the Saviour's human, royal, priestly, and divine character. Shall we so recognize him? By his sufferings in our behalf, let us consider him our Elder Brother, who sympathizes with us in all our distresses. By his sacrifice for us, let us think of him as our High Priest, who intercedes for us before the throne, and makes our feeble prayers effectual with the incense of his own merit. By his wonderful words and works, by his resurrection, ascension, and exaltation, let us think of him as our Saviour, whom we can trust under all circumstances, and who will save unto the uttermost them that come unto God by him. (Heb vii. 25) We prove our devotion, faith, and consecration, as the wise men proved theirs, only by the fullness of our gifts. What do we give to Christ? What should we give? If we follow, not the star of Bethlehem, but himself as the Light of the world, we shall at last come to him, and see him as he is, and our rejoicing will be greater than that of the star-led Magi, who rejoiced with exceeding great joy when they found the infant Redeemer.—Epworth Era.

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A trial of Botanic Blood Balm (which we send absolutely free prepaid), will prove the merits of this wonderful blood purifier, and you will then know where and how to obtain relief and permanent cure for every evidence of bad blood. Botanic Blood Balm is a clean medicine made from pure Botanic ingredients, scientifically prepared by old Dr. Gillam, the greatest specialist in blood diseases in America.

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Botanic Blood Balm will build up the worn out, tired body; at the same time kill all the deadly poison and humors in the blood. No matter how long you have suffered nor how deep seated your case may be, even deadly cancer and blood poison, pronounced "hopeless" or "incurable" by doctors, yield readily to B. B. B., and we will send a trial free to prove it.

Mrs. M L. Adams, Fredonia, who was cured by B. B. B. of cancer and eating sores says that "it is a gift from God."

Send us a description of your case today. You will get special free medical and a trial of B. B. B.
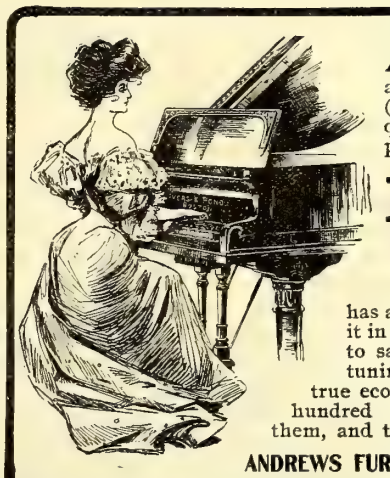
Mrs. Stauffer, of Montpelier, Ind., had an itching eczema with pimples and offensive eruptions, itching skin; was discouraged, yet she writes: "Botanic Blood Balm healed every sore, stopped all aches and gave my skin the rich glow of perfect health and purified no blood. It is grandest blood medicine on earth.

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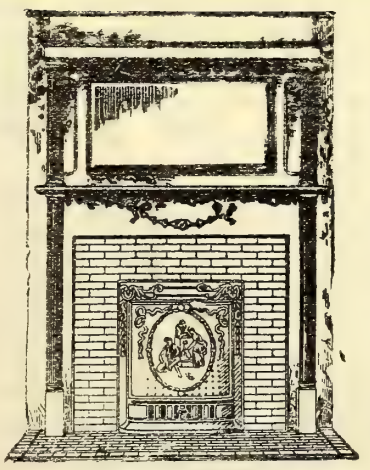


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—W. G. Benefield & Co. advertise a fine line of furniture. They are on South Elm Street and will be glad to show you goods.

—The Keeley Institute begins a new ad this week. This institution needs no commendation from us. Its blessings are widespread.

—Our readers will note the new advertisement of the Andrews Furniture and Music Company, Charlotte, N. C. This firm is an "Old Reliable," and always up to date

—We call attention to the new ad of N. J. McDuffie, the furniture man. It makes one almost turn round and round to look in on this magnificent aggregation of nice things for the furnishing of the home. Opposite McAdoo Hotel.

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—The Xanthine Co. report that they have recently received an order for their hair restorative from South Africa. They claim that persons who know this preparation will have it, regardless of distances. Their advertisement is in another column of our paper.

—A large number of men and women, partly from the necessity of outdoor life, but largely under the fascination that grows on one when brought into close touch with nature, have become actual tillers of the ground; some as a source of health and pleasure, but vastly more with a view to making money. The field is still open, and the demand for first-class productions exceeds the supply. "Gardening for Profit" in the January Delineator covers this phase of industry very fully, going into the subject of flower culture and the raising of vegetables in complete detail, with hints as to shipping, packing and the developing of patronage.

—WANTED —Ladies and men to do writing at home; salary $20 per month; prompt pay. Address, with stamp, LEE AUSTIN, Waxhaw, N. C.

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Never in the history of the South have such great attractions and improved train service been offered for passenger traffic as are now presented by the Southern Railway for the present season.

New time card in effect November 24, 1901 placed in operation out of Washington in conjunction with the Southern Railway two new through trains, which are in addition to the very excellent complement of passenger train service previously afforded by the Southern Railway System from Washington to all points South. The present arrangement being briefly as follows:

Train No. 37, "Washington and Southwestern Vestibuled Limited," leaves Washington, daily, at 10;45 p. m., carrying througd Pullman Sleeping Cars to New Orleans, Memphis, Tenn., Macon, Ga., and Nashville, Tenn, and elegant Club Cars between Washington and Atlanta. Dining Cars serve all meals en route.

Effective with December 2, this train will also handle a through sleeping car from Washington to Pinehurst, N. C., which will leave Washington each Monday, Wednesday and Friday, and effective with Nov. 30, Pullman Compartment Cars will also be handled New York and Washington to New Orleans, leaving Washington Saturdays, Tuesdays and Thursdays.

Train No. 35, "The United States Fast Mail," leaves Washington daily at 11:15 a. m, carrying through sleeping car and coaches to New Orleans. Dining Car on this train serves meals en route

Train No. 33, "The New York and Florida Express," leaves Washington, daily at 9:55 p. m., with through sleeping cars to Tampa, Fla., and Augusta, Ga., and through coach, Washington to Jacksonville, and effective Dec. 1st, a through sleeping car to Charleston, S. C.; also effective with Jan. 1, 1902, this train will carry a sleeping car once each week belween New York, Washington and Thomasville. Dining Cars serve meals en route

Train No. 29, the Washington, Richmond and Florida Limited, is a new train inaugurated on Nov. 24, and is operated via Richmond, Va., over the Washington Southern Railway and R. F. & P. R R., and leaves Washington daily at 10:51 a. m., carrying through sleeping car to Jacksonville, Fla., and first-class day coach between same points. Dining car serves meals en route.

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Effective with January 15, 1902, another through train to Florida will be placed in service known as the "Southern's Palm Limited," which will leave Washington, daily, except Sunday, at approximately 6:30 p. m This train is operated solid from New York to Saint Augustine, with through Pullman Drawing-Room Sleeping Cars, Pullman Compartment Cars, Library, Observation and Dining Cars. This train will be one of the handsomest trains in the world, and is operated by the Southern Railway each winter for the accommodation of Florida traffic.

It will be observed from the above that for the accommodation of increased travel the Southern Railway will, in addition to their regular through service, inaugarate three trains to the South.

The Sleeping Cars, Observation Cars, Dining Cars, Coaches and in fact all of the equipment in service on these through trains are unexcelled for comfort and convenience, and passengers using any of these trains are assured of every luxury that could be desired.

South Carolina Inter-State and West Indian Exposition, Charleston, S. C., Dec. 1st, 1901 to June 1st, 1902.

On account of the above occasion the Southern Railway will sell round trip tickets to Charleston, S. C., and return, at greatly reduced rates from all stations. Fares from principal points as shown below, and comparatively low rates from all other station:

	Season t'c'k. limited to June 1, 1902.	10 day ticket	7 days. S'd'ues & Th'r's.
Burlington,	$13 50	$ 9 90	$7 00
Chapel Hill,	13 50	9 90	7 00
Charlotte,	10 05	7 35	4 90
Concord,	11 05	8 10	5 30
Davidson,	11 10	8 15	5 30
Durham,	13 50	9 90	7 00
Gastonia,	10 40	7 60	5 20
Greensboro,	13 15	9 65	7 00
Hickory,	13 00	9 50	6 35
High Point,	13 15	9 65	6 70
Lexington,	13 00	9 50	6 35
Madison,	14 65	10 75	7 60
Mocksville,	12 90	9 45	6 25
Morganton,	14 10	10 35	7 05
Raleigh,	13 50	9 90	7 00
Reidsville,	14 35	10 05	7 65
Salisbury,	12 20	8 95	5 75
Statesville,	12 20	8 95	5 75
Wilkesboro	18 45	13 55	——
Winston-Salem,	12 45	9 15	5 85

For further information please call on any Agent of the Southern Railway or write, W. A. TURK, A. P. T. M.,
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Washington, D. C.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT.--1st Round.

J. J. REID, P. E., Mount Airy, N. C.

Sparta at Shiloh	Dec	14	15
Laurel Springs at Mt Zion	"		17
Healing Springs at Greenwood	"		19
Creston circuit at Thomas Chapel	"	21	22
Watauga circuit at Union	"	22	23
Boone circuit at Fairview	"		28
Jefferson circuit at Jefferson	"	28	29

MORGANTON DISTRICT, 1st Round

C. O. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Greenlee Chapel	Dec	7	8
Bakersville station, Bakersville	"	8	9
Elk Park circuit, Elk Park	"		11
Forest City and Thermal City station, Pleasant Grove	"	14	15
Mooresboro circuit, Mooresboro	"	15	16
McDowell circuit, Zebo	"	21	22
Marion station, Marion	"	22	23
Table Rock circuit, Oak Hill	Jan	4	5
Morganton station	"	5	6
Rutherford circuit, Salem	"	11	12
Rutherfordton station Mount Hebron	"	12	13
Broad River circuit, Tanner's Grove	"	18	19
Henrietta & Caroleen, Caroleen	"	19	20
Morganton circuit, Zion	"	25	26
Connelly Springs, Connelly Springs	Feb.	1	2
Green River circuit, Bethlehem	"	8	9

WINSTON DISTRICT.—1st Round

D. ATKINS, P. E., Winston, N. C.

Burkhead	Dec.		8
Grace	"		8
Walkertown	"	14	15
Leaksville and Spray	"		18
Stoneville and Mayodan, Stoneville	"		20
Madison, Madison	"	21	22
Thomasville	"	28	29
Stokesdale Stokesdale	Jan.		2
Summerfield, Summerfield	"	4	5
Danbury, Danbury	"	11	13
Southside and Winston, Fine Grove	"	18	19
Centenary	"		19
Davidson, Good Hope	"	25	26
Kernersville, Mt Vernon	"	29	30
Lewisville, Concord	Feb.	1	2
Farmington, Bethlehem	"	8	9
Cooleemee	"		13
Davie, Hardison	"	15	16
Mocksville	"		16

District Stewards will meet at Centenary church, Winston, Dec. 26, at 11 a. m.

GREENSBORO DISTRICT---1st Round.

J. R. SCROGGS, P. E., Greensboro, N. C.

Greensboro, Proximity	Dec.	1
Greensboro, West Market	"	15
Spring Garden Street	"	15
Greensboro ct., Holt's Chapel	"	28
Greensboro, Centenary station	"	29
Ramseur station, Ramseur	Jan.	4 5
Rumla, Peniel	"	10
Wentworth, Salem	"	11
Reidsville, Main st	"	12
Ware's Chapel	"	12
Randolph, Mt Vernon	"	17
West Randolph, P Hill	"	18
High Point, Washington St	"	19
High Point, South Main	"	19
Asheboro circuit, West Chapel	"	25
Asheboro station, Asheboro	"	26
Randleman St Paul's	"	26
Liberty Liberty	Feb.	1 2
Jackson Hill, New Hope	"	7
Uwharrie, Siloam	"	8 9
Pleasant Garden ct., P. Garden	"	15

CHARLOTTE DIST.—1st Round.

J. C. Rowe, P. E., Monroe, N. C

Charlotte, Dilworth	Dec.	7	8
" Epworth	"		8
" Hoskins	"		8
Matthews	"		14
Charlotte, Brevard	"	14	15
" Trinity	"	15	16
Pineville Pineville	"	21	22
Charlotte, Calvary	"	22	23
" Tryon	"	29	30
Derita	"	28	29
Polkton Marshville	Jan		4
Lilesville, Lilesville	"	5	6
Clear Creek, Bethel	"		9
Monroe circuit, Center	"	11	12
Monroe station	"	12	13
Morven, Morven	"	18	19
Wadesboro	"	19	20
Waxhaw, Waxhaw	"		24
Weddington, Weddington	"	25	26
Ansonville Concord	Feb	1	2

District Stewards will meet at Tryon Street in Charlotte, Dec 20, 1901, at 11 o'clock, a m

SALISBURY DISTRICT—1st Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, First Church	Dec.		1
East Salisbury	"		1
Concord, Central	"	14	15
Concord, Forest Hill	"	14	15
Concord ct., Center	"	21	22
Concord Epworth	"	21	23
Salisbury, Main St.	"	28	29
Spencer station	"	28	29
Albemarle circuit, Century	Jan.	4	5
Albemarle station	"	4	5
China Grove ct., China Grove	"	11	12
Woodside circuit, Shiloh	"	12	13
Linwood circuit, Bethel	"	18	19
Lexington station	"	19	20
Salem station	"	25	26
New London circuit, New London	"	26	27
Woodleaf circuit, South River	Feb	1	2
Gold Hill circuit, Gold Hill	"	8	9
Cooleemee & Big Lick cir Mt Zion	"	15	16
Norwood station	"	16	17
Mt. Pleasant cir., Mt. Pleasant	"	22	23

SHELBY DISTRICT—1st Round.

J. H. Weaver, P. E., Shelby, N. C.

Shelby circuit, Beulah	Dec.	7	8
Shelby station	"	8	9
McAdensville station	"	14	15
Lowell circuit, Lowell	"	15	16
Ebenezer circuit, Ebenezer	"	21	22
King's Mountain station	"	22	23
Belwood circuit	"	28	29
Bessimer City circuit, Bessimer City	Jan	4	5
Gastonia, Main st	"	5	6
Lincolnton circuit, Asbury	"	11	12
Lincolnton station	"	12	13
Lowesville and Mtn Island, Hill's Ch.	"	18	19
Cherryville circuit, Cherryville	"	25	26
Polkville circuit, Polkville	Feb.	1	2
Palm Tree and Lawndale	"	2	3
South Fork circuit, Bethel	"	8	9
Gastonia, West End and Ozark	"	15	16
Rock Springs circuit, Webb's Chapel	"	22	23
Stanly Creek, Stanly Creek	Mar.	1	2

The District Stewards will meet at Shelby December 18th 1901.

FRANKLIN DISTRICT—1st Round.

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Dec.	7	8
Franklin circuit, Bethel	"	14	15
Macon circuit Asbury	"	21	22
Glenville circuit, Norton's	"	25	26
Webster circuit Love's Chapel	"	28	29
Whittier circuit, Sylva	"	30	31
Shoal Creek and Cherokee Shoal Creek	Jan.	1	2
Bryson City and Bushnell, Bryson City	"	4	5
Nantahala, Maple Springs	"	7	8
Andrews circuit, Andrews	"	11	12
Robbinsville circuit, Robbinsville	"	14	15
Murphy station	"	19	20
Hiwasse circuit, Notla	"	21	22
Hayesville circuit, Sweetwater	"	25	26

WAYNESVILLE DIST.—1st Round

F. L. TOWNSEND, P. E., Waynesville, N. C.

French Broad, River View	Dec	7	8
Jonathan Davis chapel	"	14	15
Clyde, Clyde	"	21	22
Spring Creek, Balm Grove	"	28	29
Crab Tree, Mt Zion	Jan.	4	5
Canton, Bethel	"	18	19
Mills River, Mill's River	"	25	26
Leicester, Brick Church	Feb.	1	2
Sulphur Springs, Balm Grov	"	8	9
Brevard, Brevard	"	15	16
Transylvania, Conestee	"	22	23
Waynesville	Mar.	1	2

STATESVILLE DIST.—1st Round

J. E. THOMPSON, P. E., Statesville, N. C.

Hickory station	Dec.		1
Mt Zion station	"	7	8
Mooresville station	"	8	9
Troutman, Troutman	"	14	15
Mooresville, Centenary	"	21	22
Statesville, First Church	"	28	29
West End	"	29	30
Iredell circuit, Olin	Jan	4	5
Clarksbury circuit, Clarksbury	"	5	6
Statesville circuit, Connelly's	"	11	12
Newton circuit, Newton	"	18	19
Maiden circuit, Maiden	"	19	20
Lenoir circuit, Littlejohns	"	25	26
Lenoir station	"	26	25
Caldwell circuit, Rocky Mt	Feb.	1	2
Granite Falls station	"	2	3
Catawba circuit, Catawba	"	8	9
Stony Point circuit, Stony Point	"	15	16
Alexander circuit, Taylorsville	"	16	17

ASHEVILLE DISTRICT---1st Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Nov 30, Dec		1
Bethel	Nov 30	"	1
Hot Springs circuit, Paint Rock	"	7	8
Marshall ct, Marshall	"	14	15
Ivy circuit Little Ivy	"	21	22
Bald Creek circuit Gardiner's	"	28	29
Burnsville circuit, Shaw Creek	Jan.	4	5
Swannanoa ct, Biltmore	"	11	12
Hendersonville station	"	18	19
Saluda ct, Hillgirt	"	25	26
Cane Creek ct, Skyland	Feb	1	2
Old Fort ct, Ebenezer	"	8	9
Weaverville station	"	15	16
Weaverville ct, Salem	"	22	23
Central Church	Mar	1	2
Haywood Street	"	1	2

25c. invested in Grippe Knockers will cure you.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Miss Stone, Girl and Woman---An Appreciation.

FRANCES J. DYER.

During these anxious weeks since we have known that Miss Stone is exposed to personal peril, my thoughts have naturally reverted to the years when we were co-laborers in the old Congregational House. The photograph which stands on my desk is not the strong face of the middle-aged woman, now familiar to the public, but the picture of a winsome girl whom we called Nellie. This was partly to distinguish her from another friend in the building, who bore the same name, but more because the girlish cognomen came spontaneously to our lips. There are some persons with whose names we never take liberties. With her formal address was impossible on the part of intimate friends. Her cordial manner and musical voice, vibrant with cheer, invited familiar and endearing terms of speech.

My early recollection of Miss Stone goes back to the time when the Congregationalist was published on Cornhill. One day I timidly climbed the dingy stairs to offer a manuscript for publication. It was a relief not to run the gauntlet of masculine editors, but to encounter at the first desk a girl near my own age. How kind and tactful she was! How full of encouragement were the frank, honest eyes! Not long afterwards I was called upon to occupy the position which she resigned in order to go as a missionary to Turkey, and that lesson of courtesy in the treatment of struggling young writers was never forgotten. The incident is trifling, but it illustrates one of her strongest characteristics—a spirit of helpfulness towards others.

Meanwhile circumstances brought us closely together in what was then the new Congregational House. She had been promoted to the editorial staff of the newspaper. I was employed by the Woman's Board. Through a common interest in foreign missions, acquaintance ripened quickly into a beautiful friendship. Ah, the rich rewards in friendship alone which service for Christ insures! In our long confidential talks she laid bare the motives which led her to exchange an honorable and lucrative profession, together with influential work among the children in the Sunday-school of the First Church, Chelsea, for the hardships of a missionary life. Love alone was the controlling principle. Not the weak and almost selfish sentiment sometimes called by that name, but a lofty passion for self-sacrifice, a desire to

"Make the world within your reach
Somewhat the better for your living
And gladder for your human speech."

Hers is a large, generous nature, and the world within her reach stretched beyond Boston and America. She is a fine singer, and I recall distinctly one evening at the South End Tabernacle, at the Moody meetings, the joyous look on her face as the melodious voice rang out the words:

"Christ for the world I sing."

That winter before her departure was a memorable one. The flame of missionary enthusiasm burned brightly among young people in the churches. A friend of hers, one of the most eminent teachers in Chelsea, Miss Susan Higgins, offered herself to the Methodist Board, and sailed soon after for Japan. The farewell gatherings in honor of these two cultivated young women, each possessing qualities of heart and mind and personal attractions far above the average, were deeply impressive occasions. Others who, like myself, were privileged at that period to stand in close relation to the youth novitiates will bear me out in saying that their characters seemed to grow luminous day by day with new grace and strength.

Miss Higgins' term of missionary service was very brief, and her death at Yokohama, where a school building bearing her name now stands, profoundly affected Miss Stone. Letters received from her then reveal a capacity for love commensurate with the force of her nature. Nellie Stone is a woman who thinks and feels and loves and works with whole-souled intensity. Loyalty to her friends is a distinguishing trait, and no wonder that they long to rally now in her behalf. No wonder that during her years in Turkey and Bulgaria she has awakened the ardent devotion of hundreds of girls and women, and that the brigands have placed her ransom at a high figure. She is the sort of individual whose personality makes a strong impression, and her crafty captors are aware that in seizing her they have taken one of the choicest representatives of American womanhood.

Always resolute, cheerful, capable, quick to act in emergencies, these native qualities have been further developed by her experiences abroad, and may they stand her in good stead in this hour of mortal danger. She is worth making a magnificent effort to save, but if appointed to a martyr's death with what splendid courage will she meet her fate! The fibre of her soul is such that she would protest against her redemption if thereby other lives will be imperiled.

I have been looking over some old letters, hoping to find passages from her own pen that would be further typical of her spirit. But they are too personal and precious to share with the public. In one from Philippopolis, dated Feb. 8, 1891, in speaking of the death of a mutual friend, she writes: "All the more you and I must do what we can to bring in the kingdom of our Lord upon earth, while we thank Him for the friends whom He gave us and whose memories will continue to be a blessing evermore."

Dear, brave, noble, unselfish, lovable Nellie Stone! May God grant you speedy deliverance from the hands of cruel men, who are unworthy to touch the hem of your garment!—Congregationalist.

Vagaries of a Child.

You can never be quite sure where a cold is going to hit you. In the fall and winter it may settle in the bowels, producing severe pain. Do not be alarmed nor torment yourself with fears of appendicitis. At the first sign of a cramp take Perry Davis' Painkiller in warm, sweetened water and relief comes at once. There is but one Painkiller, Perry Davis'. 25 and 50 cents.

Pyny-Balsam Stops the Tickling, and quickly allays inflammation in the throat.

Opening of Winter Tourist Season.

The Southern Railway, which operates its own lines over the entire South and forms the important link in the great highway of travel between the North and South, Florida, Cuba, Mexico, the Pacific Coast and Central America, announces for the winter of 1901 and 1902 the most superb service ever offered. Its splendid regular service will be augmented by the Southern Palm Limited, a magnificent Pullman train, which will be operated between New York and Saint Augustine, Fla.

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There is nothing like ASTHMALENE. It brin instant relief, even in the wo st cases. It cures when all else fails.

The Rev. C. F WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or other.

Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully,

O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies, but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

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Trial Bottle Sent Absolutely FREE on Receipt of Postal

Do not delay. Write at once, addressing DR. TAFT BROS. MEDICINE CO,, 79 East 130th St., N. Y. City. aug 21-1y

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The Farm and Garden.

The Profit in Eggs.

The question has been discussed as to whether there is a larger profit in eggs in winter than in summer. It is not denied that in winter prices are at times very high, but it may happen that but few of the hens are then laying, while the expense of maintaining the non-layers adds to the cost of the eggs. In the summer season eggs are low, but as the hens can then largely sustain themselves the cost is reduced. As the fowls forage and pick up many articles of food that would be otherwise wasted, it is really the case that many farmers sell eggs in summer that did not cost anything at all. Another fact is that a larger proportion of the hens lay in summer, and those that are unproductive can be made fat and sent to market at less cost than during any other season of the year.

Curing Hams and Shoulders.

I have a request from a farmer's wife to please send a good Kentucky recipe for curing hams and shoulders, as they are famous for their excellence. I send a "blue grass" farmer's method who is noted for his delightful hams and sweet bacon. As we all know how very different hams taste in different homes, it is well to take note of the successful ones. He says: "I have found the use of powdered borax on meat the very best way to keep skippers and other insects from it. When the meat is taken up to be dried, I wash it in clean water and as hot as I can bear it, and while damp sprinkle powdered borax all over the flesh side of every piece, and I need fear no farther from insects, although my hams and shoulders hang in the smoke house till cured without even a sack on them.

"If the summer is very dry, I rewash and put more borax on in July and August. The taste of the meat is not injured. I have used this for years; it is inexpensive and preserves the meat from taint. Each ham may be tied up in canvass or paper bags, or they may be left hanging in a cool dry place, and will be found in excellent condition."

When wanted for use, the meat is sweet and juicy. Shoulders may be treated in the same way.—Mrs. S. H., in Progressive Farmer.

Things to be Looked After.

Farming operations are now mostly over for the year, and the finishing touches may be given to your garden at once. Plants in frames should be aired—all root crops must be lifted at once and carefully stored either in pits outdoors or in root cellars. Cabbage sown in September, if not already placed in cold frames for spring planting, should be attended to at once; cabbage which has headed lift and place in trenches, and cover over with litter for winter use. Celery, turnips, beets, carrots, lift and store for winter use; parsnips and salsify, although perfectly hardy, supplies should be lifted for convenience. Asparagus beds give winter dressing. If you have grown a supply of mangels, turnips and carrots they now will come in very useful for stock feeding, but to avoid flavoring either milk or butter, feed them only at milking time. They should, however, always be steamed before using.

A cold frame is an extremely useful contrivance for wintering cabbage, lettuce, cauliflower, etc., for planting early in the spring, and can be easily and cheaply constructed as follows:

Select a dry southern exposure; form a frame from four to six feet wide, and as long as is required. The back should be fourteen inches, and the front six inches high, with a cross tie every six feet. Seeds of cabbage, lettuce, cauliflower, and brocoli, sown in the open border early in September, will be ready to set out soon. The soil should be well prepared and smoothly raked before planting. Admit air freely on all pleasant days, but keep closed during severe weather.

A cold pit is a structure in very general use for growing cauliflowers during winter. The situation must be dry and well sheltered, having a south or southeast exposure. Dig out a space two feet deep, and eight feet wide, if for brick, and nine feet wide if for stone. Build the back wall four and a half feet high; that will be two and a half feet above ground, and three feet high in the front. If the ground is not dry, and is subject to underwater, and draining cannot be effected, do not dig so deep, and surround the walls with two feet thick of earth, which will keep the frost from penetrating them. If cauliflower is to be planted, put into the pit three feet of leaves from the woods, tramp them firmly, over which put one foot of rich earth; after it remains for two weeks, will be ready for the plants. Six plants for each sash of four feet will be enough. The space between may be filled up with lettuce plants or a sowing of raddish.—Farm, Field and Stockman.

Relation of Salt to Dairying.

Cows should be salted regularly, or, better still, should have constant access to salt.

The practice of salting them once a week is not a good one, as most cattle will lick a little salt every day if they can get it.

Thus provided they will yield more and better milk than otherwise, and will also maintain a better degree of health.

As salt provokes thirst, the milch animal should have as free access to water as to the saline mineral, or the latter will do her more harm than good.

Speaking of salt leads me to say that some failures in dairy butter making I have noted came about by salting the cattle and the butter out of the same barrel.

In other words, coarse, insoluble salt was used for the butter, when only the highest and most refined grade should be employed.

Salt that is not soluble will not permeate the substance of butter evenly, and thus rancidity may be induced.

Again, grains of salt in butter always detracts from its appearance, and are inimical to even flavor, from these causes alone lowering its market value. Let us say here that there are today just as fine grades of American dairy salt produced as come from England.

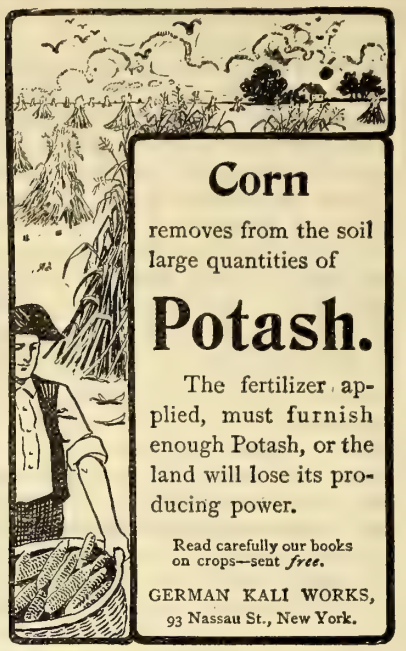
American milch cattle fed on American grass produce butter salted with American salt that is the peer of any on earth, and is so conceded in foreign markets.

In attaining this result, however, one must utilize the best of everything, thinking not that poor or cheap material can be introduced with impunity to future quality.

I knew a dairyman once who, in a spasm of economy(?) sought to save fifty cents by purchasing a cheaper grade of salt than was his wont, and later lost on his shipment of butter thereby $7.

It was one of the most effective lessons he could have been taught in practical dairying, exemplifying as it did that cheap material always produced cheap quality. When it comes to cheese making salt holds just as important a position as in other dairy lines, i. e., that solubility and purity are highly necessary.

The relation of salt, be it understood, to all phases of dairying is a highly important one, and because this fact is so little appreciated accounts for many dairy failures.—George E Newell, in American Cultivator.



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Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

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MARRIAGES.

WHITTINGTON—SOCKWELL.—At the residence of Mr C. A. Clapp, in Greensboro, N. C., Dec. 4, 1901, by Rev. J. B Tabor; Mr. Perry Whittington and Miss Mollie Sockwell.

SWAIM—SLOYD.—At the residence of the bride's father, J. S. Sloyd, Mr. W. F. Swaim and Miss Carrie Sloyd, Rev. W. H. Willis officiating. The bride and groom are both worthy members of Grace Church, Winston.

CALL—COOK.—On Dec. 4th, 1901, at the residence of W. M. Hunt, Guilford co., N. C., Clarence Call of Wilkesboro, N C., to Miss Sallie G. Cook, of Guilford co., N. C., Rev. S. B. Turrentine officiating.

OUR DEAD.

☞ We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

LOVE.—Died November 21st, after a brief illness with diphtheria, Cary, infant son of Charles P. and Christina M. Love, of Winston. Cary was about two years of age. He had been duly dedicated to the Lord in baptism by the pastor. This is the second son to die in two years. May God comfort the afflicted parents.

W. H. WILLIS.

YOUNG.—Florence Young, (nee Jackson) wife of Dr. G. E. Young, was born Dec. 8th, 1851, and departed this life Nov. 12th, 1901, aged 48 years, 11 months and 4 days.

Sister Young was converted in early life and became a member of the Methodist Episcopal Church, South, and lived a consistent member until death.

She was married to Dr. G. E. Young January 5th, 1871. No man ever had a more devoted wife. She was a kind and affectionate mother. No sacrifice was too great for her to make if thereby she might enhance the welfare and happiness of her children.

Shs was a true Christian, and bore her suffering which was at times intense, during her last illness, with patience and Christian fortitude. Her death was triumphant.

Her funeral services were conducted by the writer, assisted by Rev. Dr. Landrum of the Baptist Church. In the presence of a large congregation of relatives and friends we laid her to rest to await the resursection morn. May the God of all grace comfort and sustain the bereaved ones.

L. L. SMITH.

Forest City, N. C.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers' Block, Rochester, N. Y.

Don't be persuaded to take something said to be as good as Gripe Knockers, for it is not.

IMPORTANT ANNOUNCEMENT.

Seaboard Air Line Railway to Florida, Cuba, Savannah, Camden, Southern Pines and Pinehurst.

Winter excursion tickets were placed on sale to resort points on this line in North and South Carolina, Georgia and Florida, on October 15th, and will remain on sale during the season. Exceptionally low rates in effect this year to Pinehurst and Southern Pines, N. C., Camden, S. C., Savannah, Ga., and all points in Florida and Cuba To reach any of these points, the service of the Seaboard Air Line Railway, "Capital City Route," will be found the best and most attractive. In addition to the superior service now operated, it is announced that Cafe cars will be placed in service on the Washington-Atlanta Line about November 1st, and on the Florida Lines about January 1st, 1902. Following this the Florida & Metropolitan Limited will be inaugurated about January 15th, 1902, with sumptuous appointments and superb equipment, including dining and club cars, constituting it beyond a doubt, the peer of any train in the world.

The service of the Seaboard Air Line Railway to Cuba is most attractive. Its Cafe car service and many other features present advantages commending it to the favorable attention of all travelers.

See that your Winter Tourist tickets read via the Florida & West India Short Line, Seaboard Air Line Railway.

Winter Tourists Tickets Now on Sale via Seaboard Air Line Railway.

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College Message

NORTH CAROLINA

Christian Advocate.

REV. H. M. BLAIR, Editor. | ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE. | $1.50 PER ANNUM, IN ADVANCE

ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 18, 1901. VOL. XLVI., NO. 51

Editorial.

WORDS.

BY SUSIE M. BEST.

Words are so cheap, a little trick of tongue,
An easy art of pen—ah, well! ah, well!
When life's occasions come and we are flung
Amid their sins and snares, 'tis deeds that tell.

WITNESSING FOR CHRIST is important, and the more prominent our position in life the more obligitory it becomes that we testify. Christ defines our relation and work when he says, "Ye are my witnesses." Speaking of this Dr. Buckley says:

Professor Wallace Bruce, a member of the Class of 1857 of Yale College, informs us that in his senior year President Woolsley, on one occasion, spoke a few minutes, not more than six or seven, to the students at prayers to this effect: "When I was in Germany at the university at which I studied only one of tne students believed in a personal God, and none of the students so far as I ascertained believed in God, and none in Christ as the Son of God. This discovery led me to read the Bible to ascertain whether beyond all doubt there was that in it which would maintain a conviction in my soul of the person and unity of God. The result was a deep and immovable conviction which has never for one moment been shaken, of the personal unity of God and the Deity of His Son Jesus Christ." These words, uttered by the great scholar and publicist, were spoken with such intensity as to lead to the conversion of thirty of the members of the class, one of whom was Professor Bruce himself.

Would that all college presidents and professors were willing to speak to students so freely and fully, yet so concisely, of their religious convictions and the ground of them, and were able to do it with such intensity of feeling as to produce an impression so strong and enduring.

IT IS BEAUTIFUL to yield graciously, yet only a few, comparatively, seem to posses the art. It is perhaps not so much an art as a grace. The mellowing rays of life's afternoon, tinged with the cloudlines of sorrow, sometimes, through grace, bring a spirit apparently unconquerable into gracious surrender. It is not always the case that a sturdy character yields stubbornly. The Western Christian Advocate pays a beautiful tribute to one of these lofty spirits thus:

A personal friend of the editor—a minister still on the youthful side of middle life, and a thinker and preacher of unusual depth, originality, and force—sent him a fraternal letter the other day. If it had been melancholy, it would have been excusable, and a patient and passive tone might have been expected; for, some years ago, our brother was attacked with serious disease, which, after a brave battle, compelled him to abandon his pastorate. While sometimes hope revives, at other times it looks as if he were appointed to be an invalid and a sufferer for life. But, as we have intimated, his letter is so far from being a complaint or a wail or sigh—so far from being an indictment against Providence—that it overflows with faith, courage, and enthusiasm, which show what a hold he has on God, the soul's Supporter. We know that others will be helped to endure by his jubilant words of cheer. He says:

"I fear I have fallen out of the ranks, but my spirit still keeps step to the music of triumphant Christianity. The world is growing better, and it is a glorious thing to be anywhere in the Father's great world. With the divine life within, we assimilate all that is divine in the world about us. We see and feel and live on the excellent things that make the soul rich in immortality."

A GENIUS IN RELIGION.

This may be a new way to express it, but is not such a thing possible? Almost every so-called genius has a history of hard labor, toil and sacrifice, known only to himself. Ordinarily, prodigies do not come bounding into existence as is often supposed. They are the output of a certain process of toil and training which has gone before. This principle applies in religious life. To be a great Christian—to be a genious in religiousness—one must have gone through the school of experience in self denial and sacrifice out of which only can come the full, ripe fruit of Christian life. If one would be great in Christian life he must first have had a "genius for drudgery."

In illustration of this principle some one tells the story of Paderewski, the great violinist, that when told by her royal highness Princess Victoria, perhaps the most accomplished musician of all the members of the royal family, that he was "surely inspired," answered:

"Your royal hignness will, I dare say, be surprised when I tell you that I remember the day when I was quite an indifferent player I was determined, however, to be what the world calls a genius, and to be a genius I well knew that I must first be a drudge, for genius and drudgery always go hand in hand. Genius"—and Paderewski spoke excitedly—is three quarters drudgery—that's what genius is. I at one time practiced day after day, year after year, till I became almost insensible to sound—became a machine as it were. Now 'Paderewski is a genius,' says the world! Yes; but Paderewski, your royal highness, was a drudge before he was a genius!"

GLIMPSES OF THOUGHT.

Fashion is arbitrary. No matter how pictureeque the style may be; her votaries yield perfect obedience. This is the only tyrant whose victims never complain.

Rashness and religion do not keep house together. Saul, who was Israel's first king, would have been a great ruler but fer the fact that he took matters into his own hands.

A worldly life; a wicked life; disgrace; perdition. These are the stages in the career of one who persists in "having a good time," to the neglect of the greater matter of personal salvation.

The Lord is a wonderfully helpful partner and it is possible to have him at the head of every firm The only condition required is that the trade mark as well as motto, shall be righteousness.

Give the girls a chance. But do not understand this to mean only a chance to marry. They will take that whether given or not. What we mean is that a girl needs and deserves training for life as well as a boy.

If all the mentally incompetent were in the hands of public charity, there would be few to "stay by the stuff." Fortunately the Lord has so endued human nature with the spirit of charity as to make it possible for the mass of the insane to be cared for at home.

"They that will be rich, fall into temptation and a snare." After all, the peril of wealth lies not so much in the possession as in the purpose to possess. One has already yielded to Mammon when he has formed the deliberate purpose to have wealth at all hazzards.

"Righteousness exalteth a nation." So it does, but not till it has axalted the individual. Civic righteousness is only the aggregate of individual or personal righteousness. There is enough in this to puncture some vast schemes of reformation, if the promoters could only see the point. But they never will.

"He hath made us kings and priests." So we have "blue blood in our veins," in spite of genealigies and pedigrees to the contrary. The way to get your family record right is to get into the great family of God. No pedigree will count at the judgment except that which demonstrates our kinship with Christ.

"Godliness with contentment is great gain." Did the apostle mean to imply that godliness without contentment is great loss? Evidently so. And this is what some modern apostles have rightly termed "Sour godliness." A great many otherwise commendable lives have been so filled with the spirit of discontent as to cause them to lose all enjoyment themselves and to cause others to withdraw from them.

The Psalms are a wonderful reflex of personal religious experience. David, to whom is accredited the authorship of most of them, seemed to dread nothing quite so much as the treachery of enemies under the guise of friendship. Human nature is the same today, and the heart-record of any good man, who is rendering service to the world would reveal very much the same thing. An open foe in the field is not so much to be feared as the familiar friend who is capable of lifting up his heel against us.

LIFE THOUGHTS.

I do not know of any way so sure of making others happy as of being so one's self.—Sir Arthur Helps.

The true democratic idea is, not that every man shall be on a level with every other, but that every man shall be what God made him without let or hindrance.—H. W. Beecher.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—Gen'l. Gordon.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him,—this is my sermon to myself. If we could live more in sight of heaven, we should care less for the turmoil of earth.—From the Letters of John Richard Green.

To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect,—that is to love God.—F. W. Robertson.

Contributions.

The Publishing House Claim and the General Conference.

D. ATKINS

Many Southern Methodists are looking forward to the General Conference with intense interest as to what its action shall be with reference to the much discussed Publishing House claim. There is a wide spread feeling that something must be done No other body has felt authorized to take action. The Book committee could not see their way to take it up. The Bishops considered that they had no power to act. The Annual Conferencos could only advise. Some thought a General Conference should have been called, but the majority thought otherwise.

Now the time is approaching and the regularly constituted body with sole authority will soon assemble, and it is earnestly hoped that the very best solution may be found in order to clearly vindicate the Church and place us in a fair light before the world.

Our Bishops are committed to do all in their power to return the money. They published a statement in which they say, "Inasmuch therefore as some senators have affirmed on the floor of the Senate that they were induced to support the claim by misleading statements on the part of the representatives of the church, we hereby give this assurance that if the Senate by affirmative action declares that the passage of the bill was due to such misleading statements we will take the proper steps to have the entire amount returned to the Government."

The Senate Investigating Committee in their report to the Senate referring to the contract between the agents and Mr. Stahlman as to paying Mr. Stahlman a fee, say that the policy of concealing from Senators all information as to the contract was carried out to the extent of "witholding the truth and misleading and deceiving those who made an earnest effort to obtain it." "Mr. Stahlman admits that he intended that they should receive the impression from what he said" that there was no contract to pay him a fee. "They were deceived and misled, and the deception was wilful and deliberate on Mr. Stahlman's part." "Two senators communicated with Messrs. Barbee and Smith—one by letter, the other by telegram—informing them of a rumor and seeking the truth The Book Agents authorized these Senators to deny the report, and having absolute confidence in the candor and integrity of the gentlemen, Senators accepted their telegrams as frank and honest, and assurances based on them were made that there was no foundation for the report of an agreement to pay a large proportion of the proposed appropriation to a claim agent or attorney. No candid man who examines this correspondence can reach any other conclusion than that the subject of the inquiry was the existence of such a contract and not the percentage that the attorney was to receive." "If these denials of the existence of a contract had not been made to the Senate from a source which was entitled to entire credit the bill would not have been passed by the senate unless it had been so amended as to protect the beneficiaries from what many senators regard as a waste and improper use of the fund."

"The Book Agents and Mr Stahlman insist that it was the duty of the senate to consider the claim on its merits, and that the Senate had no right to inquire as to the amount of fees to be paid, and therefore they might properly refuse to give the facts concerning the contract with Mr. Stahlman. If they had taken that position and declined to say whether there was a contract or not, the case would have been a very different one from that presented. It would have put the senate on notice that a contract of some sort existed and the consequences would have been with the senate."

These quotations from the committee's report set forth the main points in the whole affair and clearly show that the senate which did not reject this report was of the opinion that the bill would not have been passed without restrictions but for the statements of the agents and their attorney which they say were deceptive and misleading

It seems therefore that the Bishops are under solemn pledge to the senate to take the proper steps to return the money. If the senate has not in a body declared that they would not have passed the bill if they had not been deceived by these utterances, the committee of the senate has said so in their report to the senate, which was received and thereby became the voice of the senate Moreover, after all that has been said it is evident to any one that under the circumstances it would not have been done if the truth had come out fully. The agents and Mr. Stahlman must have so thought else they would not have made such risks in their answers. For the Bishops now to stand on technicality and say the senate has never said so would be almost as bad as the technical subterfuge of the agents and their attorney. It is the opinion of many of our wisest and best men including our chief editor that the money should be returned. Dr. Hoss has stood on that platform all the time and strongly urged it It has never seemed to me that returning the money was as important a matter as censuring and disavowing the methods of the agent, but since the Bishops have made the pledge I see no way out of making the bona fide offer. The money was due us. The senate had no right to inquire into the disposition we should make of it, but they did inquire, and Barbee and Smith, in two telegrams, and Mr. Stahlman to various senators made deceptive and misleading statements, such as a pure church can not sanction. Of course every delegate to the General Conference will carefully read the report of the senate committee of investigation and master all the facts connected with the case, and will stand for truth and righteousness. The most ardent advocates of the agents admit that they blundered. The only blunder was of a moral nature. It was certainly not a financial one. If Dr. Barbee did not do wrong he ought certainly to be re-elected, for we can find no better agent If there is any reason for leaving him out it is on the grounds of his wrong acts. If he did wrong it will not suffice merely to leave him out and say nothing. There must be condemnation or we are all brought into complicity with the wrong. It is earnestly to be wished that the right thing may be done, no one needlessly hurt and the Church fully vindicated.

"Winter Homes in Summer Lands."

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two cent stamp to S. H. Hardwick, G. P. A., Washington, D. C.

The Korea Mission Annual Meeting.

BY REV. C F. REID.

The Annual Meeting of the Korea Mission for 1901 commenced at Seoul, Sept. 14th, and closed with a memorial and communion service, the evening of the 19th. All the members of the mission were present except Mrs. Hardie, who, though in excellent health, was not quite prepared to leave her little ones and undertake the overland travel of more than three hundred miles involved in a journey to Seoul and the return to Wonsan.

The year had been a fruitful one, hence the workers came up with glad, grateful hearts, to make acknowledgement before the Lord and to plan and pray for even larger endeavor and more abundant fruit during the year to come. Each section of the field was taken up and all the details of the work carefully discussed. During the year a new circuit has been added which in possible extent of territory and population enclosed within its limits, equals both the older Circuits put together. This important addition came to us through the working of a practical comity by which our M. E. brethren turned over to us their property and work on the Eastern Coast, thus consolidating the work of both Missions and greatly conserving the interests of our common Methodism.

It was found that during the year 16 new societies had been organized, 157 adult and 109 infant baptisms had been administered and that our little five year old Mission already had the care of 424 communicants and 492 probationers.

Ten out of our thirteen chapels have been provided by the native Christians; all of the twenty-six classes are practically self-supporting and the contributions for the year amount to $544.01.

With most inviting open doors and golden opportunities all about us, we are compelled to stay our hands because the work already undertaken is more than enough to tax all the time and strength of our workers. The theme of much of our discussion and the burden of all our prayers was, "More workers to gather in this ripe harvest of souls."

Some of the most interesting hours of the meeting were those spent in discussing woman's work It was a good Providence that sent Mrs. Campbell to Korea and her colleagues have been well selected. The capacity of Carolina Institute is already taxed to house the inmates of the school and others are constantly applying for admittance. The work of the Misses Hines and Carroll among the women of Songdo has been specially valuable and has the promise of soon becoming one of the most important factors of our work in that city. Miss Harbaugh is rapidly acquiring the language and with her thorough business training is greatly assisting in keeping all of the Woman's Department in perfect order. Mrs. Campbell must have help at once, and a trained nurse at Songdo would be a splendid addition to our staff of workers.

Having been informed that fraternal Messengers had been appointed to our meeting by the other Mission bodies working in Korea, an hour was set apart to receive them and it proved a most delightful feature of the meeting. There was a heartiness about the addresses that killed formality and turned the meeting into something like an old fashioned love feast. I haven't felt as much like shouting since the Sunday night of the New Orleans Conference.

In addition to the addresses, there was a communication from the Superintendent of the M. E. Mission and one from the ladies in charge of the M. E. Girls' School in Seoul, both of which expressed the heartiest good will and fellowship. I find that the workers in both branches of our Methodism in Korea are unable to see any reason why the distinction of North and South which we have in America should be perpetuated in Korea. We have, therefore, arranged to hold an Annual Methodist Council, the object of which will be to consult as to how we can more fully co-operate and bring our work into such "converging lines" as to make them coalesce at no distant future. Even as I write, Bro. Jones of the M. E. Mission and Bro. Collyer are holding their training classes together at Songdo, much to the satisfaction of all parties concerned

The last hours of the meeting on Thursday night were very precious to this writer. No lapse of time or space will dim the memory of living words uttered and the sympathy so real, so full, so satisfying. Wherever my place may be in the Master's workshop, I shall ever hold this band of noble workers in my affections and my prayers.

The suggestions for the arrangement of workers that will be made to the President of the China Mission Conference are as follows:

APPOINTMENTS.

KOREA DISTRICT, J. R. Moose, P. E.

Seoul circuit, J. R. Moose.

Songdo circuit—C. T. Collyer.

Songdo North Ward Chapel and Songdo School—C. T. Hounshell.

Songdo Medical Work—Dr. J. B. Ross.

Wonsan circuit and Dispensary—Dr. R. A. Hardie.

Absent on leave—C. T. Reid.

Woman's Work.

Carolina Institute and Woman's Work in Seoul, Mrs. J P. Campbell.

Woman's Work in Songdo—Miss Fannie Hinds, Miss Sadie Harbaugh.

Woman's Work in Wonsan—Miss Arena Carroll, Miss Mary Knowles.

Wedding Bells.—The Funeral Knell of a Happy Home.

MRS. J. W. SILER.

In the latter part of the sixties your humble writer was cast, a waif of fortune, into one of the open-doored, never-filled, ante bellum homes, once the pride of our Southland, now too rarely found. The father, a venerable divine of the M. E. Church, South, was a tower of strength in the church, in the home. An old fashioned home it was, where the whole chapter was read and the hymns of Zion were sung, and te children—five stalwart youths and five fair daughters, could find no excuse binding, no hiding place secure from the intercessions that went up for them from that happy fireside.

November 6th, 1901 the writer found herself in the same old home. How changed the scene and inmates of the same. Father, mother and one sister have gone to their heavenly home, the youths—to manhood grown have built homes of their own, and are now watching their own lads and lassies with joyous pride; the sisters have gone to brighten other homes—not all; for Sarah could not be spared by brothers, sisters, friends or neighbors. Why, Sarah to us all, was a synoym of comfort and happiness. Old aunt Harriet is no more; Charley, the willing coachman, is gone; only his wife, Sylva, bent with age, holds

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forth in the kitchen. On this particular afternoon parlors and halls were beautiful in greens and flowers and mellow lights from bright tinted candles, middle-aged people—a few grown old—were chatting happily, yet very tenderly in groups, wee lasses in immaculate dresses and gay ribbons were flitting here and there. Soon the thronging ceased, a hush seemed to overshadow the crowd, and all seemed to gather with one accord in the spacious parlor; while from the dear old sitting room across the way came preliminary, stray notes of The Wedding March.

Ah! it is all plain now. The one last sister, who has so cheerfully given up her youth and brightness to brothers, sisters and friends, although the winters of Time have frosted her hair somewhat finds no snow on the heart that she now gives into the keeping of the noble man at her side. The music increases to the grand swell, tiny tots Emma, Nell, and Adaline Weaver and Louise Siler stretch the white ribbons, the couple advance and Rev. A. W. Jacobs in an impressive manner pronounces Mr. Norman Barnard, of Macon county, and Miss Sallie Fisk Weaver, of Buncombe county, man and wife. Congratulations true and merited; for he, to have won this woman's heart, tried as by fire, must indeed be good, and, surely, never man won nobler woman. Then there were tears, but no regrets, smiles, but no levity, and God's sweet peace over all. The conventional bridal presents, too, both numerous and handsome were in sight, a pair of ten branched candelabra "From brother Frank and tottie," calling out marked admiration; but the rich, full contribution of love and prayer—wishes, together with the unity of interests and joys had eclipsed their splendor and transformed winter to summer—the old home was a Cana of Galilee and tender, loving smiles and goodbyes were laid as a garland of immorteles on the grave of this old home, so much a home to so many a home, now a home no more. May it be a type of their new home.

Advice Adopted.

BY C. H. WETHERBE.

A great many people would be morally much better than they now are if they had years ago adopted the wise advise which interested friends gave them. It is very difficult for a large number of people to think that they really need the advice of competent people, or any others. They are of the opinion that they know fully as much as the most of other people do, if not considerable more. There are those, however, who have sense enough to adopt sound advice, because they realize that it is just what they ought to have.

Rev. Dr. J. Benson Hamilton, in rerring to the time when he was pastor of a church quite a number of years ago, gives the history of a man named Jack Walker, who was converted from a life of gross intemperance under his ministry. The man was a commercial traveler, and just before starting out on business, after his conversion, he asked his pastor for some advice, and this was given: "Go nowhere you could not invite me; do nothing in which you could not ask me to join" Concerning his first trip Mr. Walker said: "I hurried to the train. I had just taken my seat and was busily thinking what this promise meant, when a gentleman tapped me on the shoulder and asked, 'Can you play cards?' 'Yes,' I said, without thinking. 'Come and have a game. We need a man.' My pastors words seemed to ring in my ears, 'Do nothing in which I cannot take part.' I knew I could not think of asking my pastor to take a hand in a game of cards, on the cars or anywhere else. I quickly said: 'You must excuse me. I do not wish to play' The game was given up because I would not play. The young man who had invited me, took a seat by my side, and said, 'Do you think it is wrong to play cards?' 'I do not know whether it is wrong or not,' I replied, 'I have been a Christian such a little while that I hardly know what is right or wrong of many things I used to do. My pastor made me promise to do nothing in which he could not join. I am sure I would never think of inviting him to play cards with me here.' The young man replied: 'I am not a member of a church, but I go regularly. I never thought much about it, but I could never listen to our minister again if I saw him playing cards I think your minister was a pretty shrewd man. If you will keep your promise to him you will not get into bad company, nor do an improper thing on this trip.'" Reader, think over this advice, act upon it, and you will find it most valuable.

Do We Need and Desire Deaconesses?—A Brotherly Symposium.

The executive officers of the Woman's Home Mission Society addressed a circular letter to all the delegates from the Methodist Episcopal Church, South, to the Ecumenical Conference, requesting them to study the deaconess work in England and write for "Our Homes" their conclusions for or against the desirability of introducing the order into our Church. In compliance with this request the following communications have been sent. Others will be published as they are received.

W. R. Lambuth:

A request came to me while in London to look into the deaconess work in that city, and give an opinion as to the advisability of a similar movement in our own Church. I made a careful study of the work in connection with the Wesleyan Forward Movement in that great metropolis, where over seventy are at work, and also in India, where twenty thousand children are under the care of these representatives of the Wesleyan Foreign Missionary Auxiliaries.

In both I was convinced of the demand for women trained and equipped for such service, and believed we should lose no time in providing to meet similar demands upon our own Church. Since my return to the United States I have had three requests for trained nurses and Bible women who could give their whole time at a moderate cost. One of these comes from a mission hospital in Mexico, where we have a large number of sick railroad men—Americans—who need the ministry of some godly woman.

I do not like the Wesleyan term, "Sister;" I prefer the word "Deaconess." The latter is scriptural. But neither name nor garb should constitute a serious objection. These are incidental. We need these women and their labor of love. The most serious questions are their training, support, and control. The first can be secured in that admirably equipped institution, the Scarritt Bible and Training School, in Kansas City. The second is provided for by the Church they serve or by the Board sending them out, if employed by such. They are given only a fair maintenance, not a salary. The control should be under some Central Executive Committee, upon which the College of Bishops should be represented, and each deaconess should at the same time report to the District or Annual Conference within the bounds of which she might be assigned work, such working being always in co-operation with pastor and presiding elder, and not independent of them.

J. W. Newman, North Alabama Conference:

I was very favorably impressed with the deaconess movement, and would earnestly support any proper effort to have our Church adopt it. I believe it scriptural, and that it would be a great help to our ministry, especially in city mission work.

John R. Deering, Kentucky Conference:

The burning Church question now is, to have deaconesses or not to have them? And already some have decided to 'ave 'em, as they say and do in England.

My own disire is to adopt the order, legally, provided we do not legalize too much deaconess. In plain words, as kind as it is clear, I favor the move for all womanly work, but oppose it if a means of introducing among us a mischievous novelty and unscriptural thing—viz., the local lay female preacher. Am dead against her. The old-time religion and Church and pulpit are good enough for me. I was taught by a sainted mother deeply read in the things of God, and devoted to her Church, that "it is a shame for women to speak in church." (1 Cor. xiv. 35) She read to me: "Let your women keep silent in the churches: for it is not permitted unto them to speak." (1 Cor. xiv. 34) And from a later, but no less inspired book: "Let the women learn in silence in all subjection. But I suffer not a woman to teach, nor to ursurp authority over man, but to be in silence." (1 Tim. ii. 11, 12) The Word of God was not a dead letter with her. Shall it become so in her Church?

But I was asked for my "conclusions," not arguments or Scriptures. Well, I give these, both as to its usefulness in England and its desirability for ourselves, to wit: If limited to woman's scriptural sphere, if kept from the pulpit and platform, the deaconess is welcome, wanted. The more the better.

In London I visited the Home and schools, talked with teachers, children and youth; interviewed leaders in station and mission work, and came away pleased and cheered. But my fears are aroused by our reckless American Churchism. We must lead everywhere, even in folly. Read the latest, and listen for the next: "At the session of the Board of Bishops of the Methodist Episcopal Church today the bishops decided the question whether deaconesses should be allowed to become teachers or whether they should devote themselves entirely to evangelistic work, by declaring that both these functions inhere in the office of deaconess, and the deaconesses may both teach and do evangelistic work."

Let us have the deaconess as known in Germany, as needed in our people's homes, as approved in the Bible, as blessed in prison, hospital, school orphanage, etc., or let's not have her at all.

J. D. Hammond:

It is not an experiment that we are asked to make in adopting the plan of deaconesses Not only has the plan been tried by the larger part of the Methodist bodies and by other branches of Protestants, but it was also used by the apostolic Church, and was, we believe, a powerful factor in the growth of early Christianity. Nothing new nor startling si proposed, but only the orderly and unobtrusive working of the old gospel in a well-tried way, which has already more than justified itself. It is simply "applied Christianity," with consecrated womanhood as the medium.

In a great organization, such as our Church, every force will reach better results by working according to a good system than by working contrary to it. Who can doubt that the large numbers of Christian women among us who are providentially so situated that they can give their whole time to active Church work will accomplish far more as the result of special training and organization than they can do without these? Such a plan will bring about a union of widely scattered forces which have hitherto worked in a desultory way, and will develop a large amount of latent strength which has long been lying idle in the Church. It will render the pastoral office far more effective than it can be in its present form. There is perhaps not a large Church among us which is not suffering for lack of just such trained help as the deaconess system is intended to supply.—Our Homes.

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You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

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From the Cloudland.

DEAR ADVOCATE:—It is interesting to read about a trip to California over the Rocky Mountains, or of a tour around the world; but what about a Methodist preacher's move after Conference?

Well, anyhow, some of our kind friends have asked us to give our "ups and downs" as we came over the hills, and hence we tell our tale.

Happy they who have little to move when the moving time comes. Happy we. Our packing soon done we homeless, began our journey in quest of a home. Leaving Charlotte on the early train (which was two hours late to begin with,) Wednesday morning, Dec. 4th, we reached Spartanburg, S C., about 12 o'clock. Here we had to wait three hours for the Asheville train. Wofford College being close by the depot, I seized the opportunity to visit this noble institution of learning. I met the venerable Dr. Carlisle, whose writings in the Sunday-school Magazine I have so long and so much enjoyed. His kind, Christian courtesy extended to me was such as to make one feel that here at least was an oasis in the desert of an itinerant, "nomadic" life. Leaving Spartanburg late, we wended our way towards Asheville among the hills. Snow began to fall and clouds and darkness shut out the light of day before we passed Hendersonville. We arrived at Asheville about 7:30 p. m., and stopped for the night. Thursday morning at 8:30 we set out for Andrews. Our train was slow, and gave us time to dwell with delight upon the distant scenes. At Bryson City, forty-three miles from Andrews, our train stopped and turned back to Asheville. We were given our choice, to ride forty-three miles to Andrews in a freight train in a caboose, or wait till night for the passenger train. We chose the day-time and the caboose to travel in. Our little sixteen months-old girl was almost sick of coal dust and hot air in the car. Now what? Well, we had fresh air and healthy exercise. "By fits and starts" our caboose went jerking and jarring and jogging along like a "dog cart!"—oh, nothing like it on earth since the days of "dog-carts." Pshaw, dog-carts are nowhere, compared to that caboose!

But after all this and all that, it was a jolly journey. We arrived at Andrews about 4:30 p. m. Here we were met by that hearty, whole-souled Methodist, Captain Stephen Porter, and were given a warm reception in his home for the night. Friday morning Captain Porter himself drove us over the mountains to Robbinsville and cheered the baby and all of us up with song and story till he made us feel merry as a "tender-foot" can feel so far from home and so high up in the heart of these rock-ribbed hills.

Snow was on the ground and clouds covered the sky. Before us lay over 13 miles of rugged mountain road, and we had to ascend 1,760 feet to pass over the mountain. On and up we went.

God made the mountains and He made them great. Here they stood about us and above us. Far away hills lifted hoary heads into the clouds. High mountains close by us towered above us in terrible grandeur. Few places of earth, perhaps, have mountain scenery more startlingly sublime than this section of the country has. 'Terrible as an army with banner," with floating plumes and flashing swords of steel, ten thousand trees stood on the mountains nearly two thousand feet above us, all clad in shining armor of ice and snow. I have seen beautiful pictures; but here was the real thing high and white, like the throne of God. If fiction and fancy stir the feelings, how much more the fact arouses the sensitive soul.

On and up and around we went till we reached the top nearly two thousand feet above Andrews; then down and around and down we come till we arrived at Robbinsville, surrounded by the hills like Jerusalem of old. We were received with real Christian courtesy and kindness by Captain Slaughter and felt at home with his cheerful household. Plans are on foot to build a parsonage soon.

Our church here is a neat, new building, well-located and attractive. Our Presbyterian brethren are putting up a school building to begin educational operations here and build up their church, just organized. But they have not spent the money and men on this once neglected field that the Methodists have, and we have right of way by reason of the labors and suffering endured during the years by gone. For our Methodist heroes have lived and labored here long years past, and now we are to reap the ripe fruit of their labors. Amen.

This is an interesting country and the outlook here for future development is fine. I have four or five appointments to preach in fat mountain valleys from five to fifteen miles from Robbinsville. Now, isn't that nice!

O. P. ADER.

Missionary Assessment in Full for 1902.

This should be the motto of every preacher and member of the church in the bounds of the Western North Carolina Conference. Let every reader adopt it as such. There is no good reason why we cannot make it a reality, and report every dollar at our next Annual Conference. Some of our districts reported in full at our last Conference. What some have done others can do. It is true it will take strong and persistent effort, but it can be done; and I write on this subject thus early in the Conference year, because now is the time to begin.

In reading the reports of those who collected in full, you will find that they began early in the year. A year's work cannot be crowded into a few months just before Conference. Lay your plans early, and work them constantly and persistently. There is necessarily so much to be done during the last few months of a Conference year, that something must be neglected if these collections are put off until that time. It may not be wise to take any of these collections during the first month of the year for as a rule there is much preliminary work to be done before you present the claim formally to the congregation. It may be best, just to cultivate the field and sow it down with Missionary literature. Read, teach, pray, and preach on the subject. Information is what our people need. Give them information and if they are genuinely converted you will have a Missionary church. And where a church has the spirit of Christ, and a fair intelligence on the subject, it will be an easy matter to raise the small pittance that is assessed by our Mission board.

As to methods, a determined and earnest man always finds a method. No rule can be laid down for all. A method that can be used successfully by one man would be a failure in the hands of some one else. The only suggestion necessary to make as to method is to study the subject prayerfully asking for Divine guidance, and go to work in a business way, determined to succeed. Banish every thought of failure. Sometimes we are defeted before we enter the battle field. Much depends upon the

MOZLEY'S LEMON ELIXIR
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like, W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir ured me My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease I was unable to walk up stairs or to do any kind of work I was treated by many physicians, but got no better until I used Lemon Elixir I am now healthy and vigorous
C. H BALDWIN
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Christmas and New Year Excursion via. the Southern Railway.

On account of the Christmas and New Year holidays the Southern Railway has arranged to sell round trip tickets upon a basis of one and one-third first class limited fares to all points South of the Ohio and Potomac and East of the Mississippi rivers; tickets to be placed on sale December 23rd, 24th and 25th and again on Dec. 30th, 31st and Jan. 1st, with final return limit Jan. 3rd, 1902. Tickets for students of Schools and Colleges can be purchased on December 16th, to 22nd, inclusive limited to Januaay 8th, 1902, upon certificate from Principal, President or person in charge of the school.

For further information please call on any agent of the Southern Railway.

Asleep Amid Flames.

Breaking into a blazing home, some firmeen lately dragged the sleeping inmates from death. Fancied security, and death near. It's that way when you neglect coughs and colds. Don't do it. Dr. King's New Discovery for Consumption gives perfect protection against all Throat, Chest and Lung Troubles. Keep it near, and avoid suffering, death and doctor's bills. A teaspoonful stops a late cough, persistent use the most stubborn. Harmless and nice tasting, it's guaranteed to satisfy. Price 50c. and $1.00. Trial bottles free.

A Young Man Wanted,

Who desires to fit himself for business and a good position by attending a thoroughly reliable, and well established Business College. Expenses low, instruction the best, position secured. Address
B. W. GETSINGER,
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America's Famous Beauties.

Look with horror on Skin Eruptions, Blotches, Sores, Pimples. They don't have them, nor will anyone who uses Bucklen's Arnica Salve. It glorifies the face. Eczema or Salt Rheum vanish before it. It cures sore lips, chapped hands, chilblains. Infallible for Piles. 25c. at all druggists.

Family Record.

One of the Most Handsome

Pictures in colors.

The Record rests upon a background of pure Solid Gold in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word Underneath, in the richest and choicest lettering, are the words, "GOD BLESS OUR FAMILY" There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 16x22 inches.

AGENTS DELIGHTED. Fast sellers our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for $1.00, 50 for $5.00, 100 for $9 50 Your money back if not satisfactory. Mrs F. E Smith, Comstock, Neb, says: "Received Family Record and think it's the finest I ever saw." Mrs Priscilla D Little, Box 92, Tecumseh, Michigan, writes: Just received Family Record and like it very much Please send," etc We have 5000 testimonials, and want yours. Address today,

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The Southern Railway.

Announces the Opening of the Winter

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St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Fort Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta. Pinehurst, Asheville, Atlanta New Orleans, Memphis and

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THE BEST PATENT ON THE MARKET.

W. H. Morse, M. D., Author, Chemist, American Director (1898-1900) of the Bureau of Materia Medica, Fellow of the Society of Science (London) etc.

To the Bureau of Materia Medica:—T. J. Hunt, Merom, Indiana, manufactures a Digestive Tablet which bears his name, and which deserves of this notice. I have taken clinical pains to become thoroughly acquainted with it, and as a result of my acquaintance, am able to say that it is not only all that he claims for it, but as well, it is quite unlike the ordinary digestive tablets. The tablet is the initial incident to health in all of its most coveted phases, and covers a wide range of usefulness.

$100. REWARD.

If this TREATMENT don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache, stomach, heart and bowel troubles, nose and throat discharges, cold, catarrh, la grippe, malaria, neuralgic aches and pains The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One Tablet per day one-half hour before breakfast.

One Month's Treatment, by mail, 25c.
Three " " " " 60c.
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T. J. HUNT, Merom, Ind.

July 3-1y

faith and determination of the leader. The preacher who goes before his people appologizing for the large assessment placed upon them, generally fails. His people see failure stamped upon their leader, and no one likes to follow a cowardly leader. Let every preacher plan great things for God and His church during 1902, and then go forward with courage and faith to accomplish them.

Your Conference Missionary Secretary stands ready to assist in this work. Of course no one can reach every charge. Then the best that can be done is to go where work is needed most, to visit Missionary Institutes, Mass Meetings etc Let us all work together for the end desired—the collections in full for 1902. Let Presiding Elders, Pastors, Sunday-schools, Epworth Leagues, and all of our forces, put forth every effort to this end. For after we have raised every cent of the assessment for Missions and Church Extension, then we have done but little in comparison with what we should do, toward evangelizing the world.

W. L GRISSOM.

Western North Carolina Conference Brotherhood.

ASSESSMENT NO 10.

The announcement of the death of our brother, Rev. R. S. Webb, makes it my duty to call for assessment No 10 Clerical members will please forward $3 00 and Lay Patrons $1 00 to me at Gastonia, N. C.

H. F. CHREITZBERG, Treas.
Dec., 10, 1901.

Received on above assessment three dollars each from: Revs T A Sikes, G D Herman, W F Womble, J T Stover, J M Downum, T H Pegram, R S Howie, J P Davis, G H Detwiler, J N Huggins, E J Poe, W L Dawson, J W Moore, J W Jones, W B Lyda, J H Weaver, M A Smith, J P Lanning, Z Rush, J M Price, Seymour Taylor, Harold Turner, H H Jordan, W H Leith, C M Perkins, R C Craven, L W Crawford, D M Litaker, T A Boone, J A Sronce, J B Carpenter, J B Tabor, G G Harley, F W Bradley, J A Cook, W L Nicholson, Geo F Kirby, R M Hoyle, J A Bowles, L T Cordell, R G Barrett, J F England, F L Townsend, S S Gasque, P E Parker, M H Vestal, S T Barber, J R Brooks, J J Havner, J D Arnold, Jas Willson, J O Shelley, T S Ellington, A W Jacobs, J R Scroggs, C P Goode, W H Perry, R H Parker, J H Barnhardt, W R Ware, Dan Atkins, F H Wood, W M Bagby, C A Wood, C G Little, J E Gay, W L Sherrill, R G Tuttle, C F Sherrill, E G Pusey, A G Gantt, James Atkins, T F Glenn, L A Falls, P J Carraway, Jesse H Page, W H L McLauren, J J Renn. Total number 78.

One dollar each from Messrs. C W Tillett, J G Freeland, Jas Butterick, W R Odell, Mrs P E Parker. Total 5.

Donations, Rev A R Surratt, $1 00, Rev D V Price, $ 50. Total $1 50.

If any name has been omitted from above list please inform me at once. All remittances received after today, Dec. 10, will be published in subsequent issues of ADVOCATE.

H. F. CHREITZBERG, Tres.
Gastonia, N. C.

—A business education free at the largest, best equipped, and most influential business college in the Carolinas. Board, books and tuition may be earned by any energetic young man or lady in a short time by work at home. For particulars address, Converse Commercial School, Spartanburg, S. C. B W. Getsinger, Business Manager.

HALF OUR ILLS ARE CATARRHAL IN NATURE.

Catarrhal Diseases are Most Prevalent in Winter.

IS THERE NO WAY OF ESCAPE FROM THEM?

Pe-ru-na Never Fails to Cure Catarrh Wherever Located.

There are some things which are as sure as fate, and can be relied on to occur to at least one-half of the human family unless means are taken to prevent.

First, the climate of winter is sure to bring colds.

Second, colds not promptly cured are sure to cause catarrh.

Third, catarrh improperly treated is sure to make life short and miserable.

Catarrh spares no organ or function of the body. It is capable of destroying sight, taste, smell, hearing, digestion, secretion, assimilation and excretion.

It pervades every part of the human body, head, throat, stomach, bowels, bronchial tubes, lungs, liver, kidneys, bladder and other pelvic organs.

That Peruna cures catarrh wherever located is attested by the following testimonials sent entirely unsolicited to Dr. Hartman by grateful men and women who have been cured by Peruna:

Catarrh of The Head.

Mr. D. R. Ramsey writes in a recent letter from Pine Bluff, Ark., the following:

"My son, Leon Ramsey, four years of age, suffered with catarrh of the head for eighteen or twenty months. He took one bottle of your Peruna and could hear as good as ever."—D. R. RAMSEY.

Catarrh of The Nose.

Mr. Herman Ehlke, 952 Orchard street, Milwaukee, Wis., writes:

"I am entirely cured of my catarrh of the nose by your Peruna. My case was a severe one."—Herman Ehlke.

Catarrh of The Throat.

B. H. Runyan, Salesville, O., writes:

"I suffered with catarrh of the throat for five years. I was induced to try Peruna. I have used five bottles and am perfectly well."—B. H. Runyan.

Catarrh of The Ear.

Mr. Archie Godin, 188 Beech street, Fitchburg, Mass., writes:

"Peruna has cured me of catarrh of the middle ear. I feel better than I have for several years."—Archie Godin.

PE-RU-NA

Knocks All Forms of

Catarrh.



A TEN STROKE FOR PERUNA.

Catarrh of The Lungs.

Mrs. Emilie Kirckhoff, Ada, Minn., writes:

"Through a violent cold contracted last winter, I became afflicted with catarrh of the nose, which in a short time affected my lungs. I took Peruna which cured me thoroughly. I now feel better than I have for forty years."—Mrs. Emilie Kirckhoff.

Catarrh of The Bladder.

Mr. John Smith, 311 S. Third street, Atchison, Kan., writes:

"I was troubled with catarrh of the urethra and bladder for two years. At the time I wrote to you I was under the care of my home doctor, and had been for four months.

"I followed your directions but two months, and can say Peruna cured me of that trouble."—John Smith.

Catarrh of The Bowels.

Mr. Henry Entzion, South Bend, Ind., writes:

"The doctor said I had catarrh of the bowels and I took his medicine, but with no relief. I was getting worse all the time.

"Before I had taken a half bottle of Peruna I felt like a new man."—Henry Entzion.

Catarrh of The Kidneys.

Peter J. Unger, Hawley, Pa., writes:

"I think that I am perfectly cured of catarrh of the kidneys by Peruna, as I have no trouble of any kind."—Peter J. Unger.

Catarrh of The Stomach.

A. W. Graves, of Hammond, Ind., writing to Dr. Hartman, says:

"I am well of catarrh of the stomach after suffering two years. I have taken five bottles of Peruna and one of Manalin and I feel like a new man now."—A. W. Graves.

Pelvic Catarrh.

Miss Katie Lochman, Lafayette, Ind., writes:

"I had pelvic catarrh, pain in the abdomen, back, had stomach trouble and headache caused by catarrh. I followed your directions; took Peruna and Manalin according to directions, and how happy I feel that I am relieved of such a distressing ailment."—Miss Katie Lochman.

A book on the cure of la grippe and catarrh in all stages and phases sent free to any address by The Peruna Medicine Co., Columbus, Ohio.

Give Yourself A Christmas Gift.

Christmas is the most joyous season of the year for the young, but not so always with those who are growing old

Keep Yourself Youthful

by using XANTHINE, the best preparation for the hair. . . . As a dressing, it is perfect, and, though not a dye, restores natural color to gray hair, stops dandruff, promotes growth.

From Rev. S B Hyman, Dardaneville, Ark., Aug. 9, 1901:
"We have found it all that is claimed for it."

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Write us for circulars.

XANTHINE!
PROF HERTZ'S GREAT GERMAN
HAIR RESTORATIVE

XANTHINE CO., Richmond, Va.
dec 18-1y.

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.

FARMERS' BOYS, ARE YOU FULLY TRAINED IN YOUR LIFE WORK?

HARDLY. Then you should be interested in the SHORT COURSE COURSE IN AGRICULTURE and the SHORT COURSE IN DAIRYING offered at THE A. AND M. COLLEGE. . .

These two courses extend through but ten weeks and give training in butter making, milk testing, milk production, dairy farming, breeds and breeding live stock, stock judging, feeding farm animals, disease of farm animals, entomology, etc TERM BEGINS JANUARY 2 1902, AND CLOSES MARCH 14. TUITION FREE Whole expense of course, including board and room rent, need not exceed THIRTY DOLLARS. Write for circular of information, which is sent FREE, and address any inquiries to the Professor of Agriculture.

CHARLES WM. BURKETT, West Raleigh, N. C.
nov 20-1m

Our Optical Parlor . . .

Is one of the best equipped ones in the State. We are graduates in Medicine as well as in Optics. We have 16 years of experience in how to relieve your eye strain, and we devote our entire time to the eyes alone. We can save you money by coming to us if your eyes trouble you or you have broken Lenses or Frames, as we are headquarters for Anything Optical.

A CARL BERGER, M. D.,
Office at R. C. Bernau's Jewelry Store.

New Benbow Hotel Building

The Christian Life.

The Evil of Dissension.

It is noticeable that while in the Epistles of St. Paul "perilous times" are often prophesied, the only perils Paul dreaded were those which arose from within the body of the Church itself. He never feared the greatest of the Cæsars as he feared the weakest of the saints "gone wrong." The wolves he warned against, as he told the Ephesian elders, were those "from your own number." Persecution only solidifies a Church, but dissension disintegrates it. The fruit of our orchards and the sweetest roses in our garden are blighted by the worm in the core, the canker in the heart. One sinner destroyeth much good, but nowhere so much as in the Church. A fault finding Church member will do the cause of Christ more harm than a profane and ribald infidel. The member who must rule or ruin usually finds that he rules only to ruin. —The Interior.

Culture Vs. Conversion.

There are some people who put culture in the place of the new birth. Culture is certainly all right in its place, but culture will not admit anyone into heaven.

Suppose I had a field of ground, and shall begin to plough it on the first day of April. First I plough it one way, then I plough it crosswise. Then I would plough it again, and harrow it, and roll it, and brush it, and cultivate it; working at it six days in the week, from April to October.

My neighbor comes along and says: "Moody, what are you doing in that field?" "I'm cultivating it." "What! are you going to put nothing in it?" "I believe in a high state of cultivation."

My neighbor would laugh at me for my folly. Yet that is just what people are doing who are substituting culture for conversion. Unless the seed is sown in the field, its cultivation will amount to nothing Unless the grace of God is planted in the heart, we cannot see the kingdom of God. "Marvel not that I said unto you, Ye must be born again." —D. L. Moody.

Saved by a Song.

When the English steamer "Stella" was wrecked on the Casquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them wither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

If it had not been for Miss Williams' singing they would not have been observed, and very likely, would have drifted on to death, as so many other victims of the wreck did —Young People's Paper.

The Ability to Wait.

In reading this life-story of Jacob one comes upon much that gives offense. The patriarch was a complex character. At times it is hard to tell whether good or evil predominates in him. Of the impulsive generosity of his brother Esau, he had not a trace. Shrewd, calculating, selfish, he gathered up into himself many of those unpleasant characteristics which, not always justly, have been attributed to his decendants. Who can look upon him deliberately buying his brother's birthright for a mess of pottage, or seeking to drive a bargain even with Almighty God, and not feel a sense of indignation?

But, nevertheless, God made no mistake in designating him to be the father of the chosen people; for he had in him, also, certain qualities that eminently fitted him for his vocation. Above everything else, he was capable of taking the long view of things, and of waiting with perfect patience for the maturing of events. This is equivalent to saying that he had the root of faith in him. What is faith, but the power to believe in tomorrow and the day after as well as today? Or, to put it better, what is faith but the power to believe that God will still be ruling tomorrow and the day after as well as today?

This tough and strenuous old Hebrew could postpone present gratification for future advantage. He would never have sold an immaterial and spiritual dignity like the birthrigh for the momentary thrill of a satisfied appetite. Deep down in his soul he loved his cousin Rachel, and longed to make her his wife; but for seven years he went on his way and attended to his common tasks as if he did not know the meaning of sentiment. Yea, and when he was made the victim of a scurvy trick he did not whine but quietly entered upon another apprenticeship of like length, in order that he might at last clasp the object of his affection to his bosom.

Herein lay the secret of his strength. He did not go storming through the world, fretting away his strength because he could not at once accomplish his aims. He knew that his day in court would come, and that he could afford to bide his time. His quietness was no sign that he had abandoned his purpose. He never abandoned anything.

The tenacity of his will was little less than miraculous. When his head was set in a given direction, he went right forward, often very slowly, sometimes seeming to make no progress, but always keeping his eye on the end.

It cannot be using language improperly to say that his encounter with the Angel of the Lord as he approached once more the border of his native land after long years of absence was the time of his regeneration. On that night he ceased to be the supplanter, and became a prince of God Thereafter in all moral particulars he was a different man. But the elemantal forces of his nature remained unchanged. None the less than formerly he was the deliberate, sagacious, and resolute soul, never acting in advance of his opportunity, but always in the nick of his opportunity, and always so as to achieve success.

There is a great lesson here for the young men of our age. They are, as a rule, in too great a hurry. They would like to be scholars; but real scholarship requires much time for its acquisition, and so they content themselves with superficial attainments. They would like to get honestly rich; but the honest accumulation of riches is a slow process, and so they take short cuts, and often land in the penitentiary We have always admired the answer of the old Georgian preacher who, when a young man said to him, "I haven't time to do my work thoroughly," replied: "You have all the time there is." He that believeth shall not make haste. When a man rushes precipitately into his enterprises, and then lies down and groans because he did not succeed with them, it is an infallible sign that he has grave defects of character.—Christian Advocate

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

It Cures All Skin Eruptions.

Tetterine is the name. Sold at druggists for 50c. a box, or prepaid direct from J. T. Shuptrine, Dept. D., Savannah, Ga. John H. Pahlen of Lexington, Miss , writes: "Enclosed find $1.00 for 2 boxes of Tetterine. My father's hand was cured by it, and I take pleasure in recommending it."

CAPUDINE CURES HEADACHE. Nervous Headache Lagrippe Pains, Sick Headache, Etc., Etc.

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I have just received a new edition of my "First Catechism." All who have used it say it s just what they need. The price is only 3 cents 1 copy If you have not examined it write for a specimen copy (free) to REV. GEO. G. SMITH, Macon, Ga.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 37
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P. R R.		3 29 p m	3 60 a m
Lv. Baltimore, P. R R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	2 40 p m
Lv. Petersburg	"	11 30 p m	3 27 p m
Lv. Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	2 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv. Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv. New York, O.D.S.S.Co.		†5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv. Washington, N.&W S B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"	...	3 15 p m
Ar. Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar. Nashville, N.C.&St.L.		6 40 a m	6 15 p m
Ar. Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34	Daily. No. 38
Lv. Memphis, N C.&St L		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N		8 00 p m	
Lv. Mobile, L. & N.		12 30 a m	
Lv Montgom'ry.	&W.P	6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	
Lv Atlanta, ‡	A. L.Ry.	12 00 noon	8 00 p m
Ar Athens,	"	2 48 p m	11 23 p m
Ar. Greenwood,	"	5 01 p m	2 01 a m
Ar. Chester	"	7 03 p m	4 10 a m
Lv Charlotte,		7 25 p m	5 20 a m
Lv. Wilmington		3 05 p m	
Lv. Hamlet		10 35 p m	8 10 a m
Lv. Southern Pines	"	11 28 p m	9 03 a m
Lv. Raleigh,	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina,	"	3 34 a m	2 00 p m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar. Portsmouth	"	7 00 a m	5 50 p m
Ar. Wash'ton, N &W S.B.			6 55 a m
Ar. Baltimore B. S. P. Co			† 6 45 a m
Ar. New York, O.D.S.S.Co.		.....	† 1 30 p m
Ar Phila'phia.N.Y P.&N		†5 46 p m	5 10 a m
Ar. New York	"	8 40 p m	8 00 a m

		No. 34	No. 66
Lv. Tampa.	S A L Ry.	8 00 p m	8 00 a m
Lv. Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	2 10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 28 p m	8 49 a m
Lv. Raleigh,	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv. Norlina	"	3 35 a m	12 43 p m
Lv. Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar. Philadelphia, P R R.		1 36 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south; at Yorkville with the South Carolina and Georgia railway E.; at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No. 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen. Man. E. F. REID, Auditor Chester, S. C.

The Family Circle.

The Trailing Skirt.

It is useless for women who sweep the streets and floors with their long dresses to advocate health principles. They are objects of a demoralizing fashion. Some are weak in principle, and others are ignorant, but if the Methodist Church is to be strong and intelligent in its purpose of life, the women of that church must represent richness and independence of character. "A rolling stone gathers no moss," but a trailing skirt gathers microbes by the thousands.—M. B.

Close Friends.

A very ordinary-looking farm-horse, harnessed to an old wagon, stood by the curb, and on the board that served for a seat lay a small dog of such mixed blood that no guess could be made as to his breed. As a delivery wagon passed on the opposite side of the street a large red apple fell off. Before it stopped rolling, the dog bounded across the street, picked it up with his teeth, and, with tail wagging, rushed back to the horse. In front of it he stood up on his hind legs while the horse took the apple from his mouth. As the horse munched the apple he made the peculiar little noise that horses make when petted, and doggie replied with throaty little barks which plainly told what a pleasure it had been to go after that apple. Then he went back to his place on the wagon seat.—Youth's Companion.

Home Conversions.

These are greatly needed, and would be frequent if parental instruction and family religion were the rule and not the exception. God would honor and bless the parents who would "command" their households as Abraham did, and children would be brought into the kingdom of grace in the family nursery and around the family altar. "The church in the home" would be a blessed institution, from which would go forth sons and daughters who would carry with them that which would bless the society of which they formed a part, and who would in process of time become the heads of households where God would be feared, loved, and worshipped, and where children would be trained in the nurture and admonition of the Lord. Oh, for homes where parents are children of God, and where children are taught and trained in the verities of the Christian religion! Let us work for a revival in every home.—Selected.

A Mother's Mistake.

In the long ago a woman found herself upon her deathbed even before she had reached that time which is called the youth of old age. She was the mother of several children, and, as she thought upon the loneliness into which a few hours would plunge them, she spoke out of her heart in tones of deep sadness.

"I feel that I am leaving my sons and daughters," she said to a watcher at the bedside, "as paupers upon the world—mendicants for love and sympathy. I have lived a selfish life. I have not done for other children those things I could wish done for mine. And now I am leaving them without having earned for them, through ministrations, and deeds of kindness, any word of affection."

In the confession of this one mother is there not a thought for those other mothers among us who consider their whole duty done if the needs of the home circle have been attended to with faithfulness.—London Sunday-school Times.

Neglecting the Beautiful.

A certain business man we know, and few men are busier than he, makes it a practice to eat a small and hurried luncheon at noon—in order that he may hasten back to his desk? No; there would be nothing remarkable in such a habit. This gentleman's object is to secure a half-hour in which to run into a picture gallery or a flower shop, or in some other way to get a touch of the beautiful into his crowded day.

The plan is good business and vastly more, this man will tell you. He dreads becoming a mere machine, fit only for grinding out office work. His argument is that to become a good workman he must cultivate all sides of his nature; and especially must he keep his finer faculties fresh and sensitive. Therefore, he says, even as his face needs bathing daily in fresh water, so his spirit, in danger of becoming grimy from constant association with material and sordid things, needs this daily bath in the realm of the beautiful

There are persons who would not walk a dozen yards to see a sunset, thus confessing that sunset glories have faded from their souls. They would not take time from their rummaging among bargain counters for a view of a beautiful picture. To them it would seem sheer foolishness to bother with flower-shows in the midst of business hours. Nor would they turn aside for a moment from the ugly and narrow thoroughfare where mammon dwells for walk amid the green grass and the budding trees.

Everyone has opportunities for the cultivation of his finer nature. To miss them purposely is to waste life's best things and to rob the soul of its divine birthright of joy in the beautiful.

A Bird Playing Hide the Handkerchief.

"Shut your eyes and hold your ears," said Baby Bess. "We're going to play hunt the handkerchief; only I can't find my handkerchief, and I'll hide my ribbon instead."

So she tiptoed across the room, and laid the ribbon on the window-sill behind the flower-pots.

Edna and Harold had a long hunt for it, and when they gave it up, Baby Bess herself could not find it.

There was the window-sill, there were the flower-pots, but the ribbon was not to be seen. No one could find it. Where had it gone?

In one of the trees, just outside of the window, there lived a sweet family of birds which we call the orioles. They wanted to make a soft bed in their nest so that it should be soft enough to hold the little eggs and the little birds.

So it happened that morning that Mrs. Oriole was hunting for a string And when she spied the baby's ribbon in the open window she thought, 'That is just what I want"

So she took it in her bill and carried it away. The children did not see her, and they never thought of having an oriole bird join in their game of hunt the handkerchief, and they wondered and wondered where it had gone.

When autumn came, and the leaves fell, the children saw an empty oriole's nest in the elm-tree, and Harold climbed up and brought it down. And then he told them what he had found.

How the children all laughed; for there, in the bottom of the nest, was Baby Bess's blue ribbon, just where Mrs. Oriole wove it in to make a soft bed for her children —Little People.

Bishop Vincent's Wise Words.

"Reverence for parental authority," he declared, "is the foundation of reverence for all authority, and this spirit of good citizenship in the State is, in its turn, the only sure guaranty of national permanence. The corner stone of commonwealth is the hearthstone. Bad laws cannot make good citizens. Lawless homes mean eventually a disorganized society and a decadent nation. Nations have prospered just in proportion to the persistence of personal and domestic virtue. China, the oldest nation on earth to-day, has always exalted reverence for ancestors to the character of a religious principle. Our very first antidote. then, to the anarchic spirit is the cultivation of this fundamental duty in the home.

'Parents are also bound to live so that their children can honor them. Selfish and irreligious lives cannot expect to be honored. Fathers are to be pitied who refuse all religious sanctions for such a duty, and then have nothing higher than their own authority or that of nature to appeal to. Jesus, then, was only indorsing this Fifth Commandment and extending its application in obeying and honoring his mother as he did and in inculcating obedience to all authority in family, Church and State. And so was St. Paul when he declared: "There is no authority but from God.'"

Goes Like Hot Cakes.

'The fastest selling article I have in my store," writes druggist T. C. Smith, of Davis, Ky., "is Dr. King's New Discovery for Consumption, Coughs and Colds, because it always cures. In my six years of sales it has never failed. I have known it to save sufferers from Throat and Lung diseases, who could get no help from doctors or any other remedy" Mothers rely on it, best physicians prescribe it and all druggists guarantee satisfaction or refund price. Trial bottles free. Regular sizes, 50c. and $1.

The Atlantic and North Carolina Railroad.

The passenger train leaves Morehead City every morning at 7:30 and arrives in Goldsboro at 11:05 a. m. Returning, leaves Goldsboro at 3:40 and arrives at Morehead at 7:15 p. m. A passenger train leaves Goldsboro for Newbern at 7:40, reaching Newbern at 9:52 a. m. Returning leaves Newbern at 4:56, and reaches Goldsboro at 7:30 p. m.



The best lamp in the world is not best, without the chimney I make for it.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

Teachers Wanted.

Correspondence is invited with competent Methodist teachers not located for next year. The demand in certain departments is much in excess of supply. Full particulars free This is our tenth year

To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

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North Carolina Christian Advocate

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Editorial.

NOTICE TO SUBSCRIBERS.

We find it necessary to clean up our mailing list. This work will begin the first of January and will be continued till all delinquents are disposed of. We desire not to cut off any who are all right. So we request all who are in arrears to pay up at once or notify us of their intention to pay. The first of January all who are behind for more than twelve months will be cut off if we do not hear from them. If you have not money to send write us a postal expressing your purpose to pay. We must do this to protect the business against great financial loss.

AN UNUSUAL OPPORTUNITY.

From now until January 31st we will furnish every new subscriber and renewal with the American Methodist Magazine one year free. This offer applies to orders accompanied by the cash. Send $1.50, (not in stamps,) and get both the NORTH CAROLINA CHRISTIAN ADVOCATE and the American Methodist Magazine for one year. Those who are in arrears with the ADVOCATE, in order to get the benefit of this offer, must pay up all arrears and one year in advance. We make this offer in order to increase the circulation of both publications. There is not a finer publication in Methodism than the American Methodist Magazine, published at St. Louis, and edited by Dr. J. W. Lee, of our Church. This offer will not apply unless the money is sent. We will charge to no one's account on this proposition.

On the subject, Partizanship More Dangerous than Anarchy, we let the Biblical Recorder have the floor. The crying evil of our time, out of which comes anarchy and all its kindred tribe of destructive vices, is a partizan spirit which persues its victims with unrelenting malignity. The Recorder says:

"Our country is not threatened by anarchists so much as (1) by the men who inflame the passions of the people for the sake of political success, (2) by the practical assumption that one's party is to be supported whether right or wrong and that its wrong doing is to be condoned and if possible concealed, (3) by the spoils system whereby politics becomes simply a fierce competition for bread, (4) by political intolerance, and finally, (5) by sowing hatred and contempt and fear of men on one side by those on the other who would take their places. These menace our Republic more than materialism, more than trusts, more than the saloon, more than the dream of empire, more than anarchists. They may be put under one head—the apotheosis of party, the worship of party; and this applies to all parties."

We note that our brethren of the Baptist Church, in their recent State Convention, took decided and specific action in reference to the cause of temperance. Their report on this subject says: "That the cause of temperance in North Carolina may be promoted we recommend the appointment by this Convention of a committee of five to carry on a campaign of education at this opportune time that the people may rid themselves of the saloon curse." On this committee President Marsh appointed the following: N. B. Broughton, Jno. A. Oates, Rev. C. L. Graves, Rev W. C. Blanchard and R F Beasley.

It is remarkable with what complacency the public will tolerate an unspeakable nuisance. Thus characterizing football, especially intercollegiate games, we are not to be understood as opposing athletics. It would seem, however, from the great number of serious casualties occuring in this game, we ought to speak out against it. Not only are collar-bones broken, but we seriously fear that the bone and sinew of moral character is more seriously broken by the promotion of this as well as other intercollegiate games. Nevertheless, we may be only an old fogy. The following note in the Charlotte Observer of the 14th inst., is what touched the fuse for these remarks:

"Seldom has any game between the biggest football teams in the North resulted in more casualties than the contest between the Charlotte Military Institute and the graded school teams at Latta Park yesterday afternoon.

Before the first half had been played the players had given up all thought of football and were anxiously considering the injured. Apart from the usual bruises and slight sprains two boys were badly hurt. These were Will Summerville, a son of Mr A. C. Summerville, of this city, who had his collar bone broken, and Charles Mullen, a son of Postmaster J. W. Mullen. Both boys are about 16 years of age, and both are students at the Charlotte Military Institute."

THE FITTING OBSERVANCE OF CHRISTMAS.

As our next issue will appear on Christmas day, it will be too late for us to make suggestions as to the proper observance of this day. There should by all means be a church service held, whether a regular sermon is preached or not. A simple service of song and prayer, with remarks impressing upon all the significance of this greatest of all festivals, will always be enjoyable and profitable. The grotesque and incongruous methods of celebrating this day might be to some extent reformed if we were as careful as we should be to impress the great religious lessons of the day upon the minds of all who come under the influence of pulpit teaching.

Referring to this subject Dr. Buckley, of New York, says some things which are so exactly in accord with our views that we give them in full. He says:

"As Christmas approaches we respectfully suggest to the churches and their pastors the propriety of celebrating that day by services in the church instead of the Sunday preceding. In some circuits this would hardly be possible, but in most places, especially in large towns and cities, a solemn and joyous Christmas service would be acceptable to a considerable part of the congregation, and would become increasingly so from year to year. We take the liberty to suggest that some of the magnificent hymns of the Church should be sung at that time, instead of, or in contrast with, if necessary, some of the ditties that seem to claim the right of way in every celebration of Christmas. About once in seven years, Christmas comes on Sunday, and then the ideas of the two days can properly be merged, but the first day of the week stands both for the original Sabbath idea and for the resurrection of our Lord, and the identification of it with Christmas seems to be incongruous. For a number of years several of our pastors, both in the city and country, have observed Christmas by a public service on Dec. 25th, to the delight of their people, who find the more festal part of the day none the less, but rather the more, enjoyable on account of a visit to the house of God in commemoration of 'the unspeakable gift.'"

PLANNING THE REVIVAL WORK.

This is the matter of supreme importance. All theories for promoting church life and growth fall down where specific plans for revival work are ignored. The greatest objection to most pulpit work is the fact that it is aimless The sermon is well prepared. Viewed from the conventional, homiletic standpoint, it is faultless, both as to matter and manner of delivery. Nevertheless, the fatal defect still exists when, withal, nothing definite has been aimed at. So in planning for genuine soul saving work we would say that the first great essential is that the pulpit ministration shall look in this direction. When a preacher starts thus, his congregation will soon discover the direction in which he is moving, and many will fall in line, and gladly move forward under the inspiring leadership of a man whose heart is on fire with the love of souls. His voice will be recognized as the 'voice of one crying in a wilderness of sin and death, prepare ye the way of the Lord.' Great light will spring up to illuminate the dark places, and like his true predecessor, John the Baptist, he will soon have multitudes gathering to his ministry.

After all, the true method of drawing the people and filling our churches, is to follow in the footsteps of our fathers, and make the pulpit glow with the fervor of an evangelism which aims at and expects to see souls born into the Kingdom at any and every service. Of course there will be special services, if we mean by this, days and weeks of continued effort, and the early winter months afford fine opportunity for this. In our towns and cities, the harvest is past for the very best opportunity when the winter months are gone. Let the preacher begin, therefore, to lead his people to look for and expect the harvest now. "Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." These are the Master's words and we do well to heed them now.

There is a doleful situation in many places and we must remedy this by the Lord's help. On this we prefer to quote the wise words of the New York Christian Advocate:

"Dr. Cuyler is the highest authority on revivals now living. When he began his ministry he was far in advance equally, in the discussion of public matters, the promotion of education, and the conversion of souls. His preaching attracted all classes.

"Men who hated his antislavery sentiments were convicted by his preaching of their need of conversion. Men who did not wish to give up the use of wine and liquors as a beverage, and thought him altogether too extreme, were converted to God, and many of them by the subsequent leaven made total abstainers almost without their knowing it.

"In 'The Evangelist' this our Nestor accounts for the lamentable falling off in the percentage of conversions during recent years, chiefly by the fact that too many discourses are addressed to nobody in particular. Preaching to Christians has been relatively overdone, and to the impenitent, underdone. He has no sympathy with denunciations that only irritate, or exhortations that are often only a waste of breath. He asserts that 'the ugliness and the doom of sin should be preached till the sinner feels his own guiltiness, and Christ should be so presented that the sinner should flee to Him as his only Saviour. * * * The minister has no more right to cap Sinai or conceal hell than he has to hide the sin-atoneing cross of Calvary.'

"The most successful preachers, from Whitefield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any revivals, for there were no spiritual declensions. 'He sowed the Gospel with one hand and reaped conversions with the other.' 'His church,' says the doctor, 'was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs.'

"Dr. Cuyler does not believe much in the common theory that to awaken sinners minister must first preach to awaken Christians. He thinks that this is often kept up till the members of the church are rather hardened under constant hammering. 'Nothing stirs up comatose Christians like the sight of awakened persons going into an inquiry room with their pastor.' God pity the churches when the chief business is to Christianize Christians!

"This very practical article emphasizes the importance of personal conversations, and notes the decline therein, and a similar diminution of warm, living, and attractive religion in too many professedly Christian homes, believing that these changes are sufficient to account for the fewness of conversions. He supports his views by an account of a very zealous and judicious pastor not far away, who

for the last three years has had 'a very large ingathering without any outside help.' This pastor impresses the people that they are as responsible for souls as he is, bids them to seek power from on high, calls for volunteers to converse with unconverted acquaintances, and urges Sunday-school teachers to pray for and labor with their scholars. In the meantime he preaches awakening and soul-converting sermons, and has written two hundred letters to individuals, directing them to their path of duty.

"Any sincere Christian pastor can be the means of genuine conversions if he makes that his primary purpose."

Meeting of Publication Committee.

The Publication Committee appointed by the last Annual Conference to take charge of the business of the NORTH CAROLINA CHRISTIAN ADVOCATE for the term of five years, met in the Pastor's Study of West Market Street Church on Thursday, Dec. 12th, at 1 o'clock p. m. The following were present: J. R. Scroggs, D. B. Coltrane, J. E Gay, Dred Peacock and S. B Turrentine, proxy for Frank Siler, who could not attend. J. R Scroggs was elected chairman and Dred Peacock secretary. The committee elected H. M. Blair, Business Manager, and authorized him to employ office help. Also to employ J. D. Gaskins soliciting agent for the paper.

During the recent meeting of the Baptist State Convention at Winston Salem, the correspondent of the Charlotte Observer said: There is nothing that can equal the way Baptist preachers at their Convention shell out money for all calls except one, and that is the way that Methodist preachers do the same thing at their Conference.

The Schley Investigation before the Naval Court of Inquiry is closed. Notwithstanding the weak excuse of a finding in twelve points against him, the court recommends that the whole matter be dropped. We are reminded of an old, familliar adage about a hot iron. The best thing to do is to drop it. Schley's friends will be satisfied.

We have official notice through Rev. F. L. Townsend of the Waynesville District, that Bishop Hargrove has authorized a change of appointment between Revs. R. M. Taylor and D. F. Carver. Brother Taylor goes to Sulphur Springs circuit, Waynesville district, and brother Carver will remain on Weddington circuit, Charlotte district.

PERSONAL MENTION.

Rev. W. M. Robbins, of Summerfield circuit is in place and called to see us last week.

Rev. A. L. Stanford called on Friday, on his way to Leaksville, where he goes to take charge of Leaksville and Spray.

Rev. J. A. Baldwin, Conference Sunday-school Secretary, called to see us Tuesday. He seems cheerful and happy in his large field.

Rev. S. T. Barber called to see us on his way to Walkertown, where he was appointed for the new year. As usual, Bro. Barber had a pleasant reminder of his constant interest in the ADVOCATE in the form of a renewal.

Rev. W. S. Hales, of the Uwharrie circuit, called last week with a good list of renewals. Brother Hales was sick and deprived of attending Conference for the first time since he became a member. We are glad to find him entirely recovered.

Rev. J. E. Woosley called on Friday. He is to take charge of Greensboro circuit, and will live at Guilford College. Brother Woosley is one of our most successful men and his people will enjoy his strong and helpful ministry. His post-office address is Guilford College.

Our readers will be pleased with the bright, cheerful letter of Rev. O. P. Ader from "The Cloudland." We need more sunshine in all the representations of our work. The Lord bless brother Ader and his young wife and babe in their important work. Such work is as heroic as that of our Foreign Missionaries.

Around the Conference.

STATESVILLE —Rev. H K. Boyer, the new pastor of the First Methodist church preached his first sermon there Sunday morning to a very large congregation. Mr. Boyer's first effort met with general approval. His people are pleased with him.———Rev. J. M. Downum, the new pastor of West End Methodist church, filled his appointment at that church Sunday. He was also heard by a good congregation, which was pleased with him—Landmark.

RUTHERFORDTON.—Rev. C. C. Thompson, the new Methodist minister arrived at his new home last week, and preached his first sermons on Sunday morning and evening last. His efforts were peculiarly indicative of earnestness and depth of thought, and his manner is such that seems to reach directly to the hearts of his people. Mr. Thompson has made a happy beginning in his year's work, and it is the general prediction that he will accomplish great good for the cause of Christ in this place.—Tribune.

SHELBY.—Sunday morning the new Presiding Elder of the Shelby District, Dr. J. H. Weaver, preached a magnificene sermon in the Shelby Methodist church and delighted and charmed his hearers. At night all the congregations of the town and their pastors joined in extending a welcome to the new Methodist pastor, Rev. Chas. F. Sherrill, and he preached his first sermon to a crowded house. He is a man of fine address, pleasing manner and kind, genial presence. He is an exceptionally fine pastor and always gets a hold on his people. The new preachers were given a hearty welcome to Shelby and to their work here.—Star.

CHARLOTTE —Rev. Jno. Butt preached two rousing sermons at Graham Street Methodist church yesterday.———Rev. Mr. Falls preached at both services at Brevard Street Methodist church yesterday and one who heard him, said he was the very man for the place.———The Tryon and Trynity Methodists are delighted with their new pastors, each church thinking it has the "best" Rev. Mr. Marr preached to very large congregations, morning and night, and Rev. Mr. Detwiler did likewise, and all comments on the sermons are enthusiastically favorable.—News.

GASTONIA.—Rev. J. W. Moore left with his wife and baby Friday to take charge of his new work at Bethel in the Asheville district.———The initial service of Dr H. F. Creitzberg's pastorate was held at the Main Street Methodist Church last Sunday morning. The attendance was a large and attentive one, and the service edifying. Dr. Chreitzberg is taking hold of his work in a way that wins the hearts of his people and the promise of his pastorate was never more encouraging for both preacher and people———Rev. J H. Bradley, pastor of the West End church, is similarly endearing himself to his people, who received him with a pounding.—Gazette.

FRANKLIN.—Presiding Elder, J. A. Cook, preached his first sermon for the conference year at the Methodist church last Sunday. It was a plain, old-fashioned Methodist sermon and was well received. There was no preaching Saturday and Saturday night because the church was locked and the sexton who had the key was at home out in the country and did not know of the appointment for Saturday———Rev. J. C. Postell, who is assigned to the Franklin circuit, arrived Saturday evening with his family, and is stopping at Rev. J. A. Cook's for a few days.———Rev. R. S. Howie and family left yesterday for their new field of labor in Catawba county.—Press.

HOLCOMB.—The Y. M. C. A. commenced a series of special evangelical services on Nov. 17, with Rev. Walter Holcomb, of Montreat, N. C., as their speaker. The audiences were so large the services were moved into the Second U B. church, but after three services this edifice proved inadequate of accommodating the audience which increased from day to day, and the remaining services have been held in St. James M. E. church, which although one of the largest auditoriums in the city, yet at times has been crowded to its utmost capacity, and on last Sunday night at least two hundred people were turned away, being unable to get in the church. It has been many years since the Northwest section of the city has been blessed with such a gracious revival. The services have been transferred to Greene-Memorial church, where the first service will be held tonight at 7:45 o'clock, and will be continued under the auspices of the Y. M. C. A.—Roanoke Times.

CANTON.—We arrived at Canton, our new pastoral charge last Thursday, Dec. 5th. Our people received us very kindly. We are praying and planning for a glorious campaign for the Master. A warmer hearted people we have never lived among. Large and attentive audiences greeted us at both Liberty and Harmony last Sunday. Saturday night quite a host of our new friends, after rapping at the door, asked for entrance into the dining room; they left the table heavy laden with a complete stock of groceries. Our hearts swell with thanks for such demonstrations of Christian love. May God bless and save our generous hearted pounders.

Yours for the Master,
CHAS. P. GOODE.

CATHEY.—Miss Elsie Cathey, daughter of W. K. and M. A. Cathey, of Haywood county, N. C., was born Dec. 21, 1875, and died Dec. 9, 1901. She was 25 years, 11 months, and 18 days old.

Sister Elsie Cathey consecrated herself to the service of God in her youth, and immediately connected herself with the M. E. Church, South, at Bethel, and for more than fifteen years has been one of Bethel's model members. She was converted under the ministry of, and received into the church by Rev. J. O. Straley. Miss Elsie was greatly beloved by her church and community.

A larger concourse of people at a funeral service I never saw. She was the church organist and one of Bethel's most efficient Sabbath-school teachers.

She lacked only five months graduating at Weaverville College. Though cut off in the bloom of life and young womanhood, she replied to the doctors when told by them she could not recover: "If it is God's will I am ready to go." So at 12 m. Dec. 9, in the noon of her noble life she closed her eyes in sleep.

"Asleep in Jesus! blessed sleep,
From whence none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes."

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Miss Elsie, our loss is thy eternal gain. Thou art where christian choirs and Sabbath-schools ne're break up.

Sing on! Serve on! Through vast eternity!

May God bless and heal the broken hearts left behind.

Her pastor,
CHAS. P. GOODE.

An Appeal for the Home Department in Communities Where the Sunday-school Goes into "Winter Quaters."

The influence of home determines all questions and shapes all destiny. It takes the child in infancy, trains it through impressionable youth, and sends it forth into the world full grown—a duplicate of father and mother.

"Train up a child in the way he should go and when he is old he will not depart from it."

Unless the child is converted to God during its youth the probabilities are against its salvation in maturity and old age.

Bible study and Bible knowledge in the home, is the source of all these potentialities. To it is due, the march of progress in all lines of thought and activity. From it must come the power to meet all demands and solve all problems.

It lies within the power of the Christian home to direct the moral impetus of the youth, and to convert the nations during the 20th Century, to the religion of the Lord Jesus Christ.

As President of the North Carolina Sunday-school Association, I earnestly pray a more sincere and frequent Bible study on the part of our people.

The Home Department established in every community, and especially in those communities where the Sunday-schools, by virtue of circumstances, have to go into winter quarters, would aid mightily in accomplishing this end.

It is simply an organization for everybody who cannot on account of age, sickness, business employment, etc., attend the Sunday-school, with the simple conditions that each member devote thirty minutes during the week studying the Sunday-school lessons.

It is in charge of a superintendent and visitors whose business is to pass around weekly or monthly, enquire about the work, distribute literature and take contributions.

The winter quarter communities might resolve into the Home Department Work, and under the guidance of their Superintendents and visitors, be directed in the continuous study of their Sunday-school lessons during the cold wintry months, and when spring opened come together with no break in the International Lesson System, and with greater knowledge and love of God.

Let all such communities consider well the possibility of the Home Department and give it a trial, beginning Xmas.

Yours in the work,
GEO. H. CROWELL.

The Sunday School Lesson.

INTERNATIONAL LESSON.

Lesson for December 22, 1901.

The Passage of the Red Sea.
Exodus 14: 19-27.

EXPLANATORY NOTES.

In connection with the lesson, read the full account from Ex. 13: 17 to 15: 27.

Going south from Zoan, near one of the mouths of the Nile, to the city of On or modern Cairo, a traveller would have passed first the land of Goshen, extending east and west from the great river to the isthmus of Suez, and south of this the land of Rameses. Succoth, where the children of Israel gathered to begin their journey, was not a town but a section of country, the northern portion of the isthmus. For all the nation to gather here, there must be allowed from two to four days.

There were three routes to Canaan: first, a well watered way along the Mediterranean Sea, but this lay through the populous country of the warlike Philistines; secondly, a direct road east,—but this lay through the barren desert where there would be no pasture for flocks and herds; and thirdly, a longer journey, bearing first to the southeast and keeping near the horns of the Red Sea and entering Canaan near the Dead Sea. The last route led by Mount Sinai and afforded plenty of pasture; it was known as the way of the wilderness of the Red Sea.

At first Moses led the people northeast to Etham, on the Philistine road. But before they passed the gates of the great wall that ran across the isthmus, God himself became their guide with the pillar of cloud, and turned their course southward to lead them through the southern gates of the wall on the Wilderness way. Hearing that they had turned back, Pharaoh at once concluded that they were afraid to meet the armies of Philistia, and sent his own war chariots in pursuit, to again enslave them.

When the children of Israel reached the southern gate, they found that by the changed orders of Pharaoh, it was now closed and guarded—and where the wall ended, the sea began. Behind them were swiftly approaching hosts of fierce warriors, urged on by Pharaoh's hate; to their right rose the steep, bare mountains of the Egyptian deserts; and before them rolled the dark waves of the deep sea. We do not wonder that in human weakness the people feared, and that in human lack of faith they murmured.

The sea at this point was about three miles wide. By an east wind any easterly wind might be designated, and the one now sent probably blew from the northeast. It was also the time for highest tide and lowest ebb. In God's miracles we often see a supernatural use of natural means, but this great exhibition of his might displayed far more than mere natural forces. For the multitudes of Israel and their flocks to pass through in the time they did, the dry land in the midst of the sea must have been over a mile wide.

In speaking of the waters as a wall on both sides, it may be meant that they stood solid and perpendicular, or it may be that this term is used to indicate that on either hand the waters were a wall of protection.

In the darkness by which they were enveloped, the Egyptians heard the Israelites move forward. Surely they might follow where flocks and children were going. It is doubtful if they ever knew that they were travelling on the bed of the sea until the returning waters rolled resistlessly upon them. The account in Exodus does not say that Pharaoh was with his army. From Psa. 136: 15 it is believed that he was present and perished with his soldiers, though that verse may only mean that the power of Pharaoh was overthrown in the Red Sea. If Menephtah was Pharaoh at this time, he may have been safe at Zoan, as he was a king far more ready to send his generals to war than to go himself.

As the monument of Napoleon records his great victories, but says nothing of Waterloo, so the inscriptions of Egypt say nothing of the events in our present lesson. But they are noticeable for what they do not say. They tell of the sudden death of the son of Menephtah. At the age of eighteen, this lad was associated with his father in reigning, but his tomb, discovered at Thebes, was never finished. In the fifth year of the rule of Menephtah there were great uprisings against his government, and there is no mention made of the events in his reign after that time. Thus even the pride of the Pharaohs has left a blank page in the proper place for the historian to write the exodus of Israel from oppression.

Expository Notes.

In their escape from Egypt we find first that God made a way; next, the people were ready to go. It is so in escape from sin and its power; no one could escape except God makes the way and gives salvation, and no one ever does escape unless he is willing to go in God's way, and ready to go at God's time.

Moses, trusting in God's power, led the people towards Philistia, as it seemed to him the best and nearest way. God overruled human eagerness and glory by turning them back to the way of the wilderness. God never takes us into any needless toil and trial and danger. He makes no useless waste of his power. In the quiet of Sinai he drew nearer than ever before to his people and left his law as a priceless gift to all ages. Israel and all the world needed the lessons of Mt. Sinai. God's way is always best.

The guiding pillar of cloud by day became at night a light to cheer, and in time of danger an impassable barrier to protect. So is God at all times to all who journey toward the heavenly Canaan, trusting in him. Our Saviour Jesus Christ is at once our guide, our consolation and our strong deliverance.

We should never murmur nor lose faith, no matter how much to us may seem the ill and danger—wall, mountains, army, sea—all these may shut us in like a valley of certain death, yet our God, gracious and glorious, has provided for our need a sure way of escape.—Rev. E. P. Mickel in Christian Observer.

Startling, But True.

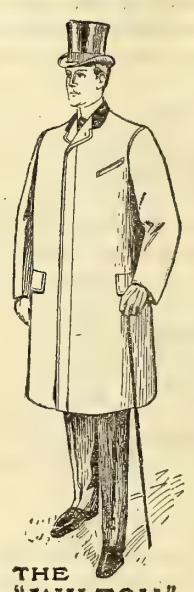
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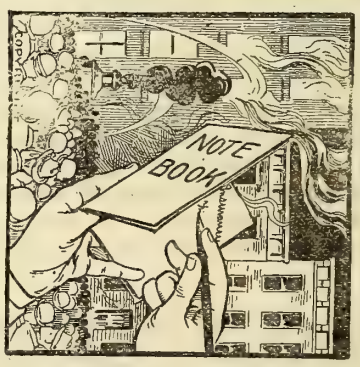
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The Epworth League.

THE DEVOTIONAL MEETING.

Topic for December 22, 1901.

Our Gifts to Our King.
Matt 2: 3-12.

In this issue we anticipate the return of the happy Christmas time. Of course every Epworth Leaguer will make much of the day and emphasize the occasion with an appropriate programme. Joy bells should ring in the heart if not in the steeple, for it is a time of glad tidings to every soul and every nation. We may consider

THE WISE MEN.

These probably came from Persia or Arabia. The ancient Persians called their philosophers Magi, or Magians. The Magi cultivated politics and theology, and were the interpreters of law, both human and divine. Zoroaster, centuries before Christ, founded Magianism. The wise men who came to Jerusalem, seeking the newborn King of the Jews, were perhaps disciples of the ancient Persian sage. Some think that they were descendants of Abraham by Keturah. They certainly had clear ideas of God, whether by tradition or revelation. Tradition represents them as three in number, of different nationalities, by name Melchoir, Gaspar, Balthasar. They were venerable men, skilled in the lore of earth, familiar with the stars, accustomed to meditate on the mysteries of life and death, earnest searchers after truth in all lands.

At this time there was a general expectation that one should be born to be the world's king. Tacitus and Suetonius say that throughout the East the idea prevailed that out of Judea should come one to rule all people. These predictions, taught by Daniel and Isaiah, filtered through all the civilized world, and doubtless learned men everywhere studied them, consulted the stars, and wondered when and where the great King would appear and unfurl his stand ard for the centralization of all nations into one universal empire Thus the wise men were ready for any suggestion from without. They were impressed by their study of the prophecies, by the direct influence of the Holy Spirit, and, at last, by the wonderful star. Concerning this luminary there are several theories: That it was a meteor or comet; a conjunction of the planets Jupiter, Saturn, Mars, and an extraordinary star; a miraculous star seen by the wise men only. The last is perhaps the truth. It was a starlike light, made to guide them to the place where the young child was; and, after fulfilling its mission, it was seen no more.

AN ENVIOUS KING

When the wise men reached Jerusalem and stated their mission to Herod, the king, "he was troubled." He was a usurper, and felt that the newborn king, of the family of David, was the rightful heir to the throne, and would cast him out. He was bloodthirsty, and his conscience troubled him for his many murders of innocent people. He determined to save himself by slaying the young child. Finding out that he was born in Bethlehem, and professing that he would rejoice to worship him, he sent his soldiers to slay all the male children in Bethlehem "from two years old and under."

We are aghast at Herod's awful wickedness, but do we not partake of his depraved spirit when we reject Jesus, saying, "Away with him; we will not have this man to reign over us?" The wise men, though heathen born, showed great faith in Jesus, when Herod, familiar with the prophecies, sought to slay him. If the wise men fell down and worshiped Jesus as he lay a helpless babe in his mother's arms, ought we not to adore him now that, having died for our sins, he has been exalted to his majesty and eternal glory at the right hand of God the Father Almighty? He who now rejects the glorified Redeemer will have a fearful reckoning in that day which shall try the souls of men.

WHAT OUR GIFTS SHOULD BE

When the wise men "had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." Each of these gifts had a symbolical character.

1. Gold is the imperial metal. It points out the royal nature of Christ. He is the King of kings and Lord of lords. It signifies that we should give our most costly things to Christ. We should hold nothing back; should be willing to sacrifice our all to him. This is true consecration—laying all, ourselves included, at his feet.

"Here I give my all to thee,
Friends, and time, and earthly store;
Soul and body thine to be—
Wholly thine for evermore."

2. Frankincense is a resin flowing from trees in Arabia and Persia; an aromatic gum used in making ointment and incense. It points out Christ's divine nature. It is an emblem of prayer and of worship. "Let my prayer be set before thee as incense." (Ps. cxli. 2.) The four and twenty elders had "golden vials full of odors, which are the prayers of the saints" (Rev. v. 8.) When the wise men saw the young child, "they fell down, and worshipped him." If he deserved their adoration as the son of Mary, shall we not adore him as the Son of God? Whenever we pray to God in the name of Jesus we join with the wise men in offering frankincense to the Babe of Bethlehem.

"Vainly we offer each ample oblation,
Vainly with gifts would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

3. Myrrh is a gum used in fumigation, for embalming, and in precious ointment. This sets forth Christ's humanity. It points out his sufferings, being presented to him on the cross (Mark xv. 23), and was employed in embalming his body for the burial (John xix. 39). In the Christmas season we should especially think of Christ's humanity. His birth brings him into intimate association with the human race as the brother of every man

Thus, in their gifts the wise men recognized the Saviour's human, royal, priestly, and divine character. Shall we so recognize him? By his sufferings in our behalf, let us consider him our Elder Brother, who sympathizes with us in all our distresses. By his sacrifice for us, let us think of him as our High Priest, who intercedes for us before the throne, and makes our feeble prayers effectual with the incense of his own merit. By his wonderful words and works, by his resurrection, ascension, and exaltation, let us think of him as our Saviour, whom we can trust under all circumstances, and who will save unto the uttermost them that come unto God by him. (Heb vii. 25.) We prove our devotion, faith, and consecration, as the wise men proved theirs, only by the fullness of our gifts. What do we give to Christ? What should we give? If we follow, not the star of Bethlehem, but himself as the Light of the world, we shall at last come to him, and see him as he is, and our rejoicing will be greater than that of the star-led Magi, who rejoiced with exceeding great joy when they found the infant Redeemer.—Epworth Era

BAD BLOOD

Itching Humors, Eczema, Scrofula, Pimples, Bone Pains, Eating Sores, Cancer, Rheumatism.

In Many Cases a Free Trial of Botanic Blood Balm---B. B. B., Effects a Permanent Cure.

A trial of Botanic Blood Balm (which we send absolutely free prepaid), will prove the merits of this wonderful blood purifier, and you will then know where and how to obtain relief and permanent cure for every evidence of bad blood. Botanic Blood Balm is a clean medicine made from pure Botanic ingredients, scientifically prepared by old Dr. Gillam, the greatest specialist in blood diseases in America.

William Price, Luttsville, Mo., who suffered the agonies of rheumatism and sciatica for years, writes: "I suffered with aching bones and joints, could hardly get on my coat. My knuckles were swollen. Tried everything, even Hot Springs, but only got temporary relief, yet was permanently cured over eight years ago by Botanic Blood Balm. It stopped all aches and pains and made my blood pure and rich."

Botanic Blood Balm will build up the worn out, tired body; at the same time kill all the deadly poison and humors in the blood. No matter how long you have suffered nor how deep seated your case may be, even deadly cancer and blood poison, pronounced "hopeless" or "incurable" by doctors, yield readily to B. B. B., and we will send a trial free to prove it.

Mrs. M L. Adams, Fredonia, who was cured by B. B. B. of cancer and eating sores says that "it is a gift from God."

Send us a description of your case today. You will get special free medical and a trial of B. B. B.

Mrs. Stauffer, of Montpelier, Ind., had an itching eczema with pimples and offensive eruptions, itching skin; was discouraged, yet she writes: "Botanic Blood Balm healed every sore, stopped all aches and gave my skin the rich glow of perfect health and purified no blood. It is grandest blood medicine on earth.

These are only brief expressions of approval taken at random from over ten thousand original testimonial letters received, telling of the wonderful cures of bad blood made by B. B. B.

Over five years ago the sales of Blood Balm were not over 10,000 bottles per year. This year (October, 1901) they have reached over 100,000 bottles already.

Surely there must be great merit in Botanic Blood Balm or the sales could not be so large. Wherever introduced into new towns B. B. B. outsell all other blood remedies, because it cures where all else fails. A trial of Blood Balm is our best testimonial.

To obtain the treatment describe your trouble and write Dr. Gilliam, 42 Mitchell Street, Atlanta, Ga. Medicine. also book on blood troubles and personal letter of advice, sent at once prepaid. If already satisfied that B. B. B. is what you need, it is sold at all druggists at $1.00 per large bottle.

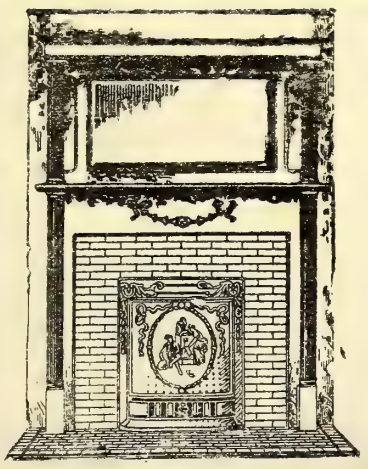


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Ivers & Pond PIANO

has achieved tune-staying results which place it in a class by itself. It is not exaggerating to say that it costs less than half for yearly tunings what ordinary pianos do. Practise true economy by buying this make. Over three hundred educational institutions have adopted them, and there is reason for this—they last.

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In writing mention North Carolina Christian Advocate.

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The issue of the Handbook is limited. We want every preacher and layman to buy a copy. 25 cts. postpaid. Order at once.

T. N. IVEY, Editor and Pub.,
Raleigh, N. C.

BUSINESS NOTICES.

—W. G. Benefield & Co. advertise a fine line of furniture. They are on South Elm Street and will be glad to show you goods.

—The Keeley Institute begins a new ad this week. This institution needs no commendation from us. Its blessings are widespread.

—Our readers will note the new advertisement of the Andrews Furniture and Music Company, Charlotte, N. C. This firm is an "Old Reliable," and always up to date

—We call attention to the new ad of N. J. McDuffie, the furniture man. It makes one almost turn round and round to look in on this magnificent aggregation of nice things for the furnishing of the home. Opposite McAdoo Hotel.

—G. T. Glascock & Son, of Greensboro, begin a new ad with us this week. We take great pleasure in commending these clever gentlemen to our readers. Write or call on them for anything in the founder's line.

—The Xanthine Co. report that they have recently received an order for their hair restorative from South Africa. They claim that persons who know this preparation will have it, regardless of distances. Their advertisement is in another column of our paper.

—A large number of men and women, partly from the necessity of outdoor life, but largely under the fascination that grows on one when brought into close touch with nature, have become actual tillers of the ground; some as a source of health and pleasure, but vastly more with a view to making money. The field is still open, and the demand for first-class productions exceeds the supply. "Gardening for Profit" in the January Delineator covers this phase of industry very fully, going into the subject of flower culture and the raising of vegetables in complete detail, with hints as to shipping, packing and the developing of patronage.

—WANTED —Ladies and men to do writing at home; salary $20 per month; prompt pay. Address, with stamp, LEE AUSTIN, Waxhaw, N. C.

Greatly Improved and Increased Service From Washington, D. C., for Winter Tourist Season---1901-1902, via Southern Railway.

Never in the history of the South have such great attractions and improved train service been offered for passenger traffic as are now presented by the Southern Railway for the present season.

New time card in effect November 24, 1901 placed in operation out of Washington in conjunction with the Southern Railway two new through trains, which are in addition to the very excellent complement of passenger train service previously afforded by the Southern Railway System from Washington to all points South. The present arrangement being briefly as follows:

Train No. 37, "Washington and Southwestern Vestibuled Limited," leaves Washington, daily, at 10;45 p. m., carrying througd Pullman Sleeping Cars to New Orleans, Memphis, Tenn., Macon, Ga., and Nashville, Tenn, and elegant Club Cars between Washington and Atlanta. Dining Cars serve all meals en route.

Effective with December 2, this train will also handle a through sleeping car from Washington to Pinehurst, N. C., which will leave Washington each Monday, Wednesday and Friday, and effective with Nov. 30, Pullman Compartment Cars will also be handled New York and Washington to New Orleans, leaving Washington Saturdays, Tuesdays and Thursdays.

Train No. 35, "The United States Fast Mail," leaves Washington daily at 11:15 a. m, carrying through sleeping car and coaches to New Orleans. Dining Car on this train serves meals en route

Train No. 33, "The New York and Florida Express," leaves Washington, daily at 9:55 p. m., with through sleeping cars to Tampa, Fla., and Augusta, Ga., and through coach, Washington to Jacksonville, and effective Dec. 1st, a through sleeping car to Charleston, S. C.; also effective with Jan. 1, 1902, this train will carry a sleeping car once each week belween New York, Washington and Thomasville. Dining Cars serve meals en route

Train No. 29, the Washington, Richmond and Florida Limited, is a new train inaugurated on Nov. 24, and is operated via Richmond, Va., over the Washington Southern Railway and R. F. & P. R R., and leaves Washington daily at 10:51 a. m., carrying through sleeping car to Jacksonville, Fla., and first-class day coach between same points. Dining car serves meals en route.

Train No. 39, the "New York and Atlanta Express," leaves Washington daily at 9:50 p. m., and is also a new through train to the South, carrying through Pullman Sleeping Cars to New Orleans, Memphis and Atlanta, and through coaches to Memphis and Atlanta. Dining Car serving meals en route.

Effective with January 15, 1902, another through train to Florida will be placed in service known as the "Southern's Palm Limited," which will leave Washington, daily, except Sunday, at approximately 6:30 p. m This train is operated solid from New York to Saint Augustine, with through Pullman Drawing-Room Sleeping Cars, Pullman Compartment Cars, Library, Observation and Dining Cars. This train will be one of the handsomest trains in the world, and is operated by the Southern Railway each winter for the accommodation of Florida traffic.

It will be observed from the above that for the accommodation of increased travel the Southern Railway will, in addition to their regular through service, inaugurate three trains to the South.

The Sleeping Cars, Observation Cars, Dining Cars, Coaches and in fact all of the equipment in service on these through trains are unexcelled for comfort and convenience, and passengers using any of these trains are assured of every luxury that could be desired.

South Carolina Inter-State and West Indian Exposition, Charleston, S. C., Dec. 1st, 1901 to June 1st, 1902.

On account of the above occasion the Southern Railway will sell round trip tickets to Charleston, S. C., and return, at greatly reduced rates from all stations. Fares from principal points as shown below, and comparatively low rates from all other station:

	Season t'c't. limited to June 1, 1902.	10 day ticket	7 days. s'ld ues & Th'r's.
Burlington,	$13 50	$ 9 90	$7 00
Chapel Hill,	13 50	9 90	7 00
Charlotte,	10 05	7 35	4 90
Concord,	11 05	8 10	5 30
Davidson,	11 10	8 15	5 30
Durham,	13 50	9 90	7 00
Gastonia,	10 40	7 60	5 20
Greensboro,	13 15	9 65	7 00
Hickory,	13 00	9 50	6 35
High Point,	13 15	9 65	6 70
Lexington,	13 00	9 50	6 35
Madison,	14 65	10 75	7 60
Mocksville,	12 90	9 45	6 25
Morganton,	14 10	10 35	7 05
Raleigh,	13 50	9 90	7 00
Reidsville,	14 35	10 05	7 65
Salisbury,	12 20	8 95	5 75
Statesville,	12 20	8 95	5 75
Wilkesboro	18 45	13 55	— —
Winston-Salem,	12 45	9 15	5 85

For further information please call on any Agent of the Southern Railway or write,

W. A. TURK, A. P. T. M.,
Washington, D. C.
S. H. HARDWICK, G. P. A.,
Washington, D. C.
R. L. VERNON, T. P. A.,
Charlotte, N. C.
J. M. CULP, T. M.,
Washington, D. C.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT.-1st Round.

J. J. RENN, P. E., Mount Airy, N. C.

Sparta at Shiloh	Dec	14 15
Laurel Springs at Mt Zion	"	17
Healing Springs at Greenwood	"	19
Creston circuit at Thomas Chapel	"	21 22
Watauga circuit at Union	"	23 :3
Boone circuit at Fairview	"	28
Jefferson circuit at Jefferson	"	28 29

MORGANTON DISTRICT, 1st Round

C. G. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Greenlee Chapel	Dec	7 8
Bakersville station, Bakersville	"	8 9
Elk Park circuit, Elk Park	"	11
Forest City and Thermal City station, Pleasant Grove	"	14 15
Moores oro circuit, Mooresboro	"	15 16
McDowell circuit, Nebo	"	21 22
Marion station, Marion	"	21 23
Table Rock circuit, Oak Hill	Jan	4 5
Morganton station	"	5 6
Rutherford circuit, Salem	"	11 12
Rutherfordton station Mount Hebron	"	12 13
Broad River circuit, Tanner's Grove	"	18 19
Henrietta & Caroleen, Caroleen	"	19 20
Morganton circuit, Zion	"	25 26
Connelly Springs, Connelly Springs	Feb	1 2
Green River circuit, Bethlehem	"	8 9

WINSTON DISTRICT.—1st Round.

D. ATKINS, P. E., Winston, N. C.

Burkhead	Dec.	8
Grace	"	8
Walkertown	"	14 15
Leaksville and Spray	"	18
Stoneville and Mayodan, Stoneville	"	20
Madison, Madison	"	21 22
Thomasville	"	28 29
Stokesdale Stokesdale	Jan.	2
Summerfield, Summerfield	"	4 5
Danbury, Danbury	"	11 12
Southside and Winston, Pine Grove	"	18 19
Centenary	"	19
Davidson, Good Hope	"	25 26
Kernersville, Mt Vernon	"	29 30
Lewisville, Concord	Feb.	1 2
Farmington, Bethlehem	"	8 9
Cooleemee	"	13
Davie, Hardison	"	15 16
Mocksville	"	16

District Stewards will meet at Centenary church, Winston, Dec. 26, at 11 a. m.

GREENSBORO DISTRICT---1st Round.

J. R. SCROGGS, P. E., Greensboro, N. C.

Greensboro, Proximity	Dec.	1
Greensboro, West Market	"	15
Spring Garden street	"	15
Greensboro ct., Holt's Chapel	"	28
Greensboro, Centenary station	"	29
Ramseur station, Ramseur	Jan.	4 5
Ruffin, Peniel	"	10
Wentworth, Salem	"	11
Reidsville, Main st	"	12
Ware's Chapel	"	12
Randolph, Mt. Vernon	"	17
West Randolph, Pilgrim	"	18
High Point, Washington St	"	19
High Point, South Main	"	19
Asheboro circuit, West Chapel	"	25
Asheboro station, Asheboro	"	26
Randleman St Paul's	"	26
Liberty, Liberty	Feb.	1 2
Jackson Hill, New Hope	"	7
Uwharrie, Siloam	"	8 9
Pleasant Garden ct., P. Garden	"	15

CHARLOTTE DIST.—1st Round

J. C. Rowe, P. E., Monroe, N. C

Charlotte, Dilworth	Dec.	7 8
" Epworth	"	8
" Hoskins	"	8
Matthews	"	14
Charlotte, Brevard	"	14 15
" Trinity	"	15 16
Pineville Pineville	"	21 22
Charlotte, Calvary	"	22 23
" Tryon	"	29 30
Derita	"	28 29
Polkton Marshville	Jan	4
Lilesville, Lilesville	"	5 6
Clear Creek, Bethel	"	9
Monroe circuit, Center	"	11 12
Monroe station	"	13 13
Morven, Morven	"	18 19
Wadesboro	"	19 20
Waxhaw, Waxhaw	"	24
Weddington, Weddington	"	25 26
Ansonville Concord	Feb	1 2

District Stewards will meet at Tryon Street in Charlotte, Dec 30, 1901, at 11 o'clock, a m

SALISBURY DISTRICT—1st Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, First Church	Dec.	1
East Salisbury	"	1
Concord, Central	"	14 15
Concord, Forest Hill	"	14 15
Concord ct, Center	"	21 22
Concord, Epworth	"	21 23
Salisbury, Main St.	"	28 29
Spencer station	"	28 29
Albemarle circuit, Century	Jan.	4 5
Albemarle station	"	4 5
China Grove ct., China Grove	"	11 12
Woodside circuit Shiloh	"	12 13
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Salem station	"	25 26
New London circuit, New London	"	26 27
Woodleaf circuit, South River	Feb	1 2
Good Hope circuit, Good Hill	"	8 9
Cottonville & Big Lick cir Mt Zion	"	15 16
Norwood station	"	16 17
Mt Pleasant cir, Mt. Pleasant	"	22 23

SHELBY DISTRICT—1st Round.

J. H. Weaver, P. E., Shelby, N. C.

Shelby circuit, Beulah	Dec,	7 8
Shelby station	"	8 9
McAdensville station	"	14 15
Lowell circuit, Lowell	"	15 16
El Bethel circuit, El Bethel	"	21 22
King's Mountain station	"	22 23
Belwood circuit	"	28 29
Bessimer City circuit, Bessimer City	Jan	4 5
Gastonia, Main st	"	5 6
Lincolnton circuit, Asbury	"	11 12
Lincolnton station	"	12 13
Lowesville and Mtn Island, Hill's Ch.	"	18 19
Cherryville circuit, Cherryville	"	25 26
Polkville circuit, Polkville	Feb.	1 2
Palm Tree and Lawndale	"	2 3
South Fork circuit, Bethel	"	8 9
Gastonia, West End and Ozark	"	15 16
Rock Springs circuit, Webb's Chapel	"	22 23
Stanly Creek, Stanly Creek	Mar.	1 2

The District Stewards will meet at Shelby December 18 h 1901.

FRANKLIN DISTRICT—1st Round.

J. A. Cook, P. E., Franklin, N. C.

Franklin station	Dec.	7 8
Franklin circuit, Bethel	"	14 15
Macon circuit Asbury	"	21 22
Glenville circuit, Norton's	"	25 26
Webster circuit Love's Chapel	"	28 29
Whittier circuit, Sylva	"	30 31
Shoal Creek and Cherokee Shoal Creek	Jan.	1 2
Bryson City and Bushnell, Bryson City	"	4 5
Nantahala, Maple Springs	"	7 8
Andrews circuit, Andrews	"	11 12
Robbinsville circuit, Robbinsville	"	14 15
Murphy station	"	19 20
Hiwasse circuit, Notla	"	21 22
Hayesville circuit, Sweetwater	"	25 26

WAYNESVILLE DIST.—1st Round

F. L. TOWNSEND, P. E., Waynesville, N. C.

French Broad, River View	Dec	7 8
Jonathan Davis Chapel	"	14 15
Clyde, Clyde	"	21 22
Spring Creek, Balm Grove	"	28 29
Crab Tree, Mt. Zion	Jan.	4 5
Canton, Bethel	"	18 19
Mills River, Mills River	"	25 26
Leicester, Brick Church	Feb.	1 2
Sulphur Springs, Balm Grove	"	8 9
Brevard, Brevard	"	15 16
Transylvania, Conestee	"	22 23
Waynesville	Mar.	1 2

STATESVILLE DIST.—1st Round

J. E. THOMPSON, P. E., Statesville, N. C.

Hickory station	Dec.	1
Mt Zion station	"	7 8
Mooresville station	"	8 9
Troutman, Troutman	"	14 15
Mooresville, Centenary	"	21 22
Statesville, First Church	"	28 29
West End	"	29 30
Iredell circuit, Olin	Jan	4 5
Clarksbury circuit, Clarksbury	"	5 6
Statesville circuit, Connelly's	"	11 12
Newton circuit, Newton	"	18 19
Maiden circuit, Maiden	"	19 20
Lenoir circuit, Littlejohns	"	25 26
Lenoir station	"	26 25
Caldwell circuit, Rocky Mt	Feb.	1 2
Granite Falls station	"	2 3
Catawba circuit, Catawba	"	8 9
Stony Point circuit, Stony Point	"	15 16
Alexander circuit, Taylorsville	"	16 17

ASHEVILLE DISTRICT---1st Round

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Nov 30, Dec	1
Bethel	Nov 30 "	1
Hot Springs circuit, Paint Rock	"	7 8
Marshall ct, Marshall	"	14 15
Ivy circuit Little Ivy	"	21 22
Bald Creek circuit Gardiner's	"	28 29
Burnsville circuit, Shady Creek	Jan.	4 5
Swannanoa ct, Biltmore	"	11 12
Hendersonville station	"	18 19
Saluda ct, Hillgirt	"	25 26
Cane Creek ct. Skyland	Feb	1 2
Old Fort ct, Ebenezer	"	8 9
Weaverville station	"	15 16
Weaverville ct, Salem	"	22 23
Central Church	Mar	1 2
Haywood Street	"	1 2

25c. invested in Grippe Knockers will cure you.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

Miss Stone, Girl and Woman---An Appreciation.

FRANCES J. DYER.

During these anxious weeks since we have known that Miss Stone is exposed to personal peril, my thoughts have naturally reverted to the years when we were co-laborers in the old Congregational House. The photograph which stands on my desk is not the strong face of the middle-aged woman, now familiar to the public, but the picture of a winsome girl whom we called Nellie. This was partly to distinguish her from another friend in the building, who bore the same name, but more because the girlish cognomen came spontaneously to our lips. There are some persons with whose names we never take liberties. With her formal address was impossible on the part of intimate friends. Her cordial manner and musical voice, vibrant with cheer, invited familiar and endearing terms of speech.

My early recollection of Miss Stone goes back to the time when the Congregationalist was published on Cornhill. One day I timidly climbed the dingy stairs to offer a manuscript for publication. It was a relief not to run the gauntlet of masculine editors, but to encounter at the first desk a girl near my own age. How kind and tactful she was! How full of encouragement were the frank, honest eyes! Not long afterwards I was called upon to occupy the position which she resigned in order to go as a missionary to Turkey, and that lesson of courtesy in the treatment of struggling young writers was never forgotten. The incident is trifling, but it illustrates one of her strongest characteristics—a spirit of helpfulness towards others.

Meanwhile circumstances brought us closely together in what was then the new Congregational House. She had been promoted to the editorial staff of the newspaper. I was employed by the Woman's Board. Through a common interest in foreign missions, acquaintance ripened quickly into a beautiful friendship. Ah, the rich rewards in friendship alone which service for Christ insures! In our long confidential talks she laid bare the motives which led her to exchange an honorable and lucrative profession, together with influential work among the children in the Sunday-school of the First Church, Chelsea, for the hardships of a missionary life. Love alone was the controlling principle. Not the weak and almost selfish sentiment sometimes called by that name, but a lofty passion for self-sacrifice, a desire to

"Make the world within your reach
Somewhat the better for your living
And gladder for your human speech."

Hers is a large, generous nature, and the world within her reach stretched beyond Boston and America. She is a fine singer, and I recall distinctly one evening at the South End Tabernacle, at the Moody meetings, the joyous look on her face as the melodious voice rang out the words:

"Christ for the world I sing."

That winter before her departure was a memorable one. The flame of missionary enthusiasm burned brightly among young people in the churches. A friend of hers, one of the most eminent teachers in Chelsea, Miss Susan Higgins, offered herself to the Methodist Board, and sailed soon after for Japan. The farewell gatherings in honor of these two cultivated young women, each possessing qualities of heart and mind and personal attractions far above the average, were deeply impressive occasions. Others who, like myself, were privileged at that period to stand in close relation to the youth novitiates will bear me out in saying that their characters seemed to grow luminous day by day with new grace and strength.

Miss Higgins' term of missionary service was very brief, and her death at Yokohama, where a school building bearing her name now stands, profoundly affected Miss Stone. Letters received from her then reveal a capacity for love commensurate with the force of her nature. Nellie Stone is a woman who thinks and feels and loves and works with whole-souled intensity. Loyalty to her friends is a distinguishing trait, and no wonder that they long to rally now in her behalf. No wonder that during her years in Turkey and Bulgaria she has awakened the ardent devotion of hundreds of girls and women, and that the brigands have placed her ransom at a high figure. She is the sort of individual whose personality makes a strong impression, and her crafty captors are aware that in seizing her they have taken one of the choicest representatives of American womanhood.

Always resolute, cheerful, capable, quick to act in emergencies, these native qualities have been further developed by her experiences abroad, and may they stand her in good stead in this hour of mortal danger. She is worth making a magnificent effort to save, but if appointed to a martyr's death with what splendid courage will she meet her fate! The fibre of her soul is such that she would protest against her redemption if thereby other lives will be imperiled.

I have been looking over some old letters, hoping to find passages from her own pen that would be further typical of her spirit. But they are too personal and precious to share with the public. In one from Philippopolis, dated Feb. 8, 1891, in speaking of the death of a mutual friend, she writes: "All the more you and I must do what we can to bring in the kingdom of our Lord upon earth, while we thank Him for the friends whom He gave us and whose memories will continue to be a blessing evermore."

Dear, brave, noble, unselfish, lovable Nellie Stone! May God grant you speedy deliverance from the hands of cruel men, who are unworthy to touch the hem of your garment!—Congregationalist.

Vagaries of a Child.

You can never be quite sure where a cold is going to hit you. In the fall and winter it may settle in the bowels, producing severe pain. Do not be alarmed nor torment yourself with fears of appendicitis. At the first sign of a cramp take Perry Davis' Painkiller in warm, sweetened water and relief comes at once. There is but one Painkiller, Perry Davis'. 25 and 50 cents.

Pyny-Balsam Stops the Tickling, and quickly allays inflammation in the throat.

Opening of Winter Tourist Season.

The Southern Railway, which operates its own lines over the entire South and forms the important link in the great highway of travel between the North and South, Florida, Cuba, Mexico, the Pacific Coast and Central America, announces for the winter of 1901 and 1902 the most superb service ever offered. Its splendid regular service will be augmented by the Southern Palm Limited, a magnificent Pullman train, which will be operated between New York and Saint Augustine, Fla.

The Carolina Cook Stove.

MANUFACTURED BY G. T. GLASCOCK & SONS, Greensboro, N. C.

Dec18-1yr. Sold on its merits. Every Stove guaranteed.



INTELLIGENT WORK PROVIDES LUXURIES.

You can best perform intelligent work if fitted for a business life. Our instruction will be the substantial foundation on which commercial success can be built. You'll enjoy prosperity and luxury in the end if you start right.

You can get the preparation at PEELE'S COLLEGE, Greensboro. Not a single full graduate has failed in three years to get a position. We PLACE them.



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is trained not only to take dictation rapidly and accurately, but also to operate the typewriter so as to secure the greatest speed and accuracy with the least amount of exertion—to accomplish lots of work without physical fatigue.

All other commercial branches are taught equally well. Address,

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Greensboro, N. C.
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Asthma Cure Free!

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT of POSTAL

WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brin instant relief, even in the wo st cases. It cures when all else fails.

The Rev. C. F WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

DRS. TAFT BROS'. MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb 1, 1901.

DR. TAFT BROS MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease

Yours respectfully,

O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies, but they have all failed I ran across your advertisement and started with a trial bottle I found relief at once I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

S. RAPHAEL,
67 East 139th street, New York City.

Trial Bottle Sent Absolutely FREE on Receipt of Postal

Do not delay. Write at once, addressing DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City. aug 21-1y

Sold by all Druggists.

The Farm and Garden.

The Profit in Eggs.

The question has been discussed as to whether there is a larger profit in eggs in winter than in summer. It is not denied that in winter prices are at times very high, but it may happen that but few of the hens are then laying, while the expense of maintaining the non-layers adds to the cost of the eggs. In the summer season eggs are low, but as the hens can then largely sustain themselves the cost is reduced. As the fowls forage and pick up many articles of food that would be otherwise wasted, it is really the case that many farmers sell eggs in summer that did not cost anything at all. Another fact is that a larger proportion of the hens lay in summer, and those that are unproductive can be made fat and sent to market at less cost than during any other season of the year.

Curing Hams and Shoulders.

I have a request from a farmer's wife to please send a good Kentucky recipe for curing hams and shoulders, as they are famous for their excellence. I send a "blue grass" farmer's method who is noted for his delightful hams and sweet bacon. As we all know how very different hams taste in different homes, it is well to take note of the successful ones. He says: "I have found the use of powdered borax on meat the very best way to keep skippers and other insects from it. When the meat is taken up to be dried, I wash it in clean water and as hot as I can bear it, and while damp sprinkle powdered borax all over the flesh side of every piece, and I need fear no farther from insects, although my hams and shoulders hang in the smoke house till cured without even a sack on them.

"If the summer is very dry, I rewash and put more borax on in July and August. The taste of the meat is not injured. I have used this for years; it is inexpensive and preserves the meat from taint. Each ham may be tied up in canvass or paper bags, or they may be left hanging in a cool dry place, and will be found in excellent condition."

When wanted for use, the meat is sweet and juicy. Shoulders may be treated in the same way.—Mrs. S. H., in Progressive Farmer.

Things to be Looked After.

Farming operations are now mostly over for the year, and the finishing touches may be given to your garden at once. Plants in frames should be aired—all root crops must be lifted at once and carefully stored either in pits outdoors or in root cellars. Cabbage sown in September, if not already placed in cold frames for spring planting, should be attended to at once; cabbage which has headed lift and place in trenches, and cover over with litter for winter use. Celery, turnips, beets, carrots, lift and store for winter use; parsnips and salsify, although perfectly hardy, supplies should be lifted for convenience. Asparagus beds give winter dressing. If you have grown a supply of mangels, turnips and carrots they now will come in very useful for stock feeding, but to avoid flavoring either milk or butter, feed them only at milking time. They should, however, always be steamed before using.

A cold frame is an extremely useful contrivance for wintering cabbage, lettuce, cauliflower, etc., for planting early in the spring, and can be easily and cheaply constructed as follows:

Select a dry southern exposure; form a frame from four to six feet wide, and as long as is required. The back should be fourteen inches, and the front six inches high, with a cross tie every six feet. Seeds of cabbage, lettuce, cauliflower, and brocoli, sown in the open border early in September, will be ready to set out soon. The soil should be well prepared and smoothly raked before planting. Admit air freely on all pleasant days, but keep closed during severe weather.

A cold pit is a structure in very general use for growing cauliflowers during winter. The situation must be dry and well sheltered, having a south or southeast exposure. Dig out a space two feet deep, and eight feet wide, if for brick, and nine feet wide if for stone. Build the back wall four and a half feet high; that will be two and a half feet above ground, and three feet high in the front. If the ground is not dry, and is subject to underwater, and draining cannot be effected, do not dig so deep, and surround the walls with two feet thick of earth, which will keep the frost from penetrating them. If cauliflower is to be planted, put into the pit three feet of leaves from the woods, tramp them firmly, over which put one foot of rich earth; after it remains for two weeks, will be ready for the plants. Six plants for each sash of four feet will be enough. The space between may be filled up with lettuce plants or a sowing of raddish.—Farm, Field and Stockman.

Relation of Salt to Dairying.

Cows should be salted regularly, or, better still, should have constant access to salt.

The practice of salting them once a week is not a good one, as most cattle will lick a little salt every day if they can get it.

Thus provided they will yield more and better milk than otherwise, and will also maintain a better degree of health.

As salt provokes thirst, the milch animal should have as free access to water as to the saline mineral, or the latter will do her more harm than good.

Speaking of salt leads me to say that some failures in dairy butter making I have noted came about by salting the cattle and the butter out of the same barrel.

In other words, coarse, insoluble salt was used for the butter, when only the highest and most refined grade should be employed.

Salt that is not soluble will not permeate the substance of butter evenly, and thus rancidity may be induced.

Again, grains of salt in butter always detracts from its appearance, and are inimical to even flavor, from these causes alone lowering its market value. Let us say here that there are today just as fine grades of American dairy salt produced as come from England.

American milch cattle fed on American grass produce butter salted with American salt that is the peer of any on earth, and is so conceded in foreign markets.

In attaining this result, however, one must utilize the best of everything, thinking not that poor or cheap material can be introduced with impunity to future quality.

I knew a dairyman once who, in a spasm of economy(?) sought to save fifty cents by purchasing a cheaper grade of salt than was his wont, and later lost on his shipment of butter thereby $7.

It was one of the most effective lessons he could have been taught in practical dairying, exemplifying as it did that cheap material always produced cheap quality. When it comes to cheese making salt holds just as important a position as in other dairy lines, i. e., that solubility and purity are highly necessary.

The relation of salt, be it understood, to all phases of dairying is a highly important one, and because this fact is so little appreciated accounts for many dairy failures.—George E Newell, in American Cultivator.



Corn

removes from the soil large quantities of

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The fertilizer applied, must furnish enough Potash, or the land will lose its producing power.

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Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

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Desirable Route to Pan-American Exposition, Buffalo, N. Y., as the monotony of long rail journey is broken.

Express steamships leave Norfolk, Va., daily, except Sunday, at 7:00 p. m., and Old Point Comfort at 8:00 p. m., for New York direct, affording opportunity for through passengers from the South, Southwest and West to visit Richmond, Old Point Comfort and Virginia Beach en route.

For tickets and general information apply to railroad ticket agents, or to M. B. CROWELL, General Agent, Norfolk, Va.; J. F. MAYER, Agent, 1212 Main St., Richmond, Va.

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Georgia-Alabama Business College,
aug 15-tf. MACON, GEORGIA.

MARRIAGES.

WHITTINGTON—SOCKWELL.—At the residence of Mr. C. A. Clapp, in Greensboro, N. C., Dec. 4, 1901, by Rev. J. B Tabor; Mr. Perry Whittington and Miss Mollie Sockwell.

SWAIM—SLOYD.—At the residence of the bride's father, J. S. Sloyd, Mr. W. F. Swaim and Miss Carrie Sloyd, Rev. W. H. Willis officiating. The bride and groom are both worthy members of Grace Church, Winston.

CALL—COOK.—On Dec. 4th, 1901, at the residence of W. M. Hunt, Guilford co., N. C., Clarence Call of Wilkesboro, N C., to Miss Sallie G. Cook, of Guilford co., N. C., Rev. S. B. Turrentine officiating.

OUR DEAD.

☞We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above applies also to Tributes of Respect.

LOVE.—Died November 21st, after a brief illness with diphtheria, Cary, infant son of Charles P. and Christina M. Love, of Winston. Cary was about two years of age. He had been duly dedicated to the Lord in baptism by the pastor. This is the second son to die in two years. May God comfort the afflicted parents.

W. H. WILLIS.

YOUNG.—Florence Young, (nee Jackson) wife of Dr. G. E. Young, was born Dec. 8th, 1851, and departed this life Nov. 12th, 1901, aged 48 years, 11 months and 4 days.

Sister Young was converted in early life and became a member of the Methodist Episcopal Church, South, and lived a consistent member until death.

She was married to Dr. G. E. Young January 5th, 1871. No man ever had a more devoted wife. She was a kind and affectionate mother. No sacrifice was too great for her to make if thereby she might enhance the welfare and happiness of her children.

Shs was a true Christian, and bore her suffering which was at times intense, during her last illness, with patience and Christian fortitude. Her death was triumphant.

Her funeral services were conducted by the writer, assisted by Rev. Dr. Landrum of the Baptist Church. In the presence of a large congregation of relatives and friends we laid her to rest to await the resursection morn. May the God of all grace comfort and sustain the bereaved ones.

L. L. SMITH.

Forest City, N. C.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers' Block, Rochester, N. Y.

Don't be persuaded to take something said to be as good as Grip e Knockers, for it is not.

IMPORTANT ANNOUNCEMENT.

Seaboard Air Line Railway to Florida, Cuba, Savannah, Camden, Southern Pines and Pinehurst.

Winter excursion tickets were placed on sale to resort points on this line in North and South Carolina, Georgia and Florida, on October 15th, and will remain on sale during the season. Exceptionally low rates in effect this year to Pinehurst and Southern Pines, N. C., Camden, S. C., Savannah, Ga., and all points in Florida and Cuba To reach any of these points, the service of the Seaboard Air Line Railway, "Capital City Route," will be found the best and most attractive. In addition to the superior service now operated, it is announced that Cafe cars will be placed in service on the Washington-Atlanta Line about November 1st, and on the Florida Lines about January 1st, 1902. Following this the Florida & Metropolitan Limited will be inaugurated about January 15th, 1902, with sumptuous appointments and superb equipment, including dining and club cars, constituting it beyond a doubt, the peer of any train in the world.

The service of the Seaboard Air Line Railway to Cuba is most attractive. Its Cafe car service and many other features present advantages commending it to the favorable attention of all travelers.

See that your Winter Tourist tickets read via the Florida & West India Short Line, Seaboard Air Line Railway.

Winter Tourists Tickets Now on Sale via Seaboard Air Line Railway.

The Seaboard Air Line Railway announces that, effective October 15, 1901, round trip Winter Excursion tickets will be placed on sale to resort points on its lines in North and South Carolina, Georgia and Florida. These low rates taken in connection with the superior service and fast schedules operated over this line, which is the shortest and best to Florida points, are brought to the attention of those who are planning Winter tours. It will be distinctly to their advantage to obtain definite information, which will be cheerfully furnished by any Agent or Representative of the Company.

J. C. HORTON, Eastern Pass'r Agent.
1183 Broadway, New York City.
W. H. DOLL, Gen'l Agt. Pass'r Dept.,
1434 N. Y. Ave., Washington, D. C.
C. L. LONGSDORF, N. E. Pass'r Agt.,
306 Washington St., Boston, Mass.
J. R. DUVAL, Passenger Agent,
Cont'l Trust Bldg., Baltimore, Md.
R. E. L. BUNCH, Gen'l Pass'r Agt.,
Portsmouth, Va.

Very few could believe in looking at A. T. Hoadley, a healthy, robust blacksmith of Tilden, Ind., that for ten years he suffered such tortues from Rheumatism as few could endure and live. But a wonderful change followed his taking Electric Bitters. "Two bottles wholly cured me," he writes, "and I have not felt a twinge in over a year." They regulate the Kidneys, purify the blood and cure Rheumatism, Neauralgia, Nervousness, improve digestion and give perfect health. Try them. Only 50c. at drug stores.

Luck in Thirteen.

By sending 13 miles Wm. Spirey, of Walton Furaace, Vt., got a box of Bucklen's Arnica Salve, that wholly cured a horrible Fever Sore on his leg. Nothing else could: Positively cures Bruises, Felons, Ulcers, Eruptions, Boils, Burns, Corns and Piles. Only 25c. Guaranteed by druggists.

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The place where you get what you order. If you prefer gloss finish we put it on with a machine made for that purpose without the slightest injury to the articles. If it is domestic, we put it on with a bran new machine recently purchased for that class of work exclusively.
All work guaranteed. Twenty-five per cent. increase in one week is enough to convince the most skeptical that it is first class.
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CURES BAD BLOOD.
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apr17-tf

Winter Excursion Rates.

Effective October 15, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent Southern Railway for full information.

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To examine our stock and get our prices before you buy
Builders Hardware,
Paints, Oils,
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CURES WORST COUGH AND LUNG DISEASES.
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Come now before the Rush and make your selection for Christmas Presents. . . . .

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Season is Ripe!

And our Overcoats are being pulled: they must be good, as our customers say that they smack of good value, and that's what you want.

Our Winter Suits and Woolen Underwear are in the same condition.

If you want good values and honest garments don't go by us.

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Box Coats, short, medium and long lengths. Price $5 00 to $20 00. Send me a mail order. Satisfaction guaranteed.

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J. STERLING JONES, Manager,

jly 17-tf GREENSBORO, N. C.

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40 IN VIAL 25c.

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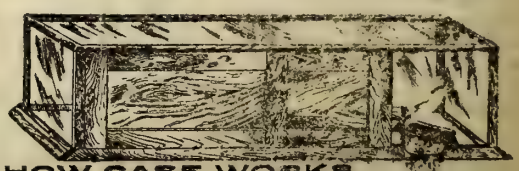
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Christian Advocate.

Greensboro N C
College Message
Jan02

REV. H. M. BLAIR, Editor. { ORGA... RN NORTH CAROLINA CONFERENCE. } $1.50 PER ANNUM, IN ADVANCE

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Editorial.

CHRISTMAS.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air
When the song of the angels is sung.

It is coming, old Earth, it is coming to night!
On the snowflakes which cover the sod
The feet of the Christ child fall gentle and white;
And the voice of the Christ child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Phillips Brooks.

A MERRY CHRISTMAS TO ALL.

We greet all our readers on this happy Christmas morning, and from the heart we express the wish that this may be not only a merry, but a joyous and profitable Christmas to all. Of course we cannot expect that there will not be some sad hearts. Among so many, there are doubtless some over whom the shadows have fallen, and whose hearts will be so filled with the bitterness of disappointment as to make it well nigh impossible for them to do other than to sit in the gloaming, making a very luxury of sorrow, and whiling away the hours by reveling in the thought of other and seemingly better days.

We make this reference, not to deepen such sadness, nor with the thought of opening again the wounds that may have been in some measure healed, but rather to lift up the bowed and burdened soul with the thought that a real Christmas, that is, one intelligently observed, means more to the burdened heart than to anyone else. The glad anthem which rang out from the skies on that first Christmas morning, was heaven's proclamation of peace on earth and good will to men. The same message has come down the ages, and, as it meant more to the oppressed and broken-hearted in the beginning, so it means more to them to-day. There is no appreciation of any blessing of the gospel of Christ except by those who have been led by experience to feel their need. "They that are whole need not a physician, but they that are sick." So, observed in the proper spirit, with emphasis upon the great fact of human need and human redemption in Christ Jesus, there is more in this blessed day for the weary and heavy laden, than for all others. Others may make it a day of wanton and wicked reveling, but those whose hearts have been chastened by the experiences which make one long for a resting place, in close fellowship with Christ, the day is sure to be one of real comfort and help. We beg all such, therefore, to lay by the garments of mourning and the spirit of heaviness, remembering that

"The King, our Lord—incarnate Son of God—
In humble life the paths of sorrow trod:
Alone he wept in dark Gethsemane,
In patience bore the cross on Calvary.
Yet down through ages floats that song of peace,
To calm earth's strife and bid sin's tumult cease"

Glory to God in the highest!

THE JOY OF CHRISTMAS.

It is perennial. Who would have it otherwise? Perhaps it does not signify so much to those of us who have grown older; nevertheless, it is here yet. The atmosphere is full of it As in the old days, when the great log fires burned brightly in the farm house, and Mother made Christmas cakes, such as we shall never taste again in this world, to the average boy or girl, nothing in the whole round of the calendar brings so much good cheer as Christmas Day.

Without knowing exactly why every one becomes possessed of the jocular and jovial spirit, and is ready to join in the universal expression of good will to men. How easy and natural, therefore, for the day to be perverted, and to be made to pander to wicked and hurtful, rather than to helpful and elevated tastes. We trust all our readers may join to the utmost in the bles ed good cheer of this joyous season. If we recall the blessed fact which it commemorates, and enter into its observance with this in mind, we shall not go astray. Some writer has said with great propriety:

"There is no better time to become lik a little child and get ready for the kingdom of God on earth and in heaven than this beautiful Christmas time. How shall we do it? Yield to our own best impulses. Let our hearts rather than our heads have sway. The little child will be full of Christmas joy, eager in anticipation of the happiness in store for him, planning for the great day So may the oldest of us be if he will. Far more than the child's realization of Christmas joy should be ours Peace on earth, good will to men is the child's natural attitude toward life. With man it is the victory over selfishness, self-interests, uncharitableness and envyings. That we strive for peace on earth and seek to cherish only good will toward men should make our hearts abound in a joy unknown to childhood. The child's heart is full of love, reaching out beyond its little home circle. Its warm nature, fresh from God and full of divine tenderness and sympathy, encircles with love all who come into kindly touch with it. 'A little child shall lead them.' And at this Christmas time let the child's Christmas joy be ours. Let peace, good will and love within our hearts create the overflowing joy that makes glad the world on Christmas morn."

GLIMPSES OF THOUGHT.

If you are not careful you will spend for costly and useless presents now, money which will be needed for debt paying after awhile

There are born leaders everywhere. Unfortunately, when hitched in somewhere else, they usually exhibit the qualities of born kickers.

The finest indication of true manliness is willingness to take a subordinate place. "He that would be chief among you, let him be your servant."

The devil of debt is sure to handicap the man who is overtaken thereby. We exhort every man to flee from it and avoid it as he would the plague.

There is little worth living for in this world. Rockefellow, with an income of thirty millions a year, is said to be living on milk and crackers. A poor man with good digestion is better off.

Don't allow the enthusiasm of the holidays to deplete your purse. All those who spend money recklessly are not open to the charge of being drunk with wine. There is such a thing as being intoxicated with the mere atmosphere of a senseless enthusiasm.

Goodness and fidelity go hand in hand. You cannot separate them, because one is the result of the other. When rewarding the faithful servant, the Master is represented as saying, "Well done, thou good and faithful servant." One must be good before he can be faithful.

The little fault or blemish in the new preacher will soon be forgotten by those who make up their minds to love him and get something out of him. Those who are determined to be hypercritical will have ample opportunity to find fault. With them it makes little difference whether there be a fault. They have an ample store, supplied, ready to hand by a fertile imagination.

LIFE THOUGHTS.

The cheerful heart makes its own blue sky.

As men, we are all equal in the presence of death — Lyman.

Make all you can, save all you can, give all you can. —John Wesley.

If you would advance in true holiness, you must aim steadily at perfection in little things.—Abbe Guillore.

Forgive those who have wronged you They need it and you yourself will be happier.—Southern Christian Advocate.

It is glorious to live, provided one lives gloriously,—one's life devoted to the glory of God and the good of others.—Religious Telescope.

Blessed are the men and women who do not see all clearly yet, but who feed their souls on God and wait to know him better!—Zion's Herald.

No absolute idler can enter the kingdom of heaven, or, if he did, the spirit of idleness would speedily be taken out of him —Christian Observer.

Christmas means for the toiler, hope. God's thought for toil and toilers has not yet been worked fully out. It is slowly working through the confusion of things, and a great Hope throbs at the heart of the world's work.

Don't say you are too poor to give at all. No one is, or ever need be. A "Merry Christmas!" given with a smile that comes from the heart, carries hope and courage; and these are the gifts many a one most hungers and thirsts after.—Elizabeth Moreton.

It is wonderful, wonderful! Let us thank God for this great apocalypse of his Son in human form, and vow him, each one of us, a life of unbroken obedience in return. He loved us, and gave himself for us. Shall we not, therefore, love him with all our heart, and mind, and strength, and yield him the glad and grateful obedience of our lives?—E. E. Hoss.

Christ's mission was to cause men to look up; to take stock of their eternal possessions as sons of God; to rejoice in an inheritance incorruptible, undefiled, and that fadeth not away. To the one who has received the Spirit of the divine Master life grows richer, and happiness more tangible and real as the years take their flight, and the soul becomes disentangled of its earthly trappings.

Renew your subscription.

Contributions.

The Methodist Hero.

ADDRESS DELIVERED BY REV T F. MARR BEFORE THE HISTORICAL SOCIETY OF THE WESTERN NORTH CAROLINA CONFERENCE, AT GASTONIA NOVEMBER THE 20TH, 1901.

The history of the race—the history of what man has accomplished in the world—is in reality the history of the great men who have thought and worked here These are the men who have gone before in every human enterprise They were the patterns, modelers and creators of what the mass of men have contrived to do or attain. They are the practical embodiment of the world's thought and the soul of the world's history. These are the men to whom God has looked for leadership, and to whom he has communicated the secrets of his counsel.

Heroism is that divine relationship which these men sustain to their race; for these are none other than the world's heroes. They are the lights which have and are enlightening the darkness of this world. They are not lighted torches, but natural flames—illumined by the gift of heaven—for these men, one and all, are inspired. Their genius is nothing short of divine tact; and their purpose the will of heaven in their creation. Contact with these men is always profitable, and in their presence we all feel safe.

Foremost in the files of time we place the religious hero. It has been well said that a man's religion is the chief fact with regard to him It is equally true with a nation. By religion I do not mean simply a man with a creed; for all men have creeds but all men are not heroes. The thing he practically believes, the thing he lays to heart, the thing he knows concerning his relationship to God and his destiny here—this is his religion.

The Methodist hero came before the world with a positive belief and a positive experience While there were many things concerning which he confessed ignorance, there was one thing he did not doubt—he knew God and he knew his relationship to him.

"He had learned the wondrous secret of abiding in the Lord,
He had found the strength and sweetness of confiding in his word."

The world always needed this knowledge and needs it still. It is meet to seek a knowledge of the magic power by which God created the universe out of nothing. It is well to wrest secrets from earth and sea and air; but better still to know God as a father and Christ as an all-sufficient Saviour.

A Methodist must know God, and thanks be unto his holy name, many of them do know him. Our people still die right. I looked down into the face of one recently who was just taking passage for the other shore, and asked, "Are you afraid?" The response was firm, "No I am not afraid" To tell this secret is his divine mission. Nor does he, like Mahamet, propagate it with fire and sword. He simply tells his story.

"What he has felt and seen with confidence he tells,
And publishes to the sons of men the signs infallible."

It would be impossible in one short address to call attention to any considerable number of the heroes of Methodism, I will therefore confine myself to "The Typical Methodist Hero."

The Methodist Hero is not a self-appointed herald, but receives his call from God.

He is no despiser of human aid. He seeks culture both for his own and for the benefit of those to whom he ministers. He is taught to break through every door that leads either to knowledge or influence, and is found always on the side of education and refinement. These, however, he looks upon as aids simply. To God alone he looks for the one enduement of power that will crown his mission with success. The necessity for tarrying at Jerusalem is with him imperative He does not go until his lips have been touched with a live coal from off the altar. Human aids are to him necessary, but a divine call and enduement with divine power are indispensable. With the one he is the better equipped, but without the other he must fail utterly.

He regards his divine call as being above all merely human regulations. This thought cannot be overlooked in discussing the typical Methodist Hero. The glory of his mission consists largely in the fact that his labors are not confined within limits prescribed by man. Herein his divine originality appears. This constitutes him pre-eminently a leader of men. He does not feel his way over cobblestones laid for his feet by other hands. He is a pioneer in both thought and action. In fact, he neither thinks nor does anything because others have thought or done the same Hence it has often been necessary to run counter to existing order to fill his mission as he saw it. Of him there are many illustrations in both sacred and profane history It has always been the mission of such men to break up the monotony of this world and start mankind out on new lines of thought and activity. Such was Cromwell in English history. It may be urged that Cromwell was led on by an unholy ambition. Perish forever the thought! Much was written by the ancients concerning the "Divine Right of Kings" Cromwell was a king by "Divine Right," however contrary to parchment laws his claims were. There is always a divine right or a diabolic wrong at the heart of every claim that one man makes upon another. But for these kings with a divine right God could not break through ignorance and superstition and consequently the world would stand still. View Cromwell in contrast with such men as Hampden, Eliot and Pym. These are a respectable set, but before them the heart is cold. But the presence of our despised and rugged Cromwell kindles within it a flame of admiration. In him you find the true human stuff.

In Christ, the one inimitable leader of men, our hero finds an example. His attitude toward the religious institutions of his day has been well illustrated by Mr. Stalker. He found the church like a building, to which generation after generation had made addition, until the original design was completely lost to sight. These additions he tore away, one after another until the true foundations of God were discovered to men. One of the principal indictments against him and his disciples was, that they did not follow the traditions of the Elders. The only danger at this point is that of mistaking the voice of self for the voice of God. All will be well if we go only when God calls. This is the principle for which we contend. We believe, therefore, that Francis Asbury had just as divine a right to the episcopacy as any man who ever filled the place. We are not careful to gain the approval of men so long as the sanction of God rests upon our work.

The Methodist hero stands for a regenerate humanity.

While Methodism did not set out to reform the world, it is nevertheless true that some of the greatest reforms of the past century have sprung from it.

Our hero does not believe the world can be legislated into righteousness, hence he is no political agitator, either municipal or State. Wise and wholesome laws are things devoutly to be desired but they come as results. Given men at the ballot box and men in the halls of legislation with pure hearts and we will not be cursed with unjust laws. A heart right with God is at the foundation of all good government. Municipal reformers are useful and often do great good, but it occurs to me that the minister of Jesus Christ has other and more important business in hand. By simply preaching a gospel that converts the soul, he renders his country the best possible service. There is but one way to save a city, or a world as to that matter, that is by converting its people to Jesus Christ

Nor is human culture his supreme object. It is said of some men that they are great educators. Well, this is very much needed, both as it relates to personal culture and the enlightening of the people concerning certain great movements, but the gospel of Christ preached in its purity will do all this and much more. Give us men whose hearts have been "strangely warmed" and we have the soil from which will spring every good fruit. Here is the source of the brightest and best there is in the human life. It is the foundation of every truly great and good human institution.

Much less does a true Methodist hero seek merely to please and entertain. He is not so careful to please as to show the people their sins and the way to be saved from them. I have wondered what Asbury would have said in the event application had been made to him for a preacher who could hold his hand with some theatrical performer who changed his church into a sort of theater on Sunday nights Sometimes some of our people get alarmed for the safety of our Zion because some preacher over the way attract the thoughtless crowds by making a fool of himself and prostituting his high calling. Then they wonder why their preacher can't do that way too. Brother, Methodism is not in competition with that sort of thing. Let it be the business of our church to save the people from their sins This is work we know that our Lord will approve for he came to do this himself Then this is the one need of the world and I dare say that in no other way can we win the heart of the world. There was never a time when true evangelical preaching was more needed than now.

He recognizes but one distinction among men—the good and the bad—or character

When you call a man good you say the most possible concerning him.

The doctrine of the brotherhood of man is in every way essential, for there is no other principle upon which the race, as such, can work out its destiny. It is a doctrine no less applicable to the politician than to the Christian hero. The great masses of humanity are to be reckoned with in the solution of every problem that affects the race.

Paul's illustration of the church is no less applicable to the human family as a whole. One member cannot suffer without all the members suffering nor can one rejoice and all not partake. No one nation can live independently of the great family of nations.

The problems to be worked out by the church are strictly human problems—world problems. Launch any great movement and see how quickly your cause is affected by national or racial conditions, and your work will be helped or hindered according as these conditions are good or bad. The whole Christian world is profoundly interested in China's political, social and religious condition today. In some unaccountable way God has made China's business our business; nor is this a mere accident, it has come about in the spread of Christ's kingdom and the development of the race.

On no other principle, than that God has created of one blood all nations can these great problems be worked out. So there is a profound philosophy in the views held by our church on this great question. What we claim for ourselves under God we claim for every son of man regardless of his race or previous condition in life. We beleive we are entitled to no blessing from God to which a Chinaman is not equally entitled. We go further than this; we believe it to be our Christian duty to make him see that such is his privilege and to help him realize what we have experienced. The church must keep herself free from political prejudice and racial hatred if she would fulfill her great mission in the earth. When nations cease to learn war and beat their swords into plowshares it will be after the church has taught men to recognize each other as brothers.

The Methodist Church was projected on this broad principle, consequently she has been at home in all lands and among all peoples. She was intended to be a church for the people—may she ever fulfill that intent. If we have attachments that render us objectionable to any of the families of earth our fathers are not responsible for them.

This principle must hold good in our dealings with individuals also. There must be no discriminations on either social, financial or political grounds. I am proud of the distinction we have won at this point. Let others boast of wealth and power, so long as we have a smile and a welcome for every outcast, for every fallen one and those cast out by their fellows. A church filling this mission is indispensable and when God can no longer use us he will raise up another.

He came forth with the avowed purpose of conquering the world for Christ. Wesley's famous declaration, "The world is my parish," is but an echo of that made by our Lord, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

"Our flag on every height unfurled,
And morning drum beat round the world,"

is the motto of Methodists

The Methodist hero not only believes the world ought to be taken for Christ, but he believes it can be done, and will be done. It is said that the question was once asked why the north pole had never been discovered. The answer was because it had never been formed into a circuit and a Methodist preacher sent to it. We believe that anything Christ commands can be done, for his commands always carry with them the power to obey. There is absolutely no need for failure in his service. It is said that during a great battle, when the army was staggering under the steady fire of the enemy, a drummer-boy was called and told to beat a retreat. "Sire," said he, "I cannot beat a retreat, but can beat a charge that will wake the dead." Suiting the action to his words, he proceeded to beat it and

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rallied the hosts to victory. The Metho dist hero has never learned to beat a retreat—it is an accomplishment he does not need, for with him there is no retreat. A man with such a cause and such a Master, and such a faith in that Master, cannot know failure

There is imperialism in the very atmosphere of Methodism Southey very truthfully said that as an organizer and a general, John Wesley was not second to Richelieu. The organization which he formed has partaken largely of the same spirit. The Methodist Church is John Wesley's tact and imperial spirit put into organized form. The man who breathes this spirit wants to go straight and do something. It has a similar effect to that produced by the old Greek orator, whose auditors rose up and said, "Lets go and fight Phillip." A preacher may come up to our annual gathering feeling that he can never take another work, but when he breathes the spirit of Methodist Conference you can't tie him down. He smells the battle afar off and says, "Let's go and fight the devil." You can't superannuate them if you would So soon as the bugle calls they form into line of battle if they are able to hobble out. Upon the eve of a battle in the late war, a sick soldier crawled out of the ambulance, whereupon his general said, "Where are you going? You can't march half a mile?" "To the front, sir," was the reply, "I would rather die on the field than in the ambulance." So with our heroes; they deem it is a dis grace not to die in the fight.

The world often tells our hero that it would not make such sacrifices as an itinerant life imposes. It forgets that in being thus offered up his glory consists. When our Master was irrevokably com mitted to death, he said: "Now is the Son of man glorified." The world does not call this glory but God does. No man was ever glorified who did not offer himself to hard serving. It is at the front that men win imperishable honors.

Our hero is not always a popular man. It seldom falls out that a truly great and and far-reaching work is popular in the beginning. The glory that men will not let die does not come to those who seek to win popular applause. There is most glory where the fighting is hardest.

S. C. Conference Notes.

MY DEAR BROTHER BLAIR:—I am always glad to see the N. C. CHRISTIAN ADVOCATE Glad when you were formerly on the tripod—glad while Dr. Crawford was in charge and did such excellent work as a Christian editor,—and genuinely glad now, on the retirement of your cultured predecessor, that you return to a work which you do like one who loves to do it. I feel something like a patriarchal interest in N. C. Methodist journalism in my personal and partial interest in the two editors of the N. C. Advocates When I lived in Lenoir in 1866–'67, as Professor in Davenport Female College, Dr. Ivey, your editorial confrere was one of the little boys allowable in the preparatory class of a female college, and you were one of the boy members of the congregation at "Blair's," where I occasionally preached. I was frequently at your father's home in those days. I recall as fellow guests there, Geo. W. Ivey, Jno. W. North and James C. Crisp. The first of these three still lives, and is still preaching in Caldwell county. It would not be easy to match this record of usefulness and popularity of, ——.

But I desist. The heading of my letter commits me, not to a reminiscence, but to matters of interest and intelligence about South Carolina Methodism.

Our Conference adjourned some days ago, but as your ADVOCATE has had nothing about it, in your necessary pre occupation with home matters, I shal take the liberty of giving a personal coloring to the stale news of our recent session

1. For the second time in our history, (once before in 1827) we had three bishops present and presiding in turn: Galloway, Duncan and Candler. The circumstance gave dignity to the occasion More; it made the session a power which it would not otherwise have been. It means something—and a great deal—for a man to attain to the Episcopacy in our church. And for three such men—these three men to give their united weight at a session of an Annual Conference—the weight of their character and mind and personality,—well, I repeat it, this means (meant) a great deal. Bishop Duncan said but little, (as he was at home;) but the presiding bishop (Galloway) put his younger co episcopos to the fore, and well did he meet every such occasion. He had been with us be fore as the bright and gifted Warren Candler, and afterwards in charge of connectional interests after that he had grown to be a leader in our Israel,—and so we were not unprepared for the sim ply magnificent work which he did for us on the platform and in the pulpit. The sermons that Bishops Galloway and Candler preached on Conference Sunday will mark an epoch in S. C. Methodism

2 Dr. Atkins, S. S. Secretary, Dr. Tigert, Editor of the Review, Dr. Whisner, Church Extension, and Dr. W. R. Lambuth, Secretary of the Board of Missions, and also Drs. Tarboux and Loehr, of the Mission Field, were all with us. I could write words of unaffected commendation of every one of them Dr. Lambuth had the ear of the Conference more than any of the rest and for obvious reasons. Providence has given him a wonderful opportunity and the Holy Ghost makes large use of him.

3. We send a fine delegation (and mostly of young men) to the General Conference: Clerical—W. R. Richardson, John O Willson, C. D Mann, J W. Daniel, Jesse A. Clifton and Rufus A. Child with E O Watson and J. A. Rice, as reserves. Lay: Edward Ehrlich, C. H. Bates, C. C. Featherstone, Geo. E Prince, G. C. Hodges and Prof J. G. Clinckscales (Wofford College)

Brothers Mann and Child, of the clerical delegates, go for the first time. The former—a true, good, strong, brave man—has always been a circuit pastor. The other—Col. Child, as I call him—is in his 12th year in the Conference. He was as successful and eloquent lawyer before he became a successful and eloquent preacher. He has been a member of our State Legislature, too Has a military (militia) record, also. See above He is a strong in the pulpit. Has had business experience and has business capacity. Didn't fail in secular matters in order to succeed in spiritual. No. He has been a success all the way through. He is the only P E of our delegation.

Just a word about our lay delegates. Mr. Ehrlich—the leader of the delegation—was the Conference host. His elegant home was the headquarters of the Bishop and his cabinet. He is a wealthy merchant and a sunshiny Christian gentleman. Messrs Bates, Featherstone and Prince are lawyers of fine record and ex legistors Mr. Featherstone ran on the Prohibition ticket for Governor a few years ago and polled a very fine vote. Mr. Hodges is an educated gentleman and is now engaged in the insurance business. Prof. Clinchscales, of Wofford College, is a ripe scholar and a man of rare magnetism. He carries the people with him at District Conferences or elsewhere, or discusses educational and other issues.

4. Our Southern Christian Advocate is to have a new editor. Dr. Willson has labored hard and with growing facility and success for the past seven years. Now Dr. W. R. Richardson takes hold. I tell him he'll wish many a time in the not distant future that he was back in a parsonage with a chance at an old sermon for the next Sunday. But he is a man that brings things to pass. I prophecy that he'll do well. He is an able and cultured preacher He is something of an orator in the ready and forceful utterance of well prepared and strong matter. He knows what to say and how to say it. He will excel on the platform.

We had a good Conference. Everything was done in good humor and harmony. Reports very good under circumstances most unfavorable as to crops and low prices of cotton. We have a larger numerical increase than in several years. Goodbye! God bless you!

S. A. WEBER.

Yorkville, S. C., Dec. 13, 1901.



In every receipt that calls for baking powder use "Royal." It will make the food of finer flavor, more digestible and wholesome.

What is my Duty?

WILLIAM M. SHERRILL.

Do I doubt that God wants me to consecrate myself to him—body, mind and soul? And am I doing anything like that? Are you? I want to consecrat, myself, my all, my talent, what I have, Lord, wholly, unreservedly, and forever to thee, aided by thy grace.

Do I doubt that God expects me to lay side these little foolish, daily distracting cares: and these minor, conceived duties which I allow to divert me from the main duty for which he gave me my being? And am I allowing my time to be squandered and frittered away over nothings, while my talent to use for God and his glory, lies folded in a napkin by me? If we are, may God pity us, and stir us up to our duty! Every one has not the same gift But every one has some special talent to use for God. Let us seek it out, and having found it, let nothing sever us from the determination to use it as the Lord directs; otherwise, on peril of our immortal souls.

Do I doubt that it is myself which God wants for his work among men—consecration of self for him? If I have not money to give, thank God, I can lay out my life for him, and be willing to be used for him in whatever menial or exalted place he chooses for me. And am I doing anything like that? God help me to begin on my duty today; for the days are golden opportunities for good to my own soul, here and hereafter, and brightened with love joy and peace, when I am at the work he wants me to do—I care not what it is—plowing, sowing, reaping, keeping house, merchandising clerking, writing, banking—so it is what he designs me to do as my work among men.

Lord Jesus, show us all our several duties, and give us grace to perform them; for so only can any of us be sufficient for these things, big with the eternal destiny of our undying souls.

Give us grace and wisdom and patience and endurance, Lord!

Some Objections Answered.

While in the Western North Carolina Conference recently I was much surprised to find among many of our Methodist women, and their pastors as well, some very erroneous ideas in regard to the Woman's Home Mission Society and ts man agement. Since these errors have resulted in prejudicing many against the society and led to the organizing of aid societies for only local work, I feel myself justified in asking an opportunity through the NORTH CAROLINA CHRISTIAN ADVOCATE to correct them more widely than I could by personal speech.

At several points when asking the local aid to become connectional I was confronted with this objection: If we become connectional we will have to send all the money raised for local work to the Gen'l Treasury at Nashville and will get back only half of it after long delay. We cannot do this because obligated to raise so much money for this local purpose we must have the whole of it at our command. Each time I explained this was not correct, that no funds raised for local work had to be sent away; that the auxiliaries of the Home Mission Society did as much, if not more, local work than the aids, and had absolute control over all their local funds, simply reporting the amount they expended and in what way, to the Conference officers, who in turn reported it to the officers of the Board who tabulate all the reports and thus give the credit that is due our Southern Methodist women for all the home mission work they are doing. This explanation proved satisfactory and the aids become connected societies. Will not others who read this do the same?

An objection from other sources was based upon the 10th article of the constitution granted the Society by the General Conference of 1898

Previous to that time 50 per cent. of the membership dues were retained in the Conference treasury and expended by the Conference officers. As the conference societv was not an incorporated body it had no legal existence, and could not take legal action necessary to protect the funds it invested in parsonages, and prevent their diversion to oth er objects. Owing t› this hundr›ds of dollars were lost to the society, and a change was rendered necessary. Now the 10th article requires that Confer›nce donations to parsonages shall b› a›ministered by the Board of Church Extension in the same way that it does those of the Board of Home Missions. Being a corporate body it secures a refunding bond which insures the repayment of the money to the Conference should the parsonage be sold. It also requires a fire insurance providing for the payment to the society of the amount donated by it, which it can re-appropriate to another parsonage.

Thus it is seen the purpose of this change is t› protect, not to divert the the Conference half of t›e dues either in direction or benefit, for, although the money goes through the general treasury to the Board of Church Extension, it is the Conference that appropriates just as authoritatively and freely as the law before the change allowed them. If they do not appropriate it, however, thus indicating that the Conference has no need for it, and leave it idle there for a year, then it is appropriated by the Board to points where it is needed. Like all changes and new things it required a little time for the women to understand it, but the result has proven so satisfactory that few are found now who object to it.

At its recent annual meeting the Woman's Home Mission Society of the Western North Carolina Conference only seven auxiliaries were reported—the lowest number reported by any Conference society except Montana, a mission conference. Are the pastors and women of that great conference willing to hold that place in the ranks of a recognized church society for the betterment of the people of our country? And will they continue content with the unauthorized, congregational aid societies, which is opposed to the whole spirit of Methodist connectionalism? Let these questions be answered by the aid societies becoming connectional and other new societies being organized, so that ere the year closes there will be seventy instead of seven, Home Mission societies within your conference bounds. When this is done the membership dues of those societies will be so large that the 50 per cent. at the disposal of the Conference (added to what the Board may donate) will be sufficient, from year to year, to make comfortable homes for many preachers on missions and poor circuits in the Western North Carolina Conference. Brethren, think on these things; explain them to your aid societies and advise them to become connectional. Write for full information and the needed literature to the Conference Corresponding Secretary, Mrs. T. F. Marr, Charlotte, N. C.

More anon. MARY HELM.

—A business education free at the largest, best equipped, and most influential business college in the Carolinas. Board, books and tuition may be earned by any energetic young man or lady in a short time by work at home. For particulars address, Converse Commercial School, Spartanburg, S. C. B. W. Getsinger, Business Manager.

Renew your subscription.

Georgia Letter.

When a man as clear headed as Daniel Atkins, and a man in whose absolute honesty I have such confidence, can read exactly the same document that I read, and can find in it what to save my life I cannot find, I confess I am puzzled beyond degree.

The Senate did say it was deceived, but it said it was merely deceived about the fee.

The Senate did not say it would not have passed the bill, but did say "without it had been so amended as to protect the beneficiaries from what many Senators regard as a waste and improper use of the fund."

The bishops did say if the Senate would "affirm it had been deceived as to the merits of the bill by misleading statements that they would take steps to have the money returned" The bishops certainly ought to know what they meant and what the Senate said.

The whole course of the Agents was intended to protect Mr. Stahlman, for the Senate plainly intimated it would have passed the bill with an amendment protecting the Church from an exhorbitant fee to the attorney. To return $288,000 to the United States in gold at the close of the General Conference will be our duty regardless of consequences if brother Atkins, Dr. Kelley and the North and South Georgia Conferences have properly interpreted these utterances. That the assets of the Publishing House will be more than sufficient to pay this debt, if it is to be paid in one bulk, at one time, no business man believes. We will not be able to raise the money otherwise, and we had as well look the thing in the face The facts are:

1. The Agents did deceive the Senate.

2 Our Agents meant to deceive those who trusted them.

3 Our attorney did misrepresent us and he knew and they possibly knew the only thing imperilled was his fee.

Shall this conduct go unrebuked? Shall the officers of our Publishing House be endorsed, and shall they escape as officers,—for we have nothing to do with their private character,—official disapproval and condemnation, and shall we go before the public stating in substance:

"The Senate says our Agents misrepresented the facts as to the fee of an attorney? We do not admit that they did, nor if they did, that in doing so they did any wrong, but as the Senate says so, therefore we say to the Senate, take back the money you say was justly due to us?

Would it not be better to say:

"The Senate says it was deceived by our agents about the amount of fee to be paid to an attorney. We admit the fact, and condemn, unqualifiedly, our Agents for doing so?"

The Senate says, "the Church was not to blame, and as it was the chief sufferer, it proposes to take no further steps in the matter."

The Church thanks the Senate for its kind intentions, and its vindication of its honor, but as its Agents made the contract with the attorney, it is ready to submit to the loss involved and take no further steps in the matter."

I have heard it said, and that it should be said by any high toned man, is so disgusting, that it nauseates me to repeat it, "that if we offer it back the United States won't take it, and we will save our money and our credit too." If we have a penny fraudently secured let it go back, as it only can through the rogues funds, politely known as the conscience fund, and let us say plainly what we mean. That our agents secured this money by a fraud, and we give it back as an honest church, and when we say that in my opinion we will say what is not true. But if we meet in Dallas and pass this matter by, we will say tactily our officials made a false statement. We admit it, our attorney made false statements. We admit that, but as these falsehoods did not touch the merits of the case, therefore we justify and defend them—or at least have no word of censure for them.

GEORGE G. SMITH

LETTERS FROM OUR PREACHERS.

From Cherryville

DEAR BRO. BLAIR: We have arrived on our new work, and made one round.

Our people are a kind hearted people. I have had fairly good congregations at all my appointments considering the cold weather. We have bought a parsonage at Crouse, and will move in the first of Jan. 1902. We are praying for and expecting a good year on this work. Whatever success on other lines we may have I would not be satisfied to go to Conference without the assurance that souls have been saved this year. Let us see to it that our charges receive from the Lord an abundant baptism of rich and heavenly grace.

May God bless the ADVOCATE and its editor and make them a power for great good.

Your brother in Christ,
J. W. INGLE.

From East Bend Circuit.

DEAR ADVOCATE: We have begun our fourth year on East Bend circuit, under very encouraging circumstances Our meeting which closed at Yadkinville Dec. 2nd resulted in 40 or more conversions and reclamations and 25 accessions to the church. This week we have been at Centre. We have had eight happy conversions, some reclamations, and a number of penitents. Rev. E. C. Glenn was with me in the Yadkinville meeting. Rev. Miles Long and his son, Walter, have helped me at Centre I want to express thanks to the good ladies of Yadkinville for the gift of a purse to purchase me a suit while at Conference. May God's blessings rest upon every one of them. As we have said before, we are among many of our old friends and they have as usual received us kindly. Command me. I am ready to do what I can for our good church paper.

Yours in His name,
A. J. BURRUS.

Bessemer City.

DEAR ADVOCATE: Not until almost the parting words were said, did we realize how strongly we were entrenched in the hearts of our Brevard people. And it was hard indeed to say good-bye. But we believe we have "quitting grace," as suggested in last week's ADVOCATE.

We were met on our arrival here by Bro. Stonewall Durham, and were sent to the parsonage in his carriage.

A warm reception awaited us at the parsonage. Although our train was three hours late, the ladies kept up the fires and our welcome into our new home was bright and cheery.

Not only was a large dining table found groaning under its weight of good things already prepared, but we also found that the pantry was not forgotten and that a number of packages in the raw material had been brought in, that we might begin house keeping at once. We must not forget one of the most pleasing features of our reception, and that is, the custom of this charge of sending a check for fifty dollars to defray the pastor's moving expenses.

But the bitter as well as the sweet is being tasted. We have been shut in with the Gripp ever since our arrival and have been able to show our people only to a faint degree our appreciation of their efforts to make us comfortable and happy. May the Lord enable us to do our bast year's work for the upbuilding of His cause and kingdom this year.

G G. HARLEY.

Dec. 19, 1901.

MORGANTON CIRCUIT.—Rev. J. W. Jones writes: I have had a royal reception and a very hopeful start on my circuit for this, my third year. I have been holding a kind of "Installation" service for the new official boards, and it seems to have made a fine impression and done good. Two churches have been added to the work from the Silver Creek Mission. The estimate for salary is increased $100.

Family Record.

One of the Most Handsome

Pictures in colors.

The Record rests upon a background of pure Solid Gold in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word Underneath, in the richest and choicest lettering, are the words, "GOD BLESS OUR FAMILY" There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 6x22 inches.

AGENTS DELIGHTED. Fast sellers. Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for $1.00 50 for $5 00. 100 for $9 50 Your money back if not satisfactory Mrs F. E Smith, Comstock, Neb, says: 'Received Family Record and think it's the finest I ever saw." Mrs Priscilla D Little, Box 92, Tecumseh, Michigan, writes: Just received Family Record and like it very much Please send," etc We have 5000 testimonials, and want yours. Address today,

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Announces the Opening of the Winter

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To all prominent points in the

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S. H. HARDWICK, G. P. A.,

J. M. CULP, Traffic Manager,
W. A TURK, Asst. Pass. Traffic Manager,
Washington, D. C.

Tribute to Mr. L. W. Andrews.

Lewis W. Andrews was born in Liberty county, Georgia, Feb. 9th, 1832, died in Greensboro, N. C., Dec. 17th, 1901—in his 70th year. He was converted and joined the Methodist church when about 18 years old and continued a faithful member till his death. He graduated at Trinity College in 1859. Soon afterwards he was engaged in teaching at Trinity.

During the period of active class-meetings he was an earnest class-leader. In such work he took special interest in young Christians. He would urge any parties discouraged or backslidden to not give up, but to try again a more faithful life.

For many years he was a steward of the church here, at which post of duty he was true. For the last twelve years of his life he had feeble health, during which time he read his Bible much and reverently meditated upon its meaning. During his suffering he exemplified Christian patience. His characteristics were kindness, gentleness, simplicity, honesty in private and public life and conduct. A valuable citizen, a consecrated Christian, a kind husband and father has been taken from our midst.

God has called His own servant to enter into the reward above.

"Mark the perfect man and behold the upright; for the end of that man is peace."

May the rich legacy of God's grace comfort and sustain the bereaved. And may we bye and bye meet him amid the heavenly hills of light and live forever with God

A FRIEND

Religious Building at World's Fair

ORGANIZED EFFORT MADE TO HAVE A SPECIAL STRUCTURE FOR EXCLUSIVELY RELIGIOUS EXHIBITS

St. Louis, Dec 11 —The movement to secure a Religious Building at the St. Louis World's Fair in 1903 is being vigorously prosecuted by the representatives of the various churches in St. Louis.

Addressing President Frances of the World's Fair a few days ago, in favor of a separate building for the religious exhibits, one of the reverend gentlemen on the special committee of the General Committee of Church Workers which has the matter in hand, said: "Religion has done as much for the advancement of civilization within the Louisiana Territory during the past one hundred years as Education has done. You have arranged for the educational exhibit by providing at least two large buildings, the religious workers want one building." The application of the committee is for a building to be not less than 380 by 460 feet, of an estimated cost of $400,000. In this building they wish to include all exhibits of a religious nature. It was also stated that there was a general sentiment among church workers against having religious exhibits distributed among the department buildings. Among the exhibits suggested was a collection of the Vatican, including the Tiara of the Pope. The movement for a religious building is entirely apart from that for a congress of religions.

President Francis assured the members of the committee that he was in favor of their proposition, and that he would present the matter to the Board of Directors at its next meeting. In addition to the endorsement of Mr. Francis a letter from Mr. John Schroers, chairman of the World's Fair Committee on education, was filed for reference to the Directory. Mr. Schroers says: "As far as I am concerned personally, I do not hesitate to commit myself unequivocally in favor of your petition recognizing the fact that the coming glory of the World's Fair in 1903 should not only be an exhibit of the material triumphs, industrial achievements and mechanical victories of man, however magnificent that display may be, but something higher and nobler is also demanded by the progressive spirit of the age. It would "be proper to consider the foundations of religious faiths, to review the triumphs of religion in all ages, to set forth the present state of religion among the nations and its influence over literature, art, commerce, government and family life; to indicate its power in promoting social purity and its harmony with true science, to show its dominance in the higher institutions of learning, to make prominent the value of the weekly rest day on religious and other ground, and to contribute to those forces which will bring about unity of the race in the worship of God and the service of man."

The membership of the various religious bodies represented on the petition is more than 25,000,000 in the United States alone, and their strength is in the following order: Catholic, 8,446,301; Methodist, 5 800,516; Baptist, 4,443,628; Lutheran, 1,575,778; Presbyterians, 1, 560,847; Disciples of Christ, 1,118 396; Jews, 1 043 800; Episcopalian, 709 325; Congregational 6?8 231; Unitarian, 75 000; Total, 25 410 825 In addition, the Sunday school enrollment is 9 718,472; Young Men's Christian Association, 238-568, making a grand total of 35,I29,257.

TWO STATE SENATORS ENDORSE PE-RU-NA.



HON. J. H. SAUER.

Hon. J. H. Sauer, State Senator from Douglas Co., to the Nebraska Legislature, writes from Frank's Hotel, Omaha, Neb., as follows:

"Having tried Peruna I can recommend it to all as a great tonic and particularly good as a remedy for catarrh."
—J. H. SAUER.

Honorable Patrick Kennedy, Member of the Massachusetts Legislature, writes the following letter from the House of Representatives, Boston.
Doctor S. B. Hartman:

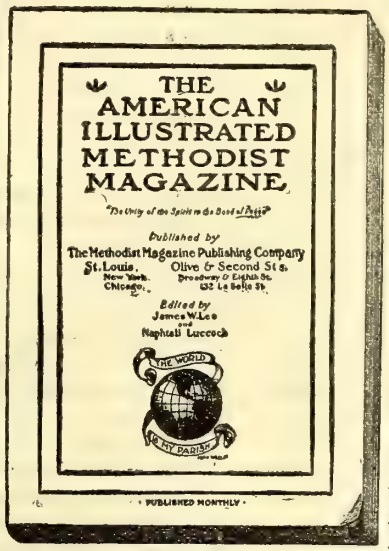
Dear Sir:—"I have no hesitation in saying that after having tried dozens of other remedies without relief, I owe my perfect health and clear voice of today to Peruna. I know it to be a sure cure for indigestion and its attendant affliction, nervous debility. For the six weeks that I was on the platform through the recent campaign I used Peruna regularly, and although I spoke two and three times each day my voice never failed me. I know that Peruna is a reliable cure for bronchial troubles."—P. J. Kennedy.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, O.

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This is the only illustrated Methodist magazine published in the United States. Most of our readers have seen it; if not, write us, and a free sample copy will be sent you. The MAGAZINE is a beautiful publication, containing not only the general literature and artistic illustrations which are characteristic of the best features of the high-class secular magazines, but it has also the distinctive literature of our Church. No other magazine so richly deserves a place in every Methodist home. It is chaste in matter, lavish in illustration, ably edited, and contains departments of interest for every member of the family, old and young.

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"Its aim is to advocate and magnify the things which worldwide Methodism holds in common.—*Central Christian Advocate.*

"A high-grade periodical, worthy of a place in every Methodist home.—*New Orleans Christian Advocate.*

"Instructive, entertaining, edifying."
—*Pennsylvania Methodist.*

"A vigorous religious monthly, one that should be a benediction to many homes, and an inspiration to many lives."—*Methodist Magazine and Review.*

"Ought to run easily to an issue of a hundred thousand."—*Richmond Christian Advocate.*

"It ought to take the place in our Methodist homes of magazines of less religious character."—*Arkansas Methodist.*

"A triumph of literary talent and mechanical art."—*St. Louis Christian Advocate.*

"Worthy the great Church of which it is a literary exponent."—*St. Louis Globe-Dem.*

"Takes high rank with the best periodical literature of the day."—*Wesleyan Christian Advocate.*

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"Fair, sweet-toned, appetizing."
—*Bishop O. P. Fitzgerald.*

"I hope every Christian will have this beautiful magazine."—*Bishop J. F. Hurst.*

"It ranks with the best."
—*Bishop E. R. Hendrix.*

"It is a joy to the eye, the mind and the heart."—*Bishop W. A. Candler.*

"A gem among the monthlies of our land."—*Prof. T. Berry Smith, Central College, Fayette, Mo.*

This remarkable offer of a free gift of a year's subscription to this splendid **Magazine** is for prompt acceptance. It may not remain open long, and we hope that all our readers will take advantage of it at once.

If your subscription to our paper is not in arrears, or your renewal is not yet due, you may still have the benefit of this great offer. Send price of renewal for one year, and date of your subscription to our paper will be extended, and The American Illustrated Methodist Magazine will be sent you for twelve months.

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CHARLES WM. BURKETT, West Raleigh, N. C.

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Office at R. C. Bernau's Jewelry Store.

New Benbow Hotel Building

Luck in Thirteen.

By sending 13 miles Wm. Spirey, of Walton Furnace, Va., a box of Bucklen's Arnica Salve, that wholly cured a horrible Fever Sore that had defied Nothing else could. Positively cures Burns, Felons, Ulcers, Eruptions, Boils, Burns, Corns and Piles. Only 25c. Guaranteed by druggists.

New Up-Town Office, New York City.

The Seaboard Air Line Railway has opened an up-town office at 1183 Broadway, New York City, corner Twenty-eighth Street. Its down-town passenger office at 387 Broadway is still maintained. Any information as to tickets, rates, sleeping car reservations, building and manufacturing sites in the South, etc. cheerfully furnished at this office.

In answering advertisements please mention N. C. CHRISTIAN ADVOCATE.

The Christian Life.

To the Weary.

And ye beneath life's crushing load
Whose forms are bending low;
Who toil along the climbing way
With painful steps and slow—
Look now! for glad and golden hours
Comes swiftly on the wing:
Oh! rest beside the weary roads
And hear the angels sing.
—E H Sears (1860).

The Christmas Vision.

Christmas is a hilltop to which we may climb out of the narrow valley of our common life and from which we may get a wider outlook. We need nothing more than such a vision to give us new thoughts of the larger world in which we are living.

Artists tell us that a picture with no sky in it, with only earth, always wants something. A life with no heaven in it, with only this world, its hopes, its joys, its inspirations always lacks the elements of noblest grandeur. Yet the burdens, the toils, the cares, the struggles, the trials, which fill up the days and nights of most of us, tend to make life narrow for us and to keep us in the low, dusty vales, where we get but few glimpses of the deep, wide, open sky. One reason why our Sundays are given to us is to lead us up out of our dull earthly rounds, once in seven days, to a hilltop where we can get glimpses of the blue heavens, so that we shall not forget God and the things of the better world. Christmas also gives us an opportunity for a very wide vision. It tells of the wonderful love of God It is a day bright with divine revealing It is a day, too, of lofty inspirations, for it calls us to all the best things of life

"Yet, to many people Christmas seems to mean but little They think of it only in a selfish way, as a time for receiving gifts; or they see it only in its holiday aspect, as a day of festivity. It rises to no high level in their thought. It brings to them no sweet memories of the birth of the world's Redeemer It speaks to them no message of divine love. But to enjoy a merely secular Christmas, without having one's heart warmed and blessed by the tenderness with which a true thought of the day throbs, is to miss its real meaning.

One part of the outlook we get from this mountain window is a vision of God's love. This is the great central meaning of Christmas. "God so loved the world that he gave his only begotten Son"—that was the meaning of the birth of Jesus Christ. That is the revelation which has been blessing and transforming the world through these centuries.

Another part of the larger vision which Christmas gives is the truth of human brotherhood In our daily taskwork we are kept so intent on our own affairs and so occupied in providing for our own wants that we are in danger of forgetting that there are other people and that they are our brothers. From our mountain top we look over wide areas and see the smoke from countless chimneys and have glimpses of others' homes and fields Thus we are taken out of ourselves and our thought of life is widened and ennobled

Then, this far vision from the Christmas summit exalts all duty and all service for us Earth and sky blend in our view and the darkest spots in the deep valleys are glorified by the blue of heaven that flows down into them. God is with us in our common walks and in all our human experience—that is what Christmas tells us—Emmanuel, God with us. Thus the dullest spot of earth, in the Christmas revealing, is made bright with the brightness of God's presence and the narrowest lot of earth widens out until it merges into the infinitude of heaven.—Dr. J. R. Miller.

On Earth Peace.

Christ came to bring peace to earth. He would make peace between man and man. The influence of his life is softening all life. The world yields very slowly to the gentle influence of love, but it is yielding nevertheless. Christian civilization, with its institutions of philanthropy and charity, its refinement of feeling and its gentle humanities, is the fruit of Christ's life, teaching and redemption.

Peace is one of the great key-words of the Bible. It has many shades of meaning. There is peace with God, which comes to all who receive forgiveness. There is the peace of God, which possesses the heart of him who has learned to entrust his life, with all its perplexities and cares, in the hands of God. Christ left as a bequest to his disciples his own peace, and we know what wonderful peace his was. He was never worried. Nothing ever disturbed for a moment the quiet of his heart. Even on the cross his peace was not broken. This peace he gives to his friends if they will receive it.

Then there is peace among men, which was a part of the meaning of the angel's song. Wherever the love of Christ goes it binds hearts together in unity. It should be ours at this Christmastide to listen again to the angels' song, "On earth peace," and to let its holy strain enter deeper into our hearts. This will be the truest and best Christmas keeping. It were a sad pity if the glad day should bring to us only a few presents from friends, the music of some joyous carols and an air of gladness, and should not leave in our hearts a new gift of peace and a holy uplift of life toward things that are more excellent.—Selected.

O wake, our hearts, in gladness sing!
And keep our Christmas with our King,
Full living song, from loving souls,
Like sound of mighty waters rolls.
--From the Danish (1867)

Christ's Wonderful Love.

Ninety million miles come the sunbeams through space before they touch the roots and grasses and the flowers in the spring days, warming and quickening them into life and beauty. Through thousands and thousands of years out of the great past, comes the love of Christ that today touches our hearts and blesses them with its divine tenderness. Christ loved his church; he loved us from eternity. This dear love of his is not a sudden warmth, a recent affection, a thing of yesterday, an emotion kindled by our love for him; he loved us when he hung on his cross; he loved us before he left heaven and came to earth, drawn by love of us, to save us; he loved us in the eternal ages and planned to redeem us. Then his love will be forever unchanging, everlasting. "Loved once" was never written or spoken of him. On love of Christ that passeth knowledge!—Selected

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WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

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CAPUDINE CURES HEADACHE. Nervous Headache, Lagrippe Pains, Sick Headache, Etc., Etc.

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IN EFFECT MAY 26th, 1901

SOUTHWARD.

		Daily No. 31	Daily No. 27
Lv. New York, P.RR.		12 55 p m	12 10 a m
Lv. Philadelphia, P.R.R.		3 29 p m	3 50 a m
Lv. Baltimore, P. R. R.		5 45 p m	6 40 a m
Lv. Washington, P. R. R		6 55 p m	11 01 a m
Lv. Richmond, S.A.L.Ry		10 40 p m	3 40 p m
Lv Petersburg	"	11 30 p m	4 27 p m
Lv Norlina,	"	2 13 a m	5 55 p m
Lv. Henderson,	"	3 45 a m	6 23 p m
Lv. Raleigh,	"	4 10 a m	7 40 p m
Lv. Southern Pines	"	6 07 a m	9 30 p m
Lv. Hamlet,	"	7 20 a m	10 50 p m
Lv Columbia,	"	9 40 a m	1 15 p m
Ar. Savannah,	"	1 47 p m	4 52 a m
Ar. Jacksonville,	"	6 10 p m	9 15 a m
Ar. Tampa,	"	6 15 a m	5 40 p m

		No. 31.	No. 41.
Lv. New York, N.Y.P.&N.		†7 55 a m	8 55 p m
Lv. Philadelphia,	"	10 23 a m	11 26 p m
Lv New York, O.D.S.S.Co		†5 00 p m	
Lv. Baltimore, B.S.P.Co.		.....	† 6 30 p m
Lv Washington, N.&W S B.			6 30 p m
Lv. Portsmouth, S. A. L.		9 30 p m	9 40 a m
Lv. Weldon,	"	12 16 a m	12 11 p m
Lv. Norlina,	"	2 13 a m	1 40 p m
Lv Henderson	"	2 45 a m	2 15 p m
Lv. Raleigh,	"	4 10 a m	3 55 p m
Lv. Southern Pines	"	6 07 a m	6 18 p m
Lv. Hamlet,	"	7 23 a m	10 50 p m
Lv. Wilmington,	"		3 05 p m
Ar Charlotte,	"	10 01 a m	10 15 p m
Lv. Chester,	"	10 20 a m	1 42 a m
Lv. Greenwood,	"	12 22 p m	3 46 a m
Lv. Athens,	"	2 40 p m	6 28 a m
Ar Atlanta, ‡	"	3 55 p m	8 00 a m
Ar. Augusta, C. & W. C.		5 10 p m	
Ar. Macon, C. of Ga.		7 20 p m	11 20 a m
Ar. Montgom'ry, A.&W P		9 20 p m	6 30 p m
Ar Mobile, L & N.		2 55 a m	
Ar New Orleans, L. & N.		7 30 a m	
Ar Nashville, N.C.&St.L.		6 40 a m	6 05 p m
Ar Memphis,		4 00 p m	8 25 a m

NORTHWARD.

		Daily. No. 34.	Daily. No. 38
Lv. Memphis, N.C.&St L		12 45 noon	9 00 p m
Lv. Nashville,		9 30 p m	9 30 a m
Lv. New Orleans, L & N		8 00 p m	
Lv. Mobile, L. & N.		12 30 a m	
Lv Montgom'ry, &W.P		6 20 a m	1 30 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		9 40 a m	
Lv Atlanta, ‡ S. A. L. Ry.		12 00 noon	8 00 p m
Ar Athens		2 38 p m	11 33 p m
Ar. Greenwood,	"	5 01 p m	3 01 a m
Ar. Chester	"	7 03 p m	4 40 a m
Lv Charlotte,		7 25 p m	5 20 a m
Lv. Wilmington		3 05 p m	
Lv Hamlet		10 55 p m	8 10 a m
Lv Southern Pines	"	11 28 p m	9 03 a m
Lv Raleigh	"	1 29 a m	11 30 a m
Lv Henderson,	"	2 50 a m	1 05 p m
Lv. Norlina	"	3 54 a m	2 0 0 m
Lv. Weldon,	"	4 40 a m	3 10 p m
Ar Portsmouth	"	7 00 a m	5 50 p m
Ar Washington, N.&W.S.B.			6 55 a m
Ar Baltimore B.S.P.Co.			† 6 45 a m
Ar New York, O.D.S.S.Co.			† 7 30 p m
Ar Philadelphia, N.Y.P.&N		†5 46 p m	5 10 a m
Ar New York	"	8 40 p m	8 00 a m

		No 34	No. 66
Lv. Tampa S.A.L.Ry.		8 00 p m	8 00 a m
Lv Jacksonville,	"	10 10 a m	7 40 p m
Lv. Savannah,	"	10 p m	11 45 p m
Lv. Columbia, §	"	7 13 p m	4 40 a m
Lv. Hamlet,	"	10 35 p m	8 00 a m
Lv. Southern Pines	"	11 25 p m	8 49 a m
Lv Raleigh	"	1 29 a m	10 42 a m
Lv. Henderson,	"	2 50 a m	11 58 a m
Lv Norlina	"	3 35 a m	12 43 p m
Lv Petersburg,	"	5 49 a m	2 47 p m
Ar. Richmond,	"	6 32 a m	3 31 p m
Ar. Washington P R R		10 10 a m	7 05 p m
Ar. Baltimore, P R R.		11 25 a m	11 25 p m
Ar Philadelphia, P R R.		1 56 p m	2 56 a m
Ar. New York, P R R.		4 13 p m	6 30 a m

Note.—†Daily except Sunday.

‡ Central Time § Eastern Time.

Carolina & Northwestern Rail Road.

Schedule effective April 1, 1900.

Northbound	Passenger. No 10.	Mixed. No. 60	Mixed. No. 62
Lv. Chester,	8:10 a m.	7:50 a m	.....
" Yorkville	9:15 a m.	9:52 a m	.....
" Gastonia	10:13 a m.	12:35 p m	.....
" Lincolnton	11:03 a m.	2:15 p m	.....
" Newton	11:52 a m.	3:32 p m	.....
" Hickory	12:15 p m.	5:50 p m	Lv. 9.00 a m
Ar. Lenoir	1:16 p m.	7:50 p m	" 11:25 a m

Southbound	Passenger. No. 9.	Mixed. No. 61	Mixed. No. 63.
Lv. Lenoir	4:30 p m	.....	1:30 p m
" Hickory	5:35 p m	5:30 a m	4:25 p m
" Newton	6:05 p m	8:30 a m	.....
" Lincolnton	7:00 p m	9:18 a m	.....
" Gastonia	8:15 p m	11:10 a m	.....
" Yorkville	9:21 p m	1:12 p m	.....
Ar. Chester	10:31 p m	5:15 p m	.....

20 minutes for supper at Gastonia.

No 10. northbound, connects at Chester with Southern railway, Seaboard Air Line, Lancaster & Chester railway from all points south: at Yorkville with the South Carolina and Georgia railway E.: at Gastonia with Southern railway; at Lincolnton with Seaboard Air Line; at Newton and Hickory with Southern railway No 9, southbound, make close connection at all junction points.

L. T. NICHOLS, Gen. Man.

E. F. REID, Auditor Chester, S. C.

The Family Circle.

A Christmas Hymn.

O day of exultation,
Of Jesus' wondrous birth!
O herald of salvation,
Good will and peace on earth!
With gladness and rejoicing
We hail thy blessed morn,
Loud hallelujahs voicing.

O happy Christmas morning!
O Bethlehem's bright star!
The eastern sky adorning,
And guiding from afar
The Magi, tribute bringing
To Christ, the new-born King:
While angel hosts are singing
And heaven's arches ring!

We hail thee, dawn of gladness,
Proclaiming peace to men,
Dispelling care and sadness,
Restoring joy again!
We worship and adore thee,
O Jesus, this blest day;
Prostrate we fall before thee,
And own thy sovereign sway?

O Babe of Bethlehem's manger,
O lowly shepherd's King,
O holy Infant Stranger,
Receive the love we bring!
O Jesus mighty Savior,
Our hearts we give to thee;
We seek thy blessed favor
Through all eternity.

—Christian Intelligencer.

Bankruptcy from Little Leaks.

It is possible to lose much by littles. A classic case is that of the royal granary which was depleted of its stores by a succession of "one rat came and took one grain away, and another rat came and took another grain away." So fortunes are dissipated, and reputations are destroyed, and health is ruined, and character itself lost—by little extravagances, little indiscretions, little negligences, little obliquities.

Benjamin Franklin was a great economist, not alone of money but of time. He said: "To teach a young man to shave himself is as good as to give him a purse of gold. He had reference to the minutes as well as the dimes it cost to patronize the barber.

Elihu Burritt stopped the leak in his time and taught himself a dozen languages. Gladstone was equally wise, for he read Plato in his carriage between Carleton Terrace and the Parliament buildings.

A prosperous man ascribed his success in business to his habit of permitting no particle of material to be unproductive. He experimented and elaborated until he found a method of disposing profitably of every atom left over.

There is a man in New York who has in bank a goodly sum of money which he calls his "'tis but fund." When tempted to needless expenditure by the specious plea, "'Tis but a nickel, or a quarter, or a dollar," he denies himself. and drops the amount he would have spent into a profitable bank which is filled with amazing frequency. That is one way to stop the leak.

More serious than any prudential matter are the little leaks in life by which vital energy is squandered and moral force is diminished, imperceptibly, it may be, through what we sometimes regard as inconsequential acts. Lack of order in our methods of labor; indifference to the "minor morals" of hygine, and the "major morals" of honesty and truth; the practical repudiation of personal responsibility; the neglect of duties which arise from our ethical and religions nature—these are the leaks which we must stop or be bankrupt in the world's eyes, and in God's.—Saturday Evening Post.

The Preacher and I.

MAY OLMSTEAD.

We've got a bran' new preacher,
I think he's awful nice.
He says that little children
Should be quiet as young mice.

Young mice do lots of squeaking—
I saw him wink his eye—
But I can have good manners
When I'm a mind to try.

I had to entertain him
For just about one hour,
Mamma went to see about
The chicken and the flour.

I told him that it wasn't fat,
But mamma said 'twould do;
She'd roll the flour on so thick
The bones would not show through.

I told him how my puppy—
We call him Rover—
Licked the butter till we had
To just mold it over.

I told him my papa said
That "preachers had fine hair."
He said "just one more like me
Would make a lovely pair."

Gold Dust.

As the blessed Christmas time comes round our hearts overflow with love which finds expression in kindly thoughts and deeds to those about us, and this is the true spirit of Christmas time.

How good it is for those who are bereaved and sorrowful that our Christmas festivals point forward and upward as well as backward; that the eternal joy to which we are drawing ever nearer is linked to the earthly joy which has passed away.—Mrs Charles.

"Let not one heart be sad today,
May every child be glad and gay;
Bless thou thy children great and small
In lowly hut or castle hall,
And may each soul keep festival,
At Christmas time."

"When the Spirit is in our hearts, who can study the words of Christ without longing to speak them to others? Who can trace his life in the gospels without greatly desiring to follow him in the way of suffering and of joy? Who can look into his face, as outlined before the eye of faith, without burning with love to do something to please and honor him?"

"'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the Wise Ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh."

—Edmund Vance Cooke, in Chatauquan.

I find that it conduces to my mental health and happiness to find out all I can which is aimable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of, but it is better than nothing. It keeps the heart alive in its humanity, and till we shall be all spiritual this is alike our duty and our interest.—Moravian.

"What is the thought of Christmas?
Giving.
What is the hope of Christmas? Living.
What is the joy of Christmas? Love.
No silver or gold is needed for giving,
If the heart is filled with Christmas love,
For the hope of the world is kindly living,
Learned from the joy of God above."

—Laura Hooker.

Hindering Peculiarities.

Many a youth has been hampered because of peculiarities which he has allowed to creep into his personality or manner, which, if realized by himself, might easily have been pruned and trained, had he only been taught the secret of habit forming.

Young people do not easily realize how much a pleasant and agreeable manner has to do with success. Everybody likes to be surrounded by agreeable people, of gentlemanly manners; not by those who are gruff, uncouth, peculiar, and disagreeable. We are all looking for sunshine and harmony in this world; we try to avoid the dark, damp, and dismal places, and shrink from harsh disagreeable, discordant surroundings.

Even commanding ability will not always counterbalance disagreeable peculiarities. Young men and women often wonder why they lose their situations, when they have a good education, ability, and valuable experience. It is very often due to some striking peculiarity or unpleasant mannerism, which the employer does not like to speak about, and he finds some other excuse for filling the position with a more agreeable person. Employers do not like to have morose or gloomy people about them; they like bright, cheerful, buoyant, sunshiny natures that look toward the light. Sarcastic, ironical employees—those who are always insinuating, finding fault, and making innuendoes—are never popular. Stubborn, obstinate, self-willed people who always want their own way, and are selfish about everything, are not wanted; the overbold, the egotistical—those who are always bragging about what they have done and can do—are also not in favor with employers. The tattlers—those who are always meddling and making mischief among employees—and those who are always complaining, are among the pepole who never get on.—Success.

Politeness.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap, but good umbrella, stepped up "May I see you across, ma'am?" "Thank you, dear." Across the street, she handed him five cents. He declined it, blushing, looking as if he wanted it. She drew him under the awning, and questioned him, to find that his having this umbrella at the ferry was a bit of childish enterprise to help his mamma. He had paid the 75 cents in his savings bank for it, and had already taken in 30 cents by renting his umbrella to gentlemen, who, like herself, had left their umbrellas at home. "You're the first old lady," he said, with childish candor, "that I've taken across—and—and—and I didn't think it was polite—I didn't think mamma would like me to charge." "A child of the poor," thought his questioner, "but I know from his ways that his mother is a lady and a good woman.—Christian Herald.

Goes Like Hot Cakes.

'The fastest selling article I have in my store," writes druggist T. C. Smith, of Davis, Ky., "is Dr. King's New Discovery for Consumption, Coughs and Colds, because it always cures. In my six years of sales it has never failed. I have known it to save sufferers from Throat and Lung diseases, who could get no help from doctors or any other remedy." Mothers rely on it, best physicians prescribe it and all druggists guarantee satisfaction or refund price. Trial bottles free. Regular sizes, 50c. and $1

Grippe Knockers cure any cold or any case of LaGrippe in 10 hours—25c. at your druggist.



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North Carolina Christian Advocate

[Entered at the post-office in Greensboro as second class matter, in accordance with Postal Laws and Regulations.]

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Editorial.

NOTICE TO SUBSCRIBERS.

We find it necessary to clean up our mailing list. This work will begin the first of January and will be continued till all delinquents are disposed of. We desire not to cut off any who are all right. So we request all who are in arrears to pay up at once or notify us of their intention to pay. The first of January all who are behind for more than twelve months will be cut off if we do not hear from them. If you have not money to send write us a postal expressing your purpose to pay. We must do this to protect the business against great financial loss.

AN UNUSUAL OPPORTUNITY.

From now until January 31st we will furnish every new subscriber and renewal with the American Methodist Magazine one year free. This offer applies to orders accompanied by the cash. Send $1 50, (not in stamps,) and get both the NORTH CAROLINA CHRISTIAN ADVOCATE and the American Methodist Magazine for one year. Those who are in arrears with the ADVOCATE, in order to get the benefit of this offer, must pay up all arrears and one year in advance. We make this offer in order to increase the circulation of both publications. There is not a finer publication in Methodism than the American Methodist Magazine, published at St Louis, and edited by Dr. J. W Lee, of our Church. This offer will not apply unless the money is sent. We will charge to no one's account on this proposition

NO PAPER NEXT WEEK.

According to a custom which has prevailed throughout the history of the ADVOCATE there will be no issue next week, giving the office force an opportunity to enjoy the holidays The present editor is hardly in accord with the idea of suspending a week, but will do so this time without a promise as to the future.

We hope to come out with the new year in new dress, out and out, and a good many changes which we think will be gratifying to all. So this week of suspension we shall try to utilize in trying on new clothes and primping, so as to be ready to make our bow and join the procession the first of the year in such a way as to induce a larger company to join us in the march. We desire, if possible, to get on without making great promises, hoping to live a little above, rather than below, the mark of public expectation.

We appreciate the very general and liberal response which has been made already to our efforts to increase the circulation of the paper. Some of the preachers have already done nobly Others are working. One town alone has sent us more than $50 00 in subscriptions, nearly all new subscribers. The special offer in the American Methodist Magazine is a taking one, and many are availing themselves of it. As we can not tell how long this offer can be open, we urge all to avail themselves of it at once. It may be withdrawn at any time.

The Southern Educational Association will meet in its eleventh annual convention at Columbia, S. C., December 26–29 Among the speakers will be Dr. Chas D McIver, of this city.

Signor Marconi makes the triumphant announcement of having successfully transmitted messages across the Atlantic ocean without wire. Wireless telegraphy is evidently one of the new wonders of the scientific world.

Bishop John H. Vincent, who for the past two years has been a resident in Switzerland in charge of the work of the Methodist Episcopal Church in Europe, has been appointed as a delegate to the Wesleyan Conference in England next June. In July Bishop Vincent will sail for the United States and spend August in his old work at Chautauqua, with which he is still officially connected.

The "Old Raleigh" extended a cordial greeting at Fayetteville to the representative of the NORTH CAROLINA CHRISTIAN ADVOCATE We are sorry that its able editor, Rev. H. M. Blair, was not able to be present. We believe in reciprocity. We would be glad to have all the preachers of our sister Conference as subscribers to the Old Raleigh, and we would like for all our preachers to become subscribers to the NORTH CAROLINA ADVOCATE.—Raleigh Christian Advocate.

We second the suggestion of our confrere, and follow up with an exhortation to the brethren to subscribe at once, and keep step with all North Carolina Methodism As the Conference organ is furnished to each preacher in charge without cost, by subscribing to the Advocate across the line you will be supplied with both papers for only $1 00 which is the usual price of a paper to ministers We are glad to acknowledge already a number of subscriptions from our brethren of the North Carolina Conference

Referring to the work of the Presbyterian revision committee a correspondent of the Washington Post says:

"The committee has agreed upon a tentative statement of the reformed faith in untechnical terms. It makes sixteen articles. This is intended for popular use in explanation of Presbyterian doctrine, and is not intended to take the place of the Confession of Faith. There is no change in the substance of the theology of the Church, but a change only in the form of expression, designed to make the people understand what the Church believes.

"The matter now under consideration is the declaratory statement, intended to explain certain points in the Confession of Faith, such as foreordination and the salvation of all infants. This is made necessary because ministers and elders subscribe to the Confession of Faith, and there are differences of opinion as to the meaning of certain phrases, such as elect infants, etc. There is also the matter of statements, additional to the Confession on the Gospel and the Holy Spirit to be considered."

We desire to be perfectly courteous and considerate in what we have to say in reference to this movement among our Presbyterian brethren, for they are a great and noble people. It occurs to us, however, that the difficulty with the brethren grows out of the fact that the whole denomination is becoming Arminianized. The leaven of Wesleyan teaching has undoubtedly permeated the whole mass of modern Christian thought, and this is only an attempt to adjust a system of religious teaching to ideas which it once antagonized To one who is really Calvanistic in belief the Confession needs neither revision nor explanation.

HEAVING UP A HABIT.

Of all the happy effects of a tribute to Neptune of which we have heard Dr. Palmore, of the St. Louis Christian Advocate, tells a good one on certain American delegates to the late Ecumenical Conference in the city of London. On the voyage out they had fine weather and smooth seas. So by the time they landed abroad they were very much disposed to take to themselves credit for extraordinary powers of resistence to the common infirmity of seafaring men. On the return voyage, however, it was not so springlike. Every one paid full tribute as they battled with the restless equinoctial seas. The sequel discloses a brand new treatment of the tobacco habit, for when this party of amateur navigators landed in New York, Dr. Palmore says of them:

"Few voyagers on the ocean of life ever walked ashore more gratefully than some of these good men entered New York. Some were delightfully disappointed in finding no evil results to either body or mind from such a long fast and rest. One brother was overwhelmed with astonishment when he found his desire for tobacco had been left on the other side of the Atlantic. Since the report has reached the West, a number of wives of both preachers and laymen have become very much interested in their husbands going on a voyage to the British Isles, Europe or to some other countries beyond the Atlantic"

THE AMOS OWEN CHERRY TREE FRAUD

The operation of a company known as "The Amos Owen Cherry Tree Company" has, for several weeks created quite a stir This concern purported to be located and do business at Henrietta, N. C. Whether they really owned and conducted a nursery, we do not know. However, they claimed to have one and raked in the cash from all quarters for several weeks. It seemed to have the earmarks of a fraud from the first, but somehow no official investigation was had till a week or so ago. The Crop Pest Commission directed the State Entomologist to investigate. That official, after a visit to the scene of the fraud says:

"I make no apology for denouncing the Amos Owen Cherry Tree Company as a fraud upon the people, and those who have handled it as knowing participators therein. Their method of business from the inception, has been false and deceitful in the extreme, and to make the crime as bad as possible, they have derived the greater part of the revenues from their trade, from the women and young girls, mainly of the poorer classes."

In view of the foregoing we desire to say that hereafter the ADVOCATE will not publish reading notices telling how to make twenty dollars per month by doing a little writing at home each day. No matter if these notices are accompanied by the cash. There are other frauds doing the country besides this Amos Owen affair, in precisely the same way. Anything offering such tempting wages, with the understanding that a snug amount of money is first to be remitted, is a fraud without the modesty to attempt to hide itself Our waste basket is opening its mouth wide for all such notices Our people should cease the cry of "hard times," while they have stacks of money to put into the hole opened by such fakirs as this.

WRITING OBITUARIES.

There is nothing more beautiful and attractive in literature than a sensible, well-written obituary. On the other hand, nothing affords a finer opportunity to say fool things than the writing of these memoirs of our dead. We are anxious for this department of the ADVOCATE to show up well, and to be a really attractive feature, therefore we beseech all who contribute to it to be more careful in preparing the matter. It would be a revelation to many if they could see the scrawls in the shape of manuscript constantly on file here for this department.

In the first place, nearly all are too lengthy. We commend to all who have any serious intention of writing an obituary, the example of Moses in writing the account of the death of Abraham, (Gen. 25 : 7–10) as well as other patriarchs. The Lord did not inspire men in those days to write long obituaries, and it is a question whether he does now. Then an obituary ought to be couched in language suited to the style of literature. Anyone who finds himself at a loss to fix up the obituary in proper style should call to his assistance some one who can do it. We will not say that a stanza of verse is never appropriate or admissible, but beware of original poetry. We have seen such that profaned the sacred memory of the dead to whom it was dedicated.

Again we call attention to the terms upon which the obituary is inserted, always to be found at the head of the column. Beginning with January 1902, we shall adhere strictly to the rule, printing 100 words free of charge, and charging

one cent per word for the excess. So each one may as well count the words and send along the money, if there is an excess. Of course there are cases of exception to this rule. All our people want the ADVOCATE to succeed financially. Space is one large item of the stock in trade. So it is only necessary to hint to the wise that we cannot afford to be filling this valuable space with superfluous obituary matter.

MEMOIR OF REV. R. S. WEBB.

Richard Stanford Webb, son of Alex S. and Cornelia Webb, was born at Harmony Hill, Person Co., Feb. 15, 1837. Bro. Webb professed religion when about 14 years of age, and joined the Methodist Episcopal Church, South, at old Salem church, in Alamance county.

He was prepared for college at the Bingham school; he then attended and graduated at the University of N. C.

He was admitted on trial in the North Carolina Conference at its session held at Beaufort, Dec. 14, 1859.

He was received into full connection and ordained Deacon at Louisburg, Dec. 8, 1861 by Bishop Andrew; ordained Elder at Greensboro, Dec. 3, 1863, by Bishop Pierce; and after nearly forty-three consecutive years in the Itineracy, died at the Greensboro circuit parsonage on Nov. 20, 1901. He never missed a roll call of his Conference for forty years; and on the very day that his Conference met, he answered to the roll call "up yonder."

Truly a noble man and a true servant of God has been taken from us. During his long and successful pastorate, Bro Webb served the following charges: 1860, South Iredell; 1861–2, South Guilford; 1863, Pittsboro; 1864–5, Chaplain in the Confederate Army; 1866–7–8, Durham; 1869–70–71, Topsail; 1872–3–4–5, Alamance; 1876–7–8–9, Tar River; 1880–1–2, Ridgeway; 1883–4, Warrenton; 1885–6–7–8, Wadesboro circuit; 1889–90–91, Rock Spring; 1892–3–4–5, Statesville, circuit; 1896–7–8–9, Randolph; 1900–01, Greensboro circuit. This was his last charge.

He was closing up his second year, on this work, when he was taken sick, and after greatly suffering for about six weeks, he quietly fell on sleep in Jesus. In the death of Bro. Webb the state has lost a noble citizen and the church a useful and consecrated minister.

As a man, he was noble, pure and brave; true, guileless, courageous; truly a man of God, deeply pious, wholly consecrated. All that he had, was on God's altar.

He was a man of strong convictions, positive, honest; he loved the truth and manfully contended for it.

As a preacher he was earnest, doctrinal, evangelical; sound, safe, spiritual; hundreds were converted and brought into the church through his instrumentality.

As a pastor he was tender, wise, sympathetic; it was his constant desire and endeavor, both by precept and example, to lead his flock to larger and holier living.

As a worker he was dilligent, untiring, successful; few men did more than he in revivals, and in building houses of worship and parsonages. And he always worked uncomplainingly, courageously, hopefully. He attended energetically and wisely to all the duties given him by his church; and, we verily believe that he is recorded in the Book above, as a good and faithful servant, and that he has entered into the joy of his Lord.

He had fought the good fight, run the race, kept the faith and [illegible] course, and [illegible] ro was at hand [illegible] that he loves [illegible]

Two days be[illegible] his Presiding Elder [illegible] mitte on Co[illegible] him the superannuated relation; but before we came to his [illegible] translated him to the ranks of the eternally redeemed. We know that our loss is his gain.

BY THE COMMITTEE.

PERSONAL MENTION.

We note with regret the death if Isaac H. Nelson, of Walnut Cove.

The post office address of Rev. C. A. Cavanis is Jackson Hill, N. C.

The address of Rev. A. W. Jacobs is Cherokee, Swayne county, N. C

Rev. R T. Wyche, in charge of the Town Creek circuit, North Carolina Conference, called on Thursday.

Prof. L. W. Crawford, Jr., of Rutherford College, is home for the holidays. We were glad to have him call.

Rev. W. G. Mallonee, has changed his residence from Acton to Rutherford College. N. C. Correspondents will note his change.

Dr. T. N. Ivey, editor of the Raleigh Christian Advocate, will bring out the North Carolina Methodist Year Book in a few days, and all the Methodists will want it.

We note that Miss [illegible] daughter of Rev. Dr. H [illegible] Rock Hill, S C, will be married on the night of January [illegible] Mr. Wilson [illegible] ceremony will [illegible] Methodist church.

Rev. D. H [illegible] gave us a pleasant call Monday morning, returning from his appointment at Zion. Bro. Coman speaks cheerfully of the outlook and says a new church [illegible] determined on Zion. The church is to be neat and comfortable, and to cost about $1000

We are pained to record the death of Dr. Wm. C Stephens of Rutherford College. His death occurred at his home on the 15th inst. He was a good man and true member of the church and of the very best type as a preacher. He leaves a wife and [illegible] children, Rev Jas. G Stephens and Rev P. H. Williamson, of Reidsville. To them the ADVOCATE extends its sincere expressions of sympathy.

Rev. E. C. Glenn writes us from Milton, N. C., telling of health and happiness. Reporting his work for the past year he gives the following: Number of sermons, 722 prayer meetings, 191, addresses to Methodist Church, 436. To other churches 128 Sermons preached 521. Bro. Glenn will be glad to correspond with any of the brethren in reference to assisting in revival work next year. His slate will be made up soon.

Mr. L. W. Andrews, of Greensboro, and one of the oldest members of West Market Street church, died suddenly at his home on Thursday morning of last week Bro. Andrews was about 63 years old. While he had not been in robust health for quite a while yet his death was not expected. He was educated at Trinity College and soon after graduating was a tutor in the institution for several years. He was the father of Mr. Frank O. Andrews, a former well-known newspaper man of Raleigh. He leaves a wife and two sons and two daughters. The ADVOCATE joins the host of friends in expressions of sympathy.

We regret to chronicle the death of Wiley Rush, Esq., of Asheboro. His death occurred at his home in Asheboro, on the morning of the 15th inst., after only two days sickness of congestion of the lungs. Mr Rush was rapidly coming to the front in the legal profession, having been Solicitor of the tenth judicial district since 1898. He was only 35 years old. He leaves a widow with three lovely little children. He was a leading member of our church in Asheboro, and will be greatly missed. May the Lord deal tenderly with the widow and little children.

AROUND THE CONFERENCE.

MORGANTON —Rev. R D. Sherrill, the new pastor of the Morganton Methodist church, has arrived and taken charge of his new work.

CAMPBELL —Rev. Mr. Campbell, pastor of Mt. Zion station, will be married on Christmas day to Miss Emma Connelly, of Davidson.—Landmark.

DOWNUM —Rev. J. M. Downum and family left the first of the week for their new home in Statesville. Mr. Downum will continue as editor of the Times.—Lexington Times.

NORMAN.—Rev. and Mrs. W. C. Norman arrived in the city from Lexington yesterday afternoon. They had been [illegible] on a visit since the adjournment of the Conference at Fayetteville.—Herald, Dec 14

WAYNESVILLE.—Our Methodist friends are highly pleased with their new pastor, Mr. Abernethy. They pounded him twice last week. We have heard Mr. Abernethy's sermons last Sunday highly spoken of.

BALDWIN —Rev. J. A. Baldwin, of Charlotte, spent the night in the city the guest of Rev. W. H. Willis. He is still at work on his scheme to establish an Industrial School in either Charlotte or Winston-Salem —Sentinel.

WISEMAN.—We regret to note the death, at Henrietta, N. C., of Mr. Wm Wiseman, the father of Rev. Mrs. T. J Rogers, of Newton. He died suddenly of apoplexy, on the afternoon of Dec 13th. The bereaved have our sympathy.

MALLONEE —Rev. W. G. Mallonee was here Tuesday to see his son, W. B Mallonee. He was about ready to move his family from Acton to Rutherford College, where his home will be during the next year, as financial agent of Rutherford College, Weaverville College and the Epworth school at Brevard.—Waynesville Courier.

WAUTAUGA CT —Rev. Seymour Taylor writes: We are now settled in the parsonage at Amantha. A number of the good ladies were at the parsonage to receive us when we arrived. It is very cold here now; some snow and a good deal of ice. I hope that you will be able to come to see us this year. We are to have the District Conference at Valle Crucis.

TAYLORSVILLE —Rev. Mr. Bowman, pastor of the Methodist church here, preached his first sermon Saturday morning at Liberty church, south of Hiddenite, Sunday afternoon. His next appointment here is for the evening of the fifth Sunday.———Rev. J. T. Bagwell left yesterday for Raleigh to look after some household goods stored there. He is getting ready to move to Indian territory.—Cor. Landmark.

THOMPSON.—Mr. Alex. J. Thompson and family, of Laurel Bluff, left Friday, last, for Hope, Arkansas, where they will reside in the future. The writer has known Mr. Thompson for many, many years and our dealings with him have always been pleasant. He and his most excellent family will be missed in this place and the Bluff by many relatives and friends It is our earnest wish that they may do well in their Arkansas home.—Mt. Airy News.

WOODLEAF —We have made one round on our new work and have been warmly received by our people. Large congregations generally have greeted us. We moved ten days ago to the parsonage at Woodleaf. Many of our Woodleaf brethren and sisters met us at the parsonage on our arrival, with warm fires and an excellent dinner and a hearty welcome, for which kindness we hereby express our sincere thanks. May the blessings of Almighty God be upon this entire circuit this year.

B. F. CARPENTER.

WINSTON SALEM.—Rev. W. R. Ware, the new pastor of Centenary M. E. Church, preached his introductory sermon Sunday morning. He was greeted by a large congregation, and his sermon made a favorable impression upon all who heard him. He is a pleasing and entertaining speaker and the opinion is general that he will prove a popular and successful pastor. The text of the morning discourse was chosen from Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus."

At night the sermon was no less practical and interesting. A number of Baptists attended the service. The subject of the discourse was taken from St. Matthew 17:5: "While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye him.'" The preacher laid special stress upon the three last words of the text—"hear ye him." Rev. Mr. Ware was elected a member of the Winston-Salem Ministerial Association at the morning's session.—Sentinel.

Brevard Industrial School.

DEAR BRO. BLAIR: The immediate need of money for the current expenses of our Brevard Industrial School is such that I am led to request the brethren of the Conference to announce on next Sunday the 29th, that the collection authorized by the Conference for this purpose will be taken the Sunday following as directed so that everybody may come prepared to make his contribution—his "New Year's gift." In cases where the collection must be taken later, let such previous announcement be made as is practicable. Yours faithfully,

ALLEN WHISNER.
Pastor.

Brevard, N. C., Dec. 28, 1901.

The Sunday School Lesson.

LESSON XIII.

Lesson for December 29, 1901.

Fourth Quarterly Review.

GOLDEN TEXT.—If God be for us, who can be against us?—Romans 8:31.

HOME READINGS.

Monday.—Joseph Sold into Egypt. Gen. 37:23 36.

Tuesday.—Joseph and His Brethren. Gen. 45 1-15.

Wednesday.—The Prince of Peace. Isaiah 9:1 7.

Thursday.—Isreal Oppressed in Egypt. Exodus 1:1-14.

Friday.—The Childhood of Moses. Exodus 2:1-10.

Saturday.—The Call of Moses. Exodus 3:7 18.

Sunday.—Passage of the Red Sea. Exodus 14:19 31.

TOPICS AND TEXTS

Lesson I Joseph Sold into Egypt—Gen. 37:12 36 Golden Text:—"The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."—Acts 7:9

Lesson II. Joseph in Prison.—Gen. 39:20 23; 40 1 8. Golden Text.—"But the Lord was with Joseph, and showed him mercy."—Gen 39:21.

Lesson III Joseph Exalted.—Gen. 41:38 49 Golden Text.—"Them that honor Me I will honor."—1 Sam. 2:30.

Lesson IV. Joseph and His Brethren. Gen 45:1 15. Golden Text:—"Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

Lesson V. Death of Joseph.—Gen. 50, 15 26 Golden Text:—"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalms 90:12.

Lesson VI. Israel Oppressed in Egypt.—Exodus 1:1-14. Golden Text:—"God heard their groaning, and God remembered His covenant."—Exodus 2:24.

Lesson VII. The Childhood of Moses.—Exodus 2:1-10. Golden Text:—"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

Lesson VIII. The World's Temperance Lesson.—Isa. 5:8 30. Golden Text:—"Woe unto them that are mighty to drink wine."—Isa. 5:22.

Lesson IX The Call of Moses.—Exodus 3:1 12 Golden Text:—"Certainly I will be with thee."—Exodus 3:12.

Lesson X. Moses and Pharaoh.—Exodus 11:1-10. Golden Text:—"The angel of His presence saved them."—Isa. 63:9.

Lesson XI. The Passover.—Exodus 12:1 17. Golden Text:—"Christ our Passover is sacrificed for us."—1 Cor. 5:7.

Lesson XII. The Passage of the Red Sea.—Exodus 14:13 27. Golden Text:—"I will sing unto the Lord, for He hath triumphed gloriously."—Exodus 15:1.

THE LESSON STORY.

The period covered by the lessons of of the quarter extends over at least two centuries. It opens in Canaan with the selling of Joseph by his brethren, and his subsequent appearance in Egypt, which latter country becomes the principle theatre of action. Joseph as a slave commends himself to his master and becomes the trusted officer of a court household. The hostility of his master's wife leads to a false charge and false imprisonment, from which he is subsequently released to become the interpreter of the king's dreams His character and services command the king's favor. Joseph is made prime minister of Egypt, and as such he secures the kindly consideration of the monarch who assigns to him for the use of Jacob and his family, now transferred to Egypt, the district of Goshen. Here the clan of Israel multiplies and becomes a thrifty and prosperous people, with its own forms of worship and a local government.

After Joseph's death the ruler of Egypt, probably Rameses II., becomes jealous of Israel's growing power, and institutes measures of oppression, including exhausting forced labor and the slaughter of new-born male children. A child hid by the riverside to escape this doom is found by a daughter of the king and adopted by her. She names him Moses, and has him brought up as a son of the royal house. In early manhood love for his own people leads Moses to cast his lot with them; his gifts give him early leadership. The oppression of the people becomes unbearable, and Moses, by killing an Egyptian taskmaster, virtually calls upon the people to revolt. The people refuse, and Moses has to seek refuge in flight.

Forty years go by. Moses in his retreat has linked his fortunes with a desert prince, married a daughter of his chief, and apparently settled himself for the life of a shepherd and agriculturist. One day he is startled by a flaming bush, out of which he hears the call of God for a new leadership of Israel. With his brother Aaron, Moses appears before Israel and explains his commission. His miraculous guaranties are accepted, and he enters upon a unique contest with the ruling king. To the Pharaoh's refusal to let Israel go God, through Moses, replies with a succession of plagues, under the last and most awful of which, the death of the firstborn, Pharaoh relents and releases the people. As a memorial of this event Israel institutes the Pass over, and, having been roughly organized, sets out for the land of promise. At the border of the Red Sea they are overtaken by Pharaoh and his host, and are delivered by the receding waters, which make a path of safety for them and a pit of destruction for their enemies. Though in many an instance the very existence of the people was threatened, they maintained the integrity of their faith in God, and in the divine nature of their call to an independent national existence. Because of this God was with them, and was more than all that were against them.

"God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help is near;
Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand?

"Place on the Lord reliance;
My soul, with courage wait;
His truth be thine affiance,
When faint and desolate;
His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord will give thee peace."

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The Epworth League.

THE DEVOTIONAL MEETING

Topic for December 29, 1901.

Difficulties in the Way of Evangelizing the World.

Jonah i, 1 3; Matt. xxiii, 37, 38; Malachi iii, 8 10.

The great problem of the twentieth century is not commercial expansion, or educational progress, or the advance of civilization among uncivilized nations, but the conversion of the world. In this century the battle between Christianity and idolatry, holiness and sin, must be pushed to final conquest.

No reflecting mind can deny that there are tremendous but not insurmountable difficulties in the way. The Church must know these difficulties, face them boldly, and overcome them with the irresistible momentum of faith, effort, and hope. Let us consider these difficulties.

INERTIA OF THE CHURCH.

1. Uninterest.

This arises from several considerations. We enjoy our inheritance of Christianity without any painful thought of the heathen, as a selfish woman enjoys the warmth of her fire on a wintry day, and will not be disturbed with any solicitude of her pauper sister who has no fire.

The heathen are afar off, and the distance breaks the impression of their need and their dependence upon us. Out of sight, out of mind. It is difficult to be deeply concerned where we have no personal interest. The world is shocked at the capture of Miss Stone by brigands, and her possible murder or death from exposure; but the shock is nothing like the agony we would feel if our sister were in the hands of robbers, dragged over mountains, exposed to wintry blasts, associated with thieves and assassins. The title of one of Charles Reade's novels is "Put Yourself in His Place." If we will do this, our interest in the salvation of the world shall be anxious to the verge of pain

2. Insensibility to obligation.

We do not realize the force of the command, "Go ye into all the world, and preach the gospel to every creature;" and, therefore, we have none of the pangs that come from the consciousness of disobedience to God.

We do not comprehend the appalling danger of the heathen world without the gospel; and, therefore, have an idea that in some way or other they will be saved without our help. We ought not to be thus insensible, and shall be judged for it. (Luke xii. 47, 48)

3. Illiberality.

The amount of money given to evangelize the world is alarmingly small. Contrasted with any great business enterprise, it is mean and niggardly. Compare it with the sums spent for whiskey, the suppression of crime, worldly pleasures, personal adornment, education, and the home churches, and it seems that we are playing at missions; that we are considering the conversion of the world as a game of strength between Christianity and idolatry, to which we will pay a small admission fee, which may amuse us for an idle hour, but in which we take no serious interest

We must pay as well as pray for the conversion of the world. At the building of the tabernacle Jewish women gave their rings and jewels, and men their silver and gold; lately Japanese women gave their hair to be twisted into ropes to pull the timbers of a heathen temple to the chosen site; in the Civil War Southern women gave their fine linens to be shredded into lint for the wounds of valiant soldiers. Shall we not give prayerfully, lovingly, systematically, and liberally of our money to pay the fare and provide the support of our missionaries who are willing to give their lives to the salvation of those who dwell in lands of ignorance, superstition, and sin.

INERTIA OF THE HEATHEN.

1. Ignorance of condition.

The heathen world generally is unaware of its moral state. It is asleep in soul, dead in trespasses and sins. It is like an opium eater in a burning house. This insensibility of spirit is not surprising when we reflect that for centuries the heathen have been in the darkness of superstition and sin. The long night can be illuminated only by the rising Sun of Righteousness. The sleeper can be aroused by the strong hand of a Christian rescuer shaking him into wakefulness of conscience, as the shipmaster said to Jonah: "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." (Jonah i. 6.) The spiritually dead can be brought out of the grave of sin only by the resurrection trumpet of Christian missions.

2. Racial or national pride.

The heathen have no conception of the words, "not to think of himself more highly than he ought to think." (Rom. xii. 3. They are to day as Paul described them in his day: "lovers of their own selves, boasters, proud, heady, high-minded." (2 Tim. iii. 2.) The Turks call us "Christian dogs;" the Chinese, "foreign devils."

This pride can be broken down only by contact with Christian ideas, in which our superiority at all points shall be conclusively shown.

3. Linguistic and other difficulties

If tongues had not been confounded at Babel, the problem would be immeasurably easier. Our habits, customs, and methods are also different, antagonistic. To give one instance: With us, girls and women are men's associates and equals, they are welcome at public gatherings, and form a large proportion of all social and religious gatherings. With them, the case is antipodal; a woman is a convenience or plaything, never an an equal and companion.

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Botanic Blood Balm will build up the worn out, tired body; at the same time kill all the deadly poison and humors in the blood. No matter how long you have suffered nor how deep seated your case may be, even deadly cancer and blood poison, pronounced "hopeless" or "incurable" by doctors, yield readily to B. B. B., and we will send a trial free to prove it.

Mrs. M L. Adams, Fredonia, who was cured by B. B. B. of cancer and eating sores says that "it is a gift from God."

Send us a description of your case today. You will get special free medical and a trial of B. B. B.

Mrs. Stauffer, of Montpelier, Ind., had an itching eczema with pimples and offensive eruptions, itching skin; was discouraged, yet she writes: "Botanic Blood Balm healed every sore, stopped all aches and gave my skin the rich glow of perfect health and purified no blood. It is grandest blood medicine on earth.

These are only brief expressions of approval taken at random from over ten thousand original testimonial letters received, telling of the wonderful cures of bad blood made by B. B. B.

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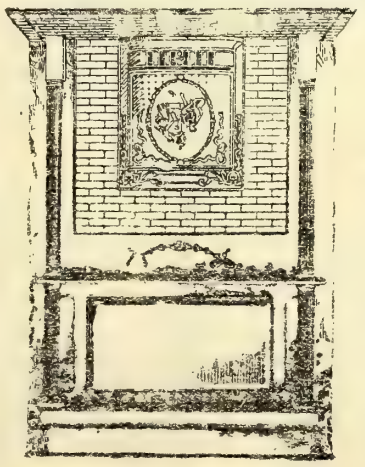


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MRS. T. G. COZART, Editor, Winston, N. C

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Editor Home Mission Column in ADVOCATE, Mrs. T. G. Cozart, Winston, N. C.

DISTRICT SECRETARIES.

Asheville District,
Charlotte District, Mrs. E. C. Register.
Franklin, District, Mrs. Fred Johnston.
Greensboro District,
Morganton District,
Mt. Airy District, Mrs. Edgar Gilmer.
Salisbury District, Mrs. J. D. Arnold.
Shelby District, Mrs. E. M. Mason.
Waynesville District, Mrs. F. L. Townsend.

At the recent annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference the following resolution was adopted:

Whereas we believe that the time has come when the interests of the church demands the work of trained women especially prepared and set apart for its service; and whereas we believe this can best be secured by the institution of the order of Deaconesses,

Resolved, that we hereby request the Western North Carolina Annual Conference to memorialize the General Conference to meet in Dallas, Texas, 1902, to establish the order of Deaconesses in the Methodist Episcopal, Church, South.

MRS. M. J. BRANNER, Pres.
MRS. J. D. ARNOLD, V. Pres.
MRS. T. F. MARR, Cor. Sec.
MRS. M. L. DAVIS, Rec. Sec.
MRS. F. E. ROSS, Treasurer.

The Conference Minutes.

Just on going to press we are in receipt of a copy of our Conference Minutes. We have only time and space to acknowledge, and must defer comment to a later issue. A casual glance indicates that they are in good shape. We congratulate Bro. Sherrill, our faithful Secretary.

From the Report.

Of the dealers in this city, we think no proprietary medicine has a larger sale than Painkiller. Its valuable properties as a speedy cure for pain can not fail to be generally appreciated, in case of accident or sudden attack of dysentery diarrhœa, cholera morbus.—Montrea Star. Avoid substitutes, there is but one Painkiller, Perry Davis'. Price 25. and 50.

Balsams from the Northern Wood are in Pyny-Balsam, the certain cure for coughs.

Greatly Improved and Increased Service From Washington, D. C., for Winter Tourist Season---1901-1902, via Southern Railway.

Never in the history of the South have such great attractions and improved train service been offered for passenger traffic as are now presented by the Southern Railway for the present season.

New time card in effect November 24, 1901 placed in operation out of Washington in conjunction with the Southern Railway two new through trains, which are in addition to the very excellent complement of passenger train service previously afforded by the Southern Railway System from Washington to all points South. The present arrangement being briefly as follows:

Train No. 37, "Washington and Southwestern Vestibuled Limited," leaves Washington, daily, at 10;45 p. m., carrying througd Pullman Sleeping Cars to New Orleans, Memphis, Tenn., Macon, Ga., and Nashville, Tenn, and elegant Club Cars between Washington and Atlanta. Dining Cars serve all meals en route.

Effective with December 2, this train will also handle a through sleeping car from Washington to Pinehurst, N. C., which will leave Washington each Monday, Wednesday and Friday, and effective with Nov. 30, Pullman Compartment Cars will also be handled New York and Washington to New Orleans, leaving Washington Saturdays, Tuesdays and Thursdays.

Train No. 35, "The United States Fast Mail," leaves Washington daily at 11:15 a. m, carrying through sleeping car and coaches to New Orleans. Dining Car on this train serves meals en route

Train No. 33, "The New York and Florida Express," leaves Washington, daily at 9:55 p. m., with through sleeping cars to Tampa, Fla., and Augusta, Ga., and through coach, Washington to Jacksonville, and effective Dec. 1st, a through sleeping car to Charleston, S. C.; also effective with Jan. 1, 1902, this train will carry a sleeping car once each week belween New York, Washington and Thomasville. Dining Cars serve meals en route.

Train No. 29, the Washington, Richmond and Florida Limited, is a new train inaugurated on Nov. 24, and is operated via Richmond, Va., over the Washington Southern Railway and R. F. & P. R. R., and leaves Washington daily at 10:51 a. m., carrying through sleeping car to Jacksonville, Fla., and first-class day coach between same points. Dining car serves meals en route.

Train No. 39, the "New York and Atlanta Express," leaves Washington daily at 9:50 p. m., and is also a new through train to the South, carrying through Pullman Sleeping Cars to New Orleans, Memphis and Atlanta, and through coaches to Memphis and Atlanta. Dining Car serving meals en route.

Effective with January 15, 1902, another through train to Florida will be placed in service known as the "Southern's Palm Limited," which will leave Washington, daily, except Sunday, at approximately 6:30 p. m. This train is operated solid from New York to Saint Augustine, with through Pullman Drawing-Room Sleeping Cars, Pullman Compartment Cars, Library, Observation and Dining Cars. This train will be one of the handsomest trains in the world, and is operated by the Southern Railway each winter for the accommodation of Florida traffic.

It will be observed from the above that for the accommodation of increased travel the Southern Railway will, in addition to their regular through service, inaugurate three trains to the South.

The Sleeping Cars, Observation Cars, Dining Cars, Coaches and in fact all of the equipment in service on these through trains are unexcelled for comfort and convenience, and passengers using any of these trains are assured of every luxury that could be desired.

South Carolina Inter-State and West Indian Exposition, Charleston, S. C., Dec. 1st, 1901 to June 1st, 1902.

	Season t'c'k. limited to June 1, 1902.	10 day ticket.	7 days. s'd Tues & Th'r's
Burlington,	$13 50	$ 9 90	$7 00
Chapel Hill,	13 50	9 90	7 00
Charlotte,	10 05	7 35	4 90
Concord,	11 05	8 10	5 30
Davidson,	11 10	8 15	5 30
Durham,	13 50	9 90	7 00
Gastonia,	10 40	7 60	5 20
Greensboro,	13 15	9 65	7 00
Hickory,	13 00	9 50	6 35
High Point,	13 15	9 65	6 70
Lexington,	13 00	9 50	6 35
Madison,	14 65	10 75	7 60
Mocksville,	12 90	9 45	6 25
Morganton,	14 10	10 35	7 05
Raleigh,	13 50	9 90	7 00
Reidsville,	14 35	10 05	7 65
Salisbury,	12 20	8 95	5 75
Statesville,	12 20	8 95	5 75
Wilkesboro	18 45	13 55	——
Winston Salem,	12 45	9 15	5 85

For further information please call on any Agent of the Southern Railway or write,
W. A TURK, A P. T. M, Washington, D. C.
S H. HARDWICK, G. P. A., Washington, D. C.
R L VERNON, T. P. A., Charlotte, N. C.
J. M. CULP, T. M., Washington, D. C.

QUARTERLY MEETINGS.

MOUNT AIRY DISTRICT--1st Round.

J. J. Renn, P. E., Mount Airy. N. C

Sparta at Shiloh	Dec	14 15
Laurel Springs at Mt. Zion	"	17
Healing Springs at Greenwood	"	19
Creston circuit at Thomas Chapel	"	21 22
Watauga circuit at Union	"	22 23
Boone circuit at Fairview	"	25
Jefferson circuit at Jefferson	"	28 29
Mt Airy circuit at Salem	Jan.	4 5
Mt Airy station	"	5 6
Stokes, at Trinity	"	11 12
Pilot Mountain, at Little Yadkin	"	12 13
Wilkesboro, at Beulah	"	18 19
North Wilkesboro, at North Wilkesboro	"	19 20
Jonesville, at Jonesville	"	25 26
Elkin	"	26 27
East Bend, at Yadkinville	Feb.	1 2
Rockford, at Dobson	"	8 9

MORGANTON DISTRICT, 1st Round

C. C. LITTLE, P. E., Marion, N. C.

Estatoe circuit, Greenlee Chapel	Dec.	7 8
Bakersville station, Bakersville	"	8 9
Elk Park circuit, Elk Park	"	11
Forest City and Thermal City station, Pleasant Grove	"	14 15
Moores oro circuit, Mooresboro	"	15 16
McDowell circuit, Webo	"	21 22
Marion station, Marion	"	22 23
Table Rock circuit, Oak Hill	Jan	4 5
Morganton station	"	5 6
Rutherford circuit, Salem	"	11 12
Rutherfordton station Mount Hebron	"	12 13
Broad River circuit, Tanner's Grove	"	18 19
Henrietta & Caroleen, Caroleen	"	19 20
Morganton circuit, Zion	"	25 26
Connelly Springs, Connelly Springs	Feb.	1 2
Green River circuit. Bethlehem	"	8 9

WINSTON DISTRICT. 1st Round

D. ATKINS, P. E., Winston, N. C.

Burkhead	Dec.	8
Grace	"	8
Walkertown	"	14 15
Leaksville and Spray	"	18
Stoneville and Mayodan, Stoneville	"	20
Madison, Madison	"	21 22
Thomasville	"	28 29
Stokesdale Stokesdale	Jan.	2
Summerfield, Summerfield	"	4 5
Danbury, Danbury	"	11 12
Southside and Winston, Pine Grove	"	18 19
Centenary	"	1
Davidson, Good Hope	"	25 26
Kernersville, Mt. Vernon	"	29 30
Lewisville, Concord	Feb.	1 2
Farmington, Bethlehem	"	8 9
Cooleemee	"	13
Davie, Hardison	"	15 16
Mocksville	"	16

District Stewards will meet at Centenary church, Winston, Dec. 26, at 11 a. m.

GREENSBORO DISTRICT---1st Round.

J R. Scroggs, P. E., Greensboro, N. C.

Greensboro, Proximity	Dec.	1
Greensboro, West Market	"	15
Spring Garden Street	"	15
Greensboro ct., Hoit's Chapel	"	28
Greensboro centenary station	"	29
Ramseur station, Ramseur	Jan.	4 5
Ruffin, Peniel	"	10
Wentworth, Salem	"	11
Reidsville, Main st	"	12
Ware's Chapel	"	12
Randolph, Mt Vernon	"	17
West Randolph, P. Hill	"	18
High Point, Washington St	"	19
High Point, South Main	"	19
Asheboro circuit, West Chapel	"	25
Asheboro station, Asheboro	"	26
Randleman St Paul's	"	26
Liberty Liberty	Feb.	1 2
Jackson Hill, New Hope	"	7
Uwharrie, Siloam	"	8 9
Pleasant Garden ct, P. Garden	"	15

CHARLOTTE DIST.—1st Round.

J C. Rowe, P. E., Monroe, N. C

Charlotte, Dilworth	Dec.	7 8
" Epworth	"	8
" Hoskins	"	8
Matthews	"	14
Charlotte, Brevard	"	14 15
" Trinity	"	15 16
Pineville Pineville	"	21 22
Charlotte, Calvary	"	22 23
" Tryon	"	29 30
Derita	"	28 29
Polkton Marshville	Jan.	4
Lilesville, Lilesville	"	5 6
Clear Creek, Bethel	"	9
Monroe circuit, Center	"	11 12
Monroe station	"	13 13
Morven, Morven	"	18 19
Wadesboro	"	19 20
Waxhaw, Waxhaw	"	24
Weddington, Weddington	"	25 26
Ansonville, Concord	Feb.	1 2

District Stewards will meet at Tryon Street in Charlotte, Dec 20, 1901, at 11 o'clock, a m.

SALISBURY DISTRICT—1st Round

W. W. Bays, P. E., Salisbury, N. C.

Salisbury, First Church	Dec.	1
East Salisbury	"	1
Concord, Central	"	14 15
Concord, Forest Hill	"	14 15
Concord ct., Center	"	21 22
Concord Epworth	"	21 22
Salisbury, Main St.	"	28 29
Spencer station	"	28 29
Albemarle circuit, Century	Jan.	4 5
Albemarle station	"	4 5
China Grove ct, China Grove	"	11 12
Woodside circuit, Shiloh	"	12 13
Linwood circuit, Bethel	"	18 19
Lexington station	"	19 20
Salem station	"	25 26
New London circuit, New London	"	26 27
Woodleaf circuit, South River	Feb.	1 2
Gold Hill circuit, Gold Hill	"	8 9
Cottonville & Big Lick cir, Mt Zion	"	15 16
Norwood station	"	16 17
Mt. Pleasant cir, Mt. Pleasant	"	22 23

SHELBY DISTRICT—1st Round.

J H Weaver, P. E., Shelby, N. C.

Shelby circuit, Beulah	Dec,	7 8
Shelby station	"	8 9
McAdensville station	"	14 15
Lowell circuit, Lowell	"	15 16
El Bethel circuit, El Bethel	"	21 22
King's Mountain station	"	22 23
Belwood circuit	"	28 29
Bessimer City circuit, Bessimer City	Jan	4 5
Gastonia, Main st	"	5 6
Lincolnton circuit, Asbury	"	11 12
Lincolnton station	"	12 13
Lowesville and Mtn Island, Hill's Ch	"	18 19
Cherryville circuit, Cherryville	"	25 26
Polkville circuit, Polkville	Feb.	1 2
Palm Tree and Lawndale	"	2 3
South Fork circuit, Bethel	"	8 9
Gastonia, West End and Ozark	"	15 16
Rock Springs circuit, Webb's Chapel	"	22 23
Stanly Creek, Stanly Creek	Mar.	1 2

The District Stewards will meet at Shelby December 18 h 1901.

FRANKLIN DISTRICT - 1st Round.

J. A. Cook, P E., Franklin, N. C

Franklin station	Dec.	7 8
Franklin circuit, Bethel	"	14 15
Macon circuit Asbury	"	21 22
Glenville circuit, Norton's	"	25 26
Webster circuit Love's Chapel	"	28 29
Whittier circuit, Sylva	"	30 31
Shoal Creek and Cherokee Shoal Creek	Jan.	1 2
Bryson City and Bushnell, Bryson City	"	4 5
Nantahala, Maple Springs	"	7 8
Andrews circuit, Andrews	"	11 12
Robbinsville circuit, Robbinsville	"	14 15
Murphy station	"	19 20
Hiwassee circuit, Notla	"	21 22
Hayesville circuit, Sweetwater	"	25 26

WAYNESVILLE DIST.--1st Round

F. L. TOWNSEND, P. E., Waynesville, N. C.

French Broad, River View	Dec	7 8
Jonathan, Davis Chapel	"	14 15
Clyde, Clyde	"	21 22
Spring Creek, Balm Grove	"	28 29
Crab Tree, Mt. Zion	Jan.	4 5
Canton, Bethel	"	18 19
Mills River, Mill's River	"	25 26
Leicester, Brick Church	Feb.	1 2
Sulphur Springs, Balm Grov	"	8 9
Brevard, Brevard	"	15 16
Transylvania, Conestee	"	22 23
Waynesville	Mar.	1 2

STATESVILLE DIST.—1st Round

J. E. THOMPSON, P. E., Statesville, N. C.

Hickory station	Dec.	1
Mt Zion station	"	7 8
Mooresville station	"	8 9
Troutman, Troutman	"	14 15
Mooresville, Centenary	"	21 22
Statesville, First Church	"	28 29
West End	"	29 30
Iredell circuit, Olin	Jan.	4 5
Clarksbury circuit, Clarksbury	"	5 6
Statesville circuit, Connelly's	"	11 12
Newton circuit, Newton	"	18 19
Maiden circuit, Maiden	"	19 20
Lenoir circuit, Littlejohns	"	25 26
Lenoir station	"	26 25
Caldwell circuit, Rocky Mt	Feb.	1 2
Granite Falls station	"	2 3
Catawba circuit, Catawba	"	8 9
Stony Point circuit, Stony Point	"	15 16
Alexander circuit, Taylorsville	"	16 17

ASHEVILLE DISTRICT---1st Round.

R. H. Parker, P. E., Asheville, N. C.

North Asheville	Nov 30, Dec.	1
Bethel	Nov 30 "	1
Hot Springs circuit, Paint Rock	"	7 8
Marshall ct, Marshall	"	14 15
Ivy circuit Little Ivy	"	21 22
Bald Creek circuit Gardiner's	"	28 29
Burnsville circuit, Shoal Creek	Jan.	4 5
Swannanoa ct., Biltmore	"	11 12
Hendersonville station	"	18 19
Saluda ct, Hillgirt	"	25 26
Cane Creek ct. Skyland	Feb.	1 2
Old Fort ct, Ebenezer	"	8 9
Weaverville station	"	15 16
Weaverville ct, Salem	"	22 23
Central Church	Mar.	1 2
Haywood Street	"	1 2

25s invested in Grippe Knockers will cure you.

W. F. M. SOCIETY.

MRS. L. W. CRAWFORD, : : : : : : Editor.

A Baby Missionary in Korea.

MATTIE WILCOX NOBLE.

As he, on his mother's lap, rode along in the four-man chair, through the interior of Korea to visit some of the churches, all the passers-by stopped to gaze at him, and when near some town or villiage the bearers, for a brief rest, lowered the chair, a crowd soon gathered, and remarks about the baby would be heard.

"How his hair has faded; it is gray like an old man's," they would say. It was the first time many of them had seen a foreign child, and also the first time some of them had seen blond or golden hair.

"He must be five or six years of age," they would say. Some one asked him, "How old are you?" He answered "Soy Wasso," which means anywhere from one and a half to three years, or that the child had lived in parts of three years. He is two and a half old.

The people were amazed, not only that such a big, talkative, playful child could be only two and a half, but that he could talk to them, for he would salute them in their fashion, saying, "Are you in peace?" and, in departing say, "Abide in peace."

The three-year-old children of the Koreans are always carried on their mother's backs, and are small and shy.

When the party stopped for any length of time to teach, the baby's mother, to attract the attention and to win the hearts of the people, would ask him to sing for them. He would sing a part of "Let a little sunshine in." That gave his mother a good opportunity to teach the sightseeing crowd.

After interpreting the meaning of the song the child had sung to them she would urge upon them the beauty and necessity of opening their hearts to let in God's light and love. The people would then be quite responsive, and looking lovingly at the baby, call him "Chagun Moksa," or little pastor.

While his mother held meetings with the women the baby would remain in his tiny room with the Amah; then at the close of the services he would be brought out for the women to see.

They didn't always wait, however, for him to come out, but all day, and during the evenings, people would come to the paper doors and windows, press a wet finger against the paper, and soon have eyeholes all around. To these the baby would go and gaze into the curious eyes, and sometimes, to the great amusement of the sightseers, he would step into their straw shoes at the door and walk around in them.

The words he liked best to use during the journey were, "I'se good, mamma, I'se good."

Opening of Winter Tourist Season.

The Southern Railway, which operates its own lines over the entire South and forms the important link in the great highway of travel between the North and South, Florida, Cuba, Mexico, the Pacific Coast and Central America, announces for the winter of 1901 and 1902 the most superb service ever offered. Its splendid regular service will be augmented by the Southern Palm Limited, a magnificent Pullman train, which will be operated between New York and Saint Augustine, Fla.

Subscribe to this paper.

BUSINESS NOTICES.

HINTON, W. VA, Nov. 30, 1901.

In behalf of the Kellam Cancer Hospital of Richmond, Va., removed from Hinton, W. Va, a few years ago, it affords me great pleasure to be able to convey to those who are afflicted with the dread disease the glad intelligence that there they can find a successful remedy. In March, 1897, I placed my uncle, Mr. George Kounse, who was afflicted with a large cancer on his face, in Mr. Kellam's institution. My uncle is still living, and I am happy to say that there is no sign of a return of the cancer. He was born in 1817, being now past eighty-four years, old and eats three hearty meals a day.

I also wish to say that I have been personally acquainted with Mr. Fred Kellam and his Cancer Hospital for many years, and I can endorse him, and his treatment has effected some marvellous cures, where others have entirely failed. To those afflicted with cancer, I commend Mr. Kellam and his treatment.

JAKE A. RIFFE.

Mr. Riffe is a prominent dry goods, clothing, and shoe merchant of Hinton, Mr. Kellam's old home, and the above endorsement is a well-deserved one from one of his old neighbors.

For the next sixty days, I will furnish our parsonages $10 worth of nursery stock at catalogue price, my selection, if they will send me 60 cents in two-cent stamps to pay the actual cost of packing, and I trust that we will be enabled to impress upon those occupying the parsonages, the importance of caring for their trees, because, if they are not cared for, it will be a waste of time taken to plant them.

JOHN A. YOUNG,
1t. Greensboro, N. C.

John Wesley Anniversary.

The Southern Methodist preachers of St. Louis have appointed a committee composed of Rev. Dr. W. F. McMurray, Rev. Dr. R. D. Smart, Rev. Dr. J. W. Lee, Mr. Sam Kennard and Mr. Murray Carleton, to confer with a like committee appointed by the Methodist Episcopal ministry for the purpose of arranging for the celebration of the two hundredth anniversary of Wesley in connection with the World's Fair. This matter came before the recent Ecumenical Council of Methodism in London, and it was referred to the several branches represented for action.

Smiles.

HER LOVING FRIENDS.

Maud—Mabel is trying to catch the new minister, isn't she?

Irene—Desperately. She thinks he would have proposed the other evening if he had come prepared, but that he was afraid to undertake it extemporaneously.

A DOMESTIC DIPLOMAT.

"Papa," said the young mother, "I've decided on a name for the baby. We will call her Imogen.

Papa was lost in thought for a few minutes. He did not like the name, but if he opposed it his wife would have her own way.

"That's nice," said he presently. "My first sweetheart was named Imogen, and she will take it as a compliment."

"We will call her Mary, after my mother," was the stern reply.

The Carolina Cook Stove..

MANUFACTURED BY G. T. GLASCOCK & SONS, Greensboro, N. C.

Dec18-1yr. Sold on its merits. Every Stove guaranteed.



INTELLIGENT WORK PROVIDES LUXURIES.

You can best perform intelligent work if fitted for a business life. Our instruction will be the substantial foundation on which commercial success can be built. You'll enjoy prosperity and luxury in the end if you start right.

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A GRADUATE OF PEELE'S COLLEGE

is trained not only to take dictation rapidly and accurately, but also to operate the typewriter so as to secure the greatest speed and accuracy with the least amount of exertion—to accomplish lots of work without physical fatigue.

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Peele's:-:College,
Greensboro, N. C.
dec 18-6m

Asthma Cure Free!

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT of POSTAL

WRITE YOUR NAME AND ADDRESS PLAINLY.



There is nothing like ASTHMALENE. It brin instant relief, even in the wo st cases. It cures when all else fails.

The Rev. C. F. WILLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler,

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901

DRS. TAFT BROS.' MEDICINE CO.,

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine chloroform or ether.

Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

DR. TAFT BROS. MEDICINE CO.

Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully,

O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO. Feb. 5, 1901.

Gentlemen: I was troubled with Asthma for 23 years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

S. RAPHAEL,
67 East 139th street, New York City.

Trial Bottle Sent Absolutely FREE on Receipt of Postal

Do not delay. Write at once, addressing DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City. aug 21-1y

Sold by all Druggists.

The Farm and Garden.

Storing Seed-Corn.

An old-fashioned and successful farmer built for himself a costly farm home, expending tweenty thousand dollars upon it, and when he continued his old practice of storing his seed corn in the room he used as his office it was said of him that he had built a remarkably costly corn-crib. It did seem that way, and I hardly endorse such a scheme, but in its favor is the fact that Mr. F.'s seed-corn always grew, and that could not be said of many farms near him. Some artificial heat helps to insure vitality of corn, and while almost any seed will grow some years it is only the corn choke-full of vitality that germinates regardless of the weather conditions at planting-time. Thoroughly cured corn will not rot in cold, wet soil that would ruin poorer seed.—Farm and Fireside.

Value of Liquid Manure.

Every farmer should know the value of liquid manure. The Pennsylvania station publishes the result of their tests, showing that the urine of cattle contains half the nitrogen and three-fourths of the potash as originally contained in the food. Surely this valuable plant food, which, if returned to the soil is capable of producing about half of the original crop, is worth saving. Liquids can be saved by means of absorbents, straw, leaves, etc , and if well treated there will be no loss before they are returned to the ground. Many modern barns are now built with manure cellars under them for preserving all the manure liquid and coarse.—New York Witness.

Notes From Many Sources.

Good shelter for animals saves a great deal of food.

Get rid of the extra stock that cannot be wintered to advantage.

If your poultry houses are warm and dry the hens will not have the roup.

Farmers should read good agricultural literature.

Have the horses properly shod. Using a smooth shod horse on an icy road is dangerous business.

A mixed lot of fowls, all in the same flock, cannot be kept with the same profit as a flock made up of uniform size.

Some farmers throw tons of straw into the barn-yard to be trodden into manure when a profit might be made on it by feeding it to stock, which would convert it into a much better manure.

In feeding steers for market there are at least four important considerations to be observed at the start—the selecting, the buying, the feeding, and the selling. Any one of these, poorly managed, is frequently enough to spoil the profit in feeding.

Winter is the time to use skill in the care of sheep. Sheds facing the south and east are best, with means of closing in case of storms or extreme cold. Have plenty of sunlight and air, but beware of drafts. Keep the pens dry and clean and do not crowd them.

Whitewash the top and sides of the hen house and use plenty of corbolic acid in the wash; put it on thick over the roosts, nests, and every board, to kill the insect eggs, lice, mites, and germs of contagious diseases, if there are any, and to purify and keep things healthy.

Be kind and gentle, feed well and house properly, and the heifers will milk well during the winter, and when turned out to fresh grass in the spring, will respond freely to the green feed and continue to milk well for four or five months longer, thus encouraging the habit of milking for ten months in the year, which seems to be the only method to follow in order to increase the profits of the dairy.—New York Witness.

Points in Favor of Sheep.

In answer to the question, "What are the advantages of sheep breeding," recently asked at an institute, Professor John A. Craig, of the Iowa station, replied as follows:

1. They are profitable. For the same investment no such profit can be as surely obtained from any other kind of stock. Any careful farmer can buy his breeding stock and inside of a year pay the entire cost and have a handsome profit left.

2. They enrich the soil. It has passed into a proverb that the foot of a sheep is golden.

3. They destroy weeds. Eighty-five per cent. of our weeds today are totally consumed by sheep. It is noticable that farms on which sheep are kept are comparatively free from weeds.

4. They require little care compared with other stock, are easily fenced, easily housed, and easily cared for.

5. They require cheap buildings; any frame building that will keep them dry and free from drafts is suitable.

6. The profits from sheep are largely derived from their capacity of consuming the coarse, cheap, unsalable products of the farm.

7. The price of sheep and their products have fluctuated less in value during the last twenty-five years than that of any other kind of live stock.

8 They yield a quick and constant return—two crops per year, lambs and wool. They also find a market at any season.

9. There is a growing demand for pure bred sheep from the United States which demand if intelligently met by us will be permanent.

10. Sheep pay and will continue to pay.

Shelter for Hogs in Winter.

In protecting fattening hogs from the cold of winter, it is best to depend rather upon warm sheds and windbreaks than on the amount of bedding too much exposure necessary. When chilled by exposure, hogs will invariably pile up, and with large heavy hogs this will prove disastrous to some of the herd where any numbers are kept together. Too much bedding will only add to the danger. Last winter a neighbor, on one bitterly cold night lost more hogs than would have paid for help to have made a warm and sheltered place for the swine to sleep in. A hay shed, three feet high at the back and four and a half feet high in front, facing the south, would have cost him nothing for material, as it was lying about his place unused, and if he himself could not have found time to construct the shed, he could have hired the work done for less than the cost of one hog It is looking at such things as these in time that marks the difference between the successful and the unsuccessful farmer.—New England Homestead.

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MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like, W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir ured me My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
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No. 1515 Jefferson St., Louisville, Ky.

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Cured me of enlarged liver, nervous indigestion and heart disease I was unable to walk up stairs or to do any kind of work I was treated by many physicians, but got no better until I used Lemon Elixir I am now healthy and vigorous
C. H BALDWIN
No. 93 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases Elegant, reliable.

25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Christmas and New Year Excursion via. the Southern Railway.

On account of the Christmas and New Year holidays the Southern Railway has arranged to sell round trip tickets upon a basis of one and one-third first class limited fares to all points South of the Ohio and Potomac and East of the Mississippi rivers; tickets to be placed on sale December 23rd, 24th and 25th and again on Dec. 30th, 31st and Jan. 1st, with final return limit Jan. 3rd, 1902. Tickets for students of Schools and Colleges can be purchased on December 16th, to 22nd, inclusive limited to Januaay 8th, 1902, upon certificate from Principal, President or person in charge of the school.

For further information please call on any agent of the Southern Railway.

Asleep Amid Flames.

Breaking into a blazing home, some firmeen lately dragged the sleeping inmates from death. Fancied security, and death near. It's that way when you neglect coughs and colds. Don't do it. Dr. King's New Discovery for Consumption gives perfect protection against all Throat, Chest and Lung Troubles. Keep it near, and avoid suffering, death and doctor's bills. A teaspoonful stops a late cough, persistent use the most stubborn. Harmless and nice tasting, it's guaranteed to satisfy. Price 50c. and $1 00. Trial bottles free.

A Young Man Wanted,

Who desires to fit himself for business and a good position by attending a thoroughly reliable, and well established Business College. Expenses low, instruction the best, position secured. Address
B. W. GETSINGER,
Mgr., Spartanburg, S. C.
Oct 30 1y.

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who has a complete line of samples of the very best Wall Paper gotten up. All kinds of

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Can give best of reference.
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MARRIAGES.

PAYNE.—NEAL.—On the 20th of November, at 4 o'clock p. m., at the home of P. Neal, Esq, father of the bride, Mr. O. E. Payne, of Gentry, N. C., and Miss Sallie Neal, of Madison, N. C., were happily married in the presence of a very large number of friends, Rev. P. E. Parker, officiating.

DALTON.—VESTAL —On the evening of December 10th, at 7 30 o'clock, at the home of Mrs. Sallie H. Vestal in Yadkinville, N. C, Mrs. Sallie H. Vestal and Mr. R E Dalton, of the firm of Marler & Dalton, Winston-Salem, N. C., Rev. A. J. Burrus, officiating.

DAVENPORT.—HOLYFIELD —On Wednesday December 4th, at 12.30 o'clock, Miss Daisy Holyfield and Mr. W. Y. Davenport, both of Rockford, N. C., at the home of the bride's father, Thos B Holyfield, Rev. A. J. Burrus, officiating.

PIPER—ATKINSON. — Married on Wednesday, Dec. 18, 1901, at the residence of Mr. W. J. Atkinson, father of the bride, near Mocksville, N. C., Mr. Chas. F. Piper, of Salisbury, and Miss Lucy Atkinson, the Rev. William M. Sherrill officiating.

OUR DEAD.

☞We will insert an obituary of 100 words free of charge. For the excess of 100 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above applies also to Tributes of Respect.

MOARFIELD.—Phebe Moarfield was born March 25th, 1827, and sweetly fell asleep in Jesus December 14th, 1901. Early in life she joined the M. E. Church, South, and has lived a true Christian life since.

She was united in marriage to Washington Moarfield, February 13th, 1849. Their union was blessed with ten children. A husband, four children and seven grand-children are left to mourn their great loss.

She was a faithful wife, mother and friend, loved by all who knew her.

P. E. PARKER.

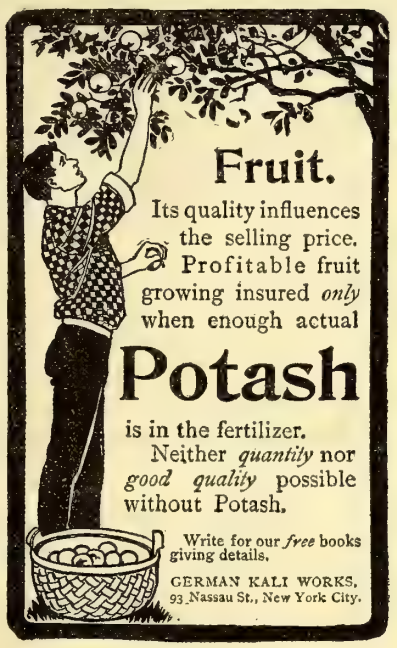
COOK.—Mrs. Susan E. Cook was born June 3rd, 1828, and departed this life November 29th, 1901. She professed faith in Christ and joined the M. E. Church, South, some 21 years ago and lived a consistent Christian life. The writer was her pastor for four years and knew her well. She leaves five children, four of whom were at the bedside when her spirit took its flight to the God that gave it. The other now resides in Texas. Her husband has been dead a number of years.

P. E. PARKER.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers' Block, Rochester, N. Y.

Don't be persuaded to take something said to be as good as Gripine Knockers, for it is not.



Fruit.

Its quality influences the selling price. Profitable fruit growing insured *only* when enough actual

Potash

is in the fertilizer. Neither *quantity* nor *good quality* possible without Potash.

Write for our *free* books giving details.

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IMPORTANT ANNOUNCEMENT.

Seaboard Air Line Railway to Florida, Cuba, Savannah, Camden, Southern Pines and Pinehurst.

Winter excursion tickets were placed on sale to resort points on this line in North and South Carolina, Georgia and Florida, on October 15th, and will remain on sale during the season. Exceptionally low rates in effect this year to Pinehurst and Southern Pines, N. C., Camden, S. C., Savannah, Ga., and all points in Florida and Cuba To reach any of these points, the service of the Seaboard Air Line Railway, "Capital City Route," will be found the best and most attractive. In addition to the superior service now operated, it is announced that Cafe cars will be placed in service on the Washington-Atlanta Line about November 1st, and on the Florida Lines about January 1st, 1902. Following this the Florida & Metropolitan Limited will be inaugurated about January 15th, 1902, with sumptuous appointments and superb equipment, including dining and club cars, constituting it beyond a doubt, the peer of any train in the world.

The service of the Seaboard Air Line Railway to Cuba is most attractive. Its Cafe car service and many other features present advantages commending it to the favorable attention of all travelers.

See that your Winter Tourist tickets read via the Florida & West India Short Line, Seaboard Air Line Railway.

Winter Tourists Tickets Now on Sale via Seaboard Air Line Railway.

The Seaboard Air Line Railway announces that, effective October 15, 1901, round trip Winter Excursion tickets will be placed on sale to resort points on its lines in North and South Carolina, Georgia and Florida. These low rates taken in connection with the superior service and fast schedules operated over this line, which is the shortest and best to Florida points, are brought to the attention of those who are planning Winter tours. It will be distinctly to their advantage to obtain definite information, which will be cheerfully furnished by any Agent or Representative of the Company.

J. C. HORTON, Eastern Pass'r Agent.
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The place where you get what you order. If you prefer gloss finish we put it on with a machine made for that purpose without the slightest injury to the articles. If it is domestic, we put it on with a bran new machine recently purchased for that class of work exclusively. All work guaranteed. Twenty-five per cent. increase in one week is enough to convince the most skeptical that it is first class.

Hall White Wagons.
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Respectfully,
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W. A. FIELDS, Proprietor.
F. B. REID, Manager.
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and that when you want the best of fruits of all kinds, address your order to
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Send it to the
GRE ENSBORO STEAM LAUNDR,
One of the best equipped Laundries in the South
EITHER GLOSS OR DOMESTIC FINISH.
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Best Tonic.
CURES BAD BLOOD.
BY ALL DEALERS
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Winter Excursion Rates.

Effective October 15, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent Southern Railway for full information.

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To examine our stock and get our prices before you buy
Builders Hardware,
Paints, Oils,
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GREENSBORO, N, C.
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The only bank in the City doing no other than a Savings Bank business.
Pays 4 per cent compound interest on time deposits.
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Handsome Pictures, Ladies' Desks, Morris Chairs, Leather Couches, Lounges, Odd Divans and Chairs Parlor Furniture, Music Stands, Easels, Screens, Go-Carts, Baby Carriages, Plush and Wicker Rockers, Book Cases, China sets, Hall Racks, Side Boards, etc., etc.

Come now before the Rush and make your selection for Christmas Presents. . . . .

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Opposite McAdoo Hotel.

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To the Bureau of Materia Medica:—T. J. Hunt, Merom, Indiana, manufactures a Digestive Tablet which bears his name, and which deserves of this notice. I have taken clinical pains to become thoroughly acquainted with it, and as a result of my acquaintance, am able to say that it is not only all that he claims for it, but as well, it is quite unlike the ordinary digestive tablets. The tablet is the initial incident to health in all of its most coveted phases, and covers a wide range of usefulness.

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If this TREATMENT don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache, stomach, heart and bowel troubles, nose and throat discharges, cold, catarrh, la grippe, malaria, neuralgic aches and pains The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One Tablet per day one-half hour before breakfast.

One Month's Treatment, by mail, 25c.
Three " " " " 60c.
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Same Prices at Druggists.

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"Me," promptly replied a new pupil. "Didn't you know I could whistle?"

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